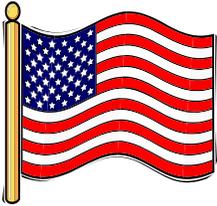


KINGDOM SPIRIT



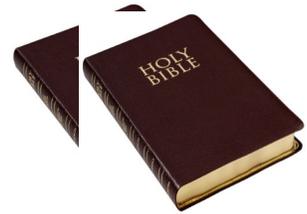
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“SEEK YE FIRST THE KINGDOM OF GOD”

Matthew 6:33



Issue 1512

A STUDY OF THE BOOK OF MATTHEW

We are continuing to study Christ's Sermon on the Mount. (Read Matt. 7:13-14) We need to remember Matt. 6:33 as we continue our study. **“Seek ye first the kingdom of God, and his righteousness.”** I believe that these verses confuse a lot of people because they aren't thinking “kingdom.” Let us review briefly so that we understand better what is being said here and why. In previous studies, we have determined that “salvation” is really a three step process, “justification,” “sanctification,” and “glorification.” Most people use the term “salvation” to refer only to “justification” thinking that that is all there is to it. Justification is the free gift of being made righteous before God through Jesus Christ's blood, or life. He has already paid the price for justification for all mankind. All a person has to do is accept what Christ has done for us through His sacrifice on the cross. It is free. One cannot earn it, buy it, borrow it, or steal it. The only way one can receive it is to accept it, i.e. believe that Christ did this for each of us. This puts one's name in the book of life. One becomes a member of the “church” or congregation of God upon acceptance of this gift.

The second step is something we have to work at. It is obedience to God and His law. One must make a mental effort to attain to sanctification. Sanctification is maturing as a Christian. If one is sanctified, he or she becomes a part of the Kingdom of God in the sense of Rev. 20:6, **“Blessed and holy is he that hath part in the**

first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” Abraham was promised that from him would come a kingdom of rulers. Paul says of this promise in Rom. 4:13 that this means that Abraham would be heir of the world, i.e. he would rule the world. Then in II Sam. 7:16, God promised David that his kingdom would be that kingdom as He told David, **“And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.”** Then we are told in Luke 1:31-33 that an angel appeared to Mary, the mother of Jesus, and told her that she was to have a son, that they were to name Jesus and then the angel said, **He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end.”**

The point is, this is what Jesus is talking about in Matt. 7, the kingdom—not salvation or justification. Entering in at the strait or narrow gate indicates something difficult to do, or at least something that takes effort. Justification is not difficult to receive. The Greek word translated “destruction” means “loss” according to Young's Analytical Concordance. What is lost by those who do not follow this narrow way? Verse 14 says that this narrow way leads to “life”. Usually we would see it referred to as “eternal” or “everlasting life” which means age-lasting life. This is referring to the life during the 1000 years spoken of in Revelation 20. A study of Scripture assures us that all people will be resurrected to everlasting life as we think of the term, but as Scripture uses the term, it means that there will be

those who will enjoy this extra 1000 years of life with Christ and those who don't seek sanctification won't.

(Read Matt. 7:15-20) There are probably several ways for us to determine whether the fruits of a prophet, preacher, or teacher are good or not. I would prefer to think that this is talking about the fruits of their preaching or teaching. If this is the case, the only way to know would be if they would be in agreement with Scripture. It is my belief that if a person has a fairly reasonable understanding of the whole Bible, he or she can usually determine if the one doing the preaching or teaching is producing good fruit by what they say. This is my theory behind the seminar we recently completed with our grandkids. It certainly takes some study on our part to make the determination that the preacher or teacher is correct or not. If they are, then they can be very helpful in expanding our knowledge, but if they are not, they will only cause confusion. All too often, people follow preachers or teachers based on their looks, their delivery, or their charisma in some form. We really should never take someone's word for what Scripture says, or what they say God says without proving whether they are right or wrong.

Recently, a gentleman that a couple of our daughters followed because of his good home school material, admitted to having an affair with his family's nanny. What a tremendous disappointment to our daughters because they considered a lot of his material to be very good and helpful. But, having finally to have to admit his guilt, he has now destroyed the home school material business that he had established, but more importantly his credibility with the thousands of people who were depending on him. However, it even goes further than that in that it basically calls into question the credibility of everyone else in the business as people don't know now who to trust and who not to. It will take even the honest people considerable time for the public to know that their credibility has been maintained. We have seen the same thing develop with several of the mainstream televangelists in recent years, some because of their sexual sins and others because of their financial misdeeds.

The point of these verses, I believe, is to point out that we all must be continually on guard and prove people we would like to trust and doctrines that they espouse. Because of the charisma

of different people, it is easy to follow them without proving them. But Jesus is telling us that it is something that we must do. Truth doesn't always come from the person or doctrine that the masses follow, rather it usually comes from the person, or doctrine, that the masses reject because for them it is much easier to follow than to lead.

(Read Matt. 7:21-23) The heaven-hell doctrine, which is primarily derived from Greek mythology, has led thousands, if not millions, of people to a great misunderstanding. These verses have been used to further this misunderstanding. Again, Christ is talking about the kingdom. It is important that we understand the difference between the kingdom and the church. As we study further, I believe this will be easier understood, but for now let me offer a quick explanation. There are a number of references in Scripture to the church being the body of Christ. Colossians 1:18 is one example, "**He (Christ) is the head of the body, the church.**" The church is made up of all who have accepted the gift of justification. The word "church" is translated from the Greek "*ecclesia*" which means the called out ones, or the congregation. It does not refer to any organized denomination or organization.

The kingdom is the kingdom of David, the kingdom of Israel, the kingdom over which Christ will rule for ever. As promised to Abraham, it will be a kingdom of rulers who will rule and reign with Christ. It is His cabinet so to speak. We will be dealing a great deal more with both of these subjects as we continue our study, but for now please understand that all Christians will be part of the body, but not all will be a part the kingdom in the sense of being rulers. Only those who have been sanctified by Christ will be a part of the kingdom.

The word "knew" in verse 23 has to be understood to understand what Jesus is saying here, I believe. It is translated from the Greek word "*genosko*". As I understand it from study of the word in the two concordances that I have, it involves an intimacy that is more than if we just said "I know" based on what we might have seen or heard. In my mind it can be the extreme such as we're told that Joseph did not "know" Mary until after Jesus was born. In Matt. 6:3 Jesus says in doing alms to "**let not thy left hand know what thy right hand doeth.**" For lack of a better explanation, it appears to me like the person

“knowing” must have what is known be made known to them by someone or something else. In this case, I believe that these people who are saying they have prophesied in Jesus’ name or cast out devils in His name have failed to let themselves have the intimate relationship with Christ whereby He would “know” them. It is not that Christ would not know them, they haven’t made themselves known to Him by their faith and obedience, but rather have been more interested in promoting themselves among men.

(Read Matt. 7:24-27) Have you ever honestly questioned yourself as to how far would you go to stand up for what you believe? Would you be willing to die if it came to that? I have done this to myself at various times during my life and I would be lying if I said there were times I would not be willing to die if I had to. Thankfully, I do not believe that to any longer be the case for me. But part of the reason, if not all the reason, is that I have finally learned to at least try to be obedient to God’s law and way. All too often in the past, I have reserved some of the law saying it was not relevant to me, or I have devised some excuse that I convinced myself was valid. It’s amazing what a person can make himself believe.

Jesus is simply saying that if we build our house on His truth, His law, His way, we will be able to withstand whatever comes our way. It will be like building it on a solid foundation. But if we build it on what we think is okay, it will be building it on sand and will not stand when the tempest comes.

(Read Matt. 7:28-29) When I was in college, I had one class that the professor did not enter the classroom until 10 seconds before the class was to start and he immediately started his lecture without notes and he quit exactly on the second that the class was to be over. The subject was not necessarily that interesting a subject, but I would get so caught up in what he said that I often forgot to take any notes, which was a big mistake as his tests were always on what he said, not necessarily what was in the book. The point is that he talked with authority. He knew his subject and he knew it well. I believe the people listening to Christ were like this only more so. They could easily see the difference between Christ and the scribes.

In Matthew 8, Jesus had completed His Sermon on the Mount and came down from the mountain. Great multitudes were following Him.

(Read Matt. 8:1-4) In the law, one of the jobs of the priests was to first determine if a person had leprosy and then if the person was healed, it was up to the priest to determine if the healing did indeed occur. The law dealing with the cleansing of the one who has had the leprosy is found in Lev. 14:1-32. (Read) It appears that Jesus, while telling the man not to tell anyone how he was healed, tells him to still comply with the law concerning the cleansing of one who has been healed from leprosy.

(Read Matt. 8:5-13) “Centurion” normally refers to an officer in the Roman army, usually a man in charge of 100 men. The Jews had their own army as well, but I can not find anything that tells me how they named their officers. The way that verses 10-12 read would lead me to believe that this is a Roman centurion, though I find it a bit odd that Jesus is talking to a non-Israelite in this way. Luke 7:1-10 may be relating this same story. If so, it adds to it. We’re told there that the centurion sent elders of the Jews to Jesus with his request and they told Jesus that he was worthy to make such a request because he loved their nation and had built their synagogue, apparently in Capernaum.

Either way, Jesus agreed to go heal the servant, but the centurion stopped Him telling Jesus he was not worthy for Jesus to come into his house. Jesus then makes the point that there will be people come from all over, assuming some will not genetically be a part of Israel, and will be in the kingdom with Abraham, Isaac, and Jacob, but children of the kingdom, i.e. some who are genetically a part of Israel, will be cast out into outer darkness. If I am correct in my understanding of what will happen at the first resurrection, I believe that there will be many people who have believed in Judaism and the heaven-hell rapture doctrine who are not going to understand what is happening when they aren’t included among those who are to be a part of the kingdom. It may not be darkness as darkness of night, but rather darkness of understanding. As Jesus says, there will truly be weeping and gnashing of teeth.

Noting to the crowd the faith of this man, Jesus told the man to return to his servant, he would be healed and he was.

(Read Matt. 8:14-15) Though this is simply a story to tell us that Jesus healed Peter’s mother-in-law by touching her hand, it also tells

us that Peter was married. Tradition indicates that she was a strong supporter of Peter and was martyred as well when Peter was killed.

(Read Matt. 8:16-17) One of the things that Jesus had to do as part of His ministry was to establish His authority. We have already seen this in the way he taught. Healing the sick was another means of accomplishing this.

(Read Matt. 8:18-27) Capernaum was on the west shore of the Sea of Galilee. This appears to be an attempt to get away for a little bit from the great multitude that was apparently getting larger every day. However, it had other purposes as well. Before he left, we are given examples of excuses that people have for not following Him. The first was willing to follow Jesus, he says, wherever He went. We're not told his reaction when Jesus told him that following Him meant not having any place to call home or a place even to sleep at night. I think it becomes apparent as we continue our study that there was always someone with whom Jesus stayed at night, but the point is that He never owned anything other than the clothes on His back. The other man appeared to be willing to follow Jesus, but burying his father who had passed away took priority. I'm not sure I understand the answer that Jesus gave to him, unless the dead that He referred to that He said would bury the dead would be those who would ultimately participate in the second death. It may have a simpler meaning than this.

Jesus' disciples went with Him and, as they sailed, a great storm came up. The disciples became alarmed when the waves began to threaten to sink the ship. But Jesus was asleep. Finally they awakened Him and He accused them of having little faith, i.e. not faith enough to believe that God would take care of them. Even with what they had seen and heard of Jesus to this point, they really did not realize who He actually was. His calming the sea and the wind only accentuated His authority even further.

(Read Matt. 8:28-34) This is a story that is hard to explain since no one can actually define a demon, or an evil spirit. It is obvious that they were expecting judgment since they asked Christ, "**Art thou come hither to torment us before the time?**" I have read a theory that I might pass on to you, but keep in mind that it is only a theory. I haven't been able to prove it nor have I seen anyone else do so, but it does have some elements of

credibility. We studied in Genesis that the sons of God came down to the daughters of men and married them and had offspring which we were told were giants, or mighty men. These offspring were very wicked and could have been the reason that God caused the flood to get rid of them, though we're told the same thing happened later and David and his men killed the offspring. We asked ourselves who these sons of God were. To me there are a couple of scriptures that answer this question. In II Peter 2 Peter is talking about false prophets that deny the Lord and those that follow them, he compares them to some of the major sinners we have record of, an example he gives is in verse 4, "**For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.**" Then Jude speaks of these same angels in verse 6, "**And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.**" These angels could not be destroyed by the flood because of their immortality, but because they would have been in the flood, the theory is that it is under the sea that they have been being held. They are expecting judgment. We have seen angels manifested in different ways in Scripture, some spirits, some men, some fire, etc. The theory is that these angels at times try to inhabit mankind. In this case, the two men that were among the tombs. They knew they are subject to God. They also knew who Jesus was. They asked that when He cast them out of the two men, that He would send them into the swine and when He did the swine ran back into the sea. Keep in mind that I said this was just a theory. I am not saying this is where evil spirits, or demons come from because at this point I don't know. I just find this theory interesting. The thing we need to take from this is that Jesus had authority over them. Keep in mind that God tells us in Isa. 45:7 that He created evil. This does not mean that God is evil at all, but rather that He created evil and He does use evil to carry out His purpose at times.

It is interesting that the people of the city found out what had happened and that the men possessed were okay, they asked Jesus to leave. Though they were afraid of the men possessed by

devils or demons, they were more afraid of someone who had power over them. JRL

that had been in Hezekiah's cabinet that were opposed to Hezekiah and got even, so to speak, by influencing his young son Manasseh. Whatever the case, verse 9 tells us the story, "**Manasseh seduced them (the people) to do more evil than did the nations whom the LORD destroyed before the children of Israel.**"

(Read II Kings 21:10-16) As we will see as we study further, this was no idle threat that God made to Judah. When we get to the captivity of Judah by Babylon, remember the reason for what Babylon did to Judah. Before we leave Manasseh, II Chron. 33:10-20 gives us some details about Manasseh that we need to know. (Read) Though Manasseh did a complete turnaround, while commendable to Manasseh, it did not change the judgment that God had placed on Judah because of what Manasseh did before he was taken captive by the Assyrians. Note that when he died, he was buried in his own house instead of with David and the other kings of Judah.

(Read II Kings 21:17-26) Again it is surprising that the captivity of Manasseh and his repentance did not have any effect on Amon, his son. Instead Amon followed after what his father was before his captivity and repentance. When he was assassinated, he too was buried with his father instead of the with the kings of Judah.

(Read II Kings 22:1-2) Josiah may have been influenced by his grandfather's repentance or it may be that some of the righteous elders took advantage of the turmoil that resulted from the assassination of Amon, but whatever happened, Josiah, from the age of 8 did that which was right in the sight of God.

(Read II Kings 22:3-7) The temple had taken quite a beating from the likes of Manasseh and Amon and others before them when they brought their idols and altars to their pagan gods into the temple of God thereby defiling it. However, there apparently were still those who were true to their God and that had continued to donate money into the coffers of the temple. Josiah, seeing the problem, set about to repair the temple and return it back to its original purpose.

(Read II Kings 22:8-13) In this day and time where we have all kinds of books, it might be a little hard for us to imagine that the book of the law could have been overlooked and lost for only God knows how long. We're not told if Hilkiah the high priest read the book before he

A HISTORY REVIEW LEADING TO CAPTIVITY OF JUDAH

In our past study of the Biblical history, we have covered the time up through the captivity of Israel and the time of Hezekiah, king of Judah. We have also looked at all of the prophets we have record of up to this time. So we need first to pick up our history again in II Kings and II Chronicles. Pretty much the same events are recorded in II Kings 21-25 and II Chronicles 33-36. For our study, I am going to use II Kings for the most part. (Read II Kings 20:20-21 and 21:1-9) It is somewhat surprising that Manasseh would be the complete opposite of his father Hezekiah. Beginning his reign at the young age of 12, one would have to suspect that there were advisors

gave it to Shaphan the scribe, but when Shaphan read it, he realized that this was something that the king had to hear. When Josiah heard the words of the book, He realized big time how serious a problem the kingdom of Judah faced. He immediately dispatched the high priest and some other emissaries to inquire of the LORD what they should do.

(Read II Kings 22:14-20) Hilkiah and the emissaries with him went to Huldah, the prophetess. Dr. Bullinger suggests that “the college” probably meant the second gate of the city of Jerusalem. She told them that the judgment that Josiah feared after he read the book was going to happen to Judah. However, God said that because Josiah’s heart was tender and that he had humbled himself before the LORD, He would hold off that judgment until after Josiah died.

(Read II Kings 23:1-14) Josiah then called all of the people together and read the book to them and then made a covenant before the LORD to keep the commandments and statutes written the book. All the people also stood to the covenant. Then Josiah did some house cleaning taking everything out of the temple that had anything to do with the various pagan gods and totally destroyed it. He then went throughout the city and the surrounding area and did the same thing to anything he could find that had to do with the worship of the pagan gods.

(Read II Kings 23:15-20) Finally, the golden calves and the altars to them that Jeroboam, king of Israel had set up in Bethel and Dan were taken down and totally destroyed in Josiah’s attempt to rid the whole country of their pagan gods. He even burned the bones of the people who had worshipped these pagan gods. He went through Israel and destroyed any structure that had anything to do with sacrificing to and worshipping these strange gods. He killed all the priests of these strange gods and burned their bodies.

(Read II Kings 23:21-23) Josiah then commanded that a Passover be observed, something that apparently had not happened for a long time. We’re told that there had not been such a Passover held since the times of the judges like the one that Josiah commanded to be held.

(Read II Kings 23:24-28) Josiah also got rid of the wizards and those that dealt with familiar spirits and finished cleaning all vestiges of pa-

gan worship from Jerusalem and Judah. However, we’re told that this did not change God’s judgment on Judah. While it was postponed as long as Josiah was alive, it was still going to happen. For a better picture of what happened to Josiah to bring about his demise, read II Chron. 35:20-27. We don’t know why Josiah wanted to pick a fight with Necho, king of Egypt, but we’re told that he couldn’t be talked out of it. He was wounded and died in the battle and was brought back and buried with the kings of Judah.

This leads us up to the time of the major prophet Jeremiah, But there are a couple of minor prophets that we need to look at. JRL

A STUDY OF THE BOOK OF HABAKKUK

Habakkuk does not date his time of prophesying like most of the prophets did, however based on chapter 1:5-6, it would appear that he is writing this before the fall of Nineveh, basically telling them that God is going to raise up the Chaldeans who would march through the breadth of the land to possess dwelling places that were not theirs. Habakkuk is having a conversation with God. (Read Habakkuk 1:1-4) Habakkuk appears to be perplexed that there is evil all around him and he doesn’t feel that God is doing anything about it. He feels that there should be judgment against those who are evil, yet it doesn’t happen, therefore, because the wicked seem to be in control, wrong judgment proceeds.

(Read Habakkuk 1:5-11) God’s answer is that He is going to raise up the Chaldeans, the Babylonians, and that they are going to be very powerful. No one is going to be able to stop them because God is raising them up to accomplish His purpose. However, they are going to attribute

their power and strength to their god.

(Read Habakkuk 1:12-17) This didn't seem to answer Habakkuk's question. He acknowledges that God has ordained them for judgment and established them for correction, but he has a problem understanding how God allows a wicked man to destroy one more righteous than himself. It appears that the answer God gave Habakkuk that He was going to raise up the Chaldeans only makes the problem worse. He sees nothing but destruction ahead and doesn't seem to understand God's whole plan.

(Read Habakkuk 2:1) He says he will continue to stand his watch and wait to see what the LORD will answer him. God's answer begins in the next verse.

(Read Habakkuk 2:2-3) God tells Habakkuk to write what he is going to see in a vision. He says to make it plain upon tables, that he may run or flee that reads it. The Companion Bible says tables refers to boxwood tables smeared with wax. The vision is for a future appointed time. Habakkuk is told to wait for it, that when it comes it will not lie.

(Read Habakkuk 2:4-8) In answering Habakkuk's question, God gives at least a two fold answer. He says, "**Behold, his soul which is lifted up is not upright in him.**" Habakkuk was concerned about the wickedness that was all around him. God is first telling him that the soul, or life of the wicked man that is lifted up is not upright in him, i.e. his judgment will come. This is also a reference to the Chaldeans, or Babylonians. They are going to make things much worse, but though it may seem that they are prospering in their wickedness, their judgment is coming as well. Here, I believe, we have to understand God's whole plan. God follows by saying, "**but the just shall live by his faith.**" In the Hebrew, the "shall live" is emphasized rather than "by his faith." If we are talking about this life, the wicked go on living just as the just do, so I believe He is talking about living after the first resurrection. While the just will live a resurrected life the wicked will continue in the grave until the Great White Throne of Judgment at which time they will receive judgment for their actions in this life. In short, this is the answer to Habakkuk's question. However, God continues on to describe the Chaldeans and what is going to happen. Wine will be a major stimulus for the actions of these men of

war who are proud, seldom stay home, but continues to enlarge their greed for more booty and more power. He says they are like the grave and like death, they are never satisfied as they expand into all nations and all people.

But as their greed for power increases, people will take up a parable, or proverb against them saying, "**Woe to him that increaseth that which is not his! How long? And to him that ladeth himself with thick clay!**" ("Thick clay" means "many pledges.") This parable is a five part parable with explanation between the five parts or "woes." At some point, the people that they have over run and conquered will turn on them because of how they have spoiled the nations and because of the blood they have spilled in their violence in the land and in the cities. Keep in mind that this applies to individuals in their wickedness as well as to the Chaldeans.

(Read Habakkuk 2:9-11) "**Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!**" God says they have given shameful counsel to their own house by cutting off many people and have sinned against their own life. He says even the stones of the wall and the beams of the roof will witness against them.

(Read Habakkuk 2:12-14) "**Woe to him that buildeth a town with blood, and stablisheth a city by iniquity.**" Habakkuk has told God that he doesn't see that God is doing anything to stop the violence and wickedness he sees around him. God is telling him here that the fact that the people labor for what will be burned up and weary themselves in vain is of God, it is part of His plan. Then on the other side of the coin, so to speak, God tells Habakkuk, "**For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.**" This vision is not just for the wicked of Habakkuk's day, or for the Chaldeans, but for the world until the day of the establishment of God's kingdom here on the earth and the first resurrection.

(Read Habakkuk 2:15-17) "**Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!**" God tells the wicked that they will be filled with shame rather than glory. He tells them to drink and be as the uncircumcised, God wrath will be

poured out on them. These who have had a bully type attitude will have a reversal and become afraid.

The fifth woe is to the idol worshippers. (Read Habakkuk 2:18-20) God, in effect, asks the question, How can someone who makes a graven image think that what he has made could be a god over him. **“Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach!”** Even though they overlay it with gold and silver, it has no breath, no life at all. But again, on the other side of the coin, **“But the LORD is in his holy temple: let all the earth keep silence before him.”** I think we can see the two fold answer to Habakkuk. It is a long term answer, but it is a short term answer in that for the believer, he can be assured that God is not lax, but is a just God who will render true justice.

Habakkuk 3 is a prayer, or a psalm, by Habakkuk as he acknowledges God’s answer to his question. (Read Habakkuk 3:1-2) Dr. Bullinger says that Shigionoth is the plural of Shigaion, a crying aloud. Habakkuk apparently understood God’s answer and encourages His work, but asks Him to remember mercy in His wrath.

(Read Habakkuk 3:3-16) The first part of this prayer is praise. I get the impression that Habakkuk is overwhelmed when he sees the whole picture of what God plans on the earth. The word “Selah” is a word meant to connect two thoughts or two actions. For example, the “Selah” in verse 3 connects God’s coming forth with the glorious effect of it. Habakkuk is reviewing how God has brought forth Israel and then looks to the future to see the deliverance of God’s people.

A note in the Companion Bible says of the second “Selah” in verse 9, *“This second ‘Selah’ is to connect the remarkable parenthetical statement with the continuation of the details of Israel’s deliverances which it interrupts, and might otherwise have disturbed.* The “oaths of the tribes” in that parenthetical statement is a reference

to the promises to Abraham, Isaac and Jacob. We need to remember that it is these promises that God has promised unconditionally that brings God to act to deliver Israel for His name’s sake. Habakkuk is using interesting terms here to describe what God has done, and will do, to deliver Israel that are a little difficult to understand, but I believe that this is what Habakkuk has seen and is the intent of his writing.

Again the Companion Bible says of the third “Selah” in verse 13, *“This third Selah connects this final overthrow and its magnitude, when contrasted with the enemy’s previous proud boasting and exaltation in verse 14.”* When Habakkuk saw this in his vision, it undid him, however in verses 17-19 (Read) Habakkuk says no matter what, He will continue to rejoice in the LORD. **“The LORD God is my strength, and He will make my feet like hinds feet, and He will make me to walk upon mine high places.** JRL

*Boast not thyself of to morrow; for thou knowest not what a day may bring forth.
Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips. Prov. 27:1-2*