

LOVEISRAEL.ORG Habakkuk 3p2

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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

Last week, we began Chapter Three of the prophecy of Habakkuk. And we saw that this entire third chapter is a prayer by the prophet, we saw that that there is a reason to rejoice that God is going to bring encouragement and comfort, he is going to bring restoration. But in this second half of the prayer, and by the way, from a language standpoint, when we look at the text, we find some difficult words. Now, many times when you read a translation, the translators have made it easier to understand. But when you wrestle with the original language, these help this interpretation. This summarizing and clarifying is not there. And therefore, indeed, this latter half of chapter three is a difficult passage. And perhaps it might help that we look at it and summarize what we're going to be studying. So when we look at the specifics, it might be somewhat easier for us to understand. Now, what the passage is saying is this, that God will use difficult circumstances to work out good to bring about a change. And as we talked about last week, to set things in order. Many times frequently, his judgment is for the purpose of putting things in the right way. Getting rid of that which is unredeemable that which is rebellious, that which is full of pride and unwillingness to humble, to get rid of these things, and work with a remnant, a remnant that will humble themselves, a remnant that will turn to God seeking mercy, confessing sin, and affirming a new desire, in order to be submissive to the purposes of God. We're also going to see that that water is spoken of in a frequent manner. Now, probably the most common thing that comes into our mind with water in the Bible, within the context of, of judgment and prophecy, is the flood, during the days of Noah, and once again, that flood, although it brought about great destruction, killing all humanity, except eight people, the purpose of it was not destruction. It was a destructing event. But the purpose was to purify and to have a new beginning, a renewal of humanity, yes, through just that one family, but the earth was replenish, we see that that many nations came from

this one man, no. And there was a re establishment, God had a good purpose for that flood. And in that same way, water is going to be spoken of just like we saw in our Carl to worship at the Red Sea. Water is going to be mentioned in order to say that God is using that to bring about a change, a righteous change, a good change. So with that said, take out your Bible, and look with me to this passage of Scripture, the prophecy of cover Cook, and chapter three. We're going to begin where we left off last week, and that is with the eighth verse we read. Now, the first letter of this eighth verse tells the reader that it's a question. Now we don't see in the original language, punctuation, question marks and such. So letters were used as As a symbol as a grammatical clue, and here, we have to translate it. And I said once before, water is significant, it says, The Lord was angry with the rivers. Is this why the judgment came, he was angry with water. No, he use water for a purpose. It wasn't that he was angry with the water. So once more, verse eight. The Lord, he was angry with the reverse, if with the reverse was his, his anger, and this is a word for for fierce anger, referring to his judgment. And a third time he says, If with an A changes from rivers to the sea, if with the sea is your wrath, so three different words for wrath and anger, and God's judgment. But here again, it was not that he was angry that his wrath and His judgment and his anger, whereas with the waters, he use waters to bring about a change, and what type of change we'll just keep reading in the texts. The second part of verse eight Word says, For you rode upon your horses, your chariots of salvation. So we see water was used, but the purpose was a saving purpose, to save creation, and restored back to God's purpose and that restoration is known as salvation. So God brought about a change, he wrote upon his horses in his chariots of salvation. Now, verse eight is important because it tells us what God's ultimate objective is to bring about salvation victory. And there's an inherent relationship between salvation and righteousness. When things are unrighteous, we're not going to be experiencing victory. Things are not going to be brought to a glorious conclusion. No judgment is going to happen to set things in order so that there can be a righteous outcome. And that victory can be experience. Look at verse nine. Now verse nine begins speaking about the earth. And the earth is a feminine word in Hebrew. And the first word of verse nine is a word that speaks to nakedness and nakedness can be used for two primary purposes. One is a revealing, a discovery, a disclosing, we might say, the second way can be used is for the purpose of shame, nakedness, shame. And here, what we find is her nakedness meaning the earth shame. This dis discovery, or revealing of the wickedness of Earth is going to cause and the Prophet is speaking, your bow, to awaken to our eyes. Now, God's bow coming to life, in other words, is a description. It's poetic language, for get ready, God's judgment is coming. Now we need to remember if we're going to arrive with a proper understanding for this third chapter, we need to remember something, God's judgment, praise him for it. Because his judgment is a righteous judgment. It's going to set things in order so that his kingdom can be establish. So here, nakedness is exposed, meaning shame. There's things that are shameful in this world, and God's going to move against them, his bow is going to arise. And then we have another phrase, look at the next part of first nine. It says sworn arrows now this is a word, not literally the word for Arrow. But this is the implication because the context we're speaking about, in the previous phrase, your bow, oh Lord, and God shoots arrows, but his bow is different. It's larger, it's more powerful. And therefore instead of having the word pets for Arrow, it has a word which means more like a a pole, a something of greater significance, larger, more destructive. And he says here, the prophet sworn, then we could think of that as promise. Arrows. He says, sailor, sailor is to give a sense of affirmation and emphasis. So God is swearing that his large arrows are going to come, this judgment, this outpouring of His wrath is going to be to be an event he's promising that is going to happen. And the rivers, remember the rivers in the flood. They are symbolic today that use

prophetically of God's judgment and what's going to become the outcome. It says, and you will split the earth, the earth is going to be change. So God's wrath is coming because of the shame of Earth, because of sin and iniquity and injustice, God's going to move, and he is going to, to to bend the boat shoot, fourth is arrows judgments coming, and then the end, the earth is going to be changed. Verse 10. The subject, mountains and mountains have to do with government seats, this authority, rulers, leaders. So it's speaking here about governments and we could understand this as nations in its totality. Look at verse 10. Mountains, they will see you, and what's going to be the outcome, they will tremble, they're going to shake in this word can also mean to shake in pain and suffering. So over and over Habakkuk, he is speaking in this second part of verse or chapter three of his prophecy, about judgment, a painful judgment that's coming. So the nations so word mountains, but it's referring to the governments of the world, they will see you and they will will shake, and the application is in pain. Why? Because of the flowing of water. Now, this current and this is what the word Xyrem is a flowing a moving, a current of water will pass, and the Abyss will give its voice. And he speaking about God, God will lift up his hands. And the word Rome is we could think of it upon high. So God is going to raise up his hand in pronouncing this judgment. We could think of it as God taking an oath, in promising his judgment is coming. But again, even though it's painful, there is suffering. In the end, God's judgment is going to work things out for that which is good, that in the end that will bring a change, a saving change, a righteous change. Look at verse 11. Sun, Moon. Now, if your Bible says the sun and the moon, that's probably the intent, but it literally just says, Shemesh, Uriah, a month. Now, the sun and the moon. Remember, one of the purposes of light is revelation, something's been revealed. And it says, sun, moon stood. It's in the singular. So it's bringing a singleness to the text of what God's going to do. There's one revelation here. So Sun, Moon stands in its habitation in its place, and the light and lay or, in one sense, this is also light being turned on. So you can see there's an emphasis upon revelation, and it says, Your arrows and it's the the normal word hats for Arrow, your arrows in the plural. They show go. And all of this is the revealing of God's judgment, and it says, late Noga. Now we talked about this word. Last word last week. Noga is an exceedingly bright light. So God is going to reveal his judgment and he's going to do it in a very clear manner. There's not going to be any confusion. It is going to be awesome. obvious to all and the book of Revelation echoes this, it's going to be clear to all this is God. This is his judgment. This is his anger, and he's coming against that which he sees as shameful. He is going to punish it. And it says, Lay no God as a bright, bright light. And it says, lightning is your spear. So with a flash of intense light, it's going to be here, his spear, as lightning moving quickly and unpredictable done in an unpredictable manner. Verse 12, bei zi M. ZM is the word for wrath with wrath. You will march and the implication is upon the earth with anger, you will trample nations. So here again, God is speaking about a judgment that's going to to encompass an impact, not just here and there, but the entire creation, all the nations, verse 13. Now again, this one reads that, and many people just want to set God's judgment aside. They say, Well, that's the God of the Old Testament. It has no more relevance today. That's not how God functions. He's a God of love and grace. And all that's the in the Old Testament, we'll just leave it there and ignored. What a foolish thought. Because biblically, we see in the New Testament, God's judgment, his wrath comes, and now we see why it comes. Look at what it says in verse 13. You shall go forth for salvation, the salvation of your people. Without God's wrath, the salvation of his people won't come this victory for salvation with your Messiah, is literally what it says. They Yeshua it's the same word where the name you're sure is derived from. And then it says, et which is with Misha, aka, your Anointed One, your Messiah. And what is this wrath going to bring about? What will Messiah do? We'll keep reading in verse 13. We have the

word Maha Hotstar, which is a word which means to, to destroy, to strike, in a very harsh manner. So through this judgment, this wrath that God's going to bring about, it's going to produce the salvation, the deliverance, the victory for his people, and Messiah is part of it, where he's going to give a very strong spanking, that brings about destruction, upon who the head Roesch that head from the house of wickedness. So God's going to punish wickedness, he's going to give that death blow to the head of the house of wickedness. And it says why? Well, we have that same word, but this time, it's in the plural. It's for a revealing, it's in the plural because it's a powerful, it's a most significant revealing. But again, it's that same word that speaks of nakedness and shame. He's coming to to punish this, naked, this, this shame. And he's going to do so from your sowed from the foundation unto the neck Sayla a word of emphasis and affirmation. So he's going to punish completely this shameful activity in the world. How's he going to do that? Look at verse 14. With his and it goes back to that same word for for thick, large arrows. With your arrows, you will pierce meaning you are going to pierce it's an image of destruction. The head once more the head of and we have I believe a lot of Bibles will translate this as villages. Pierce the head of his villages. Now this is speaking about a location that is a unwalled city. It's in the plural, so unwalled cities, and what he's saying here is that these places of wickedness, they are vulnerable, they will not be able to defend themselves, they will not be able to, to survive the deathblow of God's judgment. And the same word is used for head, the leader. And it gives it a context of wickedness, he's going to punish these places of wickedness. And because they're wicked, they're they're vulnerable. They don't have any ability to stand to endure to remain, because wickedness brings about about destruction. And then he says he uses word for a storm. Now, this hand can mean a storm implies a change. And it says they will storm. And they will cast me out. Now what Habakkuk is saying, and remember the context Habakkuk is is all about what's coming in his time, and that is the Babylonian captivity, we see God moving, and Israel suffering, going back how long 2500 years ago, and God putting the people in exa Habakkuk. When he says the nations are going to storm, and they're going to cast him out, he too, is going into exile. But in that same way, there's a purpose. It's not for the ultimate destruction. It is to bring about a change, a repentant change, a change that puts things in order. So dad once more renewal His promises. And here's what we find that people were brought back from Babylon. And they came back from Babylon for the purpose of Messiah. And in the last days, Israel's going to suffer greatly. But this is going to prepare them for once more, to be in the right spiritual mindset for messiahs, revealing His Second Coming for His work of judgment and wrath that's going to bring about the establishment of the Kingdom of God. Now, the nations they are going to rejoice with and remember the context. Habakkuk is saying, the nations are going to storm and they're going to cast me in exile. Now he's putting himself in the position of the people. But what is the response of the nations to the exile of Judah, being outside of God's will? Well, if the people are outside of God's will, not where God wants them to be, what's going to be the outcome, the purposes of God, are going to be delayed. When the people are not in the land, the Kingdom can't be established, God's Will cannot be completed. So because of that the nations what are they going to do? We'll look at the last part of verse 14. There, they're rejoicing. And they're rejoicing is like the eating of a poor one, in secret, meaning this. Someone who is poor, they get food, and what are they afraid of? They're afraid that someone's going to take it from them. A good example of this is you see birds, and there's a piece of bread and a bird or get it and he'll fly away, because he doesn't want others to take it well, in with humanity, a poor person, there's food, he gets it, and he flees, he doesn't want anyone to take it. And when he gets to a secret place where he's alone, and no one knows that he has his food, he can enjoy it in privacy. And, and that is a great image of joy, someone destitute, someone so hungry, and they get

food and they're now safely in a position where they can enjoy a great joy. And this is what he's saying about the wicked nations. When Israel was cast into exile when they were experiencing God's judgment. The nations had a great joy because of that, because they did not want God's will. But what is he going to do? We'll look at verse 15. The Prophet says, And speaking about God, you will go you will tread you will walk in the sea, your horses, and he speaks about a heap of many waters. Now what it's saying Here it is that God, in light of the nation's joy in the suffering of the Jewish people, the Jewish people being in exile, God is going to move forth, he is going to act. And there's going to be a heap of much water. What is that reminiscent of? Well, how did we begin our time today? With a call to worship from the book of Exodus, and we were speaking about the crossing of the Red Sea. What did God do? He heaped up the waters. And then when Pharaoh pass through, they came upon him to his destruction. This is what the scripture is saying, in verse 15. It says, you are going to to walk upon the water your horses, so the horse is referring to the power of God is going to, to heat up the waters, and the application is for the enemy. Verse 60. Now kapa Kook, this is very personal for him. He's going to experience the Babylonian captivity. And the Babylonian captivity is not to destroy the people but to change them in ready making them ready for the coming of Messiah the first time. There's going to be Jacob's trouble in the last days. It's not for the destruction of the people, though two thirds will die. It's for changing them and getting them ready for Messiah Second Coming and the establishment of the Kingdom. Look at verse 60. In regard to this judgment, the Babylonian captivity Habakkuk says, I heard many I've heard this, I've received this vision, these words from God concerning the exhale that's coming. And what happens? He says, My My stomach Now oftentimes, we feel anxiety, stress, something in fact, people can hear bad news, devastating news. And it makes them literally sick to their stomach. Well, this is what Habakkuk is saying concerning the Babylonian captivity, I heard this and my stomach shook. And my lips at the sound at this voice, this proclamation of the XL that's coming, he says, my lips, they they they quivered, and an rottenness came into my bones. So he is greatly distress over what's happening. And he says my and it's a word for for his midsection. And he says, my, my bottom, I shook meaning, the very foundations that the central part of his life also shook, which he says, I will rest for the day of trouble meaning this. I know difficult things are coming. But I'm going to rest meaning the foundation of who I am, is going to to rest be located in this word rest doesn't always mean rest as in taking a nap, lying down. It can mean to be positioned, he is going to position himself for the day of trouble. And he says, when shall go forth to the people meaning go forth to the Jewish people, his battalion, they are going to be invaded by the enemy. Gods behind this he is using this invasion, this day of trouble for bringing change to the people. Why? Why does it have to happen? We'll look now to verse 17. Here the prophet is going to speak about Israel spiritual condition, why they have to go into exile. And notice what he says. Verse 17, for the fig tree. This is a nother example. We see it for example, in the book of Hosea, where God likens Israel to a fig tree. We see Messiah doing that in Matthew 24 and verse, verse 32. And now we see that here in Habakkuk, chapter three and verse 17, for the fig tree will not blossom. There is no yield no produce in the vines. He says the work of the olive meaning the olive tree, and here work is the result, it says, has failed. So there is a denial of the olive tree, meaning it's not doing what an olive tree should it's failing. It's not producing this, this oil, there's no outcome, there's no result. So because of that, punishment is coming, he goes on and gives another example. And fields do not produce food. Because of no fruit, no good works, nothing being done as Israel supposed to be doing. It's empty of good works. It says, there's a decree that goes forth, and the flock will not be. And it's its full, meaning the flock is not going to be in the place of safety. It's all an image, a reference, a symbolic speaking of the people of Israel, the sheep of God's pastor, not being in

the land not being in the fold, but being scattered, being taken to to Babylon. And finally says, There is no no cattle in the stalls, meaning the cattle is not where they should be in the evening, and the stall in the place of safety in the place of provision. All of this is to speak about Israel being outside of the Land of Israel in exile. But what does he do? Well, the ending of this prophecy, this prayer of Habakkuk, is is wonderful, because it teaches us a principle up into this point. Yes, he began the prayer with some encouragement, some comfort, some foreshadowing of what's going to be the outcome eventually, but then he turns to say it's going to be a very difficult journey to get there. That comfort isn't coming soon. This change is not going to be experience in the near future. What's going to be experience? Well, hubback day, the exile the Babylonian captivity, 70 years of intense suffering. And in the last days, and we're going to see that this does have a last day implication. In the last days, Israel is going to go through that, that at Surat Helia Cove, Jacob's trouble. It's going to be the most intense time of suffering. And we see that he is distraught over this. But God's going to move. What's he going to do? We'll look at verse 80. In spite of this judgment, these hard things happening Habakkuk does something. Verse 18, I will in the Lord rejoice. So despite this, he's going to rejoice, he uses a different term, I will exalt in the God of my salvation. Now why? Well, the the lesson is simple. God is doing these things, because it's the only way for salvation for victory for that last day, redemption to be experience. That's why the heavens praise God for His righteous judgment. Because it has a wonderful outcome, this judgment, this punishment was necessary to bring the people to faith. That's why he says, I will rejoice in the Lord, I will exalt in the God of my salvation. Here, he makes it personal in the same way that the XL he saw personal when he's going to be cast forth. He says, The God of my salvation. Now let's look at verse 19. The last verse, he says, God, the Lord, and He says, My what? Well, it's speaking about here, a play on words. This word can mean in one sense. Suffering, like a woman suffering in labor, but it can also be spoken of as an Army or as wealth. And what it's saying here is yes, we suffered greatly. Yes, like a woman in labor. We were in pain, but in the end, God is my army. He's my wealth and he will set my feet as a deer or literally as deers and upon The the high places, and this is a reference that he says my high places, meaning a kingdom hope, he will lead me. And notice how this prayer ends. Now if you think of prayers in the Bible, what should come into your mind is a book of Psalms, and many Psalms, and we're going through a time of study of the entire Book of Psalms, we noticed that many Psalms have inscriptions. And that is those words of instruction, words of revelation concerning this Psalm, the melody how to chant it, what were the circumstances that caused the author to write it. But here we have the inscription not at the beginning of the psalm of the prayer, but at the end, where he says that same expression, to the chief musician or to the leader of the choir, that one who leads those in chanting it and sang it. It says, in my melodies, in my my melody, the tone that music. And what he's saying is this, the reason why closes with this phrase is frenzy saying, You need to have the same melody, you need to have that same tune, meaning, you need to understand that God's judgment will bring about a wonderful outcome. Habakkuk knows the dire situation that the people are coming to, he knows what's going to take place. But he knows the outcome of that, that God is not going to ultimately abandon his people. He's doing this, because it's the only way to bring about the righteous change in the people to prepare them to be used by Him for His Kingdom purposes, a wonderful prayer of the prophet Habakkuk information, wisdom, knowledge that we need to hold on to, as we go through those same times of persecution and hardship. Hopefully, we'll go through them as an outcome of suffering for righteousness and not needing to be Discipline and Punish by God. God says, count it all for joy when you suffer and the cause of that suffering is your righteous conduct. Let's not be disobedient and need God's punishment God's discipline, but let's be

faithful and be persecuted for our faith for our righteousness. Well, I'll close with that until next week when we begin a new book, 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 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.