

Habakkuk 2p2 ro

Fri, 2/18 8:45PM • 36:27

SUMMARY KEYWORDS

babylonians, god, verse, meaning, speaking, people, sinfulness, idolatry, word, israel, revelation, stone, jerusalem, judah, shame, idols, outcome, lebanon, judgment, habakkuk

SPEAKERS

Baruch Korman, Intro Voice

Intro Voice

Shalom, and welcome to via the yisrayl a Hebrew phrase which means you shall love Israel. We hope you'll stay with us for the next 30 minutes as our teacher Dr. Berube shares his expository teaching from the Bible. Dr. Baruch is the senior lecturer at the Zerah Avraham Institute based in Israel. Although all courses are taught in Hebrew at the institute, Dr. Brooke is pleased to share this weekly address in English. To find out more about our work in Israel. Please visit us on the web at love Israel dot O R G. That's one word love Israel dot o RG. Now, here's Baroque with today's lesson.

Baruch Korman

In this message, we're going to conclude Habakkuk and chapter two. And we seen in this study up until this time, that God is going to use the kazoo theme that is the child Dean's the Babylonians in order to bring punishment upon his people. But we need to always remember that this punishment is limited, limited in its scope. And in its time, God has said 70 years and no more will the children of Israel be in this Babylonian captivity. And then God is going to move to bring about freedom and liberty to renew his call upon His people, that they might position themselves back in the land, and that they might embrace the heritage that God has given to His people. And all of this informs us that our God is a God who accepts repentance, who repositions us back in his will, so that we can serve Him and that we can be the instruments that he has called us to be, and has enabled us to become. So the question that we have to ask ourselves is this? Are we interested in God's will? Are we committed to the things that are pleasing to God? Well take out your Bible, and look with me to that second chapter of the prophecy of Habakkuk, beginning in verse nine, and we need to remember what the prophet is doing. He is showing that God nevertheless that he will use the Babylonians, but He is not pleased with them. They are a wretched people. They are a people that aren't interested in the things of God. They are not servants of God, they are committed to idolatry. And God is simply using their sinfulness for His purpose, he is not leading them into sin, He is not inviting them to do sin, but rather, because of their sinfulness. God is free to use that, according to His purpose. God continuously will use all things and turn them into something that can be an instrument of His glory. So their sinfulness is going to manifest the righteousness of God. But here again, God is not behind their sinfulness. He is simply using it for His purpose in order that he might bring a righteous and a glorious change in his people. That's what God is about. Working righteousness, doing good, and bringing about those things that are glorious. So

here, as we conclude this second chapter to see evening, we see that God is going to once more defined for us, those Babylonians, what they're about why they are going to ultimately receive God's judgment. They are not His servants. They are not his instruments in obedience, nothing about them, is about obeying God. And that's why we see repeatedly, God telling the reader that they are going to be judged by Him the Babylonians. So let's begin, look with me to verse nine. Habakkuk chapter two, beginning with verse nine, we read here, whoa. And this is a term of future punishment and destruction, that God is going to bring on the Babylonians for their sinfulness. God is never a part of that which is sinful. He doesn't cause it. He doesn't encourage it. He doesn't move. It's not part of his will. But despite one sinfulness God is free to use whatever for His purposes. So he says And make no mistake about it. He is displeased with the Babylonians, they are not his faithful servants. He says, whoa. And then we have a participant, woe to him. Who who does, and the word here has to do with with securing profit. But but most of the commentators see this as ill gotten gains meaning this, they profited, but in an unrighteous in an unjust way. So God says, Woe to those who profit in this manner, who want to profit by using evil, doing evil, utilizing evil, and believing that that is going to be in the end, a good thing for the household that brings prophet through evil into his house, to put his nest, meaning, his habitation, but my room, which means up high, why we keep reading, and it says at the end of this verse, to be rescued, from literally cough his hand, it's that inside of the hand, it could be an idiom, for power, the power of evil. Now, this is what it's saying about the Babylonians, they do evil, they utilize evil, in order to escape from evil, meaning this, they don't mind doing evil, but they try to escape the consequence of their evil, meaning they do evil, but they don't want evil, to visit themselves. So they believe that they can profit unjustly and use that profit to secure themselves from the experience of evil in this world, they are deceived. They think that the evil that they do will not come back and visit them. They have been deceived by the enemy. I'm speaking about Satan. All those who practice sinfulness are deceived, they have believed a lie. This is what God is saying about the Babylonians. Look on to verse 10. And this same theme, and the same subject, he says here, for you have counseled shame for your house, doing evil. But believing that evil won't find you out that you won't experience the consequences of that. This is wrong. It's not going to secure your home. But in the end, the counsel that you are practicing, it is going to bring shame unto your home. And it says the cutting off of many people, that's what they're doing, cutting off of many people believing that by doing it enough, that they'll become strong and secure in their wealth, in their their physical and earthly possessions that the enemy won't be able to come back against them. This is a false teaching. And it speaks about the sinfulness, the sinning of your soul, meaning your soul or Babylon, you have a sin tendency that is spiritual in nature. And this is what God is revealing about the ones that he is going to utilize. But again, I can't overstate this. He's using them, but he is not causing them. They're doing this out of their own wickedness. They have looked upon Judah, they see the wealth of Judah, they see the prominence of Judah, and therefore they want to come and pillage this place, take out all the wealth and enslave the people for their sinful purposes. God's not part of that God's not causing that. God doesn't want that. But nevertheless, because of Judah sinfulness, God will allow that and utilize that for a punishment upon his people, but God is sovereign. He puts limitations upon what the Babylonians can do. Now look again at at this text. Let's move on to the next verse. Verse 11. It says for a stone from the wall will cry up. Now this is speaking about the fact that judgment will visit them that their habitations. And this is just speaking about his poetic language. Which how their their habitation will cry out because God will bring destruction upon their place. So look at verse 11, for a stone from the wall will cry out, and a rafter from wood will answer it meaning there is going to be a unity. Now by and large. In this time, homes

were built out of stone, but their roof was wood. And what it's saying is that the walls and the the ceiling, the roof are going to cry out knowing that God's judgment will indeed visit them. And here's the message. Now you have to ask yourself, Am I smarter than stone and wood? Because the Babylonians were not the stone and the wood of their homes. And again, poetic language is crying out realizing that the sinfulness of the people is going to be ultimately judged by God, and they're crying out warning this but the people pay no attention to what their future truly will be. He says in verse 12, and this is foundational for the Babylonian mindset. He says again, whoa, whoa to him who built a city with bloodshed. That's what they're doing. They build up their cities, their empire by shedding the blood of others. And they think that this activity ultimately is going to make them strong and secure and it will not look again. Woe to him who builds a city with bloodshed, and establishes and it's such a word that's a synonym for city to word Curia, another term for city or town, who establish it with what? Now we have the word injustice. So two things are being said here, about how the Babylonians are building up their empire by shedding the blood and through injustice, acting in that way. And obviously, God is not about the shedding of blood, he hates that, as well as injustice. God is a God of justice and righteousness. The Babylonians were not they were doing that which is apart from God's will. But God because the Judeans I'm speaking about those in the southern empire, Israel had already been dissolved at that time, that northern kingdom. And it was only the southern kingdom by the name of Judah that that remained. And this place this empire, Judah, was going to experience the same fate as their northern counterpart, simply a different Punisher. Instead of the Assyrians. It's now going to be the Babylonians upon the the bonds in Judah. He says in verse 13. And this is a question. It's a word of affirmation. And it speaks about God. And the question, and the grammar here always implies a negative answer. So we read in verse 13, surely, and then the word Behold, behold, from the Lord of hosts, and the implication is, is what he's going to refer to, in the last part of this verse. Are these two things from God? And the answers? Surely they're not. These things don't belong to God. God is not part of that. But nevertheless, this is going to be the outcome. And again, we're speaking about what the Babylonians will, when God's judgment upon Judah is over. Then the Babylonians will experience this, look again at the texts. We could say, surely not behold, from the Lord of hosts, this is not from God, what's that? Peace people. And this is word for for laboring to the point of exhaustion, and in the the abundance of fire. Now, what it's saying is this, the people are not going to labor and had the abundance of fire to the point that they are worn out that they are exhausted nor keep reading will the nation In the abundance of emptiness, and then then we have another word a synonym for working to exhaustion being tired. What God is saying is this, they are not going to burn the fire to exhaustion. This is not what God wants from his people, that we engage in many people workaholics, many people get in bondage to a behavior, a sinful, sinful tendency, that brings about physical harm to their life, not only spiritual, but physical as well. This is the Babylonians, they are in bondage to sin, and therefore they are going to labor abundantly, they're going to burn the fire at both ends. And in the end, it is going to be to their detriment. look now at verse 14, verse 14, and also the last verse of of this chapter, they stand in opposition to what we've been speaking about, because all the other verses, deal with the Babylonians, also known as the Chaldeans in Hebrew, the Castine. This way, wicked people, and God is going to show a contrast between their gods which are idols, and the God of Israel. Notice what the outcomes going to be. says in verse 14, for the world, and this is a word for Earth. It's simply the word here, arts, which can mean land, but in this context, it's speaking about all land all the earth, for all the earth is going to be full of the knowledge of the glory of the Lord, as the water covers the sea. So in the same way for the sea, to be a sea, there has to be water, and for God's creation, to achieve and

become what God created it to be, the knowledge of Lord must cover every aspect of it. Now, this goes along with the verse that that in Judaism is recited three times every day, and sometimes four and even five times on special days. And Spock, speaking about the prayer known as the schmoly, astray or the Amadeu, where we have at the height of this prayer, what's known as the, the the new SHA, which is the holy part which says, holy, holy, is the Lord of hosts, the whole earth is full of his glory. That's a kingdom definition. And this is what's going to happen to this world, this world is going to be transformed into the kingdom of God. God is promising this, and it is going to come about because of judgment. This is what God's saying the Babylonians will be judged, and this is going to bring about a kingdom experience. This is used poetically, but in the book of Revelation. Again, the term the Babylonians is mentioned Babel, the Babylonians, why it's used poetically referring to that evil empire that wants to destroy the Jewish people, but will not be successful, just like the Babylonians, were not successful. So with the judgment of the enemies of Israel, what's going to happen? The kingdom of God is going to be established. And that's why he says, The earth will be full of the knowledge of the glory of the Lord, just as the water covers the sea. Verse 15, in verse 15, we go back to speaking about this Babylonian spirit. And the Babylonian spirit that's being revealed here is very similar to the antichrist spirit, they think the same way. Look at this verse, verse 15. Again, the third time we have that word hoy, which means Whoa, how awful it's going to be. Whoa. And this is and to understand, we just have the word much gay, which is drink. Then we have the word, his neighbor. So to understand it, what it's saying is Whoa, and the implication is one who gives drink to his neighbor. He wants to get him drunk, it says, The One and we have a word for in modern Hebrew, it's related to the word for an attachment, attaching something. And here it's being used as one being attached to your wineskin. So you give drink to someone. You want them to be attached to your wineskin in order that it says In order that, that surely, drunkenness meaning that they become drunk. So you give drink, not to meet someone's thirst, but in order to get them addicted to to alcohol, and order that that they will become a drunkard. Why? It says here, keep reading. It says, in order that you can gaze upon. Now, most Bibles will say their nakedness. And that's fine. But realize nakedness is being used as an idiom for shameful. So here's what it's saying the Babylonian spirit wants to lead someone to be addicted to sin, and this case, alcohol and order that this one will be be easily defeated. They will have shame in their life. And what's the objective, to shame that person to expose his his failure, his shameful. Now, this is not the spirit which says, I want to edify I want to build up, I want to bless, I want to help I intercede for I want to to move and minister to another one. It's the exact opposite. Instead of wanting to build one up, edify them, it's to tear them down and to manifest to to others their shame. First, 16, what's going to be the outcome of someone who has that type of mentality, that type of behavior, it says here, you will be full. And it's a word for just being made full of shame, rather than glory. It says, drink also you you're going to be led astray, you're going to behave in a way that notice the end, in the middle of this, this this verse in the last part of the first half, it says the word evey, hey, RL. Now, this is the word for being uncircumcised. And basically, what it's saying is this, they're going to be led to be expose, I want to expose the shame of someone else. This is Babylon. I want to see them being embarrassed, then then failing. I want to be utilizing whatever I have to to enslave them to sin that is going to be exposed. And what does what does God say? In the end, you are going to be to be manifested as uncircumcised, uncircumcised, also an idiom for shame, and another aspect. And that is no covenant with God. And that's the big takeaway from this dissection. It is manifesting this behavior is manifesting that these individuals have no covenant or relationship with God. That's what uncircumcision speaks about. no faith, no covenant, nothing connected to God. He's going to, to be

exposed in this way, the Babylon. And then it says, And shall return unto you the cup of the right hand of the Lord, meaning in the same way that you gave cup for them to drink, God is going to use his right hand a cup of his right hand to make you drink and what's going to be the outcome it says, vague, key cologne, our Cabo, DECA and an shamefulness upon that which was was intended for your glory. So God, He wants to bless. God wants to move in order to bring glory, that means to lift up that person, but in stead of that, what is God going to do because of their behavior, they're going to receive shame, and they themselves likewise are going to be exposed in a most displeasing manner to them. That's the outcome of someone who behaves in this manner. Look now to verse 17. Now we have the word Lebanon. Now Lebanon can be understood as the nation of Lebanon. But we see in the scripture for example, in the book of of Deuteronomy, the term Lebanon and by the way, the term Lebanon comes from the Hebrew word, which means white. So sometimes when it speaks about the mountains of Lebanon, it's really speaking about The mountains of Jerusalem, why White is synonymous with purity. We need to remember the context. The fact that most Bibles translate this as Lebanon shows that they're not allowing the translation to to be influenced by contexts, because we're speaking about the Babylonians. And what did the Babylonians do? Well, the Babylonians destroyed the first temple. This is what's being referred to here with the term Lebanon, this word white, because the temple and we know that Jerusalem is called the White Mountain because of the Temple Mount. So this is referring to Jerusalem. Look again at verse 11. Because of the violence, the violence of, of Lebanon, Lebanon here simply means Jerusalem, this white city, because of the violence, of, of, of Lebanon, this show cover you meaning get God's going to, to punish them greatly because of what they did to Jerusalem. And it says, the plundering of the animals, meaning this, the animals that were were supposed to be sacrificed to God, the Babylonians took them and butchered them for their gods for their purposes. And this is going to bring terror and dismay upon the Babylonians, meaning God's going to render retribution because of what they did, because of the shedding of man's blood and the violence in the earth. And upon the city, again, a reference to the city of Jerusalem, and all the dwellers there, because of their behavior of what they did to Jerusalem, and the inhabitants of Jerusalem, killing many enslaving others carrying them off to Babylon, this is going to be visited this retribution upon them. This is what Habakkuk is promising. Now let's move to verse first, at what Prophet, and now we're going to see why the Babylonians behaved in this manner, because they were influenced by idolatry rather than truth, spiritual truth. Now, idolatry is always a way to justify someone's sinful behavior. So he says, there's no profit in this. Look at verse 18. What is the profit of a statue? Now he's going to use the word pestle for statue. And then later on the word Mustapha, for an image, a molten image and he says, Concerning both of them, what is the profit of a statue? For He carves it? Its maker. So the maker, the one who forms the statue, they carve it. It's not something spiritual, it's not something by God is the work of man. There's no profit in this in the same way that this molten image, it says, The one who makes it, why does he make it? Why is he involved in order and it says here, and, and he teaches falsely, that's the outcome of idolatry. It wants to teach that which is false. This word, shocked care for falsehood and lies, because the one who creates his creation, he trust in it. He doesn't trust in God, he craves trust in the the work of his hands, how foolish. What's better to trust in yourself and what you're able to accomplish and do or trust in the maker of the heavens and earth? The Creator of all things? This is what's been submitted to to human humanity. What are you going to believe in the God of creation or your own works of your hand? verse, verse 18, the second part to make to make mute idols. Idols can't speak. They can't bring any revelation. They are empty. They have no purpose whatsoever from a kingdom perspective. Verse 19. Again, the fourth time we see that word, Hoyt meaning whoa, whoa to

the one who says to would wake up, rise up to the stone And that is silent. Now he speaking and commanding wood and stone, they are not alive. They cannot respond to commands. But but we see a contrast. Wooden stone can't serve God but humans can if we respond to God's revelation, but they have no revelation. So whoa to the one who says to the would rise up, wake up and rise up to Silent stone stone that that is still an unable to speak, who Yeray he speaks, who speaks, the maker speaks. So there's not revelation from God, these things that are worshipped wood and stone. They're not the one who's speaking, but rather it's the maker. And I realize that many Bibles speak about the stone speaking, but there's an impossibility with this. See, when you look at the original language properly, the word for stone, Evan, is Nick Eva, meaning feminine, but the one who was speaking we have who which is third person masculine. So it's not the stone speaking, but the one who who carves and makes the stone into to an idol likewise says, Behold, he, he's the one that overlays it with, with gold and silver. This is man's work, to make it at its its splendor. To put gold and silver that which is value, it comes from man, not from itself. And finally says, look at the end of verse 19. For any spirit is not within it. There is no spirit within these idols, these images, these these statues, there's no spirit, no life, in other words, within them, verse 20, to contrast idolatry that has nothing alive. Notice what it says concerning the temple in Jerusalem. And the emphasis here is indeed Jerusalem. The judgment that came upon it, it says, But in contrast to that, the Lord is in His holy sanctuary. Now, this is what Hey, how which is sanctuary temple, this place of divine habitation, For the Lord is in His holy sanctuary, what should we be? It says, silent before him, is all the earth, that we should be quiet, and we should be focusing upon what God is revealing to us. What is his will? What is his instructions? What are his commandments. So the contrast is this. The Babylonians were greatly involved in idolatry. They weren't interested in true revelation. They wanted to pursue their own desires, they wanted to create their own reality. This is not true spirituality. True spirituality is when we submit to that which God has has made for us, he has a will for life. So we don't try to get God to do our will. That's idolatrous. We try to get God to do what to reveal. And he wants to, by listening to him, by submitting to him by serving to him. All of these things bring revelation to us. This is a big, biblical truth. It's when we submit to God's word that we find ourselves becoming a recipient of his revelation. So when I say we want to work, we want to try to get God to speak to us. How do we do that? Not simply saying, God, will you please Well, prayers, part of it, but obedience submissiveness, taking hold of the instructions of God, what He commands us to do, and what He commands is not to do not to be involved in those things. Being in his will, is where we hear revelation. And that's why it speaks about being silent in His temple. He's there. You be silent, waiting for his instruction. So let's conclude with just one question. And that's this. Are we individuals that are truly wanting to hear from God, wanting to know his instructions for life, that we might submit that we might obey that we might carry out those instructions? I believe the people who truly are of that variety are very rare. Most people Want to worship God in order to try to get God to do what they want? The vision that they have the desires, the dreams that they have? This is not true spirituality. It is likewise like the Babylonians have form of idolatry. So Habakkuk it tells us what's going to bring about judgment and what's going to bring about the knowledge of the Lord and the presence of God so that we can be still and hear from him. Good counsel from a prophet that live so long ago, but truth is for all seasons, it doesn't change in time. truth remains true. I'll close with that. Until next time, Shalom from Israel.

Intro Voice

Well, we hope you will benefit from today's message and share it with others. Please plan to join us each week at this time and on this channel for our broadcast of love israel.org. Again, to find out more about us, please visit our website love Israel dot o RG. There you will find articles and numerous other lectures by baru. These teachings are in video for re download them or watch them in streaming video. Until next week, may the Lord bless you in our Messiah Yeshua. That is Jesus as you walk with it. Shalom from Israel.