

Habakkuk 2 Part 1

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god, meaning, people, babylon, verse, word, habakkuk, speaks, pride, babylonians, vision, wanting, judah, tablets, produces, israel, simply, prophecy, punishment, plundered

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

We know that God is displeased with his people, we know that he has already pronounced judgment that judgment is coming. We also know that Habakkuk the Prophet, he has understood this he knows what God has said, but he is not at peace with it. And therefore he wants clarification. He is confused, not by what God has said. But why God has said it. And he's hoping as so frequently is the case that a prophet, knowing and seeing the vision. He doesn't want to see this, this this travesty, this this hardship, this suffering fall upon his people, but God is righteous. God's ways are proper. And therefore he standing before God, wanting a clarification wanting to understand better what he has received. So with that said, to get your Bible and look with me to that second chapter of the prophecy of Habakkuk. We'll begin in verse one. Now, remember, we have said in our first two studies of this prophecy, that God is displeased, and he is raised up the Chaldeans, the Babylonians to act as a instrument of punishment, not because they are righteous people, in fact, we're going to see how unrighteous the Babylonians were. And we're going to understand that this is why Habakkuk is confused. Why pick a unrighteous people to punish a disobedient people? Why not have a better people, a good people, a righteous people punish the unrighteous. So Habakkuk is standing, wanting and waiting for a response from God. Look at verse one. Habakkuk chapter two, and verse one, the prophet speaks, and he says, upon my watch, now, this is a word for guarding. And and most see this as a place where the prophet would go and pray, where he would, would come before God. Now, perhaps this was his, his habit, his custom, but now he's doing it with a greater sense of purpose, as I said, to come to a greater understanding of what was this prophetic vision, this this word that he received from God, why this way? And at what time, and can it be averted? So he says, upon my watch place, I will stand. And I have position literally, I have taken a stance, and this word speaks of stability, meaning that Habakkuk

he is there, he has come in order to learn from God. But he has an expectation that God will indeed make clear what what he has seen. So he says, I have taken my stand upon, and then we have a word much sore. Now usually, this word means a siege, a city being laid siege, it can refer to the ramp that was built for that, to overcome that that city walls. But but most of the rabbinical commentators say that this has not happened yet. Only has Habakkuk heard, what will be and later on in this passage that we're studying to see thing. We're going to see that the fulfillment of this vision is not coming immediately, meaning the Babylonians haven't set up they are not in Judah. They have not laid siege against the city, which they're going to do. And therefore, the rabbinical commentators, they say this word mud source should be understood as a fortress, referring to perhaps the city of Jerusalem, those those mighty and glorious walls around that, that that Habakkuk has taken his position there upon the walls, where he is going to communicate with God. And he says, I will look, and this is a word for for expecting a word of anticipation. So we could translate it, I will expect to see what he will speak with me. So kabaka wants a response from God, He wants a clarification concerning this vision, this vision of judgment, this vision of punishment that was so severe that he saw upon his people. So he's expecting God that He will speak with him. And then he says, and what I will return concerning. Now, most see this as a word of reproach. But But once again, if we look at it carefully, it could be be referring to simply Habakkuk sane, my argument, it's a word of contention. Simply have a cook doesn't like what he heard. He's not happy about what God says, is coming. And he wants to know, can this be avoided, this is his heart, that somehow that God's grace, God's mercy, God's forgiveness, something, this wonderful, forgiving nature of God might be extended once more, so that the vision that he saw would not become a reality. So he wants a response to to this argument, this this complaint that he's made before God, verse two, now he's going to get a response, God is going to answer him, but it's not going to be the answer that Habakkuk wanted. It's not going to be the explanation that he thought he would receive. Notice what it says. And in verse two, it simply says, And the Lord, He answered me, and he said, Now, he didn't give an explanation. He didn't respond to this argument, this contention, that that Habakkuk presented before Him. God simply says, right, and here's the proof that he received a vision. God says, Write the vision. And the next word is a word of, of clarity, we might translate it make this vision clear, make it easy to to read, in other words, to the extent it says, write it, and and clarify it, make it clear upon the tablets. Now, this is interesting, for a couple different reasons. First of all, this word LOOOOT, is the same word for for the tablets that the law was was written. Now, most scholars see this word, Lua, having to do with something that is, is a greater permanence than something that's written on parchment, a scroll. So God is saying, write this upon tablets, why? This is going to have long term consequences. This is something that the people are going to remember, in the same way that they were called to remember the Torah written on on tablets, they need to remember this event, the Babylonian issue of the captivity, and the punishment that came upon the people that led to those 70 years of captivity was something that left a very strong scar upon the people, not just physically but emotionally. Babylon carries a great deal of of significance in its meaning, how we should understand it. And we know that Babylon for example, as us in regard to the last days, bringing and conjuring up all those thoughts that one would have remembering the Babylonian punishment. that judgment, remembering that in light of what's going to happen in the last days, so God speaks, Look again at verse, verse two, and the Lord answer me, and he said, Write the vision, make it clear upon the tablets. Now, some have pointed out, perhaps tablets are used there because of what we've said about the Torah, the commandments of God being written on tablets, and maybe it's a reference that because they did not follow what was written on on those tablets, they're going to experience what is

written on these tablets, significant, that the things here are written in the plural meaning in tablets, being in the plural. And it's so clear, it says on account, that that he that will run, he's the reader of it, meaning he will read it, even while running. Now running, obviously, you're moving up and down, it's harder to focus. So these things are so and we would use the Hebrew term bullets, so enunciated so, so clear, that that you can't miss it. Now, all of this has a purpose. And that is to to reinforce, to make very, very evident to Habakkuk. This vision is going to happen. Now, if we didn't glean that, from this first part, what he's saying, as we keep reading, God makes it even more clear that this is going to take place. Look now to verse, verse three. For still, this vision is for notice the word, Mohammed. Now, many of you know MOA, Dean, the appointed times, and we're speaking about the festivals of the Lord, that He entrusted to Israel, for them to share that with the world. So this term Mohamed, and God says, and let's look at it very carefully. Versary. Key owed, for more or still or yet, yet, is the vision. And it's designated for an appointed time meaning this, that there's a day that God has set aside for this, God knows that he has marked it, and he seemed to have a cook, it's going to become a reality. Now notice, the next phrase, a word of great significance, not all that popular throughout the Scripture, meaning its frequency. But But this same root appears when God it says, breathe the breath of life into man. And this is the same word for breathing. Now, context, most Bibles and I don't have a problem with this. Most Bibles simply translated as, as he has spoken. Because when we breathe, we when we speak, breath comes up. So it could be a reference for speaking and remember, prophecy. Most of the time, has a poetic character. And what's that chief characteristic of Hebrew poetry parallelism, and we see that we see parallel here with the word vey. Fair is the word EF has F, which is related to falsehood or line. So we could say, if we look again at verse 344, this vision is still for an appointed time, and it will be breathed to the end. Meaning it's designated in for the outcome that God wants God's breathing, or we could understand it, he speaking this this end, and making it a reality. And he says, very low, it has said, which means it won't be false. This will never be thought of as as something that is untrue, a lie, God only speaks reality. And over and over God is telling her about Habakkuk this is going to happen. Now, it shouldn't surprise us because yirmiyahu Jeremiah the prophet, as he was getting ready to intercede in prayer for Judah, the same situation, a different time but the same purpose. God spoke to Jeremiah and he said to Jeremiah, do not pray for this people. Why they're past the point of repentance. God said enough, he spoke his judgment upon Judah. And it was going to become a reality. It was appointed for that designated time and it was going to take place. God had bro brief that that is spoken it into a future reality. And then he says, Look at the middle of verse three. Him yet my mega which means if, if it should be delayed, if it doesn't come, what does he say? Wait for it, for it will surely now this is the word for coming twice. So we might translate it, it is utterly going to come, it will not be noticed in the reverse. It will not be late. This punishment is coming at exactly the right time, the time by which God designated it to take place. And we'll find more about that as we continue in the weeks to come when this prophecy becomes clearer and more things are revealed about what God is up to. Now look at verse four. Now for our call to worship. We read the last part of verse four. Now we want to read and study the entire verse. Now we see here and that Babylon, not a good nation, not a nation that is in any way moved by, by righteousness by that which is proper. But But what really is the foundation of of this nation, this empire. Well, you see it right away. He says Behold, and then we have a word for for pride, a word for self exaltation, a word that focuses on self instead of God. That's the Babylonians. And you say, well, the Babylonians had many gods they were a worshipful people. No, we never should, should put together the concept of worship, with with idolatry. idolatrous practices never should be thought of as worship. Worship is distinct. Worship is drawing near to the one God. Now I

say one God, but obviously, as I mentioned earlier, when we were reading the Shema, I believe in God the Father, God, the Son of God, the Holy Spirit, three equals one and one equaling three. Now you say, can you explain that understand? God is beyond sometimes the character of God is beyond what we can comprehend and what we can articulate with the limitations of a human mind. So look, again at verse four, behold, we could say a prideful one. And what does pride bring about those that says, not straight, he's not upright, where his soul is not upright, or straight within him, he has a soul that is not upright, meaning this, he has a spiritual problem. Now, why would God use such a one? Well, here again, it is Babylon. We could do it in the plural, the the Chaldeans, everything about them is wicked. They are idolaters. They are people that that take advantage and their kingdom is based upon injustice. No Pity we'll see this in a moment. They don't know about mercy. They don't know about forgiveness for them, power makes right and wealth purchases, whatever you want. So we see here that this pride makes one's soul not not upright, not straight, not what it should be. And then he's going to contrast that with something. Now he's going to as we we saw a few months ago in our call to worship, he's going to speak about a righteous one. And what we see here is a contrast. And we need to see in the Scripture, that God speaks frequently, in contrast, good and evil, light and darkness. All these things right and wrong. And here we see, there's pride. And pride makes one in a position whereby they cannot demonstrate righteousness. Righteousness, is brought about to humility, through submissiveness through obedience, through surrender. Well, pride makes righteousness, an impossibility. So he says in the first half about this prideful one, this self exalting one who's not straight in his soul, buddy says, a righteous one. In his faith, or with his faith, he will live meaning this, the word faith is, is establish from the same word as truth, we need to know that they come from the same root. So faith is always rooted in truth. And what it's saying here is a righteous one will take truth with his truth. That's going to be what manifests His life behavior. So we're going to behave based upon what we consider to be true. And we only have truth, when we consider to be true, the revelation of God, His Word. So this is the same passage that that's oftentimes translated, the just will live by faith. And we hear that from a New Covenant perspective and think, Well, those who have been justified, they will live have eternal life by faith, faith justifies them, Faith makes them righteous, and that produces this, this justification produces eternal life. Now all of that's true. But in this original context, it's simply saying how the righteous one with truth, he applies truth to his life. This is how he will live, verse five, in contrast to a righteous one, we see another instead of being influenced by truth, what's he influenced by will notice. And for the wine, and the next word is that which is treacherous, that which is betrayed that which is, is rooted in, rooted in a betrayed of someone betraying the Word of God betraying the purposes of God, and what's the source wine. Now, wine was used in, in pagan worship, for a very large degree. And we see wine as really an escape alcohol in general, one drink because he or she is wanting to, to escape something, there is not that inner peace, therefore, this one drinks. So it says, four wine is treacherous. And a prideful man, he will not notice this next word. Now, some Bibles will say will not stay at home, really don't know how they get that from this, this word. The word never can be like an oasis, something that is beautiful. And what is simply telling us here is pride does not make someone beautiful. Pride produces an ugliness in our behavior, and ugliness in our attitude, pride, there's nothing that's good that comes from Pride. Pride brings about destruction. So all the scriptures saying is that the wind produces a treacherous behavior. And the prideful man, he is not someone who is fitting someone that is, is pretty meaning he doesn't behave in appropriate way. And what happens, gives an example whom broadens as show all his soul. Now show, we know that there's a another scripture in the book of Isaiah, that speaks about how shell and here we're talking about, specifically, a

place of punishment. Now shall we can think about another term, the abyss. When you think of the Abyss, spiritually who comes into your mind, Satan, and Satan once more, and more and more souls to fill his abyss that's what he wants to do. He rejoices with hell being Broughton. This is the same one Then once more and more of what his pride produces. And the image here is this, his pride produces that which causes hell to be brought. And then it says, As we keep re, for he, as death is never satisfied, meaning this death has a degree of permanence, meaning death literally never ends, we're talking about a spiritual death. And it's saying here, he never can be brought to satisfaction just like death. Once one dies, there's nothing that changes that, that one who has rejected that covenant, who has not accepted the gospel, he is going to be in the state of eternal death just for that forever and ever, and ever, no change in the same way that one who is not in a covenant relationship with God can never be satisfied. Now, when we accept the truth of God, when we accept the good news of God, it brings about a contentment. That's why Paul says, I've learned the the truth, that secret truth, found in the Word of God, about how to be content. It's a reference to that same piece that passes all understanding that ability to be suffering, but rejoicing, there is a contentment with the truth of God, not so with with pride, says here, and He will gather unto him all the nations. Now this is what Babylon wants to do. Babylon wants to take control over every nation. Now, when we are ruled by sin, by the way, you're either going to be ruled by sin, or be ruled by the Spirit, you're going to be ruled by someone, there is going to be an authority, absolute authority over your life. And it will either be the enemy, or it will be your Savior. No other possibility. There's only one savior, Messiah show. So either he's the Lord of your life, or you are in bondage to serve Satan. Now, that's not popular, people don't want to hear that. In fact, in many places, they won't even allow you to say that at conferences, they don't want to put forth that. But this is factual, spiritually. So this one's never satisfied. This one, as it says here in regard to Babylon, He will gather unto him that's his objective, all the nations and will be gathered unto him, all the peoples, meaning all nations, all all ethnic groups, all people in general, verse six, surely, all of these, unto him, will lift up this, this proper now concerning Babylon, and just make a little bit broader, all that those that have that never can, that's our spirit, a spirit of pride, a spirit of self exaltation, a spirit of never been satisfied, wanting more and more and more, and there's a frustration within, you know, lots of times people say, Oh, I really would like to have that. And no sooner do they get it, then there are looking for the next thing. There's not that that contentment, this is what it's saying here about this, this enemy, and he wants to add more and more nations under his authority. Therefore, again, verse six, surely, all of them will say unto him, this, this proper, they're going to lift up, that's literally what it says, lift up this proverb, all of them together, are going to lift up this proverb. And then it has a phrase, which means kind of a, a taunting, or a mocking riddle unto Him. Now they're going to say something in regard to him based upon his objectives, the way that he thinks, the way that that he behaves, and what are they going to say, well, listen, in verse six, he will say, this could mean this, this proverb, this this taunting riff riddle, he will say, Woe to the one who who acquires much That's not his. Now, again, there's two ways to understand this. Whoa to the one who acquires much. That's not to him, meaning two things. One is, he's taking things that don't belong to Him. God did not speak, when the Scripture says, I am raising up, Babylon to punish is what God says, In a practical sense, I'm going to allow that Babylon came to that conclusion of wanting to attack Judah, on their own, based upon what, based upon pride, based upon power and resources based upon seeing Judah. And being against not agreeing with this nation. They wanted to take control of it. And therefore this parable is going to be lifted up this, this, this this taunting or tantalizing riddle, where it says, Woe to the one who adds things that are not to him, meaning God never intended that to be when we take things that don't

belong to us, and God didn't intend for us to have that's why it's so important to be submissive to God. Because those things that that we take, that do not belong to us, that God didn't intend for us to possess. Being in possession of them is like a bullseye, for the judgment of God. It will come remember what he said earlier. If it terrorists know that it's coming, if it seems late, it's it's not going to be late. It's going to come at the designated time. Now, this is a message for Judah, but we're going to see that same message is going to be visited pass pack on Babylon. Later on, they're going to come to an end and we know how through the Medes, and the Persians. Look now to to the second part of verse six, where it says, Woe to the one who adds or increases things that are not to him. And then we have the expression Muy Thai, until when, how long is another way that we can think of it But literally, unto When? When are they going to learn? This is not satisfying. This is not related to the purposes of God, these things aren't good. These things aren't satisfying these things produced nothing. That is, is beneficial to the people. But what happens because they're deceived, because they're in bondage, they go on doing that same thing over and over and over, never finding peace, never finding joy. Never finding contentment, never find anything that is is of that which is good. That's what he's saying here. And then finally, it says, and being way down now, this is a word, Muck bead, it comes from a Hebrew word COVID COVID is the noun form a really an adjective, which means heavy. So, this is a verbal construction, the HIPAA which means to be heavy, or to be made heavy, or to be weighed down. And what does he weigh down with notice as as we could say, setting upon himself being weighed down bing, bing place, heaviness upon him. And then we have the phrase, of teeth, which is teeth is kind of like a plaster. A form of of plaster is the best way to think of it. This is kind of a mud with with a material in it, use for building and it's heavy, anything that's water has a water base with with some type of other material. It's heavy. So he's been weighed down with this, this thick, this thick plaster. And this is what such behavior brings about. Now, again, some of the scholars see it as almost a self burial. But being weighed down feeling stress, anxiety, pressure, the weight of the world being placed upon you. This is what happens when you act in pride. Pride produces nothing that's good. Nothing that's satisfied nothing of what you think you want, you go after the things that pride leads you to. And in the end, you know what you feel more empty, does not satisfy. It leaves you wanting more and wanting more, in a very strong way, you're frustrated, and you're almost out of control. That's what happens when you are led by pride. And now let's look at verse seven. verse seven says, surely suddenly, now some see this as a prophetic message concerning the suddenness of Babylons demise have said several times. Babylon is not going to continue, as long as as many thought that empire being so strong, being so so wealthy, accomplishing so much in a relatively short period of time compared to other empires. They thought Babylon was here to stay for a long, long time. But but it was done. It wasn't meant to be why, because of its wickedness. Look at verse seven, surely suddenly. And then we have a phrase, no Shahada. If you look at the various ways that this is translated, all falls into two, one is the word no chef can be a biter. The one who bites you. But some say it has to do with a word, which means a creditor. Some interpreted to mean this, the God has kind of bankrolled them, meaning he's allowed them to become very wealthy, he's allowed them to become very powerful. And with this, he's going to use them, not forced them, not called them to do that, not encourage them to do it. But this is their nature, this is what PRI produce and God is free to use it. And the point is this, that that their creditor is going to say, Enough, pay day is is today. Now, if you translate it as biding, it simply means that that they are going to the one who's going to bite them is going to rise up suddenly. And it says, And they will wake up in a shocking way. So what I see is that they are going to be dealt with, there's going to be a running out of of what they have. They were wealthy, they were powerful, but it's going to wear out, it's going to

come to a stop. And those who are opposed to them are going to destroy them why? This very simple principle, what goes around comes around the, the the sword that you use to to kill one, that sword is going to be used upon you. It's that same principle, the measure that you measure with will be measured back unto you. So this is what it's saying here, and is going to be done in a shocking way. Some will say in a terrifying way. And then look at the end of verse seven. And you who were the plundering one? So, so Babylon, who was the one who plundered who took spoils. It says, You were the one who plundered and you'll be plundered by them. So there's one coming that is going to take control of Babylons assets and we know it is the Medes and the Persians. So God allows Babylon to rise up. God uses them. But no sooner do they rise up. After a few short, short decades, God says enough, what you did to Judah is going to be visited back upon you because you did it for unrighteous reasons. You did it because of your pride. last verse. Look at verse eight. For you plundered many nations. That's what they were about. They wanted to increase their wealth. What do they do? They looked at someone and as we talked about, they would look at someone and say guilty, but if you look at the scholars, what they say is that this was just an excuse. They would look to see who Could they defeat who had something that they wanted? And anyone who had that that would they desired, they would say you're guilty, therefore you should be punished. We're going to carry it out, in order that they could plunder that people. It was a pretense in order to get what they want. And what goes around comes around. This is a message. Look again at verse eight for you, who plundered many nations, it says, All the rest of the peoples, they will will plunder you. And then it says, more bloodshed, talking about the blood of men, and also what violence. Now this is a prophecy that is going to be visited back on Babylon because of what they did. If you look at this, we see the rest of the people, those that you didn't conquer, they're going to conquer you. There's going to be bloodshed, the Blooding of the bloodshed of men, and also what Hamas violence for the sake of violence, violence, that is a an addiction. For for individuals. They like the suffering the pain, causing misery, hearing the weeping the screams of agony of suffering, there's people who like that, this brings them pleasure, but a fleeting one, then they have to do it again. They're in bondage, this wickedness and who are they're serving? They're serving the enemy. So he says, You're going to be plundered by the rest of the people, because of the bloodshed, the the bleeding of men, and the violence of the land, and of the city. And all the ones that dwell in it, what we see is, there's going to be a specific judgment day for the Babylonians. Now let's conclude with this. We need to realize that when we say no to God, I'll choose what I want. I'll do it my way. I want to achieve what I want to achieve. I want to have the things that I want to have. When you think that way, you are not going to fulfill the law. What's the law? Via hafta? Law Ray, aka kumoko. Love your neighbor as yourself. You're not loving your neighbor, you're not blessing them, you're not being a positive influence in them, What are you're doing, you're sizing them up, just like Babylon did, what can I get from them? How can I exploit use them? And when you behave in that way, and this is what the world is going to be characterized, by in the last days, that Babylonian spirit, this spirit that's in conflict with the law, which is to love your neighbor to bless your neighbor. It's going to be the opposite. They're going to behave the world's going to behave in this way. Ultimately, they're going to come to Jerusalem and God's gonna say at that time, no, these are my covenant people. These are the ones that my son died to redeem. And God's going to move in a mighty way to fulfill His covenant promises. Well, Habakkuk a great prophecy, and will continue in the second half of chapter two next week, when we gather for midnight at Jerusalem. When we study God's Word, we want to apply it to our life, that we might be pleasing examples of the disciples of Messiah. Sure. I'll close with that. Until next week. Shalom.

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 may 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 Shalom from Israel.