

No Lion
Shall
Be
There



DAVID ALSOBROOK

**NO LION SHALL BE
THERE**

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Isaiah Chapter Thirty-Five

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.

Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

The Prophet Isaiah frequently tells about nature and compares it to mankind. In Chapter 35 he deals with a desert and tells of the restoration for the individual spiritual life. The first two verses are a

paragraph, and verses 3 through 10 are another paragraph. Isaiah begins with a desert and finishes with a garden, or a paradise. He gives the comparison of the natural order of nature, gives the steps of how this comes into being, and then gives us the sevenfold provisions provided for us in the restoration.

The first paragraph of the chapter is given in a symbol. The "wilderness" denotes dry ground, or desert. The "solitary place" means a lonely, or waste place, not much there. That is, it is void, empty, a barren area.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." The picture here is that life, "the blossoming," takes place. Isaiah prophesies that the desert, which speaks of barrenness, futility, waste, and in a sense, death, will come to life.

Where was man before death entered the world?

He was in a garden, a place that blossomed, every green herb, every fruit of every tree was present. This was not only true in the natural but was symbolic of his spiritual experience. He was fruitful. He was in a place of great fellowship with God. He enjoyed communion with his Creator.

After man's fall, God spoke to Adam concerning the ground. Up to that time it had been fruitful, but from the fall on it was to bear thorns and thistles (Gen. 3:17-18). Man, who had been in fellowship, was now estranged or separated from God. Isaiah compares this spiritual void to a desert.

In Ephesians 2:1 we read: **"And you hath he quickened, who were dead in trespasses and sins."** The whole human race was dead—deadened. We speak of someone who is apart from Christ as being dead, and of course, in a sense that is true. We think of one who is dead as one who is not operating. For example, a drunkard cannot keep from the bottle, but when he dies he no longer drinks, he ceases to operate, he ceases to function. You could pour whiskey all over him but that would receive no response. But the human spirit, apart from God, DOES still thirst, search and long for the lost fellowship of its Creator. That vacuum within still hungers for God. If the human spirit were actually dead that would not be applicable. But we know that it is true that man does desire for that vacuum to be filled, so instead of saying the human spirit is dead, we should say it is DEADENED, deadened by our sin.

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The human spirit before it is born again can be very much in operation. Mediums and spiritualists all operate out of their deadened spirit through the nature of Satan. Satan is "dead"—cut off from life, yet he is in operation. Our spirit was DEADENED by sin. We were a desert. A desert is a deadened place—operating under the curse and producing thorns and thistles.

In our text, God, through pictures from nature, is speaking to man (see Romans 1:20) to cause us to see that the desert itself looks like a curse: thorns, stinging needles on many plants, and full of rattlesnakes. But notice: **"The desert shall rejoice, and blossom as the rose"!**

Those persons who interpret the Scripture only in the literal sense take Isaiah 35:1 as being fulfilled today because Israel annually exports 50 million roses. But, where you see the literal fulfillment (physical Israel), it will also be symbolically fulfilled in the Church (spiritual Israel, Galatians 6:16). God is going to take His very, very dry, traditional people, and cause the Church, which is His heritage, to blossom and bring forth life. That which was so dead (deadened) with no hope, will not only come to life, it will bring forth life abundantly. **"It shall blossom abundantly"** (v. 2).

In verse 1 we are told the desert will blossom, but verse 2 says "... **it shall blossom abundantly.**" It does not say it will blossom roses. Isaiah said it would blossom **"AS the rose,"** which is speaking of Jesus. He is our pattern.

In the Song of Solomon, the Lord Jesus Christ is referred to as **"the rose of Sharon"** (2:1). We blossom AS the Rose. We come to life in the image of Jesus Christ. We are being conformed to the image of God's dear Son. When the "Rose" walked on earth, He said, **"I am come that they might have life, and that they might have it more abundantly"** (John 10:10). This parallels Isaiah's statement, "It shall blossom abundantly." Life, life ABUNDANT!

Not only will the desert blossom, it will sing. Throughout the Bible whenever Israel was in captivity and bondage they did NOT sing. Take note of the encouraging words in Isaiah 35:1-2: "glad, rejoice, rejoice, joy and singing." Anywhere in the Scripture where restoration appears there is always singing.

While in Babylonian exile, Israel's worship of God was bound by their captivity, as is graphically expressed in Psalm 137: **"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst**

thereof. . . . they that wasted us required of us mirth, saying, **Sing us one of the songs of Zion**" (v. 1-3). Babylon knew all about how the Holy Rollers sang! The Israelites were asked to sing the songs of Zion, but they replied, **"How can we sing the Lord's songs in a strange land?"** (v. 4).

The word "Babylon" comes from the word *Shinar*, which means "confusion." Babylon compares to the religious system so prevalent today. When God's people are in that religious system they do not sing the Lord's song. The harps are muted by oppression. But when Israel came out of bondage what did they say? **"When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them"** (Ps. 126:1-2). While in bondage they couldn't sing, but when liberated, that was the first thing they did, sing and laugh!

The prophet Jeremiah, too, reports about this. **". . . Again there shall be heard in this place . . . the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first saith the LORD"** (Jer. 33:10-11).

When God returns the captivity of the land then shall be heard the voice of joy, the voice of gladness, the voice of the bridegroom (Jesus speaking to His Church through the gifts of the Spirit), and the voice of the bride (the Church speaking to Jesus through praise, worship and joy), and the voice of them that say, "Praise the Lord!" Five times in one verse the Scripture reads, "voice."

David, in Psalm 115:17, said, **"the dead praise not the Lord."** When you are a desert you don't have much joy or rejoicing until you come to life. It is as Isaiah was presenting it—the wilderness, the solitary place **SHALL** rejoice, the desert (the restored Church) will be glad, they will rejoice with joy and singing!

Three things are to be given to the desert to make this possible:

1. "The glory of Lebanon shall be given unto it"
2. "The excellency of Carmel"
3. "and Sharon"

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When **"they shall see the glory of the Lord"** they will see Jesus, for Romans 3:23 tells us, **"All have sinned, and come short of the glory of God."** We know Jesus did not sin, and if He did not sin, He did not come short of God's glory. Because He was equal to the glory of God when He was raised from the dead, the Father made Him His own glory. Jesus is **"the brightness of his glory, and the express image of his person"** (Heb. 1:3). So those who see the glory of the Lord see Jesus, for Jesus is the glory of the Father. He is "the excellency of our God," the very best the Father had to give to the world.

Lebanon, Carmel and Sharon were literal, geographic areas in Isaiah's day which speak of Jesus and that which He gives us. Lebanon was a country, Carmel a mountain, and Sharon a plain.

Lebanon throughout the Old Testament is noted for its cedars. Now we are not told that the cedars of Lebanon would be given to the desert—but the GLORY OF LEBANON. The glory of Lebanon means the fame of Lebanon, that which Lebanon was famed for. Israel was to the south, other countries to the east and west and north, yet that little country was famed for its cedars. Some of them were even 2,000 years old. When the wind was blowing to the south, Israel could smell Lebanon. There was a rich fragrance, or aroma, coming from the cedars of Lebanon. "The glory of Lebanon" is A FRAGRANCE AFFECTING THE SENSE OF SMELL.

When something dies in a desert it gives forth a putrid smell. Many animals die there, and the desert then has a stench of death. It smells like death. So, the first thing given to the desert is LIFE, the fragrance of life, the glory of Lebanon. The Apostle Paul gave expression to it in 2 Corinthians 2:16, we are to those who believe **"the savour of life unto life."** An aroma of life.

The night I was saved there was something different about the atmosphere of the church. There was a feeling in the air. At the time I didn't know how to explain it, but now I know my DEADENED spirit was sensing a fragrance of life, and I was drawn to it. You see, Jesus is life, and this fragrance of life permeated His being. That is why men who are deadened come to Him, for they feel that Life. It would be like a pure perfume aroma to their spirit that previously had been used to the stench of death.

Some of today's churches are full of the odor of deathlike Lazarus in the tomb—they stink. A word from Jesus is all they need.

The fragrance of life affects the sense of smell. The "glory of

Lebanon" this beautiful aroma, is given to the desert. It doesn't smell like a desert anymore. Jesus said to His Bride, **"The smell of thy garments is like the smell of Lebanon"** (Song of Sol. 4:11).

"The excellency of Carmel" is given to the desert. It was on Mount Carmel where Elijah defeated the Baal worshippers when the fire came down out of heaven. It was on Mount Carmel where Baal was proved false and Yahweh was reinstated as the God of Israel (1 Kings 18:21-39). Carmel was, and is, noted by many tourists for its flowers. For over 3,000 years the slopes have been carpeted with many varieties of flowers—magnificent in their grandeur and beautiful in foliage. By comparison, the desert is a barren, waste place. Isaiah said the desert is not only to be given a new fragrance, but no longer will it appear to the eye as a desert—"the excellency of Carmel" is going to be given to it—FLOWERS AFFECTING THE SENSE OF SIGHT. It won't LOOK like a desert anymore.

"The excellency of . . . Sharon" too, is given to the desert. Sharon was a rich, fertile coastal plain. Fruit and vegetables were grown and harvested on this plain. Sharon speaks of FRUIT WHICH AFFECTS THE SENSE OF TASTE.

The curse of stench is taken away—the blessing of the aroma of life is given in its place. The evil that is seen with the eye is taken away—righteousness is put in its place. God beautifies us with His salvation (Ps. 149:4).

So the believer has a new fragrance, flowers and fruit affecting the senses of smelling, seeing and tasting, come into the desert. This is really Jesus given to us for He is "the glory of the Lord." **"O taste and see that the Lord is good"** (Ps. 34:8). In John 14:21 Jesus said, **"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will MANIFEST myself to him."** The word "manifest" is usually understood as to "make the plain disclosure," but literally it means, "I will cause him to smell, to see, to taste of Myself, My attributes, My person!" We see the disclosure of His personality. We are to see the beauty of the Lord to taste the sweetness of the Lord. It will be as the sweetness of honey from the rock. Hallelujah!

The "glory of Lebanon" is the Jesus nature.

The "excellency of Carmel" speaks of the beauty of Christ.

The best of "Sharon" refers to the fruits, the reality He brings to our lives—the abundance of blessing.

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Isaiah is telling us that when God gets through, it is no longer a desert, it is the garden of the Lord-the wasteland made as the Garden of Eden. **"... for he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody"** (Isa. 51:3). And man, who has been out in the desert, will come back into fellowship with God. All that man lost through the fall will be restored. Man who has been out in the desert is going to come back to the garden WHEN he receives the "glory of Lebanon . . . the excellency of Carmel and Sharon." It is then that "the glory of the LORD, the excellency of our God," shall be seen.

Isaiah, Chapter 35, is prophecy about redemption, about restoration step by step-how it is worked out in our lives. All that we lost in Adam we can regain in Christ. We can even have more than we would have had even if Adam had not sinned. We can have MUCH MORE because Adam was only a created son of God and we have been begotten (1 John 3:9; 5:11, 18).

Isaiah has painted for us a picture of man once again getting out of the thorns and thistles, the barrenness and the wasteland into the rejoicing with joy and singing. Man can again praise God for His wonderful redemption.

"Strengthen ye the weak hands, and confirm the feeble knees."

These words were spoken to encourage Israel. Isaiah was referring to Israel under the law. Through the law sin became exceeding sinful and only widened the "desert." They were in a barren wasteland (a desert) so far as their spiritual experience was concerned. Isaiah is prophesying that when the Messiah comes, He will set up, by GRACE, the total restoration for man. Where the law had failed, GRACE would be more than a conqueror.

"Say to them that are of a fearful heart, Be strong, fear not." If you are strong you are not fearful, and if you are fearful you are not strong. "Be strong" and "fear not," are two opposites, but hear the rest of the verse: **"behold, your God will come with vengeance, even God with a recompence; he will come and save you."** This speaks to us of the first step of restoration, or initial salvation: **"HE WILL COME AND SAVE YOU."**

First Provision

SALVATION. In initial salvation a wonderful thing takes place.

Everything in this thirty-fifth chapter is salvation, but the initial act of salvation, the rebirth of the spirit, the spirit that was deadened by sin is made alive by the Spirit of life in Christ Jesus! And, out of the Holy Spirit is born the human spirit. The Holy Spirit breathes upon our deadened spirit, and it comes to life. As in Genesis, Chapter 1, when the Spirit was brooding over the waters, the Holy Spirit is brooding over us with conviction, and when we repent God says, "Let there be light." And we come out of the darkness into light. Then He speaks about our spirit: "Be fruitful and multiply, bring forth abundantly." This then is the Garden of Eden—no curse—coming to life in fruitfulness. Isaiah prophesied, "Your God will come," and Jesus in Revelation 3:20 said, "I will come." HE WILL COME AND SAVE YOU! He comes into your spirit and saves you from the deadness of sin.

Initial salvation is a great and glorious experience. If that had been all there was to getting out of the desert and back into the Garden, Chapter 35 would have ended here. There are many who go this far and say, "Praise the Lord, that's all we need." But, if initial salvation is all you receive, you will still have many desert traits and resemblances, because there is more to being restored to the Garden than just the initial act of salvation. There is a second provision to restoration.

Second Provision

HEALING. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Romans 8:11 teaches once the regenerating Spirit that raised Christ from the dead dwells in us, He can "quicken your mortal body."

We can learn from this that the curse is completely undone. Isaiah said the first two diseases to be healed are blindness and deafness. They are most common in the desert because of the brilliant sun and the blowing sand. Abraham and Moses, who had spent most of their lives in the desert, came to the end of their years and their eye was not dim. This was most uncommon.

There is both a literal and symbolic meaning of this healing provision.

Isaiah is saying that under the law they had become spiritually blind, as a result of the law and the curse of the law. They were not pure in heart, and only when one is pure in heart can he see God (Matthew 5:8). The veil has been taken away from our spiritual eyes. Now, by

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grace, our spiritual eyes, that were blind, are able to see God.

The deafness was caused by the blowing sand. We are all familiar with the pictures of the turbans and coverings worn by the Arabs. Without this attire to protect the ears, in a short time a desert storm would have deafened them. By spiritual contrast, we see that many could not hear the voice of God under the law because of condemnation. But, praise God, our ears are now opened and we have an ear to hear what the Spirit says. The curse of the law has been undone.

Isaiah teaches that the blessing will outweigh the curse.

"Then shall the lame man leap as an hart." In the physical all a lame person has to do to demonstrate his healing is walk, and yet the Scripture reads "the lame man leap as an hart," or an antelope. All deer can leap, but not like the antelope! In a few minutes they can cover many miles. Isaiah is saying this man will be like a champion athlete. The healing power of God will be so great that one's weakness will now be his strength. We are all glad to see wheelchair victims rise up and walk, and we thank God for it, but it is different when they "leap." Acts 3:8 tells of the lame man walking and LEAPING and praising God.

By spiritual contrast, I couldn't walk with God, but now I can leap.

I couldn't commune with God, couldn't even speak to Him, but now I can sing!

"And the tongue of the dumb sing," or raise a shout of joy. All a dumb person has to do to demonstrate his healing is to speak. But the prophecy is that "he will sing." Again the blessing will outweigh the curse. In the spiritual, we were dumb before God. We were speechless before God in our sin. We had not a word of excuse, then we were justified and saved through the righteousness in Christ. We can now lift our voice in song and also to sing in the Spirit. This brings us to the third provision.

Third Provision

HOLY SPIRIT BAPTISM. "For in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water" (v. 6-7a). In these four clauses the subject has changed from healing to water and springs, streams and pools. These are a must for the desert to blossom.

In Psalm 104:16 we read, "The trees of the Lord are full of sap."

You'll never be a "tree" until you are full of sap. You can stay a reed, but you'll never mature into a tree until you get full of sap. The Holy Spirit baptism is a prerequisite for maturing in the things of God. If you avoid the baptism you will never go on into full restoration.

"In the wilderness shall waters break out." The picture here is the initial dynamic of the baptism—waters shall break or burst out. The desert ground had become hard, baked by the hot desert sun and long trodden under foot by so many travelers. Then suddenly, "Boom!" like a water geyser, or like an oil gusher, something happens. Imagine water spurting deep out of the bowels of the earth, straight up into the air.

"In the wilderness shall waters break out." It was supernatural, it was miraculous! Out of this dry ground waters broke out! This is how it is with the baptism of the Holy Spirit. God has taken some of the driest denominational people and out of their dry ground waters (the baptism) have surged out. **"Out of his belly shall flow rivers of living water"** (John 7:38).

The picture here is the water shooting straight into the air. As with water or oil, when it starts shooting upward, it will soon have to be capped or it will go all over. It spurts upward into the air and then rains back on the ground forming pools and rivulets.

Where are the pools and streams? In the desert! This dry, parched, thirsty soul now has many streams (blessings) flowing from it after the baptism of the Holy Spirit.

The initial experience is very supernatural, very dynamic, very much the *dunamis* (mighty works). You just explode with the power of God—so far from the ordinary that the natural mind questions, *Can this be real?* But, shortly there are "streams in the desert." This speaks of the Holy Spirit's ministries *to* you. You feel this stream of love all over you. A stream of joy bubbling up within. A stream of peace. The baptism produces a softening of the dry, parched areas of our hidden life.

The "streams" in the desert are subsequent to the baptism when the Holy Spirit ministers to you. They are the different ministries of the Holy Spirit to your inner man.

One of the best "streams" is that of revelation, or knowledge of the Word of the Lord. You may have read a certain Scripture many times, but, sometimes you will be reading and exclaim, "Hallelujah, I never saw that before!" And there is another stream in the desert, giving your soul a long, full drink! **"He satisfieth the longing soul . . ."** (Ps.

107:9).

"And the parched ground SHALL become a pool." This is the witness of the reality of the Holy Spirit baptism. Some commentators say "shimmering sand" rather than parched ground. The *Revised Standard Version* reads: "burning sand." YOUNG'S literal translation reads, "the mirage hath become a pond."

What is a danger for desert travelers? They look off in the distance and see shimmering sand, mistaking it for water. They pursue the eluding pool with no success. Their thirst takes them deeper into the desert. Victims have been found with their mouths filled with sand in a futile attempt to drink their mirage.

Many fall dead (spiritually) in their search for "water." Some of the present-day mirages are good works, church circles, bazaars, etc. They want satisfaction for that craving within and end up working for their salvation. Some keep trudging toward the mirage and it keeps eluding them. Feebly they whimper, "What I see isn't attainable in this life—that's Canaan's happy land!" The thirst is not quenched. It is the baptism in the Holy Spirit they really need. **"The parched ground [the shimmering sand] SHALL become a pool."** Don't give up until the Word is fulfilled in you. The appearance of the blessing shall become the witness of the refreshing.

I had been saved, but soon thirsted for "water." I was told of the beauty of the Spirit-filled life (strive and seek) according to John Wesley, but was admonished to leave out Acts 2:4. **"Blessed are they that hunger and thirst . . . for they shall be filled"** (Matt. 5:6). One day I heard the sound of splashing water. I thought it sounded like a pool nearby. I looked and there was a schoolmate spurting "water" out of his mouth. I was thirsty, the sun was hot and I was ready to jump in. There was a restraining hand: "Don't go into this tongues heresy." But I was still thirsty, in I jumped. Some thought I'd gone off the deep end! That's the best place to be: THE DEEP END! I could later testify that my parched ground became a pool, my mirage became a reality. What I had longed for and greatly desired I had now experienced. Jesus satisfied the longing of my soul. I found His promise fulfilled in my life: **"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water"** (Isa. 41:17-18).

"But whosoever drinketh of this water that I shall give him

shall never thirst" (John 4:14). Some people misinterpret this, thinking you'll never want to drink again, but Jesus is saying, once you have come to Him and taken a drink then you'll never go thirsty again. You'll always know where to get another drink. And we need to continue to drink and have a thirst for God all the time. **"Deep calleth unto deep . . ."** (Ps. 42:7). Nothing else can satisfy this continual thirst. Religions and doctrines of men cannot satisfy it. Once you have taken a drink from Him you'll say, "I have the source of Life."

"And the thirsty land springs of water." The desert was called "the thirsty land" because any water that fell upon it was immediately soaked up. The desert is a "getter." Some Christians are "getters"—can never seem to get enough. But the words of Isaiah are that there is to be such an abundant *outpouring of water* that the thirsty land will have springs of water. This speaks of the ministries of the Holy Spirit *through* you. When you receive an abundance of the gift of God there will be springs of water flowing from this thirsty land. The desert's thirst will have been so satisfied that it will no longer be desperate to GET—now it will be eager to GIVE! The stream will water other thirsty fields. The initial baptism is a flowing in, but now it comes time for a flowing out, a ministry of giving. You are most blessed when you have an outflow, for now God is taking care of others through you.

You've been to the pool, your thirst has been abundantly blessed, and it begins to flow through you. Many Full Gospel people never get to this fourth dimension of the Spirit: that of giving to meet the needs of others. Some just hang around the streams in the desert. They are always wanting to get more and more. They don't get enough to become completely saturated and thus able to give out. Their concept is one of getting and not one of giving. But God wants to change our personalities from "getters" to "givers." He wants our cup to run over. The outflow cannot be greater than the inflow. If I have not received much, I cannot give much. To whom much is given, much is also required.

Fourth Provision

DELIVERANCE. In the middle of verse 7 we see another change in the prophet Isaiah's presentation. The talk is no more about water, but about dragons.

"In the habitation of dragons, where each lay, shall be grass with reeds and rushes." The King James Version has "shall be" in italics. It means "shall grow." Shall grow from grass TO reeds and

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rushes. The picture is that of desert beasts who have their lying-down places, or resting places in certain areas. As a result, they keep the grass from growing, although the water has been poured out. It is here the beasts make their habitat.

One of my jobs as a boy was to mow the yard. We lived in Arkansas, where it rained so much that every few days the yard needed mowing. But I didn't need to mow under the mimosa tree where our dog would always lie. That was his resting place. He would spend hours there. He kept the grass down.

Isaiah said there was going to be such an outpouring of water that it would not even look like a desert area with reeds and rushes flourishing abundantly, but there would still be the habitation of dragons. "Habitation" meaning "resting places" for desert beasts—jackals, wolves, predators of the desert. They would keep the grass down where they have their lairs.

"Where each lay, shall [grow from] grass [to] reeds and rushes." Where the beasts are driven off then grass would grow TO reeds and rushes.

Isaiah talked about water and then went on to "dragons." God inspired him to place things in this order. It is not a mistake. God will save you, heal you, get you soaked with "water," and then you'll get rid of "dragons." Step by step.

God has His angels in ranks: angels of healing, angels of proclamation, angels of warfare. Satan has his spirits also in ranks: spirits of infirmity, unclean spirits, etc. The devil assigns these spirits to war against us, seeking to lie on us, trying to find a place. Paul said to the saved, Spirit-baptized church at Ephesus, **"Neither give place to the devil"** (4:27). The word "place" means "occupancy, vacancy, position of control or influence."

There are those who would say that someone who has had the "water" can't have a "dragon." God knows the right order of things better than we.

Why do we need deliverance?

You don't know you need deliverance until after you grow some reeds and rushes. If you are used to scrub grass, you don't realize that desert beasts have been holding down the growth. Once the water has been poured upon the ground and you look out over that lush area where the reeds are growing then the spots really stand out—like bald

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spots on an otherwise good head of hair. As the reeds and rushes make apparent the scrub grass splotches so the baptism in the Holy Spirit brings great victory to some areas of our lives while exposing the barren spots by stark contrast.

Christians can have problems with the "dragons." They are bearing fruit in many places in their lives, yet in one place they do not have the victory. If it's there, you need to do something about it. You try discipline and all sorts of remedies, but the actual victory may be in the realm of deliverance from evil spirits.

Any problem you can't overcome by prayer, study and spiritual discipline, may be due to a hindering force that is not flesh, as such, but actually a hidden spirit in operation.

Christians can be pressed down by evil spirits. Oppressed means "to exercise lordship over" someone. If you are oppressed, that demon is exercising control over an area of your life.

Evil spirits tempt, vex, harass, and come against the imagination. They exalt themselves against what you know to be truth and speak things to you that are against God's Word. We are engaged in spiritual warfare, and at stake is ourself. Satan walks about seeking whom he may devour.

Can a Christian have a demon? Did Paul have a viper on his hand? If he hadn't shaken it off he would have died. In shaking it off, Paul was acknowledging the viper didn't have the right to kill him. Paul was exercising his authority, and the viper fell off. The viper struck him as it came out of the heat—the evil spirits, too, come against us during the heat of fiery trials. You **MUST** deal with them. You can't ignore them. You **MUST** shake off the viper. Can a demon fasten onto a Christian? Could a venomous viper fasten onto an apostle? (see Acts 28:1-6).

True, we should be more God-conscious than demon-conscious, but if the adversary has his evil spirits in your pathway you had best deal with them. No Christian can long remain victorious allowing a demon to exercise influence over him, for soon the demon will have some area of his life bound.

Christians can have sin problems, flesh problems, and demon problems. God has provisions for all three through Jesus:

For SIN—the only remedy is the blood of Jesus (1 John 1:7);

For the FLESH—the only remedy is the cross of Jesus (Romans 6:6-11);

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For EVIL SPIRITS-the only remedy is the name of Jesus (Mark 16:17).

You can't wash demons; they don't wash in the blood. The blood only goes on one who acknowledges the light. Demons refuse to acknowledge light. The blood cleanses sin. You activate it as you repent.

You can't nail demons to the cross, they won't hang there. When you take the flesh to the cross you crucify it. You activate it as you "reckon yourself therefore to be dead indeed unto sin." Many times we don't want to crucify it.

Repeat the name of Jesus to evil spirits and they are cast out, as you renounce them. Resist the devil and he will flee from you. Rebuke him in Jesus' name.

The confusion comes when we take the right provision and administer it to the wrong problem. We call *sin* flesh, we call *evil spirits* flesh.

A woman came to me choking and gagging. I said, "You foul spirit, loose her in Jesus' name." Jesus' name broke its power and the woman went under the power of God. She lay there worshipping God.

After the service a man came to me saying, "That wasn't a spirit, that was flesh."

"You can't cast out flesh, you have to crucify it. The flesh you can deal with, but spirits attack," I told him.

When we think of the millions who have been saved out of the billions on earth, we need to realize it is only a "remnant." Hundreds of thousands have come into healing and the Holy Spirit, which we would normally call the Full Gospel. Still there is only a small minority of all that have been saved. Out of these thousands of Full Gospel Christians around the world today there are very few who believe in deliverance. But there is a remnant.

"And an highway shall be there, and a way, and it shall be called the way of holiness." This does not refer to salvation. The unclean, those vexed with dragons (demons) cannot walk in this way. This speaks of the fifth provision for restoration.

Fifth Provision

THE WAY OF HOLINESS. I dealt with one man about smoking,

which is often the bondage of an addiction spirit. I had it in my own life for seven years. Every time I came to town I prayed with him and he would be delivered. Finally, I asked, "Why do you go back to smoking?"

"I go back to smoking, a few days later, or a few weeks later, even sometimes a couple of months later. Someone will blow smoke my way and it will smell good and I tell the Lord, 'Lord, if You make it to where I never desire another cigarette, I'll never smoke again!' " he replied.

This is not consecration. If God took away the desire to smoke, you wouldn't be consecrating to God. The Word tells us to RESIST the devil and he will flee from you. You say, "Lord, by Your grace I'm going to get rid of this habit even if it kills me. I'm doing it by Your grace!" When you get desperate you will experience deliverance.

One woman received ministry about adultery. "I get set free, but I keep getting involved again," she commented. "Why?" I asked.

"Well, I keep visiting with this man. I find he's still attractive to me."

I said, "Evil communications corrupt good manners. You are going to have to make a break with this man."

"I always told the Lord if He would deliver me and take away the desire I have for this man, I'd never do it again," she stated.

I then told her Moses not only left Egypt, but HE FORSOOK THE PLEASURES of sin (Hebrews 11:24-27).

Some people make deliverance a cure-all, a panacea, a cop-out. They are essentially doing the same thing Eve did when she said, "The serpent beguiled me." You are putting all the blame on the evil spirit if you say, "I can't stop committing adultery," "I can't stop hating," "I can't stop smoking because I have a spirit." Now wouldn't that be nice if you could enjoy the pleasure of sin and the devil get all the blame? In Obadiah 17 is a helpful verse: **"But upon mount Zion shall be DELIVERANCE, AND THERE SHALL BE HOLINESS; and the house of Jacob shall possess their possessions."**

Mount Zion is the renewed Church (Hebrews 12:22)—more than just the hand-clapping, foot-stomping and lifting of hands. Even here we see there's to be deliverance.

God will give us deliverance, but then there must be holiness. If holiness is not followed after deliverance then the deliverance will be forfeited. (Some only want to get rid of the torment of the evil spirits.)

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In fact, the person is in worse bondage than before. The evil spirits not only come back, but bring other evil spirits with them. But the house of Jacob is to "possess their possessions."

Jacob, or Israel, is a symbol of the Church. **"Peace to the Israel of God"** in Galatians 6:16 is speaking to the Gentile church. Paul said to the Church at Corinth, which was Gentile according to the flesh, **"You know that you WERE Gentiles"** (1 Cor. 12:2). Not that "You ARE Gentiles." When they were converted they became the "Israel of God." They were circumcised in their spirit. He is a true Jew who is one inwardly (Romans 2:29). I can enter into the fullness of God because I have been circumcised inwardly.

We can "possess our possessions." We can inherit the kingdom of God. We can say to Satan, "Be gone!" and he will be gone.

Look at verse 21 in the Book of Obadiah: **"And saviours [deliverers] shall come up on mount Zion to judge the mount of Esau"** [Esau represents the flesh nature in the Bible] **"and the kingdom shall be the Lord's."** We are to have a ministry to the carnal church. We are to see them set free so the kingdom can become the Lord's. This can only come about by a holy walk as spoken of in Isaiah, Chapter 35.

"And an highway shall be there, and a way [walk]." That is, a ROAD SHALL be there and A WAY to walk on that road-it could be called "the walk of holiness." Some think they receive holiness all at once, but it is a WALK. The Apostle Paul said, **"I die daily"** (1 Cor. 15:31). He had his funeral before he ate breakfast. Holiness is a daily walk, a daily reckoning of the crucifixion of the flesh, a daily dying to self-will. There is one way to get on this WAY and one way to stay on it-the WALK OF HOLINESS.

"The unclean shall not pass over it." You can't walk the walk when there's uncleanness in your life.

"But it shall be for those." It shall be for those that LOVE THAT WAY of holiness. You meet Christians who don't want to hear anything about holiness, yet the Psalmist wrote: **"Ye that love the Lord, hate evil"** (Ps. 97:10).

The closer we get to the Lord, the more we desire the anointing of the Lord, the more we are going to need to desire holiness. That is why Jesus was anointed. **"Thou hast loved righteousness, and hated iniquity; therefore God, even thy God hath anointed thee with the oil of gladness above thy fellows"** (Heb. 1:9). If we want the anointing

that breaks the yoke we will have to love righteousness and hate wickedness.

"The wayfaring men, though fools, shall not err therein." I have heard this phrase used referring to those naturally ignorant, or of low mentality, but it means transgressing men, whom God calls fools, because they have come up through all these steps and then turned from it (the way).

"Wayfaring" means "way transgressing," persons who "go across" or veer from the correct way. Peter talked about them—men who have escaped the pollutions that are in the world, and after they have known it they have turned from it and become false prophets and false teachers, going about to deceive. **"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of"** (2 Pet. 2:1-2).

Keep in mind that righteousness and holiness are interchangeable terms in many places in the Scripture. **"For it had been better for them not to have known the WAY OF RIGHTEOUSNESS"** (2 Pet. 2:21). Peter is referring to the same men Isaiah was talking about—wayfaring, transgressing men. They won't be able to deceive anyone who wants to stay on *THAT WAY, the way of holiness*. The wayfaring men are fools (God doesn't call His own sons fools).

The difference between Holy Spirit revelation and satanic deception is: Holy Spirit revelation will always bring about a desire for a greater purity, whereas deception always has impurity in it. PURITY is the fine line that separates the two. That is what separates light from darkness. That is what separates truth from error. That is what separates holiness from sin.

The "revelations" that some people receive to break the moral commandments of God are not condemning sin, they are condoning sin. Any teaching that condones sin is false teaching. All false doctrine makes sin easy to accept. When God shows you the holy way it makes you hunger for more of the nature of Jesus Christ, hunger for more of His purity.

Of those "way transgressing" persons, Peter tells that they had known the saving grace of Jesus Christ but were later enticed and they

yielded. Rather than repenting, they turned again to the devil and were overcome. **"For it had been better for them not to have known the way of righteousness than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, 'The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire'"** (2 Pet. 2:21-22).

"Vomit" speaks of demonic influence. Many times when evil spirits come out they spit saliva, vomit, etc. "Mire" speaks of sin. People always go back to the vomit because they go back to the sin. They go back to demonic influence and then back to sin. They had escaped the pollution of the world through experiential saving knowledge, then had turned from it, and as a result were overcome. Their last end is worse than the first. They are the false teachers.

"The wayfaring men, though fools, SHALL NOT err [cause to go astray, deceive] therein." In the way of holiness we have the blessing of genuine revelation. Revelation without an accompanying dedication and demonstration is fruitless. God doesn't give revelation just to bless you with insight. He gives revelation to work something out in your life. You work it out, and it tends more to make you secure in your walk in holiness. **"Follow peace with all men, and holiness, without which no man shall see the Lord"** (Heb. 12:14). This is in reference to Isaiah 35:8: THE WAY OF HOLINESS.

When you are on the way of holiness then you enjoy the protection it affords. This protection is the sixth provision Isaiah gives us in the steps toward total restoration.

Sixth Provision

PROTECTION. "No lion shall be there" (v. 9). When you see a "there," ask, "Where?" On the highway of holiness there will be no lion.

"Nor any ravenous beast" [no devil or his demons] "shall go up thereon." That is, they cannot go up on the way of holiness. They are not on the way of holiness. In 1 Peter 5:8 Peter said, **"Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."** Our adversary doesn't walk on the highway of holiness but is "walking about." He can only devour those who turn off the way of holiness. He can't touch you if you are walking in holiness. There is a way I can walk that gives me perfect protection from all the wiles of the devil. It is the **"secret place of the most High"** (Ps. 91:1). When you

are on the way of holiness you can hear the roar but never feel the bite! If you veer from the way of holiness, you will feel the bite if you don't soon repent. Satan will attack you. Without repentance and return to holiness, Satan's snare will become almost inescapable. **"And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will"** (2 Tim. 2:26).

I was out walking in prayer and came upon a large flat rock. I'd been asking the Lord for more understanding about how one turned from the light and permitted the darkness to come in. "Give me more revelation," I had asked.

"Pick up the rock," He instructed me.

It was a large rock, but I strained and lifted it. As I lifted, light rays began to come under the rock, degree by degree, in the measure that I lifted the rock. When the light came in, the darkness left that area and exposed the roly-polies. "Whatsoever doth make manifest is light." They quickly curled up, seeking to hide from the light, then shot away from the light and retreated into the darkness. They wanted to stay in the darkness. The creatures that love the darkness desire to stay there. If you let darkness in you get the creatures that come with it. If you are going to get rid of those creatures, do it by shining light on them, for they hate the light. Creatures of darkness go with darkness—they come in the same package. The only way to get rid of darkness is to let the light in. You can shout at darkness, you can rebuke it and bind it, but to get it permanently out of your life, you must simply yield to the light from the Sun of righteousness (Mal. 4:2). The intruders hate this light and will flee.

One of the most popular Psalms is 91. It gives a specific condition in its beginning. **"He that dwelleth in the secret place of the most High."** This is walking the walk. It is walking the way of holiness. The "secret place" means living in the holy of holies, living in the Spirit, not yielding to the desires of the flesh. If we dwell in the secret place of the most High, THEN no evil will befall us. I have perfect present protection from the enemy, provided I stay on the way of holiness.

So holiness is a means to protection. We call this protection, for it is victory when Satan can't bind you physically, emotionally, mentally, or in any other way. You are living in perfect protection.

"But the redeemed shall walk there." When we are embracing and walking in this holy way, the evil spirits cannot have an entrance because the chaff in our soulish life has been dealt with. This leads us to

the seventh provision provided in restoration.

Seventh Provision

GOD'S PEOPLE IN GOD'S GLORY BEHOLDING HIS FACE. "And the ransomed of the Lord shall return and come to Zion with songs and EVERLASTING JOY upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." This is eternal glory, being in the presence of God.

Notice the Lord is with them. This is the eternal glory, the eternal reign of Christ. This is what John was talking about: "**Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure**" (1 John 3:2-3).

When we see Him we shall be like Him IF we are purifying ourselves even as He is pure. That is when we will totally enter into perfect communion and authority. Then we will know Jesus even as we are presently known by Him (cf. 1 Corinthians 13:12).

There are few who enter into the high calling of God, who really enter into the hundredfold things of the Lord. But there is a remnant.

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10).



Sharing his testimony with host Roger Holloway

About the Author

David Alsobrook is a living testimony to God's great grace. Although he was raised in a minister's home he rebelled against the church's teachings in his early teens. He became involved in all forms of sin embracing the hippy tradition of the late 60's.

Through active involvement in Transcendental Meditation a strong spirit of suicide obsessed his mind in the Summer and Fall of '69 until in his despair he called on the Name of the Lord Jesus Christ. He was born again on November 30, 1969, and read the Bible from cover to cover four times the first six months.

As a result of intensive study of the Word of God he was led into a conviction of the reality of the Baptism in the Holy Spirit for today. At the age of 17 he began traveling the country sharing the Gospel of Jesus Christ and teaching the Word of God without partiality to man's traditions.

God has confirmed His Word through supernatural signs and wonders on many occasions. David teaches the Kingdom of God on a wide variety of subjects. Dianne, his wife, assists him in ministering to people's needs. They are the happy parents of two lovely children and make their home in Paducah, Kentucky.

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The above books will be sent upon request with love offerings as the Lord supplies through His body for their printing and handling costs. Gifts to this ministry are greatly appreciated and are used to spread the Word of God.

**David Alsobrook Ministries
P.O. Box 2676
Paducah, Kentucky 42001
U.S.A.**



Cover Drawing by Kyle Keith