

## 34 HLH Habakkuk 770820 Imp AMp3

A brief comment from one of our guests here to the local church, I believe, that there is a new film which has been reported on here.

The editor I take it is from the Manchester Guardian, and it is the account briefly of a film that is receiving wide recognition in Germany titled Hitler, a career produced by Joachim Pest, the biographer of Hitler and a joint editor of the Frankfurter Allgemeine Zeitung, two and a half hours long, and it emphasizes the nostalgic rather than the realism, which would be typical of any movie maker, and for many young people in Germany who know nothing of the era, and I must remind you that between the death of Hitler and now more than 30 years have elapsed, just in terms of at least the traditional statement of 1945, when you have 30 more or 30 years that have elapsed and you add another two because this is 77, not 75, and then you recognize that most young people really have no basic recollection, let's say for eight years, you'd really have to be over 40 to have any realistic remembrance in Germany if you were a German of the Hitler era.

That much time has gone by, and therefore there is as much nostalgia for that period to understand something of the career of such a man, as we might say in this country, for the career of Franklin Roosevelt, which would probably be presented in a non-political manner that would offend nobody and educate few, that is when you do it that way.

I wanted to discuss today a subject that on the surface we might take for granted but haven't seen in its big perspective, but I should like to ask today and throw in an entirely new light the question, what do you mean the just shall live by faith? Most of you are aware that on two or more occasions in the New Testament with strong emphasis there is the statement that just shall live by faith, and the feeling one gets from reading those verses is that we don't have works, we live by faith, the law is done away and we have grace, and this is the general perspective.

What I propose today is not only to briefly examine those statements and very briefly, but to ask where did they come from and what is the original context in the Old Testament of the statement that just shall live by faith.

Because if you knew what the context in the Old Testament was, you would have an entirely different view of your relationship to the Church.

Let us turn briefly to a statement.

I would like at least to start with a book of Hebrews and in chapter 10 where we have a clear account and a generally broad explanation.

If we turn to the later verses of chapter 10 in the book of Hebrews, we are introduced to the concept of the just shall live by faith.

The Jews were asked to call the remembrance the former days in which after they had been illuminated in their mind intellectually, spiritually, morally, they endured a great fight of afflictions with their community, while they were made the gazing stock by reproaches and afflictions, and partly because they were the companions of those who were also so-used.

For you had compassion of me and my bonds, if Jewish Christians did after other Jews had put them in prison, and took joyfully the spoiling of your goods, which was apparently the state of affairs in

Judah, that they must have in fact taken from Christians and robbed them, for no justification drove them out of their homes for befriending Paul, knowing in yourselves that you have in heaven a better and an enduring substance, cast not away there for your confidence, which has great recompense of reward.

We want to go back to verse 35, for you have need of patience that after you have done the will of God, and we'll want to go back to that also, you might receive the promise, for yet a little while, and he who shall come, which was promised, will come and will not carry or wait any longer.

Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him.

But we are not of those who draw back unto perdition, a meaning from the King James Version, but of those that believe to the saving of the soul.

Now I wanted to start out with this section because it gives, despite the general feeling that we have from the expression of that verse, an entirely different view even in the New Testament, without turning to the background of the old, where we shall see that statement, the just shall live by faith, quoted.

Here we note that they were asked to call to mind problems they endured earlier that involved even the taking of their goods from these Jewish Christians because they had been befriending Paul who went to the Gentiles.

They were asked to cast not away the confidence that they had.

For many of you who have been in the church for years, you lived through a situation in the last three to four years in which there were those who cast away their confidence and have discarded the hope of their reward, who did not have the patience they need and needed, that after having done the will of God, they forgot the promise.

You look at these verses and see the state of mind of those who are not with it.

You received undoubtedly envelopes for the Holy Day offerings in the letter accompanying it.

I'm just going to emphasize how many new brethren there will be because there are such a percentage upward of one seventh of those who used to be who were not here anymore.

These are those who cast away their confidence, who failed to have the patience that Christ said the Church of Philadelphia needed to endure, who having done the will of God and they themselves did many things then that they have abandoned, in the lost sight of the promise, which was that yet a little while he that shall come will come, and if he did not come when they thought he would, he is coming nevertheless.

And when he does come, everyone will be surprised in this world.

Now if we're not going to cast away our faith, our confidence, if we're going to hold on to the recompense of a reward and to receive the promise, we do so on the basis that the just shall live by faith.

That's Paul's argument.

That is, if we have to wait longer than we think, we must still live by faith.

There are those who, having thought that what we warned the world in the 30s and the 40s and the 50s and the 60s into the beginning of the 70s had not yet come to pass, they concluded one thing and decided also on another.

They concluded, one, that what we said is not going to happen, and two, that since it isn't going to happen, what we also told them that God requires of them, they were no longer going to do.

So they not only abandoned their understanding of prophecy, they also abandoned doing the will of God, and they go hand in hand.

Those who said that Mr. Armstrong said there were going to be 10 nations arising in Europe, and since they have not yet arisen, they concluded that also the Sabbath is not for us.

The holy days are not for us.

Tithing was for the Jews to support the Levites, and you can do what you wish on port.

We are all of these things that might have come to their minds.

The just shall live by faith, then, is understood in two ways, right in this context.

You live by faith, that as you trust God, and Hebrews 11 is the chapter on faith, and the concept should be clear that when you live, you live according to the will of God, therefore you are performing God's will.

You obey God by faith, the faith of Jesus Christ imparted by His Spirit.

And while you also obey God, you have in the Church of God a work to do, and you continue to obey God, and you continue to do that work by faith, even though what you were telling the world has not yet come to pass, even when you thought it would, because that's the issue.

Paul is not here addressing just the issue of how you live, he's addressing the issue of the fact that the one whom you said will come, or shall come, will come, and will ultimately not wait any longer.

You can be sure, in listening to the statements of Matthew and Mark and Luke, quoting Jesus, when he looked from the Mount of Olives to Jerusalem, it would have been very difficult in 66 A.D. when the Roman armies were marching down to quell the rebellion, and when you had come to 69 and the Roman armies were surrounding Jerusalem, it would have been very difficult to conceive that in 69 A.D., it would be another 19th century, and still no action.

And all during this time, the just have had to live by faith, even despite the fact that what seemed clear to them may have not been as clear, because it didn't happen when they thought.

But if any man draw back, my soul shall have no pleasure in him.

We are not of those who draw back to perdition, but of those who believe to the saving of the soul, that is, to eternal life, saving from the death penalty which is forever.

There are those who have drawn back, and it is worse for them than those who had never known.

Peter discusses that just briefly here, to turn to it, and Peter describes the condition that it is much better for individuals who had not known of the way of truth than for those who had known to have fulfilled the proverb, you know, of the dog returning to its vomit, of the pig returning to its wallow, that we have to take note without any question.

We must keep ourselves in the conviction that Jesus Christ, who has promised to return, will do so whatever the amount of patience that is required in between may seem to need.

I will draw your attention to the fact that when Paul introduces the question of faith, he introduces it also very early in the book of Romans, in the first chapter.

In the book of Romans, let me turn to a verse here, if I may.

We have the important indication that faith is a matter of an attitude, this is verse 17 of chapter 1, the righteousness of God is revealed from faith to faith because you grow in faith as you obey, as it is written, the just shall live by faith.

The wrath of God is revealed against ungodliness in contrast, verse 18.

This significant here again is that our general view of the just living by faith is a view that defines what righteousness is.

Now righteousness in the book of Psalms, especially the 119th, is defined as God's commandment, His statutes, His judgments.

To live by faith presumes that you obey God and keep His law, according to the intent and purpose for which they were revealed.

You do not do it by your human reason and by your human strength alone.

Your will is required, your determination, but the confidence to do it is through faith.

What has happened, again let me repeat, is that those who doubted the prophecy also doubted the law.

For those who said that what we said would befall this nation in terms of drought, famine, and war, and internal strife, and captivity, who believed that it will not come also abandoned the keeping of the law, as the Church has taught, they therefore do go hand in hand.

In the third chapter of Romans, the comment is also given with respect to faith.

It is all here pointing out that a man is justified by faith without the deeds of the law.

In his faith, that enables you to be forgiven of sin, not by doing the law.

Are you forgiven sin, verse 28? But if you decide to break the law, there is no forgiveness because you've made Christ a minister of sin, as he says in Galatians.

Now there were those who left us, who have abandoned prophecy, who abandoned the keeping of the law, who thought we said that you were justified by the deeds of the law.

Because as soon as they left, they felt free of sin, not because they were forgiven, but because they felt the law was no longer extent.

And they had a false conception when among us, that to do the law is what justified them.

What we learn is that the keeping of the law is through the faith of Jesus Christ, and you live by the same faith and confidence that he had.

This is expounded at great length in chapter 11 of the book of Hebrews.

That I am not going to go through chapter 11, I want to go through the verses that surround the original statement about the giving of the law.

In turning to the King James Version, we note, as you will note in every margin, that the statement pertaining to faith is found in the Old Testament, is found in an obscure book of the Bible.

Please note that, in the book 1 of the 12 that we call the Minor Prophets, I have also the Jewish translation in front of me, and I will be using it more extensively for reasons of clarity of expression, and let me turn to it for the moment.

I'm going to skip the beginning of the book, and I'm going to go directly to the statement so that you will see where this occurs.

Verse 4, chapter 2, last part, but the just shall live by his faith.

Now, this is the rendering of the Hebrew, in that way that didn't have the promise of the Holy Spirit, and it was the man's confidence in his own faith that enabled him to live.

We were dealing with a nation without the promise of the Holy Spirit or the faith that was in Christ imparted, and so it is written, the just shall live by his faith, but when in terms of the New Testament and the faith that Christ imparted through his spirit, it is quoted, the just shall live by faith.

Now, I draw to your attention that there isn't a single other verse in all the Old Testament that gives the same impact that this verse does with respect to living by faith.

But why is it in the book of Habakkuk? Why isn't it somewhere else? Now, faith is on occasion referred to, but why does it appear in this book? Well, let us look a verse before, and at this point I'll still read the King James Version.

The Lord said, and we'll just pick the story up in verse two, write the vision, make it plain upon tablets, that he who may run, that is, this is the one who is not well put, I will read it more clearly, means that one who goes through it or reads it may do so quickly, make it easy to understand.

The vision is yet for an appointed time, but at the end it shall speak and not lie.

Though it carries, wait for it, though, pardon me, because it will surely come, it will not carry.

Behold, his soul which is lifted up is not upright in him, and I will comment on that in a moment, in contrast, the just shall live by faith.

Now, there were those whose souls were lifted up, and they were not upright, in contrast to those who lived by faith.

But the context is prophecy that is plain, and though you have to wait for it longer than you thought, nevertheless it is not a lie, it will come to pass.

Now, I hope I'm getting it over to you clearly, because we are dealing today with many people who doubt some and some who doubt many of the fundamentals that the church has taught.

There are those who do not understand our national identity.

There are those who do not understand what is going to take place in Europe.

So let us at the moment take note of the rest of the book.

Now, indeed, there is much more in the book of Habakkuk than I might want to comment on, and the book of Habakkuk is one of twelve books making the long scroll of the twelve minor prophets which act as the fourth book of the latter prophets.

Isaiah, Jeremiah is equal in the twelve.

Now, of all the places in the Bible, here is one prophecy which was given to Habakkuk, which he was said that he had to write down, so it would be plain.

And we are not to be like those who think it isn't going to happen, but we're going to have to live by faith until it comes to pass, because that's the theme of this particular book.

And if you note, let me go through that verse again.

The just shall live by faith.

The just are those who have been forgiven, who were justified, and whose conduct is just.

Let us see then why Habakkuk describes the need of those who read material such as this, that they must continue to live by faith because what is written here has not yet come to pass and yet shall.

I'm going to turn for clarity, and it won't clarify everything, but we're not here giving a commentary on a book, but I am emphasizing a theme with respect to prophecy and faith.

This is the burden which Habakkuk, the prophet, did seek.

How long, O Lord, shall I cry, and you will not hear? I cry out unto you of violence, and you will not say.

Why do you show me? I'm reading a little bit more modern.

I'm taking the thou out and using the you, which I find easy to do.

Why do you show me iniquity and, behold, mischief? And why are spoiling and violence before me, so that there is strife and contention arises? Therefore the law is slapped, and right never goes forth.

The wicked be set the righteous, and what is called right goes forth perverted, verses 1 through 4.

The prophet is asking why God delays after we have said and spoken and warned this nation and other nations.

Why does God allow evil to continue? This is the theme of the book as it starts, and it leads to the state where what even was the knowledge of the law.

You can apply it any way you wish, whether in the family breakdown within or out of the church or in the nation or in the world.

God has not intervened to do what we said he is going to do.

And Isaiah, sorry, and Habakkuk here asks, how long shall I cry and you will not hear? What we're waiting for, of course, is the power that is going to put an end to this kind of sin among the children of Israel, and to those who have fallen on to lax times in God's church.

He says, look out among the nations and behold, and wonder marvelously.

Now just get the impact of that.

You look out among all the nations and take note and wonder marvelously, for behold a work shall be wrought in your days which you will not believe though it is told you.

Think of that.

There are people even in our midst who are unwilling ultimately to believe even if it were told them.

Now let us see the nature of this people among the nations whom God will use to perform a work.

You see, until this nation performs its work, then all the things that Habakkuk saw, the mischief, the strife, the stealing, the contention, the slackening of the law, the perversion of what is right, the laxity and the callousness, and the taking advantage.

All of that will continue and God has not yet fulfilled the promise to raise up a nation which would punish his people and bring them to their senses.

He says in verse 6, for lo, I raise up the Chaldeans.

The Chaldeans were people who, in part, lived in ancient Mesopotamia.

Now we're not making this a major study of prophecy, but we're going to see the thread and the context which should enable you to know much more than you do of the nature of what is to happen.

God said, I will raise up the Chaldeans, that bitter and impetuous nation.

I'm reading from the Jewish translation.

That march through the breadth of the earth to possess dwelling places that are not theirs.

They are terrible and dreadful.

Their law and their majesty proceed from themselves.

Their horses also are swifter than a leopard and are more fierce than the wolves of the desert.

And it's speaking in terms of the army that was in Judah at that time, which is a type, as we shall see of an army that yet shall come and also made up of Chaldeans.

Their horsemen come from far and spread themselves in the middle of verse 8.

They fly as a vulture that hastes to the prey.

They come all of them for violence.

Their faces are set eagerly as the east wind and they gather captives as the sand.

They move from east to west.

A people that gathers up captives like you would gather up sand in a bucket.

They scoff at kings and princes are a derision to them and they deride every stronghold and keep up earth and take it in the manner in which wars used to be fought.

Then their spirit does pass over and transgress, slightly different from the King James wording, and they become guilty, even they who impute their might unto their God.

This is an interesting statement of the people.

It follows the book of Naim which talks about the city Nineveh, the capital of Assyria.

This was the people of Babylonia or Akkad, southern Mesopotamia in the days of Nebuchadnezzar.

Now God brought a remarkable work in their day.

The city of Babylon was in fact destroyed in a struggle with the Assyrians around 689 BC.

And by 609, barely 80 years later, the Chaldeans from Babylon had come to power and had challenged and won in a struggle to control Mesopotamia and were about to take over the rest of the nations in the then known world of the Middle East.

I will go back and explain a little more later, but let's get the context of what follows first.

What you discover that is the prophet in chapter 2 was to write is the story of a nation that seems preposterous, a nation that is embittered, that isn't patient as the Russians, that marches through the land and is dreadful, fiercer than any of the other nations by contrast.

Ezekiel speaks of the people that should attack Israel as the worst of the heathens.

They come for violence, they gather up captives, their law and their majesty are their own.

We'll think about this a little later.

Verse 12, now, this is all a part of the prophecy the prophet was asked to write.

Art not thou from everlasting, O Lord our God, my holy one? We shall not die.

O Lord, you have ordained them, the people whom he has just described, for judgment.

And thou, O Rock, hast established them for correction.

He is going to use that people to correct his people.

You are of eyes too pure to behold evil.

You cannot look on mischief.

Why then do you look when they deal treacherously and hold your peace when the wicked swallowed up the man more righteous than he? Here is a people, apparently, who come and who deal treacherously, who make men as the fishes of the sea when they capture them, as the creeping thing that have no ruler over them.

They treat men as bugs, as insects.

They take up all of them with the angle, you know, the contrast with the fishermen, and they catch them in their net, they gather them in their drag.

Therefore they rejoice and exult and sacrifice to their net and offer to their drag, because by them their portion is fat and their food plentiful.

Having, you see, reduced human beings to slavery.

Shall they therefore empty their net and not spare to slay the nations continually? There was a taste of such a thing in the last war.

And God temporarily put a stop to certain things.

And he is asking, is this ever going to end? Are their nets ever going to be empty of nations who don't like their rule and who are ensnared and reduced to slavery? I will stand upon my watch and set me upon the tower and I will look out to see what God, what he, will speak to me.

And what I shall answer when I am reproved.

For the prophet told of the coming of the people and it was years before they came.

And what kind of an answer was he to give? When he, the prophet told the people of what was to come and they never came and they never came.

When he was reproved, what answer should he give? God answered and said, write the vision and make it plain upon tables that a man may read it swiftly.

You can go right through it and make it known so clearly that nobody can doubt.

For the vision is yet for the appointed time and it declares of the end and does not lie.

And though it tarry from your day till the time of the end, wait for it.

So in reality though it was a prophecy for Judah and yet it wasn't coming and finally it did come on Judah.

It is also to be declared for the time of the end and it will not lie because the same people are on Earth today but not in southern Iraq. Behold it will surely come, it will not delay.

But only when it will surely come it will not delay and in the meantime there are those who have doubted that it would ever happen.

Behold his soul is puffed up, it is not upright in him, the one who is in contrast to the righteous who shall live by his faith.

The implication therefore is that there are those who are not righteous, who are not living by their faith and those who are puffed up and think it will never happen, who are not upright.

Yes, moreover wine is a treacherous dealer. The haughty man abides not.

He enlarges his desire as another world and is his death and cannot be satisfied but gathers under him all nations and heaps under him all people.

Shall not one might look for who leads such a situation as described here, who increases what is not his in the middle of verse 6.

And how long is that going to be? This one who rules, who ladles himself with many pledges, ladeth himself with many pledges.

He makes promises and promises and every time he breaks them.

Shall we not rise up suddenly and shall exact interest of you and awake that shall violently shake you and you shall be for booties unto them? Because you have spoiled many nations, all the remnant of the people shall spoil you because of men's blood and for the violence done to the land, to the city and to all that dwell therein.

So he is now asking the question, shall a man who is going to fulfill this survive go to him that gains evil, gain for his house and like a bird that he may set his nest on high, that he may be delivered from the power of evil.

You have devised shame to your house by cutting off many people and have forfeited your life.

From a stone shall cry out of the wall and the beam out of the timber shall answer it.

You know, even the very buildings were built on blood as it now says in verse 12, Woe to him that builds a town with blood and establishes a city in iniquity.

Behold, is it not of the Lord of hosts that the people labor for the fire and the nations weary themselves for vanity? God is allowing a time when peoples are laboring and the end result of the labor is they're put in the fire and the nations weary themselves and are paid and earn nothing.

For the earth will be filled ultimately with the knowledge of the glory of the Lord as the waters cover the sea in contrast to what this man has done.

Woe to him that gives his neighbor drink and then there is an awkward expression which implies spiritual poison, maybe physical poison that's put into that to make him drunken also.

And I'm reading the spiritual end to the physical example because of the parallel of the modern Babylon of Revelation 17 and 18 by whom the nations are drunk.

In the modern Babylon there you see is certainly a reference to the Chaldeans that you may look on their nakedness or their spiritual nakedness.

The lack of righteousness, you were filled with shame instead of glory.

Drink you also and be uncovered.

The cup of the Lord's right hand shall be turned unto you and filthiness upon your glory.

Now this man of whom there is a message given here, we have a reference to his house and a reference to his glory.

And certainly an indication that he is close to what we might call spiritual drunkenness.

Is this an indication of someone of a royal family who will ultimately head this union of which we have otherwise spoken? For the violence done to Lebanon will cover you in the destruction of the beasts which made them afraid because of men's blood and for the violence done to the land.

It's a summary of the violence done to the beasts, to human beings, into the land, to the city, into all that are therein.

That kind of punishment is also going to come on to him and his land and his people.

What profit does the grave and image that the Maker thereof has graven it? Even the molten image in the teacher of lives that the Maker of his work trusts therein to make dumb idols.

Here is certainly a reference to some connection between this people, its political leaders, and a religious connection.

And you cannot avoid the implication of the parallel between this and Revelation 17.

More to him that says to the wood awake and to the dumb stone arise.

Can this teach? It's overlaid with gold and silver and there's no breath at all in the midst of it.

Now, how we are to understand the image that speaks in Revelation? We shall see, but certainly an implication.

Again, a parallel to that is here.

But the Lord is in his holy temple, in contrast to a man, a religious leader who sets himself in a holy temple, showing himself to be God, that all the earth keeps silent, you say, before God.

Now, there are many parallels here.

Habakkuk has given a prophecy who didn't know anything of course about John.

John's given a prophecy and only when you see some chapters in Revelation, do you begin to see some significant parallels with a power here that is at the time of the end.

Let's go back now for a moment and point out that after the Chaldeans had assumed power and had conquered Assyria, they amalgamated with the Assyrians in Mesopotamia and together they came on Judah.

For Ezekiel says that the Assyrians, all of them in the Chaldeans came on Judah.

Therefore the empires, which were here to for divided with the Assyrians, ruling over Babylonia and Akkad was now a situation in which the Babylonians ruled over Assyria.

Neither of them are today in the Middle East.

There might indeed be intermarried remnants, but as a whole such great powers and nations exist nowhere there, and the Iraqis are the descendants of modern Arabs as a whole who come into the region.

The Chaldeans descended from Arfaxed.

Every Bible scholar would know this.

It's a name pertaining to the children of Arfaxed.

All the children of Arfaxed are many, some are called Hebrews, some are called Chaldeans, some are called Israelites and Jews.

The original family, in other words, of Arfaxed, gave rise to the Chaldeans and when God called Abraham, he called him out of the Chaldeans because his family was in fact Chaldeans.

And when he separated from them, he left a people like him behind.

And so we should expect of Assyrians and Chaldeans who were anciently in the Middle East, and they also had colonies elsewhere.

We should find a people similar to the modern house of Israel and Judah.

We are not dealing with the Russians.

We are not dealing with the Greeks who were Javanan prophecy.

We are not dealing with the bulk of the people of Spain and Portugal.

And we are certainly not dealing with the people any further east like the Chinese.

There is only one area in the world where there are people more similar to the children of Israel as we know them in France and Switzerland and in the low countries in the Scandinavia and the British Commonwealth and Ireland and the United States.

And that is in the heart of Central Europe.

Where there was also once an Austrian by the name of Hitler who rose to power and himself practically did with those who worked with him what's described here in Habakkuk and what is described in the book of Nahum pertaining to the Assyrians.

Speaking of that city in chapter three, it's full of lies and rapines.

There is the whip, the rattling of wheels, the prancing of horses, the flashing sword, the glittering spear and the multitude of slain in a heap of carcasses.

And there is no end of the corpses and they stumble on their carcasses, corpses, because of the multitude of the harlotries of that well-favored harlot, the mistress of witchcrafts that sells nations through her conduct.

That's an ultimate prophecy that is very similar to this one and it pertains to Assyria and Isaiah speaks of the Assyrian.

As the ruler.

So it would imply that when you put Isaiah and Habakkuk and Nahum together, you have indeed the Chaldeans as a people, the Assyrians as a people and a leader who is an Assyrian.

You're dealing with a stock of people in the heart of Europe who descend both from Asher and from our back set.

And if you will read the prophecy of Balaam even in numbers, I think it's 24.

He speaks of the family there of Asher and Eber and Eber of course descended from our back set and as a Chaldean in that sense.

Because Eber's descendants were those from which Abraham came out of.

And they are going to perish at the time of the end and they struggle.

I'm afraid today that there are growing numbers of people who have been unwilling to take a look at these prophecies as they are given here.

And they have entered into doubt. They have not lived by faith that what God said is going to bring to pass.

They have wondered if they're going to be Arabs instead of the people that is described.

Now this people has a history of living like this, whether anciently or in modern times.

And there are individuals who think nothing is going to happen.

The scripture says that when people question as the prophet himself was, when he was asked, what shall he answer? When people reprov'd him for what he said and it isn't coming to pass.

The answer is we have to wait for it. We have to live by faith and continue to do both the will of God and to say what he has warned.

And when people begin to abandon their faith and lose confidence in the prophetic references given in Old and New Testaments, they'll also begin to doubt the law of God and begin to cut themselves off from the Almighty.

Now follows in this book a prayer upon a musical instrument.

Oh Lord, I have heard the report of you and I'm afraid.

Oh Lord, revive your work in the midst of years and the midst of years make it known.

In wrath, remember compassion.

How much this should be restated.

That is, it should happen again and again, Isaiah.

All the prophets spoke things that repeated themselves then and later and later.

Indeed, we may say that God revived the children of Israel, that is of the family of Judah, after the Chaldeans and gave them an opportunity again to continue his work.

He prayed that it would be this work.

In fact, the work of God throughout the centuries was remarkably revived following the death of Adolf Hitler, who could well have fulfilled these prophecies if you had lived in his day.

And just note the many parallels of what was done in the Second World War in these two books of Nahum and Habakkuk.

It would appear that it's going to happen again.

There's coming a time when it will be darkness and not light and no man will work.

And God will even have to use two witnesses with supernatural power to keep them alive.

And he asks that the work again be revived because it's a prayer that could have many fulfillments that many people could pray.

In wrath, remember compassion and it's addressing God and therefore speaking of the wrath of God in a reference to the clothes of all things of this age and the day of the Lord, which is the wrath of God.

God comes from Tiemann, the Holy One from Mount Perry, and God indeed entered from the south of Palestine, the land of Palestine, or the Philistines.

Is it any indication of where he's going to come from again when he comes suddenly to his temple and then stands on the Mount of Olives, the temple being the church that is protected.

His glory covers the heavens and the earth as full of his praise and a brightness appears as the light.

Raise has he at his side and there is the hiding of his power because it doesn't even begin to express it.

Before him goes the pestilence and fiery bolts go forth at his feet.

He stands and shakes the earth and makes the nations tremble and the everlasting mountains are dashed in pieces and the ancient hills do bow.

His goings are as of old, that is when he dealt with the mountains long before men were on the earth because an earthquake is coming such as has never happened since man was on the earth.

And then he mentions the peoples of the Middle East and his anger in verse 8 is kindled.

Is it really kindled against the rivers and the sea or rather against the sins of men? Now the important thing here is that after seeing all this he prays that God would indeed rescue his people, revive the work and bring the knowledge of the truth and in fact in this case bring the Messiah.

So we deduce from this without a question that the prophecy of Habakkuk is not a prophecy just for the days of Jeremiah.

It is not a prophecy for antiquity, it is a prophecy that was written for our day.

It didn't even have to be written for that day, they heard the man.

It was written or preserved because there would be people who would not remember what he said unless it were written.

The earth, let me restate that.

In the middle of verse 9 there is a break here, that's what the word Sela means at this point, the musical term.

You do cleave the earth with rivers, the mountains have seen you and they tremble, the tempest of waters float over, the deep uttered its voice and lifted up its hands on high, the sun and moon stood still in their habitation at the light of your arrows as they go.

You march through the earth in indignation and fresh renaissance and anger.

Skipping down to this point, verse 12, you will come forth for the deliverance of your people, for the deliverance of your anointed, and of course they are being delivered from the very nation.

He says it's going to come, that is the very people that are going to come on them.

And a work that is not even going to be believed.

You will come forth for the deliverance of your people and of your anointed.

You wound the head of the house of the wicked.

Just take note, this wicked one here is apparently of a royal house.

Hitler, of course, was not.

You bring the whirlwind, they came as a whirlwind of scatter, the people of Israel, which the prophet speaks in terms of me in verse 14, and God smites the wicked who do so.

God treads the sea, he raises up mighty waves, and I won't necessarily read the rest, but it gives you an indication of famine, a fig tree without blossom, grapevines without fruits, the olives just struggling to live and producing no yield, the flock is cut off from the fold and no herd is in the stall.

Put that together with all the other prophecies, you're clearly dealing with an indication that whatever was to happen in Habakkuk's day is to find a parallel in modern terms.

Yet I will rejoice in the Lord and exult in the God of my salvation.

God the Lord is my strength, and he makes my feet like hind's feet, and here he's speaking of the resurrection of the saints, so that we can not walk as a human being does, whether without Achilles' heels.

He makes me to walk on high places like an animal that just leaps and goes from place to place, and so it is speaking of the intervention of God, it is speaking of the time when the knowledge of God covers the earth, after there was a time of terrible famine, and a time when the saints would be made immortal, and do things that no human being can do now.

In reflecting, and the reason I am giving this today is that Mr. Armstrong is getting older, and we do not know how long we must yet wait for the fulfillment, but I do know that whether death is near or far, and his general strength would indicate it's further away than for many people who are far less physically determined and robot.

Nevertheless, with each passing year, he plays and will play a much smaller role, and people will begin to wonder who will be the two witnesses, and any number of other things they might inquire about.

On this particular occasion, when you're asked to pray for Mr. Armstrong's help, bear in mind that he has warned the nation, and that he no longer warns this nation by his own voice.

The voice of the Garner-Ted Armstrong program, what you hear now is another generation.

He has been warning the nations abroad, how long that can continue, we do not know.

All I want you to know is that there are those, as a visiculous statement, who warn the righteous from iniquity and who deliver themselves and who warn the wicked, and they change, and you deliver yourself, but in contrast also, there are those who don't warn the righteous, and he stumbles into iniquity, and both he and you have your own blood on your own heads, and there are wicked who are not warned, and you are responsible as well as he, because you knew.

See, Ezekiel also knew.

Now, there are many individuals, not a huge percentage, but many individuals, upward of one-seventh, who are no longer participating in this work, and God has to add others in their place, even to play catch-up.

I challenge you at a time like this, whether you are really living by faith and trust God, that what he says is true, and though people may think what we have said will not come to pass, just remember that the Prophet said very plainly, let me read it again.

The vision is yet for the appointed time, and it declares of the end and does not lie, though it tarry, wait for it, because it will surely come to pass and not delay.

The righteous are asked, therefore, to live by faith, to continue the work that they are called to do, and to obey God, no matter how long they have to wait.

Perhaps, in this connection, the most striking news would be something like this, that if the next government in France becomes a communist socialist union or a party affiliation, France, according to the communists, at that time will retain its present atomic force.

Forst du FafÃ©, I think, is the correct term that is normally used.

But if the socialist communists come to power, their intention, brethren, is to see that the French atomic force is turned against West Germany and not against the Soviet Union.

That is their determination.

We do not know whether they're going to come to power.

We do not know whether they shall be allowed to.

But let me tell you, the Germans will not let themselves be encircled by the Russians and the French and the Italians who are moving in the direction of communism in a mild European form, West European form.

I only cite to you the statement that a man who is now dead, Alfred Krupp, made at the end of the Second World War.

He did not live to fulfill it.

But speaking of those of his ideology, he said, Remember that if you leave so many as free of us, we will come back.

Willy Brandt, who is no longer the head of the Socialist Party in Germany, has warned Minister Schmidt, who is, that there is clearly a movement on the right and meetings are being held throughout much of Germany by people to the right of center.

Very important things are now ready to take shape in Europe.

And it may even go the opposite of what we ever thought it would.

Because remember how De Gaulle in odd an hour wanted to get France and Germany together? And what would happen to Catholicism, which is essentially in Portugal and Spain and France and Belgium and Italy and Austria, is the only power in Europe that was left that could be a challenge to communism lay north of the Alps.

And that country is half Protestant.

Holland is third Protestant, third Catholic, third agnostic, and all basically sinners, you know, like everybody else.

There are lovely Dutch people who are here.

They're just a reality for everybody.

But think of what this could mean.

That there has to be a religious union and religion has to stride upon the stage, as it is not now doing, to prevent Western Europe being swallowed slowly by Euro-communism.

And some people are going to have to think and act fast.

A nation that is bitter, having lost two wars, a nation that is impetuous, for when it makes up its mind, it acts.

So I just mentioned that there are those who have left who have forgotten.

And no matter whether Mr. Armstrong plays a major or a minor role, or for how long, there is the need of warning this nation because what is going to happen will ultimately not tear.

And you're asked in the main town to live by faith.