

THE PATH OF THE SECOND ADVENT



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PUBLISHER'S NOTE

The Scripture quotations found herein are from the text of the Authorized *King James* Version of the Bible. Any deviations therefrom are not intentional.

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The Path of the Second Advent

Among the many advanced revelations which can be found in an *Authorized Version* (that no Hebrew or Greek scholar could find in *any* set of Greek or Hebrew manuscripts, published by anyone or discovered by *anyone* in twenty centuries) is the revelation about the *Path of the Second Advent of Our Lord Jesus Christ*. In order to blind themselves to this advanced revelation, the faculty and staff of Bob Jones University, Pensacola Christian College, Santa Rosa Christian Schools, Liberty University, and Baptist Bible College had to deliberately ignore the following *twenty-five* verses. They were ignored on Balaam's grounds (see Num. 22:12–17—love of money). The faculties, founders, presidents, deans, and staffs figured that the twenty-five verses could contribute nothing to their own prestige, enrollment, income, or endowments, so they stuck with the “original Greek” and lost their spiritual shirts. Par for the course. Harvard, Yale, Colgate, Princeton, Columbia, and Dartmouth did the same thing many years before them; and Wheaton, Fuller, and Moody did it just a few decades before them.

We print here, for the reader, this advanced revelation, which not even Scofield, Larkin, Lindsey, Webber, or Kirban were able to pick up due to their occasional (very occasional, in the case of Webber and Larkin) defection from the *King James* text. Bible babies and Bible blockheads like Hutson, Hudson, Hymers, Waite, Combs, Farstad, Hodges, Rice, Sumner, Walker, and Kutilek are naturally not in “the running.” They couldn't qualify to get to the “posts.” They stayed in the stable.

Check the references out carefully, and notice especially the crucial “point” on God's map of Palestine: it is the “crossing of the Jordan” opposite Gilgal and Jericho. This is the point of reference for Elijah, Elisha, John the Baptist, Moses, Jesus Christ, David, and Jacob, as well as Joshua. It marks the place where Jesus Christ will cross the Jordan River—going east to west after coming up “*the king's highway*.” If any of the material in the verses is obscured by *any* Hebrew or Greek text, used by *any* Hebrew or Greek scholar, for *any* English revision, simply cancel him, his manuscripts, his work, his opinions, his friends and employers, and his education and training. The old black-backed 66 caliber is able to blow a hole through any (*and all*) of these kind of Bible critics.

Believe what you read, and thank God for the revelation.

These notes were first given in Bible studies in 1953 in Bay Minette, Alabama. Time has not dimmed their power, importance, and utility. “**Heaven and earth shall pass away**” (Matt. 24:35), but His words are just as good in 2003 as they were in 1953.

“**Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?**” (Song of Sol. 3:6). The reference is to Christ coming back. When Christ comes back, He comes through the wilderness *before* He comes to the Mount of Olives. The myrrh, frankincense, and the perfumes in 3:6 are a reference to Jesus Christ in Psalm 45:8.

Here are the myrrh, and the frankincense, and the perfumes that are connected with Jesus Christ at the marriage of the Lamb—right *before* the advent. **“All thy garments smell of myrrh, and aloes, and cassia”** (Ps. 45:8). Those are the perfumes. **“Out of the ivory palaces, whereby they have made thee glad.”** Notice, the context of that perfume is verse 6, **“Thy throne, O God, is for ever and ever,”** quoted also in the New Testament in Hebrews 1:8 as referring to Jesus Christ in Psalm 45:1. Notice the reference to Jesus Christ; verse 2, the reference to Jesus Christ; and verses 3-4, **“Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride.”** Where did you ever read about Christ having a real sword except in Revelation 19:15? It’s the Second Advent. And, when He comes back, He is spoken of as an *anointed king* (Psa. 45:1, 7), whose garments smell of perfume (vs. 8), like Song of Solomon 3:6.

Now, Song of Solomon 3:6 says, **“Who is this that cometh out of the wilderness like pillars of smoke?”** Well, when the Jews came out of the land of Egypt, they were led by a pillar of smoke. The pillar of smoke took them down Mount Sinai, and then it took them from Sinai up by the *King’s highway* on the east side of the Dead Sea. Then it crossed the Dead Sea where Jesus was baptized. Joshua went across there into Canaan. So, the pillar of smoke that led the Jew began at Sinai; then it came up through Selah, Petra, Paran, Mount Seir, and the King’s highway; then it turned west to go into the land of promise. So when Jesus Christ comes, He will come at Mount Sinai; then He will go up the King’s highway through Selah, Petra, and through Paran and Mount Seir. Then He will cross the Jordan where He was baptized, go through Jericho and Gilgal, and come on the east side of the Mount of Olives through the eastern gate.

These are the verses that show that the route of the second coming of Jesus Christ begins at *Mount Sinai* and *ends* at the Mount of Olives: Zechariah 14, Habakkuk 3, Isaiah 63, Psalm 68, Judges 5, and Deuteronomy 33. Notice how those references cover the Old Testament. There is more in the Old Testament about the second coming of Jesus Christ than there is in the New Testament. The reason the Old Testament is a dead and dull book to most of God’s people is because they have gotten the idea that all the Old Testament has been fulfilled in Jesus Christ at the *first coming*. Less than *one-quarter* of the Old Testament has been fulfilled. As a matter of fact, there is only one part of the Old Testament that has been fulfilled: the part that deals with the coming of a suffering Messiah to make a substitute payment for sin by a blood atonement. That is the only thing that has been fulfilled. Boy, if you think that is all there is in the Old Testament, you never read the Old Testament! That is about *one-fiftieth* of the Old Testament.

First of all, I’ll begin with Deuteronomy 33:1-3, **“And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. And he said, The Lord came from Sinai.”** It didn’t say the Lord revealed Himself at Sinai. **“The Lord came from Sinai, and rose up from Seir.”** Why, He didn’t do that in Exodus, Leviticus, and Numbers—not Mount Seir. *Mount Seir is up in Edom’s land.* **“Rose up from Seir unto them; he shined forth from mount Paran.”** No, He didn’t; in Exodus, Numbers, and Leviticus He didn’t *shine forth*. But He shined forth on the Mount of Transfiguration in the New Testament, and He is going to shine forth in the tribulation. He is going to shine forth in Revelation 14 and 19. **“He shined forth from mount Paran.”** (The new

Bibles change it.) **“And he came with ten thousands of saints.”** Well, that didn’t happen in Exodus. He didn’t come with “ten thousands of saints”; *He came all by Himself.*

“From his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand.” Boy, there’s something: **“all his saints are in thy hand.”** Who is “thy”? He said all of God’s saints, **“his saints are in thy hand.”** He didn’t say all God’s saints are in *God’s hand*. He said, **“all his saints are in thy hand.”** Why is that? It is *Jesus*. Jesus said, **“I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand”** (John 10:28). **“And they sat down at thy feet; every one shall receive of thy words”** (Deut. 33:3). So the first reference here says Sinai, Seir, and Paran. Now, that is the tip of the Sinaitic Peninsula; then the route comes northward up through Edom and begins to cross around the Dead Sea on the east side, coming through Arnon, around the land of Moab and the Ammonites.

All right, Judges 5:2-4, **“Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves. Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the Lord; I will sing praise to the Lord God of Israel. Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom.”** Why, that didn’t happen in the battle of Barak and Jael and Sisera in Judges 4. *They weren’t fighting within a hundred miles of Edom and Mount Seir:* that battle in Judges 4 took place up by Kishon and Megiddo near Jezreel, in north Palestine. **“Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water”** (Judg. 5:4). What is that a reference to? That’s the *latter rain*. **“The mountains melted from before the Lord, even that Sinai”** (Judg. 5:5). Why, Sinai didn’t melt when God gave the law back there in Exodus 19 and 20. **“Even that Sinai from before the Lord God of Israel.”** That isn’t all. Look here: **“lead thy captivity captive”** (Judg. 5:12). Why, that is quoted as Jesus Christ in Ephesians 4:8; that is no reference to Jehovah God at the beginning of the Law in Exodus. Now, do you want to find yourself in the passage? Here you are: **“Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way. They that are delivered from the noise of archers in the places of drawing water, there”**—where they’re delivered—**“shall they rehearse”** (Judg. 5:10-11). You’re going to have a dress rehearsal when you get to heaven. That is why it is called a “dress rehearsal,” because when you rehearse up there *what you are going to do down here*, you get dressed. I mean, **“fine linen is the righteousness of saints”** (Rev. 19:8), without **“spot, or wrinkle”** (Eph. 5:27), ironed out. **“They rehearse the righteous acts of the Lord, even the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the Lord go down to the gates”** (Judg. 5:11). Down you come.

Psalms 68:1-33, **“Let God arise, let his enemies be scattered.”** There’s the Advent. **“Let them also that hate him flee before him. As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.”** This is a Jehovah’s Witness text. That text is used to prove that you melt in Hell, and that’s the end of you. But do you notice in verses 1-2 that there is no reference to *Hell*? That reference is to let God arise and allow His *presence* to come back to *this earth*. Folks are going to burn up when He comes back. *Nothing will burn up in Hell.* (They

never could get it straight.) Verse 7, now watch it, **“O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah.”** Do you see the **“wilderness”**? So the Song of Solomon 3:6 said, **“Who is this that cometh out of the wilderness?”** Psalm 68:7-8, **“O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah: The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.”** Here it comes, verse 9, **“Thou, O God, didst send a plentiful rain,”** there it is, **“whereby thou didst confirm thine inheritance.”** Why, it can’t be the giving of the Law in Exodus. Look at verse 17, **“The chariots of God are twenty thousand, even thousands of angels.”** Why, in referring to the rapture of Elijah, which will take place in the Tribulation (2 Kings 2:12), Elisha said, **“My father, my father, the chariot of Israel, and the horsemen thereof.”** *There is no reference of the giving of the Law in Sinai, like you find in all these cross references, in all these Bibles and all these commentaries.* Psalm 68:18, **“Thou hast ascended on high, thou hast led captivity captive.”** There it comes again. Just like He did in Judges 5. It’s a reference to Jesus Christ.

Now, I know this is kind of dense, but you see, most of you spend your time with television and newspapers. You don’t spend a lot of time with books, and even less time with the Bible. You don’t realize what is being done with these verses in other books. For example, when I read to you Judges 5 and Psalm 68, do you know that all the new Bibles put those in poetic form like *poetry* so you won’t take them *literally*? Every one of them. Did you know that any commentary you pick up will take every verse I have read so far and place it on *the giving of the Law at Mount Sinai in Exodus 20* so it can’t be fulfilled in the future? Did you know that every faculty of every Fundamental school in the country would give you the same thing? I know I’m kind of vehement and kind of hard about it, but there are certain things that stir you up; folks attacking the Bible just stirs me up. As a matter of fact, nothing much else does. I think if I was sitting at my desk some night, and a bullet came through the window and hit the ceiling behind me (from one of my *“friends”*), I’d finish the sentence I was typing before I phoned the police, because *that* is more important. But there are certain things that disturb me a lot; they upset me; but they only have to do with Fundamentalists attacking the Book.

All right, Psalm 68:21, **“But God shall wound the head.”** There is the fulfillment of Genesis 3:15. **“God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses.”** Rapture, verse 22; Advent, verse 23; Millennium, verses 25-33. So when the Lord comes back, He comes through the wilderness of Sinai, Seir, and Mount Paran up through *Edom*. You notice that the “bruising of the head of the serpent” didn’t take place at Calvary; it takes place at the Advent.

Next, **“Who is this that cometh from Edom, with dyed garments from Bozrah?”** (Isa. 63:1). Bozrah is the other name of Edom. It means a sheep stall, a sheepfold, where the lost sheep will be in the Tribulation. **“This that is glorious in his apparel.”** There are the *clothes*; there are the *garments* with frankincense and myrrh. **“Travelling in the greatness of his strength?”** Who is he? He answers, **“I that speak in righteousness, mighty to save.”** Who is that? Jesus. It couldn’t be anybody else. (It couldn’t be outer

space travel, you know, like this dumb thump over in Dallas said. Criswell said that outer space travel would be the salvation of the people. No, no, never.)

Verse 2, **“Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?”** Answer: verses 3-4, **“I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come.”** **“The day of vengeance”**— that isn’t the first coming. *Christ didn’t come the first time to bring vengeance on people*; He came to save people. He said that He didn’t come to judge the world or condemn the world, but that they *might be saved*. So there is no reference there to the first coming. Did you ever hear them say that when He “trod the winepress,” He was at *Calvary*, and He trod the winepress alone? Well, that makes beautiful preaching, *but it’s a baldface lie*. He didn’t “trod the winepress” at Calvary. He shed the blood at Calvary. He is going to tread on the “grapes” when He comes back.

“A prayer of Habakkuk the prophet upon Shigionoth. O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. God came from Teman” (Hab. 3:1-5). *Teman* is the name of one of Esau’s boys. He’s *duke Teman* in Genesis 36:15, and he settles in *Edom*. The Temanites come from him. **“God came from Teman, and the Holy One from mount Paran.”** Mount Paran is a mountain in Edom. **“Selah.”** *There’s the city.* **“His glory covered the heavens.”** *There* is the shining forth.

“His glory covered the heavens, and the earth was full of his praise. And his brightness.” There’s **“it shines forth.”** **“And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power. Before him went the pestilence** [the *“dabar”* דָּבָר, the word], **and burning coals went forth at his feet.”** And, here He comes, verse 8; *here come the* **“chariots of salvation.”** Here comes the *deep* opening up for Him to come down, verse 10. And there goes the sun and moon, as in Joshua, conking out, verse 11.

Verses 12-13, **“Thou didst march through the land in indignation, thou didst thresh the heathen in anger. Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head.”** There’s Genesis 3:15. **“Out of the house of the wicked, by discovering the foundation unto the neck. Selah.”** And here you come. You are in verse 15, **“Thou didst walk through the sea with thine horses, through the heap of great waters.”** And boy, that is a heap of water. That is the *deep* back in verse 10. That is a body of water that would make the solar system look like a puddle.

Zechariah 14:1-3, **“Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem.”** The Lord said He would gather all nations—“United Nations.” The Lord will get them together. **“I will gather all nations.”** Do you know what the Lord told Matthew in Matthew 13? He said, “Write.” Matthew said, “What am I going to write?” The Lord said, “When you write, you write for that fellow to go out there and gather the tares in bundles,

first **“to burn them”** and then gather my wheat **“into my barn.”** So *before* the wheat goes up in the grainery, the tares are going to be *gathered together*: they are going to be gathered together to *burn*, and they are being gathered right now. Do you know what that shows you? *That shows it isn't long before the wheat goes into the barn.*

“Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled” (Zech. 14:1-2). The *rifling* in a barrel is a drilling out. It differs from the gun in that a gun has no rifling. The rifling is the *drilling out*, the spiral of the barrel. “Reamed” is the same word: *reamed out*. **“And the women ravished [raped]; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.”** They’re going to be left in there (Isa. 6). Verse 3, **“Then shall the Lord go forth [second advent], and fight.”** The Lord is said to be a Man of War in the book of Exodus, and He’s a Man of War in Revelation 19. **“Then shall the Lord go forth, and fight against those nations, as he fought in the day of battle.”**

One time Jesus was up before Pontius Pilate, and Pontius Pilate was talking to Him about His kingdom. Jesus said to Pontius Pilate, **“My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence”** (John 18:36). Not from this world NOW. But if there is any doubt in your mind as to whether His kingdom is *going to be*, look at Zechariah 14:3; **“Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.”**

These verses teach this: one of these days, pretty soon, after the Christians are caught out at the Rapture, the Lord is going to return to this earth. When He comes back to this earth, He will come down through the galaxies, solar systems, nebulas, and star clusters; and He will come down *from the north*. When He comes down, He will come down across the side of the earth to *Sinai*. He will come down to Sinai in the air and move across Sinai, and He will come up from Sinai, up to *Edom*, up to *Seir*, up through *Paran*, up the King’s highway, on the *east side* of the Dead Sea, turn at the *north end* of the Dead Sea, and cross at the place where He was baptized. Then He will come across to *Gilgal*, step off that white Arabian steed that travels *about 120 thousand light years per second*, put His foot on the ground on the Mount of Olives, and the mountain splits right in two. Christ said, **“If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove”** (Matt. 17:20). When He puts that foot down, the Mount of Olivet breaks off, and then He gets back on that steed and comes down through the eastern gate (which is cemented shut; Kaiser Wilhelm was going to try and go through before the war blew up). He will stomp all over that Moslem graveyard that lies before the gate. Then He will come through that *eastern gate* into Jerusalem and go in the temple and sit down on the holy of holies and put one arm on one cherub and one arm on the other (just like the devil did three and a half years before), and brother, then it is going to be “bow down or else.”

Now, those are only the briefest references that deal with the subject, but since they are at least *twice as informative as the material you could get in six years of study at any Fundamental or Conservative seminary in America or Europe*, you can afford to spend

time with them. Many, many details will be found in other passages if one sticks to the text of the Holy Bible—*Authorized* English version of the Protestant Reformation. Wasting time with “Greek Receptuses” and “Greek Septuagints” and Hebrew Masoretic texts will only drive you further into the mud!



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