

EVERY KNEE SHALL BOW

Isaiah Chapters 18-20

Does the injustice in the world sometimes get to you? Do you get tired of the arrogant attitudes so prevalent in our society today? Do the egotism and the self-absorption of our culture frustrate you? Have you tried to witness to someone and been met with condescension from individuals who create their own god according to their liking? Or perhaps you are weary of the beautiful people who are consumed with their appearance and the latest styles, almost to the point of worshipping their looks.

Maybe, like us, you shudder in horror, when you think of the fate that awaits people who disdain the Lord God of heaven and who relegate the Sovereign Jehovah to just another among the “gods.” Today’s passage in Isaiah deals with two nations, both starting with the letter “E,” who also were arrogant. Let’s find out what God, through Isaiah, had to say to Ethiopia and Egypt.

Isaiah 18:1-7:

*1 **Destruction is certain for the land of Ethiopia (Cush)**¹, which lies at the headwaters of the Nile. Its winged sailboats glide along the river, 2 and ambassadors are sent in fast boats down the Nile. Go home, swift messengers! Take a message to your land divided by rivers, to your tall, smooth-skinned people, who are feared far and wide for their conquests and destruction.*

*3 **When I raise my battle flag on the mountain, let all the world take notice.** When I blow the trumpet, listen!*

4 For the Lord has told me this: “I will watch quietly from my dwelling place—as quietly as the heat rises on a summer day, or as the dew forms on an autumn morning during the harvest.”

5 Even before you begin your attack, while your plans are ripening like grapes, the Lord will cut you off as though with pruning shears. He will snip your spreading branches.

*6 **Your mighty army will be left dead in the fields** for the mountain birds and wild animals to eat. The vultures will tear at corpses all summer. The wild animals will gnaw at bones all winter.*

Millenium²

*7 **But the time will come when the Lord Almighty will receive gifts from this land divided by rivers, from this tall, smooth-skinned people, who are feared far and wide for their conquests and destruction. They will bring the gifts to the Lord Almighty in Jerusalem, the place where his name dwells.***

¹ Parentheses added.

² “Millennium” my addition.

Isaiah 18:1,2:

*1 Alas, oh land of whirring wings which lies beyond the rivers of Cush,
2 Which sends envoys by the sea, even in papyrus vessels on the surface of
the waters. Go, swift messengers, to a nation tall and smooth, to a people
feared far and wide, a powerful and oppressive nation whose land the
rivers divide.*

Chapter 18 begins like chapter 16 with the arrival of foreign ambassadors in Jerusalem. In chapter 16 the Moabites were pleading for help in their time of need. **Here the Ethiopians are in all probability trying to persuade Judah to join them in a revolt against the Assyrians.** Chapters 20 and 31 contain other prophecies about Ethiopia and Egypt and the same theme runs through them all. Egypt was ruled by an Ethiopian dynasty during Isaiah's lifetime and this is reflected in the fact that Egypt and Ethiopia are mentioned in one phrase in chapter 20, and also grouped together in chapters 18 and 19.³ Ethiopia (Cush) was located just south of the nation of Egypt.

It is possible that “wings” in verse 1 is a reference to the sails of Ethiopia’s elegant ships. Vessels of woven papyrus were a familiar sight on the rivers of ancient Ethiopia and Egypt. Regarding the phrase, “tall, smooth-skinned people” in verses 2 and 7, Herodotus, writing in the 5th century BC described the Ethiopians as “*the tallest and most beautiful of men.*”

Isaiah’s reaction to the arrival of these visitors is to first tell them that they should quickly take Judah’s answer back to Ethiopia. The Ethiopian king had heard that Assyria’s great army was marching south towards them. He sent messengers up the Nile River asking the surrounding nations to form an alliance. Judah was also asked, but Isaiah told the messengers to return home **because Judah needed only God’s help to turn back the Assyrians.** Isaiah prophesied that Assyria would be destroyed at the proper time.

Isaiah 18:3,4:

*3 All you inhabitants of the world and dwellers on earth, as soon as a
standard is raised on the mountains, you will see it, and as soon as the
trumpet is blown, you will hear it.
4 For thus **the Lord has told me**, “I will look from My dwelling place
quietly like dazzling heat in the sunshine, like a cloud of dew in the heat of
harvest.”*

Isaiah calls upon all the people of the world to witness what is about to happen. Finally Isaiah delivers the word of the Lord in verse 4. The prophet advised the Cushites to go back home and not try to form an alliance because **the Lord would defeat the enemy at the proper time.** The Lord promised through Isaiah that when the time would come to fight the Assyrians the people of Judah would know it and would see the enemy fall.⁴

³ Sawyer, John F.; The Daily Study Bible; Philadelphia, The Westminster Press, P.166.

⁴ Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. 1983-c1985. The Bible

God's plans would develop much like the summer heat and harvest dew.

Isaiah 18:5,6:

5 For before the harvest, as soon as the bud blossoms and the flower becomes a ripening grape, then He will cut off the sprigs with pruning knives and remove and cut away the spreading branches.

6 They will be left together for mountain birds of prey, and for the beasts of the earth; and the birds of prey will spend the summer feeding on them, and all the beasts of the earth will spend harvest time on them.

The Lord told Isaiah that He would wait till the proper time to cut off the enemy. Isaiah had already been given the reason for this (Isaiah 10:12, 25, 32). But the Assyrian army first had to complete the task God gave them, to punish the people of Israel by taking them captive. However, once God's purposes had been accomplished He would intervene and cut off the Assyrians (verse 5) just when they, like grapes, were beginning to ripen, to extend their empire. They would be killed and would be left on the mountains as food for wild birds in the summer and wild animals in the winter.

Isaiah 18:7:

7 At that time a gift of homage will be brought to the Lord of hosts From a people tall and smooth, Even from a people feared far and wide, a powerful and oppressive nation, whose land the rivers divide— To the place of the name of the Lord of hosts, even Mount Zion.

After the Assyrian defeat, the Lord would cause the people of Cush (verses 1,2) to take gifts to the Lord at Mount Zion, where the Lord dwells (Deuteronomy 12:5). Whether this occurred after the fall of Assyria is not known. But Isaiah was most likely speaking of the **millennial kingdom** when peoples from around the world will worship the Lord (Zechariah 14:16) because of His gracious acts. This is a theme we'll see consistently mentioned in all the **oracles** (burdens) referring to specific countries in Isaiah's writings.

Note that the "beautiful people" of verse two who were arrogant and powerful are the same "beautiful people" of verse 7 who will be brought to their knees, who will bow before the Lord in respect and worship.

ISAIAH CHAPTER 19

Thus far in Isaiah we've looked at a number of oracles directed to various nations. We're going to see a number of others. I thought this would be a good time to give you a summary of the oracles of Isaiah so that you might be able to see how Isaiah's message is the same to all nations who disobey God. So here they are:

knowledge commentary : An exposition of the scriptures . Victor Books: Wheaton, IL

THE ORACLES

Isaiah 13:1–14:23	Against Babylon
Isaiah 14:24–27	Against Assyria
Isaiah 14:28–32	Against Philistia
Isaiah 15–16	Against Moab
Isaiah 17	Against Damascus
Isaiah 18	Against Cush(Ethiopia)
Isaiah 19	Against Egypt
Isaiah 20	Against Egypt Cush
Isaiah 21:1–10	Against Babylon
Isaiah 21:11–12	Against Edom
Isaiah 21:13–17	Against Arabia
Isaiah 22	Against Jerusalem
Isaiah 23	About Tyre
Isaiah 24	Against the earth

So let us continue now with the oracle against Egypt.

Isaiah 19:1-25:

*1 **This message came to me concerning Egypt:** Look! The Lord is advancing against Egypt, riding on a swift cloud. The idols of Egypt tremble. The hearts of the Egyptians melt with fear.*

2 “I will make the Egyptians fight against each other—brother against brother, neighbor against neighbor, city against city, province against province.

3 The Egyptians will lose heart, and I will confuse their plans. They will plead with their idols for wisdom. They will call on spirits, mediums, and psychics to show them which way to turn.

4 I will hand Egypt over to a hard, cruel master, to a fierce king,” says the Lord, the Lord Almighty.

5 The waters of the Nile will fail to rise and flood the fields. The riverbed will be parched and dry.

6 The canals of the Nile will dry up, and the streams of Egypt will become foul with rotting reeds and rushes.

7 All the greenery along the riverbank will wither and blow away. All the crops will dry up, and everything will die.

8 The fishermen will weep for lack of work. Those who fish with hooks and those who use nets will all be unemployed.

9 The weavers will have no flax or cotton, for the crops will fail.

10 The weavers and all the workers will be sick at heart.

11 What fools are the counselors of Zoan! Their best counsel to the king of Egypt is stupid and wrong. Will they still boast of their wisdom? Will they dare tell Pharaoh about their long line of wise ancestors?

12 What has happened to your wise counselors, Pharaoh? If they are so wise, let them tell you what the Lord Almighty is going to do to Egypt.

13 *The wise men from Zoan are fools, and those from Memphis are deluded. The leaders of Egypt have ruined the land with their foolish counsel.*

14 *The Lord has sent a spirit of foolishness on them, so all their suggestions are wrong. They cause the land of Egypt to stagger like a sick drunkard.*

15 **Nobody** in Egypt, whether rich or poor, important or unknown, can offer any help.

16 *In that day the Egyptians will be as weak as women. They will cower in fear beneath the upraised fist of the Lord Almighty.*

17 *Just to speak the name of Israel will strike deep terror in their hearts, for the Lord Almighty has laid out his plans against them.*

18 *In that day five of Egypt's cities will follow the Lord Almighty. They will even begin to speak the Hebrew language. One of these will be Heliopolis, the City of the Sun.*

19 *In that day there will be an altar to the Lord in the heart of Egypt, and there will be a monument to the Lord at its border.*

20 *It will be a sign and a witness to the Lord Almighty in the land of Egypt. When the people cry to the Lord for help against those who oppress them, he will send them a savior who will rescue them.*

21 *In that day the Lord will make himself known to the Egyptians. Yes, they will know the Lord and will give their sacrifices and offerings to him. They will make promises to the Lord and keep them.*

22 *The Lord will strike Egypt in a way that will bring healing. For the Egyptians will turn to the Lord, and he will listen to their pleas and heal them.*

23 *In that day Egypt and Assyria will be connected by a highway. The Egyptians and Assyrians will move freely between their lands, and they will worship the same God.*

24 *And Israel will be their ally. The three will be together, and Israel will be a blessing to them.*

25 *For the Lord Almighty will say, "Blessed be Egypt, my people. Blessed be Assyria, the land I have made. Blessed be Israel, my special possession!"*

Now let's go back and take a closer look at verses 1-4.

Isaiah 19:1-4:

1 **An oracle concerning Egypt.** Behold, the Lord is riding on a swift cloud and comes to Egypt; and the idols of Egypt will tremble at his presence, and the heart of the Egyptians will melt within them.

2 And I will stir up Egyptians against Egyptians, and they will fight, each against another and each against his neighbor, city against city, kingdom against kingdom;

3 and the spirit of the Egyptians within them will be emptied out, and I will

*confound their counsel; and they will inquire of the idols and the sorcerers, and the mediums and the necromancers⁵;
4 and I will give over the Egyptians into the hand of a hard master, and a fierce king will rule over them, declares the Lord God of hosts.⁶*

Judgment was coming against Egypt from the Lord. God is pictured as riding on a swift cloud (Psalms 68:4, 33; 104:3). In Canaanite mythology this same idea is used of Baal, the god of rain and fertility. However, the Lord, not Baal, is the true Giver of rain and fertility. The gods of Egypt, of which there were many, would not be able to save their people from coming judgment. Their idols would tremble before Him, which would cause the people to be disheartened and depressed. The coming judgment would cause internal divisions and despair among the people when they would realize that their gods, only mere idols, and their occult practices involving mediums and spiritists, could not save them. **Now they would be overtaken by a cruel master and a fierce king, the Assyrian empire's king.** Egypt, who centuries before had been a cruel master over Israel (Exodus 1:11-14), would now be the object of cruelty. **This Assyrian king was Esarhaddon, who conquered Egypt in 671 b.c.** This judgment would come from the Lord, the Lord Almighty, Israel's Master and great covenant-keeping God.

Isaiah 19:5-10:

5 And the waters of the sea will be dried up, and the river will be dry and parched,

6 and its canals will become foul, and the branches of Egypt's Nile will diminish and dry up, reeds and rushes will rot away.

7 There will be bare places by the Nile, on the brink of the Nile, and all that is sown by the Nile will be parched, will be driven away, and will be no more.

8 The fishermen will mourn and lament, all who cast a hook in the Nile; and they will languish who spread nets on the water.

9 The workers in combed flax will be in despair, and the weavers of white cotton.

10 Those who are the pillars of the land will be crushed, and all who work for pay will be grieved.

To show that the judgment really would be from God, Isaiah said that the destruction would affect nature. A drought would ruin the economy and cause the people whose work depended on the Nile to be depressed. The river undoubtedly refers to the Nile, Egypt's "lifeblood," the source of the nation's agricultural growth. Without the Nile, Egypt could not have survived. The annual flooding of the Nile over the fields enriched the soil. With the drying up of the Nile (brought on by God, not by military conquest), papyrus reeds, plants, and every sown field would wilt. Fishermen using either hooks or nets would not be able to pursue their livelihood, and those who derived their income from working with flax, which depended on water for its growth, or linen made from

⁵ Calling on the spirits of the dead for purposes of magically revealing the future or influencing the course of events

⁶ See Isaiah 20:4.

flax, or other cloth, would not be able to practice their trade. The entire economy depended on the Nile River.⁷

Isaiah 19:11-15:

11 The princes of Zoan are utterly foolish; the wisest counselors of Pharaoh give stupid counsel. How can you say to Pharaoh, "I am a son of the wise, a son of ancient kings"?

12 Where then are your wise men? Let them tell you that they might know what the Lord of hosts has purposed against Egypt.

13 The princes of Zoan have become fools, and the princes of Memphis⁸ are deluded; those who are the cornerstones of her tribes have made Egypt stagger.

14 The Lord has mingled within her a spirit of confusion, and they will make Egypt stagger in all its deeds, as a drunken man staggers in his vomit.

15 And there will be nothing for Egypt that head or tail, palm branch or reed, may do.

Egypt was well known in the ancient world for its wisdom writings and its wise men. But Isaiah warned Egypt not to count on her wise men to save the nation from the coming destruction. The officials of Zoan, a city in Egypt's Delta (Numbers 13:22; Psalm. 78:12, 43; Isaiah 30:4; Ezekiel 30:14), the wise counselors of Pharaoh, and the leaders of Memphis (Jeremiah 2:16; 44:1; 46:14, 19; Ezekiel 30:13, 16; Hosea 9:6) thought their wisdom might save them from their coming judgment. But their wisdom was foolishness compared with the wisdom of the Lord Almighty who was planning the attack. No one in Egypt could do anything to avert the destruction; they were like staggering drunkards before the Lord. Neither the leaders (the head and the palm branch) nor the populace (the tail and the reed; Isaiah 9:15) could hold back God's judgment. At one time Zoan was Egypt's capital city (circa 2050-1800 B.C.). Memphis, on the Nile about 20 miles north of Cairo, was the first capital of united Egypt (circa 3200 b.c.) and one of the major cities during much of its long history.⁹

Isaiah 19:16,17:

16 In that day the Egyptians will be like women, and tremble with fear before the hand that the Lord of hosts shakes over them.

17 And the land of Judah will become a terror to the Egyptians. Everyone to whom it is mentioned will fear because of the purpose that the Lord of hosts has purposed against them.

In contrast with Isaiah's day when Judah was thinking about turning to Egypt for help, **a time will come** when Egypt will recognize Judah as the dominant force in the world. The

⁷ Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. 1983-c1985. The Bible knowledge commentary : An exposition of the scriptures . Victor Books: Wheaton, IL

⁸ Some translations use the Hebrew name, *Noph*.

⁹ Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. 1983-c1985. The Bible knowledge commentary : An exposition of the scriptures . Victor Books: Wheaton, IL

Egyptians will be like women, that is, Egypt will fear Judah because they will see that Judah is blessed with all the power of the Lord Almighty. This will be a reversal of what the situation was like in Isaiah's time.

Isaiah 19:18:

18 In that day there will be five cities in the land of Egypt that speak the language of Canaan and swear allegiance to the Lord of hosts. One of these will be called the City of Destruction.

The five cities in Egypt most probably represented all of the cities. To speak the language of Canaan apparently does not mean that the Egyptians will stop speaking their own language. Rather, because they have now sworn allegiance to the Lord Almighty by offering sacrifices in Jerusalem, they will then be in one accord with the people of Israel. The meaning of the **City of Destruction** (□□□□□) has caused much debate. It seems preferable to follow what was found in the Dead Sea Scrolls and the Vulgate, namely, **"the City of the Sun"** (□□□□□), meaning Heliopolis. Heliopolis, one of the major cities in the south end of Egypt's Delta, was dedicated to worship of the sun god. Such a significant change, worshipping the Lord instead of the sun god, would prove to the world and to Israel that Egypt's conversion of faith is for real.¹⁰

Isaiah 19:19-22:

19 In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its border.

20 It will be a sign and a witness to the Lord of hosts in the land of Egypt. When they cry to the Lord because of oppressors, he will send them a savior and defender, and deliver them.

21 Thus the Lord will make Himself known to Egypt, and the Egyptians will know the Lord in that day. They will even worship with sacrifice and offering, and will make a vow to the Lord and perform it.

22 The Lord will strike Egypt, striking but healing; so they will return to the Lord, and He will respond to them and will heal them.

In Egypt an altar will be built to the Lord along with a monument at Egypt's border. **Egypt will openly acknowledge that she is worshipping the God of Israel.** This will be national policy, suggested by the monument, and will also include private worship, suggested by the altar. At this time Egypt will enjoy the same status as Israel, God's covenant people. When the Egyptians ask God for help He will give it to them. God will heal them after they repent and ask for help. This situation was almost unbelievable for the people of Judah in Isaiah's day. But it will occur. It will take place after the Messiah has returned and established His millennial kingdom.

This is a very revealing passage if we put together the corresponding passages in Zechariah and Malachi. Zechariah 14:16-19:

16 Then everyone who survives of all the nations that have come against

¹⁰ Ibid.

Jerusalem shall go up year after year to worship the King, the Lord of hosts, and to keep the Feast of Booths.

*17 And **if any** of the families of the earth **do not go up** to Jerusalem to worship the King, the Lord of hosts, there will be no rain on them.*

*18 And if the family of Egypt does not go up and present themselves, then on them there shall be no rain; there shall be the **plague** with which the Lord afflicts the nations that do not go up to keep the Feast of Booths.*

19 This shall be the punishment to Egypt and the punishment to all the nations that do not go up to keep the Feast of Booths.

Malachi 1:11:

*11 For from the rising of the sun to its setting my name will be great among the nations, and **in every place** incense will be offered to my name, and a pure offering. For my name will be great among the nations, says the Lord of hosts.*

These passages reveal that some Gentiles (unsaved people) will go into the millennial kingdom. How do I know that? Reference in these verses is to the millennial kingdom when Christ will be ruling the world after His return. If these people were saved they would have been redeemed and have received their new, perfect, and sinless bodies. As such those people would not need to be warned about the consequences of sin and not obeying God in verses 18 and 19. But some people who are converted to faith in Christ during the millennial kingdom will make annual pilgrimages to Jerusalem to worship the Lord and to celebrate the **Feast of Tabernacles**. This celebration takes place as a time to remember the time when God “*tabernacled*” with Israel in the wilderness. This feast represents the last of the **three** major pilgrimage festivals (Leviticus 23:34-36), marked the final harvest of the year’s crops, and provided a time of rejoicing. All three of these feasts provided a symbolic anticipation of Christ’s future sacrifice at Calvary. **During the Millennium** they will celebrate Jesus’ presence dwelling among His people, the joyful restoration of Israel and the rest of the world. Those who refuse to go will experience drought and plague. Unfortunately as the thousand years nears its end, there will be many people from all over the world who will reject Christ as Savior, joining in a final war against Him, only to be destroyed and cast into Hell forever (Revelation 20:7-15).¹¹

“*From the rising of the sun to its setting*” in Malachi 1:11 is simply a way of referring to the whole earth (Psalms 50:1; 103:12; Isaiah 45:6; 59:19; Zechariah 8:7).

Isaiah 19:23-25:

*23 In that day there will be a highway from Egypt to Assyria, and Assyria will come into Egypt, and Egypt into Assyria, and **the Egyptians will worship with the Assyrians.***

24 In that day Israel will be the third with Egypt and Assyria, a blessing in the midst of the earth,

25 whom the Lord of hosts has blessed, saying, “Blessed be Egypt my

¹¹ MacArthur, John; *The MacArthur Study Bible (footnotes)*, Zechariah 14:16-19, pp. 1357, 58.

people, and Assyria the work of my hands, and Israel my inheritance.”

The situation described by Isaiah in verses 19-22 will not be limited to Egypt. Assyria and the rest of the earth will also be recipients of blessing in that day, the Millennium. People will travel on a highway from Egypt to Assyria, and people in those two nations (enemies in Isaiah’s day) will worship together. In Isaiah’s day Judah was hoping that Egypt would save her from the Assyrians.

But remarkably, in the Millennium these three powers, Assyria, Egypt, and Israel, will have a harmonious, peaceful relationship under God’s hand of blessing. All this, of course, will fulfill part of the promise to Abraham that “*all peoples on earth will be blessed through him*” (Genesis. 12:3).

Isaiah Chapter 20

Isaiah 20:1-6:

1 In the year when King Sargon of Assyria captured the Philistine city of Ashdod,

2 the Lord told Isaiah son of Amoz, “Take off all your clothes, including your sandals.” Isaiah did as he was told and walked around naked and barefoot.

*3 Then the Lord said, “My servant Isaiah has been walking around naked and barefoot for the last three years. **This is a sign**—a symbol of the terrible troubles I will bring upon Egypt and Ethiopia.”*

4 For the king of Assyria will take away the Egyptians and Ethiopians as prisoners. He will make them walk naked and barefoot, both young and old, their buttocks uncovered, to the shame of Egypt.

5 How dismayed will be the Philistines, who counted on the power of Ethiopia and boasted of their allies in Egypt!

6 They will say, ‘If this can happen to Egypt, what chance do we have? For we counted on Egypt to protect us from the king of Assyria.’ ”

This oracle was probably revealed somewhat later than that of chapter 19, for it expands upon the prediction made in 19:4. At any rate, the exact year of the fulfillment of the prophecy is given. This was 711 B.C., when King Sargon sent Tartan, his “chief general,” to subdue the Philistine city of Ashdod. Azuri, king of Ashdod, was deposed. This prophecy of Egypt’s disgrace and subjugation came about forty years before the Assyrian Conquest. Severe chastening was due Egypt because she had pretended to serve as Israel’s deliverer and had made promises she could not keep, distracting the Hebrews

from a wholehearted trust in God alone.¹²

So we see that Ethiopia and Egypt, both enemies of Judah, will one day be worshipping the God of the Israelites. We are told in the New Testament that **one day every knee on earth will bow before the Lord God of heaven.**

Romans 14:11, NAS

For it is written, "As I live, says the Lord, every knee shall bow to Me, and every tongue shall give praise to God."

Philippians 2:9-11, NAS

*9 Therefore also God highly exalted Him, and bestowed on Him the name which is above every name,
10 that at the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth,
11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

So it is not a question of whether or not people will bow before the Lord and acknowledge that He is the God of the Universe, their Creator, and the only Redeemer. It is a question of when and under what circumstances people will bow. God gives us a choice, just as He gave Ethiopia a choice. If you recall in Isaiah 18:2 God, through the prophet Isaiah, told the Ethiopians (Cushites) to return home and not engage in an alliance with the Assyrians. In other words, he was telling them to either choose God or choose the worldly ways. They chose not to be on God's side. So in the end, after God conquered them, they had to bow before Him.

God offers people today a choice. He sent His Son, Jesus Christ to take our punishment when He died on the cross. Then Christ in His deity and power overcame the grave and came back to life again. He walked the earth and ministered to people for 40 days and then ascended into heaven where He now lives and intercedes on our behalf with God the Father. He offers the gift of eternal life to us, but the choice is ours. Eternal life is not just living forever and ever in heaven, though that is part of it. Eternal life also refers to a quality of life we have right here on earth when we have a personal relationship with Jesus Christ. It is the abundant life of peace and joy and love, among other things.

But the choice is ours. Do we accept Christ as Lord of our life now, willingly and joyfully? Or will we one day in shame and remorse, bow our knees to Him, inwardly feeling regret and "if only"? Let us say with the psalmist,

Psalm 95:6-8, NIV

*6 Come, let us bow down in worship, let us kneel before the LORD our Maker;
7 for he is our God and we are the people of his pasture, the flock under his care.*

¹² Pfeiffer, C. F. 1962. The Wycliffe Bible commentary : Old Testament . Moody Press: Chicago

*Today, if you hear his voice,
do not harden your hearts.*