

# KINGDOM SPIRIT

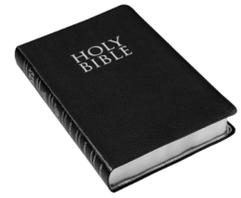
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**“SEEK YE FIRST THE KINGDOM OF GOD”**

Matthew 6:33



Issue 1112

## THE BOOK OF ISAIAH

I want to start a new study this issue in the Book of Isaiah. It would take a book, at least, to make a full study of the writings of the prophet Isaiah in order to get a full understanding of what this amazing prophet had to say. As with much of the Bible there are several interpretations, but I believe we can at least understand the general idea of what Isaiah had to say.

Verse 1 tells us a great deal of what we need to know to study this book, **“The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.”**

There are two things that we need to know from this verse before we continue our study. First, it is assumed by many that because he calls his writings **“The vision....concerning Judah and Jerusalem.”** that this meant that he was writing to Judah. I believe as we get into our study that we will realize that, while he is in Jerusalem most of the time, he is actually writing to Israel telling them what is happening in Jerusalem and Judah and prophesying concerning both kingdoms.

Second, he tells us when he was prophesying by telling us what kings were on the throne at the time. This is important as we can go back into the books of Chronicles and Kings and know just what all was happening in that time period. The events of the time obviously have a bearing on

what he wrote. So before we go further into the book of Isaiah, I would like for us to review what was taking place in both Israel and Judah at the time of Isaiah.

We need to remember that when the Kingdom of Israel was divided during the time of Rehoboam, son of Solomon, Jeroboam, king of Israel, for fear that the people of the kingdom of Israel would go to Jerusalem to sacrifice to God in the temple, placed two calves made of gold, one in Bethel and one in Dan, before the people and told them these were their gods that brought them out of Egypt. These idols were never removed by any of the kings of Israel.

Also, the people of Judah had started sacrificing in the high places as the Canaanites did before the taking of the land by the Israelites. (Read II Kings 15-20 and I Chron. 26-32 for the history of events during Isaiah's time.) Uzziah and Azariah are the same person. When Uzziah came to the throne over Judah, Jeroboam II was king over Israel and had been for about 14 years. Uzziah was 16 years old when he began to reign and he reigned 52 years. He did that which was right in the sight of the LORD and God blessed him richly. He was successful in battle against Judah's enemies, he loved husbandry and had much livestock and many farmers working for him. However, when he was at the height of his reign, he transgressed against God and went into the temple himself to burn incense upon the altar of incense. This was strictly something only the priest were to do. As a result, God caused leprosy to come on him and he was a leper the rest of his life. Because of this, his son Jotham was over the

king's house and judged the people.

Meanwhile, Jeroboam II, king of Israel, did that which was evil and departed not from the sin of Jeroboam I who caused Israel to sin with the golden calves. However, he was successful in battle and recovered several cities that had been lost both by Israel and by Judah. When he died, his son Zachariah reigned in his stead. His reign only lasted for 6 months and we're told he did that which was evil in the sight of God as his fathers had done before him. He was assassinated by a man named Shallum who in turn took the throne over Israel. His reign only lasted one month before he too was assassinated by a man named Menahem. Uzziah is still on the throne in Judah at this point. Menahem did as the previous kings of Israel had done and did that which was evil in the sight of God and he too failed to take down the golden calves. His reign lasted for 10 years and it is during his reign that Pul, king of Assyria came against Israel. Menahem bribed him from attacking Israel and in turn had to exact the bribe money from the men of Israel.

In the fiftieth year of Uzziah's reign, Menahem died and Pekahiah, his son, reigned in his stead. He reigned for 2 years and he too did evil in the sight of the LORD and failed to remove the idols.

A captain in Pekahiah's army, named Pekah, conspired against Pekahiah and killed him and took the throne in his stead. This happened in the last year of Uzziah's reign. He was no different from the previous kings of Israel in that he too did that which was evil in the sight of God.

Jotham, son of Uzziah, though he had been over the king's house for some time due to his father's leprosy, took the throne of Judah when his father died. He and Pekah took their respective thrones close to the same time. He reigned 16 years and he did that which was right in the sight of God with the exception that he did not remove the high places of pagan worship in Judah.

When Jotham died, his son, Ahaz, took the throne and things changed in Judah. Ahaz did that which was evil in the sight of God and made sacrifices and burnt incense on the high places

and on the hills and every green tree.

In Israel during the reign of Pekah, Tiglathpileser, king of Assyria came against Israel and carried away a good portion of the people on the east side of Jordan plus all the land of Naphtali captive into Assyria. This was the first of a series of three captivities that ended with all of Israel and a good portion of Judah being carried away out of the land.

Pekah and Rezin, king of Syria, conspired with each other and came against Judah and drove the Jews from Elath which Syria took possession of. Ahaz sent a present to Tiglathpileser and asked him to come help him against Israel and Syria. Tiglathpileser hearkened to Pekah, but came against Damascus, capital of Syria, and took the people thereof captive to Kir and killed Rezin. However, he never helped Ahaz at all.

Ahaz went to Damascus to meet with Tiglathpileser and while there he saw a pagan altar that he liked very much. He went home and had one constructed like it and then substituted it for the altar in the temple and directed the priests to use that altar for all of their sacrifices.

Apparently, to pay for the gift that he gave to Tiglathpileser, he cut off the brass base of the laver, or sea that was in the temple so that the sea sat on the ground and removed some of the brass and decorative metals in the king's house.

Ahaz died and his son Hezekiah took the throne over Judah. Hezekiah did that which was right in the sight of God including taking down the high places and destroying the idols, etc. Isaiah records much of what happened in the reign of Hezekiah, so we will wait until we get to that point in our study to look more fully at all that Hezekiah did.

In the 12th year of Ahaz, Hoshea took the throne in Israel and he did that which was evil in the sight of God, but not as the kings of Israel before him we're told in II Kings 17:2. A new king in Assyria, Shalmaneser, came against Hoshea and Hoshea became his servant and gave him presents. However, he sent messengers and presents to So, king of Egypt, and asked him for help against Shalmaneser. In addition, he failed to give his yearly presents to Shalmaneser and Shal-

maneser found out about the messengers to Egypt. He then besieged Samaria for three years which fell in the ninth year of Hoshea and Shalmaneser took all the rest of Israel captive and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes. This is basically south of and between the Black and Caspian Seas.

This was the result of the Israelites not removing the gold calves that Jeroboam I had placed in Israel as their gods and the religious practices of the pagan Canaanites that the Israelites had taken up as their own. This captivity is an important component in God's plan for all mankind and we will be discussing it more at some length as we continue our study of both the Old and New Testaments.

The king of Assyria then moved people from Babylon, Cuthah, Ava, Hamath and Sepharvaim into Israel to replace the Israelites that he had moved out and they possessed the land.

In the fourteenth year of Hezekiah's reign, the new king of Assyria, Sennacherib, came against Judah and took most of the fenced cities with the exception of Jerusalem. We'll discuss what happened to Jerusalem as we read it in Isaiah's account. This completed the series of three captivities that took all of Israel and a large portion of Judah into captivity. These people were never allowed to return to the land of Canaan. We'll discuss more of what happened to them further in our study, just keep in mind God's promises to Abraham.

It is important to understand from this point on in Scripture the term Israel and the term Judah are not used synonymously. With the exception of when both Israel and Judah are being spoken of being together, the term Israel always applies to this northern kingdom that we see now in captivity to the Assyrians. The term Judah always refers to the kingdom of Judah, at least what is left of it. The prophets are going to deal with both entities, but we will make a mistake, if we try to use the two terms synonymously, that will keep us from understanding God's Word as we should. One other note, the name Ephraim will be used for Israel quite often due to the fact that Ephraim is now the dominant tribe of this north-

ern kingdom, so when we read "Israel" or "Ephraim" the Scripture is speaking of this northern kingdom.

(Read Isaiah 1:2-9) Remembering what we read in Kings and Chronicles that the kings of Israel did that which was evil in the sight of God and that none of them removed the golden calves that Jeroboam I had set up for the people to sacrifice to, Isaiah's description of what Israel is like is understandable. However, he says that Judah, the daughter of Zion is left as a cottage in a vineyard or as a lodge in a garden of cucumbers or as a besieged city. Again remember that at this point, i.e. the reign of Uzziah, the king is doing that which is right in the sight of God.

(Read Isa. 1:10-17) The sacrifices that the children of Israel have been making have become only a ritual which means that the people had come to worship the sacrifice rather than God. In doing this, they in effect worship themselves. Anytime we think we can do something that will justify us before God, we are worshipping ourselves, thinking we have it our power to be justified before God. God tells the people through Isaiah that their sacrifices, which were originally intended to teach the people of the ultimate blood sacrifice of Christ, were now an abomination to him because of their attitude in offering them. All of the various rituals that they had originally received at the hand of Moses were now being worshipped instead of the God who had given them to them. Isaiah urges them to cease from their evil ways and seek God's ways of taking care of the oppressed, the orphans and the widows.

(Read Isa. 1:18-20) God asks the people to come and reason with Him. It is He who offers true justification, not their religious rituals. If they will be obedient, He promises that they will be able to live and prosper in the land. But if not, He says they will be destroyed.

(Read Isa. 1:21-31) We will see as we continue our study that Zion and Jerusalem are somewhat synonymous names for the same thing. What will be somewhat confusing is that they both will refer to the literal city of Jerusalem, as well as the future kingdom of God that will rule all the world. Though it is sometimes difficult to

determine which the prophets are talking about, the context will usually tell us which is being referred to. That kingdom started with the promises to Abraham which ultimately produced the nation of Israel. I believe that the prophet, in speaking of the faithful city, is referring to the whole of Israel, i.e. Zion in the sense of it being the ultimate ruler of the world, in verse 21. How did this “city” become a den of murderers, he asks. Its rulers have become companions of thieves and bribe takers and have failed in their most basic responsibilities. The “city” or nation is now going to face judgment from God for their turning from him. Their desires will be turned on them that they might receive the opposite.

(Read Isaiah 2:1-4) Isaiah looks into the distant future and tells us that in the last days, God’s kingdom (mountain) will be established above all the other nations, i.e. will rule all nations and these nations will look to God’s kingdom for rulership. When this happens, we will see peace on earth. Jesus Christ, in teaching His disciples how to pray, said as part of His prayer, **“Thy kingdom come. Thy will be done in earth, as it is in heaven.”** (Matt. 6:10) He was telling his disciples to pray for the day that Isaiah is prophesying here in Isa. 2.

(Read Isa. 2:5-9) God has forsaken His people because they have joined hands with the occult from the east, i.e. from the nations around them. Though they are living in a land of plenty, they have turned to idols, the works of their own hands and are worshipping them. Isaiah asks God to not forgive them.

(Read Isa. 2:10-22) Today, we call what Isaiah is talking about “humanism.” Man worships himself or other men. Man begins to take credit for all he seems to accomplish, giving none to God. This arrogance and haughtiness of man will be brought down and God will be exalted above all things, no matter what we might think we as men accomplish. Man will seek safety from God in that day when God shakes the earth, i.e. shakes up man’s rulership of the earth. Isaiah warns in verse 22 to cease from man, i.e. cease from putting our trust in man’s ability, for what has he really done to justify that trust compared to

what God has done.

(Read Isa. 3:1-12) This chapter could be a two fold prophecy concerning Judah and Jerusalem. We know that the time will come when Babylon will destroy the city of Jerusalem. But we also know that the rulership of the kingdom was to come from the tribe of Judah. (See Gen. 49:10) Even though the kingdom has been divided at the point of our reading, in the big picture we will see that even though this division remains, still the sceptre does not pass from Judah or Jerusalem as the symbol of the rulership. It may be a little difficult to look at the big picture without a reasonable knowledge of the whole Bible, but I assure you that God has already drawn the big picture and it is our responsibility to learn to see it.

As I say, this whole chapter could be looked at in the light of the Babylonian captivity, but it can also be looked at in light of what will be happening at the time of Christ’s return, in fact it is what I see in our nation and world today. Our leadership is as children and babes. Oppression is spreading at a very rapid rate and respect for wisdom is virtually non-existent.

(Read Isa. 3:13-15) The day is coming when Christ will stand to judge the people. The wise will join Him.

(Read Isa. 3:16-26) The world has become obsessed with sex and women have, to a very large extent, become slaves to this obsession in the sense that clothing, jewelry, perfume, and all of the other “beauty enhancements” are advertised and pushed with this obsession in mind. This too is to change with the return of Christ. It changed with the Babylonian captivity. JRL

## THE EPISTLE TO THE HEBREWS

Hebrews 10 is, at least in thought, a continuation of chapter 9, so to briefly refresh our memory, let’s read at least Heb. 9:24-28. (Read Heb. 10:1, 2) Verse 1 is referencing the Day of Atonement sacrifices. (Read Lev. 16:3-28) This was to be done once a year on the 10<sup>th</sup> day of the seventh month. Atonement means covering. The

day is called Yom Kippur today, Kippur being the word Atonement is translated from. Heb. 10:1 tells us that the law was a shadow of good things to come, but not the things themselves. The high priest was to select two goats, one for the atonement sacrifice, the covering, and the other to confess all the sins of the people over and send it away into the wilderness. The good things to come, that this ritual was a shadow of, are the two works of Christ. The blood of the first lamb was offered as an atonement, or covering for sin. But this alone did not take away the sin of the nation, it only covered them. Likewise the first work of Christ, His blood sacrifice, covered the sin of all the people. The blood of the atonement lamb was symbolic of the blood of the true Atonement Lamb, Jesus Christ. But the blood of the atonement lamb could not make the people perfect. If it did, they would not have had to continue making the sacrifice as once the people were purged, or cleansed, they would have had no more unpardoned sins. But with the blood of the true Atonement Lamb, all sin is covered. This takes us to the second lamb. All the people's sin was said over it and it was taken away into the wilderness and turned loose. This speaks of the second work of Christ. In John 1:29, John the Baptist says upon seeing Jesus coming to him for baptism, **"Behold the Lamb of God, which taketh away the sin of the world."** This is important. It is not sufficient that all sin be covered, it must be removed, or taken away. This is the second work of Christ, His second coming. I think we can understand how this is to be done.

The ritual with each of the two goats teaches us the distinction between the two kinds of righteousness. Since the blood of the first goat covered the sin of the people, but did not take it away, it speaks of imputed righteousness. Paul speaks of this in Rom. 4 where the Greek word *logizomai* is used 15 times and is translated impute, reckon, or count. An example of the meaning of the word is in verse 17 (Read). God says, before Abraham had any children, that He made Abraham father of many nations. At the end of the verse Paul says that **"(He) calleth those things which be not as though they were."** He

imputes us righteous even though we are not. He calls us righteous based on the first goat, i.e. Jesus Christ's sacrifice on the cross. His blood has covered our sin. This first work was a dying work.

The second work will be a living work. I think we could consider the earth to compare to the wilderness the second goat went into. Not only will Christ come from the true Holy of Holies in heaven, but He will come from, or be manifest in the sons of God, His earthly tabernacle or temple (I Cor. 3:16; II Cor. 6:16). As we read in Heb. 8:10, **"I will put my laws into their mind, and write them in their hearts."** This takes away sin. It is a process that true Christians are in throughout their lives, once they have accepted the free gift of justification, that culminates in the first resurrection.

(Read Heb. 10:3, 4) It was necessary to repeat those sacrifices year after year because it was impossible for the blood of bulls and goats to take away sins. The goats were animals, thus imperfect types of Christ. The sacrifices were a reminder that the blood of animals could never bring man to perfection, so it would take a yet greater sacrifice to do this.

(Read Heb. 10:5-7) This is a quotation from Psa. 40:6-8 but it is quoted from the Septuagint, the Greek translation of the original Hebrew. David is prophesying of Christ in this Psalm. The King James translation translates Psa. 40:6-8 from the original Hebrew and the two translations appear quite different. Verse 6 in the Septuagint reads **"but a body hast thou prepared me."** In the King James, it reads **"mine ears hast thou opened."** I am not sure what the connection might be. My guess is that the passage concerning the ears being opened might refer to Ex. 21:5, 6 where the discussion is about a servant that loved his master so much that when it came time for his release as a servant, he refused to go, preferring instead to stay with his master. When this happens, the master was to take him to the judges and then to **"bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever."** King David understood that the blood of animals was only an imperfect type and shadow

of the real sacrifice by Christ, so he prophesied of the greater sacrifice to come. Through the incarnation, God took on Himself a body in the person of Jesus Christ. But consider also that Christ was a willing servant. The opening of His ears would indicate this. So, in this sense, both translations would be technically correct so far as the mission that Christ came for in His first coming. While David prophesied of Christ in the Psalms, the author of Hebrews takes this passage in Psalms and applies it directly to Christ.

(Read Heb. 10:8-10) I am not sure what the thinking was of the people as they offered these sacrifices, but in reading the prophets, it appears to me that there were at least a couple of thoughts that seemed to be prominent. One is that they were doing God a favor by offering these sacrifices. The other was that they began to worship the sacrifice ritual itself instead of God. The only truly acceptable blood sacrifice, or life sacrifice, for sin was the true sacrifice by Jesus Christ, i.e. the sacrifice by God Himself to Himself. Keep in mind that God is sovereign, we have no right to question His actions or His plan. Our obligation is to understand it to the best of our ability. God told Adam and Eve that if they ate of the fruit of the tree of knowledge of good and evil, they would die. It was not the fruit of the tree that caused them to die. It was their disobedience, their transgression of His law, their sin. So we know the penalty of sin is death. However, remember that Paul told us in Romans 5:12 that we die the mortal death because of Adam's sin, not our own. Adam's sin is imputed to us even though we have not done the same sin as he. It is the second death that our own sins are responsible for. We also know from God's laws of judgment that His judgment is restorative in nature, i.e. they are designed to return things back to the way they were before a sin has been committed. Ultimately, this means restoration back to the way man was before Adam sinned. But we are not able to restore ourselves, or anyone else, to life. Neither were the blood sacrifices that were offered by the priests year after year. These were given to Israel to teach them the principle of the one true sacrifice. The blood, or life, of animals did not have

the ability to restore life, so as such were unacceptable to God for that ultimate purpose. But what the people did with those sacrifices, thinking they were doing God a favor and worshipping the sacrifice ritual itself, made them an abomination to God. But as a reminder of their sin, and to keep them mindful of the purpose of the true sacrifice that was yet to come, it was necessary for them repeat these sacrifices year after year. But then at the appointed time, God in the personage of Jesus Christ came to do the will of God. By offering Himself for sin, He didn't just offer it for past sins of the people for the last year, or for what they did yesterday, His sacrifice was for all sin, period. So it was no longer necessary to repeat the sacrifice year after year, it was made once for all sin, for all time and for all people. Through His resurrection, God demonstrated the power of His sacrifice to restore life. So no longer is the type or shadow needed, we have the real sacrifice. Thus the change in the law of the priesthood that we discussed in chapter 7. Christ, as a man, or with a body, came to do the will of the Father and it is through this will, the offering of Jesus Christ once for all, that we are sanctified, or set apart.

(Read Heb. 10:11-14) With the priests under the Old Covenant, they were dealing with an external law, a law written on stone, so to speak, that could not take away sin. But under the New Covenant priesthood, the law is being applied internally, on the hearts and minds of man so that sin can be completely taken away. The words "for ever" in verses 12 and 14 are from the Greek *eis to dienekes* which means "continuously." So the author is saying, Christ offered one sacrifice for all sin and it perfects continuously those that are sanctified. He is now at the right hand of the Father waiting until His enemies be made His footstool. A footstool is for one's comfort. What will be a comfort to Christ is when His enemies (all of us at one time of another) are perfected in His life, His blood.

(Read Heb. 10:15-18) Other translations help us understand this a little bit better. The NASB adds "Then He says" at the end of verse 16. The LAMSA renders verse 15, "**The Holy Spirit is also a witness to us; for he had said**

**before.”** The point is that not only do we have Christ’s death and resurrection as proof that Christ covers and takes away our sin, but the Holy Spirit, through the prophet Jeremiah in telling us of the New Covenant, as another witness, told us **“And their sins and iniquities will I remember no more.”** There is no longer a necessity for more sacrifices.

This concludes an argument for the priesthood of Christ, a priest after the order of Melchisedec, that started in chapter 5:1.

(Read Heb. 10:19-22) If we understand what the author has written thus far, he says we should have the boldness to enter the true Holy of Holies, or the presence of God, by the blood of Christ which is a new and living (stress the living) way which He has consecrated for us through the veil, that is His flesh. No longer is the Holy of Holies for the Aaronic high priest only. Because we are the body of Christ, the High Priest after the order of Melchisedec, we in effect are a part of this high priest as well. No longer was the Aaronic high priest the mediator between man and God. Christ is our new mediator and we are a part of Him, thus we have direct access to God through Christ. Therefore, having this knowledge (thus boldness) we’re told in verse 22, **“Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”**

(Read Heb. 10:23-25) Keep in mind that the author is talking to Jews who have become Christians but are wavering between total faith in Christ and the rituals of the Old Covenant, or Judaism. The author is encouraging them to hold fast to the profession of our faith. He encourages them to work with each other to provoke each other unto love and good works. But he warns against forsaking the assembling of ourselves together, as the manner of some is. In Jerusalem, the temple had been all they knew all their lives as the place of assembly. The assembling was on the Sabbath, or our Saturday. As we can see by Paul’s writings, these Jews turned Christian were, especially in Jerusalem, trying to at least have the appearance of keeping the law. However, accord-

ing to the writings of most of the early church fathers, many of the apostles and disciples gathered together on the first day of the week, in respect to the resurrection of Christ on that day. So in Jerusalem their meetings were on both days, the Jews, and those who were trying to give the appearance of keeping the law, on the Sabbath and the Christians on the first day of the week. I believe that the fact that the author mentions the gathering together here, he is referring to the Christians that were meeting in homes on the first day of the week, since he is trying to exhort the Jews to whom he is writing to break completely from Judaism. He encourages them to meet together outside of the temple and synagogues, and to exhort each other all the more as, he says, they see the day approaching.

(Read Heb. 10:26-31) Verse 26 is used by many to threaten others that if they sin on purpose, that they are lost and gone to hell forever. We have to keep in mind the subject that the author is dealing with here. He is trying to convince Jews to give up their Old Covenant rituals and become Christians through faith. But when he says, “if someone sins willfully,” we need to stay in context of the subject being discussed. Sinning willfully here would mean having professed Christ and then rejecting Him and going back to the rituals of Judaism. If they have rejected the sacrifice of Christ, the ritualistic sacrifices of Judaism are no longer operative so far as God is concerned, so having rejected the true sacrifice, there is no more sacrifice for them. All they had to look forward to is judgment and as the author says, the **“fiery indignation, which shall devour the adversaries.”** If we understand the “lake of fire” as being God’s judgment by law, I think we can understand the meaning of this. Anyone who violated a non-restorable law, such as murder, and 2 or 3 witnesses witnessed it, that person was put to death without mercy, but the author can’t imagine what the penalty will be for one who has turned from a knowledge and faith in Christ and gone back to Judaism. That person will have to face He to whom vengeance belongs and he says in verse 31, **“It is fearful thing to fall into the hands of the living God.”**

It is a sad thing to me that for most people, when they die, their future is either heaven or hell and they have no idea what either means. The Bible has a great deal to say about what happens after death if we would just study it. But it doesn't say anything about what most people seem to believe.

(Read Heb. 10:32-34) In trying to encourage these Jews turned Christian, he asks them to look back on what they withstood when they were first converted. I think we often feel that the pressure we encounter because we profess Christ is great. But look at what many of these people had to endure. (Which makes it even more difficult to understand why one would want to return to Judaism once they had endured this as Christians.) The author says that they were made the object of ridicule partly because of what they professed to believe and partly because of their associating with other Christians. The words "in my bonds" in verse 34 should be translated "prisoners." Ferrar Fenton probably has the right spirit of verse 34. He translates it, "**For you have indeed suffered with the prisoners, and have accepted the plundering of your possessions with joy knowing you possess for yourselves a better and more enduring property.**" (The words "in heaven" in this verse in the King James have been added by a translator.)

(Read Heb. 10:35, 36) The word translated "confidence" is the same word translated "boldness" in verse 19. If one has the boldness to enter the Holy of Holies, or the presence of God (and this is not a boldness based on how tough one might think he or she is, but rather based on a knowledge of and faith in God and His purpose through Jesus Christ), it is a rare thing and something not to be cast away. The author is telling them to just have patience as once they have done

God's will in their lives, they will receive the promise, the inheritance.

(Read Heb. 10:37-39) The author is quoting from Habakkuk 2:3, 4, but he is quoting from the Septuagint again. Again the two translations vary considerable. The full quote starting with verse 2 in the Septuagint is, "**And the Lord answered me and said, Write the vision, and that plainly on a tablet, that he that reads it may run. For the vision is yet for a time, and it shall shoot forth at the end, and not in vain: though he should tarry, wait for him; for he will surely come, and will not tarry. If he should draw back, my soul has no pleasure in him: but the just shall live by my faith.**"

Paul uses this last phrase in Rom. 1:17 and Gal. 3:11 to establish justification by faith alone. Here it is used as a warning to the Judaizers who are trying to relegate Christ to the Old Covenant and who despise the blood of the true Sacrifice for sin by continuing to advocate the effectiveness of animal sacrifices.

True faith, according to the author, is not having faith in Christ, yet adhering to animal sacrifices. To shrink back to the animal sacrifices is to shrink back into destruction, or perdition. Jesus called Judas the "son of perdition" because of his betrayal of Christ. Saying one has faith in Christ and yet wanting to adhere to animal sacrifices is a betrayal as well, thus the same end result, destruction. JRL

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*Some people don't have much to say, but you have to listen a long time to find it out.*

*Even if you are on the right tract, you'll get run over if you just sit there.—Will Rogers*

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