

in a wonderful way, we praise Him for it. But how can you prove to somebody else that it is not an accident purely? And so I believe God gave this particular prediction, this prophecy, that no human being could have predicted even though it did not contribute significantly to the progress of the thing that was to happen. To the providence of God. It was just an incidental thing, just a little point here or there to say that God really did meet here and give information that no human being could have had even if Deborah did show great cleverness in planning this and knowing weather conditions and all that, she could not have said this from any human cleverness.

It is an evidence that the other was not merely her human cleverness either, but was God's direct dealing.

I'd like to mention two other cases of inorganic prophecy, which I think are very striking in this regard. One of these is found in Isa. 53:9. (NIV) "He was assigned a grave with the wicked and with the rich in his death." A much better translation than the KJV which says, He made his grave with the wicked, and "he is assigned" is a much more accurate translation. But this is not really accurate though it is better than KJV because it says "he was assigned a grave with the wicked and with the rich in his death." There is no "the" before "wicked" or before "death" and the word "wicked" is a plural word and "rich" is a singular word.

So to translate it accurately it should be "he was assigned a grave with wicked men, but he was with a rich man in his death." Now there's a wonderful account of the atonement of Christ and of his death for our sins in ch. 53. Somebody can say, Well this is just a general statement. It doesn't prove that it points to this particular One i.e. the Lord Jesus Christ. There were many crucifixions later on. One could guess that such a thing would happen later, but how do you know that Jesus was the one?

When Jesus was crucified they took his garments and they -- the soldiers each took a share of them but there was a fine coat we find in the NT that they didn't like to tear up -- divide it among them, so they cast lots for it. No that is the other one I was coming ====

We know that when he died as a malefactor, he would have been thrown into the grave with other malefactors. They just threw them into a heap and covered them over. If this had happened it would have been very hard to prove that he was raised from the dead. But a person crucified can be taken and put in a tomb, and especially a rich man tomb --- a very very unusual thing! That's what happened in the case of Christ. In order to do it they had to get special permission from Pilate. They begged his body.

So here was something very unusual that would not occur but extremely rarely if ever. It did not advance the fact of His bearing our sins. It did not increase the effectiveness of His death. It did not add to his sufferings. It did not particularly add to His glory. But it's a little incidental thing -- a little