

## The Just Shall Live By Faith 1977

From reading those verses is that we don't have work, 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, the 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.

To 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 of 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 to gaze at reproaches and afflictions, and partly because they were the companions of those who were also so used.

You had compassion of me in my bond, that Jewish Christians did after other Jews had put him in prison, and took joyfully the spoiling of your goods, which is apparently the state of affairs in Judas, 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 therefore your confidence, which has great recompense of reward.

So 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.

Within a little while, 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.

Now we are not of those who draw back unto perdition, the reading 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.

Here we note that they were asked to call to mind problems they endured earlier that involved even the taking of their goods for 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 live 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.

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

This is that I am strong emphasized how many new brethren there will be because there are such a percentage upward of one-seventh of those who used to be who are not here anymore.

These are those who passed 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 and have 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 have 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, and this Armstrong said there were going to be ten 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 with the Jews to support the Levites and you can do what you wish on court.

You know, all of these things that might have come to their minds.

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

You live by faith that if 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.

But 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 AD when the Roman armies were marching down to swell the rebellion.

And when you would come to 69 and the Roman armies would sound surrounding Jerusalem, it would have been very difficult to conceive that in 69 AD 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 seems to 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 in 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 have never known.

Peter discusses that just briefly here to turn to it.

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.

And we have to take note, without any questions, that we must keep ourselves in the conviction that Jesus Christ, who had promised to return, will do so.

Whatever the amount of patience that is required in between may seem to me.

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 us first 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.

What is 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 statute, His judgment.

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 believe that it will not come also abandoned the keeping of the law, as the church has fought.

They therefore do go hand in hand.

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

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

It is 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 may price the 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 needs 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 a sin.

And they had a false conception when among us, that to do the law is what justifies 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 expanded at great length in chapter 11 of the book of Hebrews.

But 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.

Turning to the King James Version, we know that you will know in every margin that the statement pertaining to faith is found in the Old Testament.

It's found in an obscure book of the Bible.

Please note that in the book one of the twelve 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 the 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 you will see where this occurs.

Verse four, chapter two, last part.

Let the just shall live by his faith.

Now this is the rendering of the Hebrews.

In that day, they 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.

And we are dealing with a nation without the promise of the Holy Spirit or the faith that was in Christ imparted.

And so it is written to 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 to just shall live by faith.

Now I draw 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 the packet? Why isn't it somewhere else? Now faith is on occasion, it refers to.

But why does it appear in this book? Well, let us look at verse four and at this point I'll still read the King James Version.

The verse 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 that's not well put.

I will read it more clearly.

It 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 live 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 acts as the fourth book of the latter prophets, Isaiah, Jeremiah, Ezekiel and 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 know, 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'm emphasizing a theme with respect to prophecy and faith.

This is the burden which Habakkuk's prophet did see.

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

Why do you show, I'm reading a little bit more modern, I'm picking the vowel out and using the here which I need to do, but 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 flat, and right never goes forth, so wickedness is just a right thing, and what is called right goes forth for virtue, 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.

It 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 those who have fallen on to last times in God's church.

It 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 word shall be wrong in your days, which you will not believe, though it is told you.

And take to that.

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

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 feelings, 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.

It says in verse 6, for, oh, 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 nations, 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 thruster than lepers, 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, as we shall see of an army that yet shall come and also made up of Chaldeans.

Their horsemen come from far, and Fred themselves is in the middle of verse 8, they fly as a boat to the face to the prey.

They come all of them for violence, they set 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 sands in a bucket.

They scoff at kings and princes are a delusion to them, and they deride every stronghold, and heap up earth and take it in the manner in which war used to be fought.

Then their spirit does pass over and transgress, slightly different from 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 Nair, which talks about the city name of the capital of Assyria.

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

Now, God walked a remarkable work in their days.

The city of Babylon was in fact destroyed in a struggle with the Athenians, around 689 B.C., and by 609, barely 80 years later, the Chaldeans from Babylon had come to power and had challenged and won in its struggle to control Mesopotamia, and were about to take over the rest of the nations and the then-knowing world of the Middle East.

I'll 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 is the story of a nation that seems preposterous.

A nation that is embittered, that is as patient as the Russians, that marches through the land and is dreadful, fairer than any of the other nations by contrast.

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

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

We'll think about this a little later.

Verse 12.

Well, this is all a part of the prophecy the prophet was asked to write.

Art not thou from everlasting, O Lord, our God, this is 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 their 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 is? Who are the 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 pick up all of them with the angle, you know, they contrast with the fishermen, and they catch them in their nets, they gather them in their drags.

Therefore, they rejoice and exult and sacrifice to their nets and offer to their drags, because by them their portion is fat and their food prettiest, having, you see, reduced human beings to flavors.

Shall they therefore empty their nets and not bear to play 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's asking, is this ever going to end? Are their nets ever going to be empty of nations who don't like their rules and who are ensnared and reduced to flavorings? I will stand upon my watch and set me upon the power 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? The Lord 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 sends out.

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

And though it varies from your day to the time of the end, wait for it.

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

It is also to be be players for the time of the end, and it will not lie because the same people are on earth today, but they're not in southern Iraq.

Behold, it will surely come, it will not delay.

But only when it will surely come it will not delay.

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 face.

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

For over wine is a treacherous dealer.

The haughty man abides not.

He who enlarges his desire as another world, and is his death and cannot be satisfied but gathers unto him all nations and heats unto him all people, shall not all these take up a parable against him, and he backs his thee to the prophecy, and the implication of the prophecy would seem to be that this haughty man who ultimately will not abide, and against whom the nations will take up a parable and a taunting little against him, at least given to some kind of wine.

But thought, whether physically or spiritually, whether he is drunk on the wine of men, or drunk on the wine of the religious Babylon, it may well be both.

It is a hint of the kind of man that one might look for who leads such a situation as to thrive 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 pleasures, ladeth himself with many pleasures.

He makes promises and promises, and every time he breaks them, shall they not rise up suddenly, and shall exact interests of you, and the weight that shall violently shake you, and you shall be for booties unto them? Because you've 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's now asking the question, shall a man who is going to fulfill this survive? Woe to him that gains evil, gains for his house, and like the bird that he may set his nest on high, that he may be delivered from the power of evil.

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

For the 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 people 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 drinks 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 into the physical example because of the parallel of the modern Babylon of Revelation 17 and 18, by whom the nations are drunk.

And the modern Babylon there, you see is certainly a reference to the Chaldeans.

But you may look on their nakedness or their spiritual nakedness, the lack of righteousness, you are 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.

It's just 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 and to the land, to the city and to 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 lies that the maker of his work trusts therein to make dumb idols.

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

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

Go 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 graph 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 with 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 has 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 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 heretofore 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 in nations exist nowhere there.

The Iraqis are the descendants of modern Arabs as a whole who come into the region.

The Chaldeans descended from our fact sets.

Every Bible scholar would know this but the names pertaining to the children of our fact sets are many.

Some are called Hebrews some are called Chaldeans some are called Israelites and Jews.

The original family in other words of our fact set gave rise to the Chaldeans and when God called Abraham he called him out of or 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 in Judah.

We're not dealing with the Russians.

We're not dealing with the Greeks who were given in prophecies.

We're not dealing with the the people of Spain and Portugal.

And we're certainly not dealing with the people any further like the Chinese.

There's 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 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 Naim pertaining to the Assyrians speaking of that city in Chapter 3 full of lies and rapines.

There is the whip the rattling of wheels the prancing of horses the flashing sword the glittering spear and a multitude of slain and a heap of carcasses and there's no end to the corpses and they stumble on their carcasses corpses because of the multitude of the Harlotries of that well-favored harlot the mistress of witchcraft that felled 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 Assyrians as the ruler so it would imply that when you put Isaiah in Habakkuk and Naim together one knew that they're going to be Arabs instead of the people that are 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 recruit 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 be confident in the prophetic references given in Old and New Testament they'll also begin to doubt the law of God and begin to cut themselves off from the Almighty they're followed in this book as prayer upon a musical instrument O Lord, I have heard the report of you and I'm afraid O Lord, revive your work in the midst of years in the midst of years make it known in wrath remember compassion how much this should be resated that is it should happen again and again all the prophets spoke things that they treated 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 prays 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 he would live in his way and just know for many parallel of what was done in the Second World War to these two books of Naim and Habakkuk it would appear that it's going to happen again that it's coming a time when it will be darkness and not life 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 fulfillment that many people could pray in last, 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 demons the holy ones from the parents who indeed entered from the south of Palestine the land of Palestine or the Philippines is it any indication of where he's going to come from again when he comes suddenly through his temple and then stands on the mount of Ali the temple being the church that is protected with glory covers the heavens and the earth is full of his praise and his brightness appears as the light rays as 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 votes go forth at his feet he stands and takes 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 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 seas or rather against the sins of men now the important thing here is that after seeing all this crazy that God would indeed rescue his people revive the works 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 day just 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 urged 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 state that in the middle of verse 9 there is a break here that's what the word phila means at this point in musical terms you do clean the earth with rivers the mountains have seen you and they tremble the tempest of water flowed over the deep uttered its voice and lifted up its hands on high the sun and moon stood still in their habitation at the life of your arrows as they go you march through the earth in indignation and price for nations and angels skipping down to this point verse 12 you will come forth for the deliverance of your people for the deliverance of your anointed the words from the very nation he says it's going to come that is the very people that are going to come on them in a word that is not even going to be believed you will come forth for the deliverance of your people and of your anointed you will be the head of the house of the wicked this take note this wicked one here is apparently of a royal house footlet of course you will 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 in God's might the wicked who do so God treads to see he raises up mighty ways and I won't necessarily read the rest but it gives you an indication of famine a fig tree without blossoms grape vines without fruits the olive just struggling to live and producing no yields the flock has 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 today 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 feet and here he is speaking of the resurrection of the saints so that we can not walk as a human being does whether without a killing field he makes me to walk on high places like an animal you know 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 will be made in markets and do things that no human being can do now any reflection and the reason I'm giving this today is that this arm stone is getting over and we do not know how long we must yet wait for the fulfillment that 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 left physically determined in robot with each passing year he plays and will play a much smaller role and people will begin to

wonder who will be the true retinue and any number of other things they might inspire 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 that he no longer warns this nation by his own voice the voice of the Garner Ted Armstrong program but we hear now it's another generation he has been warning the nations about how long that can continue we do not know but all I want you to know is that there are those as a physical 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 who stumbled into iniquity and both he and you have your own blood and your own head and there are wicked who are not warned you are responsible as well as he is because you knew the individual also now there are many individuals not as few percentage but many individuals offered of one seventh who are no longer participating in this work and God has to add others in their place even to pray with cash 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 and you read it again the vision is yet for the appointed time and it declares of the end and does not lie though it carries 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 the communist socialist union or party affiliation France according to the communists at that time will retain with the presence that comics talk for the prophet I think is the correct term that is normally used but if the socialist communist comes 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 are 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 infertile by the Russians and the French and the Italians who are moving in the direction of communism and the old European force West European force I only cite to you the statement that a man who is now dead will be proved made at the end of the second world war he did not live to fulfill it but thinking of those of his ideology he said remember that if you leave so many as three 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 sentiment 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 so remember how the Gaul and Audenauer wanted to get France and Germany together what would happen to capitalism 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 and Holland is third Protestant third Catholic, third agnostic and all basically finished like everybody else lovely Dutch people who are here that is the reality for everybody but think of what this could mean that there has to be a religious union and religion has to stride upon this faith as it is not now doing to prevent Western Europe being swallowed slowly by neural communists and some people are going to have to speak and act fast a nation that is different having lost two wars a nation that is impeccable for when it makes up its mind to pass 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 happen and you're asked in the meantime to live by faith