

Habakkuk 1 Part 1

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SUMMARY KEYWORDS

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we are going to begin a new book of study the book called The prophecy of Habakkuk. Now we know virtually nothing of this man, we know his name. And we know what he said. He was a prophet of the Lord. And beyond this, nothing is truly said about him other than what he saw, he recorded. We know that he lived before the Babylonian captivity, before that group of people called the Chaldeans in English, the custom and Hebrew and we're going to see and focus in that these people were a ruthless people. Now, prior to the time of Kaaba Kook, or at least his prophecy, the great enemy of Israel, were the Assyrians. But now their empire their rule has weakened, they have self destructed, and the new leader of the world from the position of evil, that one which is powerful, but does not fear God is the Babylonians. And the term Babylonia has to do with those who bring about oppression, those who bring about exile. Those who do not fear God do not serve God, but we're going to learn that God is going to use them as an instrument of punishment. Now, make no mistake, we've talked about this before. The Babylonians are not individuals that are listening to God and responding to his will. God's using them and their evilness for His purpose, but they are not His servants. God is not pleased with them. And God as we know elsewhere in the prophets is not going to reward them for this judgment, this this punishment, this suffering, that they place upon those in Judea, but rather he is going to ultimately turn and punish them for their disobedience, their wickedness, and their evil desires. So with that said, open up your Bible and look with me to that prophecy, the prophecy of cuppa Cook, and chapter one. Now, in this first session, we're only going to look at a few verses, it will be short to safety. Because we want to set the stage for what brought about God's judgment. Why did God as we'll see, bring the Babylonians the casting the Chaldeans to the land of Israel? What was the the foundational reason for God breaking this this judgment upon his covenant people? So let's begin chapter one and verse one. The first thing we see is a phrase a very familiar prophetic term, the Hebrew word matzah, which is a burden. Now this of course, we hear this word, I'm burdened down. I have a burden in my life. It's not pleasant. And Hapa cooks prophecy, like so many other of God's called prophets are not pleasing to the people. They're not pleasant to hear. They are words of of judgment. They are words of discipline, and no one wants to hear them. But nevertheless, they must be spoken. And Habakkuk was faithful. We don't know where he was from. We don't know much of his family. We don't know anything other than he spoke faithfully difficult words. And that does say a lot about him. One that is willing to speak truth without compromise. One who hears from God that speaks about his relationship with God, that he was sensitive to the leadership OF THE SPIRIT OF GOD communicated with him and him being willing to suffer, to be faithful to God and, and speak the word of God. So we begin in verse one,

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the burden which cup of the Prophet. Now most Bibles will simply say, see, because we have a difficult word to translate. Now, it's not a difficult word to understand its meaning. But here's the problem. We have the word vision, meaning one sees a vision, a prophetic sign Habakkuk he saw this, but the word hear his vision, in a verbal form, we don't have that word in English. So probably the best way to convey what's been said here, simply this the burden of the prophet Habakkuk, which he saw, he received a vision of this burden. Now, God, the word here because of the nature of a vision, he perhaps did not see or hear, but rather, he received this vision of what was going to take place. And he saw it, and therefore he spoke it to the people. Look on to the next verse, verse two. Now, the first thing that Habakkuk wants to do

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is that he wants to allow the people to understand why the vision that he saw, why God gave it to him, what the problem what the cause, what is the source of God's displeasure with the people that God would allow, and bring the the Castine the Chaldeans into the land. So he says here, two words, odd honor. Now the word odd means until it's usually in a expression, odd but Thai, how long Oh, lord. But this is not what says here. It says, odd meaning until, and then the next word honor, is a plea. It's a petitioning God, calling for for help calling for assistance, beseeching God, to do something to bring a change. And initially, what we see is the Prophet saying, God, how long until there's a change, that you're going to do something. Now, perhaps Habakkuk simply wanted the people to repent. He wanted God to move in a way that would cause them to change their behavior. But he didn't receive such a prophecy. There was not going to be a change in the people. But rather God was going to change, he was going to bring judgment instead of, of for a significant period of time, letting the people be to be in their disobedience in their sin in their rebelliousness. God said enough, and he brought a change and that change was punishment. Now we learned something about God, God frequently and there's a verse that speaks to this. God frequently, is long suffering, he is patient, he will allow when righteousness would might demand him to respond immediately. God's grace his patients, him being long suffering, causes him to restrain himself and give people the opportunity to repent. But as we see in Jeremiah, that time for repentance has come to an end. God was not going to be responsive to the prayers of the people. That time had passed. And now judgment was the vision, that Habakkuk song. So it says, Unto, then we could have a term of the Cici Oh, Lord, that I have cried out, but you do not hear. So God is non responsive to bringing a change. Why? Because the people have no intent of repenting. They're not wanting to amend their ways. They're not wanting to to respond to the truth of the Word of God. So he says, how long I beseech you, oh, God, I have cried out but you do not hear. And then he used it. Another word, he uses the phrase here, for, for yelling. It's a term of loudness. It is a word that that demands attention. That's what kabaka wants. He wants God's attention to move into bring about a change from the current state of the children of Judah, those in Jerusalem and around about, he wants this change. And he says, I cry out, I yell unto you, and what does he yell? The next word, Hamas. Now, I've mentioned this word. In fact, one of the first places that we see it in the Scripture, the first place, is in the book of Genesis. It was because of Hamas, that God brought the flood. Now, this speaks about a very clear indication where the people are spiritually, that they are not just practicing those things that are are disobedient, that's bad, that will bring God's judgment. But this is beyond this. Now, many Bibles will translate the word Hamas simply as violence, it is violence. But there's another word for violence in the Bible limit. Now that violence is violence with a purpose, meaning this, perhaps a robber wants something, now, he would just take it, but because that person

gives a fight, doesn't want to just let go doesn't want that thing to be taken away from him. What happens? That robber will use violence, he might injure that person, he might shoot that person killed that person. This is Ali moot. Now, Hamas is different. Hamas is violence, for the sake of violence. It's because a person enjoys the suffering of another. This term, Hamas can clearly be used in regard to the nature of Satan. So what's happening here is that the people are reflecting more of the character of Satan, than the character of God. And Habakkuk, he cries out, he yells, because he's grieved over this. And he knows, he knows that if there's not a change, that people are going to go into exile. So he says, I yell unto you, violence come us. But but you do not save. You don't bring that change. And we see here that there's a relationship based upon context between salvation and a righteous change, righteous behavior, those things that are in line with God's word, what we see is this Habakkuk rightly is able to discern that the people are living rebelliously, unrighteous Lee, and in conflict with the instructions that commands of God, He wants a change, obviously, the changes that people would repent, that people would amend their ways that people would embrace the Word of God. But as we know, elsewhere in the Scripture, they're not going to do that. And therefore God is going to respond, he is going to end this is this change I'm speaking about?

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He is going to end his long suffering, His patience, and he is going to move how well we're going to see that very shortly. Look at verse three. Verse three he against continues to to describe the situation in Judah. He says, Why do you show me oven? Now the term oven is best understood as wickedness and again, wickedness with intent. It's not someone that does something by by mistake, that he falls into some type of sin and, and he regrets it, he knows it's not right. But here, oven is a behavior of wickedness, and those who practice it desire it, they're seeking it. They are lusting after those things that are wicked. So it sees it we see here that the people aren't in ignorance are not unaware of this. They are willfully rebelling against God. So he says, Why do you show me oven and trouble? Now this word for trouble? implies that which is is moved out of its proper way, troubles really the outcome of it, someone changes something does something that's incorrect. And trouble is the outcome. And he says here, why do you cause me this word is a different one. It says in the first part that you show me, this means to look upon something to gaze upon it, but the difference is, with intent Capaco he does not enjoy, he does not want to look at those things that that are bent in the wrong direction, that that Israel, Jerusalem, Judah, the people of God, are out of position. And they've placed themselves in this unrighteous state, willfully. This is what is being emphasized here. And then finally, it says, And it came about reef reef is a conflict of contention. And this is what really characterizes instead of on Rosh Hodesh, that is the new month. There's a an additional part of the Army does that prayer, that main prayer that is said. And it's it's added a phrase, polio swill, covering all of Israel, our friends, there's unity, there's peace, there's togetherness, that word of their friend means to be joined together. But here the word reef means something in conflict, something in in defiance of that rave has to do with conflict. And then he says, not only a direct conflict, but he also says, and madonn madonn simply means strife. So there's conflict, there's strife, there's contention among the the people of God, and it says, and strife will be lifted up. Meaning that that there's going to be a prevalence of this type of behavior, strife between one another. So there's no love for one another. There's not a practicing of the midst vote of doing the the responsibility of God that he's given us, for neighbor, all of that is ignored. People are pursuing that witches is wicked. And therefore, as I pursue my desires for wickedness, what happens? People get in my way, people make it difficult for me, because they're

pursuing their desires of wickedness. And what does, for example, the book of Yaakov, that is, James says, Why is there strife and conflict and wars among you? Well, he says, because one covered something desire something wants something, and he can't get it. And he sees that, that there's someone else as a barrier to this. And so this is what he's speaking about here. This is why there's this contention and strife being lifted up. Look at verse four.

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Now, the phrase out Ken, in the next verse, verse four, is usually translated, therefore, it speaks as a result. What happens because there's strife and people aren't loving their neighbor as themselves, they're not understanding their responsibilities to God into their fellow man. What happens? It says, Therefore, to fogo, Torah. Now, the word Hafele. gubb, is used in modern Hebrew for like a ceasefire, brain and into something a ceasing a stopping. And what he's saying is, this is what's happened. The Torah has cease, to be practice, cease to be revered, cease to be taught. There's no interest in the law of God. Now, let me share with you something that that I believe, and I know, and that's this, when the Spirit of God, how does one receive the Holy Spirit through faith in Messiah shoe through a salvation experience? And what the Word of God teaches us is this. When the Spirit of God is moving in my life when I'm submissive to him, when I'm listening to the Spirit of God, his leadership and his guidance of the believer into As a word of God says, and you assure us at this into all truth, that we live righteously, the Spirit of God will create in us a desire for obedience to the instructions of God, to follow His Word. Now, I said not too long ago, when people hear that they can, can accept that. But when you use a different word, when you say the Spirit of God will move in my life and give me a desire to obey the commandments of God, people speak legalism. They reject that they believe that, that you're teaching something that's contrary to the gospel. No, this is incorrect. The Gospel message, this redemption that we have, will put within us it causes us to be a new creation, and we will want to obey the commandments of God. In fact, the Holy Spirit is given to us just look at Romans chapter seven and verse six, that we can fulfill the the commandments of God, not according to the oldness of the letter, but the the newness that the Spirit brings, so that we can agree with God's purposes for giving us these commandments and will want to fulfill them. So it says here, verse four, therefore, because of this wickedness, because of this wrong behavior, not trusting in God, what does happen, therefore, the law the Torah, has, has cease. And it says, and will not go out.

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For perpetual T, meaning the the judgment, now we see something that's very important, there's a relationship in this, and this is poetry as well. Prophecy is by and large, poetic in nature. And we see here two things we see the Torah is mentioned. And then we see the term Miss spot, which is judgment or justice, justice in the set of in the sense of putting things in order. The tour gives us the instructions, the understanding the framework, the the mind, to know, what is justice, what needs to be done. And the same way that we know that the elders would sit at the gate of the city. And they would render judgment, meaning they would hear something, and they would say, what is the just, according to God's terms of justice, his definition of justice, what must be done? How does this situation need to be handled? Well, here we see the foundation for justice, and nothing's changed because of the New Testament. It's the same standard of justice. And that standard is taught to us in the law, do you think God would would give us this book and say, today, because you're a believer, you can just ignore the commandments that I gave to my people in the first five books of the Bible? No, it's all the Word of God.

We're supposed to demonstrate those commandments in the newness of the spirit when we really fulfill the objective of God, not simply skidding through and doing the letter of the law, the minimum, but we want to, not to just casually say I haven't transgress, but that we have fulfilled the purpose of God. Now look at the second part of verse four. It says, For Russia, now over that we looked at earlier, wickedness and Russia are closely related. Oftentimes, they're translated in the same way. And they both have to do with a conduct a behavior and an intent, that is willfully in conflict with the instructions of God. So they have a degree of rebelliousness. These are not people that are ignorance, they are are knowingly, willfully rebelling and choosing that which is wicked. And what does it say here, key Russia McTeer Ed Hasidic, which means for wickedness now, most Bibles will say will surround the righteous one. It could be saying something somewhat different. The word here, McTeer means to crown. So wickedness, has has crowned and this can mean conquer, defeated the righteous one or that one who was righteous He has become corrupted by his environment. And he the one who was righteous is now he is crowned with, with wickedness. That's what describes him. So it shows in my opinion, it shows a moral, a spiritual decay among the people. In a previous generation, this was a righteous family. But now this same family is is demonstrating wickedness. It shows a spiritual decay that's happening in Judah. And then he says at the end of verse four, therefore, once more that phrase out can, therefore

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justice. And we would probably put this in quotation marks because it's not true justice, because it says, for justice, meaning, the decisions of leadership, the elders, what the priests are teaching, it says, The justice is may call, which means is bent, it's distorted. So justice is no more. It's been altered, it's been changed, it's been distorted to the desires of the people and elsewhere. In the prophets, we see that that the judges, the elders, the priests, they make decision based upon a show HUD a bribe, what what they want, and they'll say, whatever, to the one who pays them the most. So in a short word, we can say, Judah, is corrupt, thoroughly corrupt, and not having any desire to change. They are in this state, and therefore, God is going to respond, he is going to move now verse five.

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This is what Habakkuk sees. I'm sure that this vision was unsettling to him. This was not what he wanted to see. But it had to be sometimes what we want, and even what God wants. Now, do you think God from the beginning, and we had to learn two very important terms, and in Judaism, the first is the law, which means from the beginning. Now, God, when I say from the beginning, his original intent, God did not say, I want to judge these people. God loves his covenant people. He wants to bless his covenant people, blessing them, that color is his his desire. Originally, God says, I want to bless, I want to provide, I want to defend, I want to help, I want to change them into a glorious people. That's the hot color from the beginning, God's original intent. But when we are rebellious, when we choose sin, when we are defiant, against the instructions of God, there's a change instead of God, blessing his people, sharing forth with them His love, and perhaps it's his love that causes him to discipline them. But instead of showing this loving kindness, what does he show? Judgment, wrath, punishment. Now, yes, whom the Lord loves, He punishes, but in this sense, there is going to be death and destruction. It's not going to pass quickly. We know. Jeremiah tells us that this this Babylonian captivity, is going to last 70 years, they're going to suffer greatly. Now look at our text, what it says, verse five, he says, Look, and this is a commandment. He commands them, verse five, to look among the nations. In other words, go and behold, these various nations around you. Pay attention to them live because one is going to do

something, he says, and again, it's that word for for gazing, thoroughly, looking with intent, paying great attention to something. So he says, verse, verse five, they have to be two, which means look intensely, and then we have the same word report repeated twice. And what it means is to be astonished or amazed or shocked. And the word, as I said, appears twice. We normally translate that as being utterly amazed, utterly shocked, astounded on what God's going to do. Now, usually, we are astounded by God's goodness, we are amazed of His mercy and His grace. But here, it's going to be different. They are going to be shocked at what God is going to bring about. Look again at verse five. Look among the nation's and gaze intently and you shall be amazed or astonish for and again, we have a doubling of the same word, this is word for activity. So So God and this is the context, he is utterly going to be formed something meaning he's committed to this, he is going to bring about he is going to act in a specific activity. And what is that? He says, in your days, I'm going to act utterly in this manner in your days, and he says, low time Meenu key is superar, which means

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they would not believe it, even if it was told, they will not believe it, literally, it's in the portal, you will not believe it. Even though it is said it's told to you. Now, it's this prophecy that we're going to be studying over the next six weeks, that the people are going to be shocked that amazed that establish, and will have a trouble believing that God would do this to his people. But God does not tolerate sin. God will not continuously be patient and unresponsive to the rebellious pneus of myself a view of his people. Eventually God says must speak which beans, enough die. It's sufficient. And what does he do? He acts there's a change. Instead of being patient and long suffering. God says enough, and his his hand is heavily placed upon his people. Verse six, four, and then we have a word. Now, the phrases he Nene I've spoken of this word before he Nene means Behold, me. Behold, I and usually there's a verb that follows what he's going to do. I've shared with you this phrase, he may this is he Nene, Behold me. But he made means pay attention. Listen carefully. Watch it, because something significant is about to happen. God's going to reveal what he's going to do. First, verse six, behold, for behold, I am raising up the Babylonians. Now it literally says the Chaldeans, the Castine. But I want you to know, we're speaking of that people, the Babylonians, but here, it uses the term pastine the Chaldeans, same group of people. Behold, I'm raising up the Chaldeans. And it says, how GOj Hammar. A bitter nation. Now bitter, meaning they are ruthless. They don't have mercy. They bring about a bitter taste in someone's mouth, because one has contact one experiences, this group of a Chaldeans. He says, Behold, I'm raising up the Chaldeans a bitter nation. One who, with speed speedily. Now this is telling the people when this happens, it's going to happen quickly. Now most scholars believe that that Habakkuk he lived in the the the late say seventh century meaning this it was after we don't know this for a fact I'm just simply sharing with you what scholars saying that he lived after the the Assyrian exile of the northern kingdom. He is in the south, his prophecy has to do with Jerusalem and Judah. Says, up until this time, nothing about the northern kingdom. This gives the scholars and a thought that he prophesied after, but perhaps 100 years before this event of the Babylonian captivity took place. Now it says he comes speedily, it does that mean it's very similar to what we see about your shoe. Your show says Behold, I come soon. Now, that does not mean well, tomorrow, the next day, or it means when he comes, that coming will take place quickly. Here's some wisdom for us concerning in times.

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Because things are gonna happen very, very, very quickly. If you wait to be ready, until things start, you won't be able to respond quick enough, you won't have the discernment, you won't have the ability to behave properly in a way that demonstrates faith. You need to be ready now because things are gonna happen quickly. And we see changes in this world taking place rapidly. So verse, verse six, for behold, I'm raising up the Chaldeans a bitter nation. And it says, One who speedily and then it says, The one who walks across the breadth of the earth, meaning he is going to move speedily from where he is across the land. And he's doing so for a purpose. He's going to take possession of now this is where it liberation. And in this use of the word, we see kind of a dig something that would be painful for the people to hear. And I say this for this recently. In the Torah, God commands the children of Israel, learn it hard to take possession, or many times it's translated, to inherit the land. And God now is using that same term in regard to the Babylonians, that they're going to take possession of the land of Israel, the promised land. Now it's limited, we know from Jeremiah, it's not a eternal state, that the Babylonians are going to rule over Judah, but temporarily, but they're going to take possession of the, the dwelling places that are not there. They're going to oversee the land that does not belong to them. And that's very important that you see, verse, verse six ends in this way. one more verse, and we'll be done. Verse seven. Now, here it says, Yom. Yom is a word comes from the phrase he used, which is to threaten, or a threat, if it's a noun. And it's speaking about how this people, is they threatening people, and then we do use use the next word, the word Nora, in the Scripture, it says, a young, vain Nora, who, which means a threatening, and a terrible. Now, this word can also mean awesome. Sometimes it can mean awesome in a good way, in a glorious way. And sometimes it can mean awesome meaning in a very strong manner, but it can be in a terrible way. So context tells us whether it's good or bad, but the same word is speaking about abundance, abundance, in an unbelievable manner. And the first word tells us this word Yom tells us he is threatening and he is exceedingly terrible, abundantly, awful in his nature. And it says, Manu mish battle

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from him, is his judgment, meaning this. He doesn't rely upon God. He is not someone who practices justice with mercy and kindness, based upon the concept of hesed God's grace, know what he wants, he determines it all comes from him and he's a bitter individual. He likes to threaten people and carry it out in a awesomely horrible manner. This is what it's saying. Get ready because this is what's going to be the experience of the people for this wickedness for this ceasing of the tour to be embrace by the people. Look again at verse seven, threatening and terrible Is he from his self is his judgment. And then it says, loose, loose at toe, it say. Now this word, the last word we'll deal with is word set, which means to lift something up, I believe some Bibles will translate it. And this is not the proper way here. They translate dignity. It's not dignity. In this context, it's a word of pride, a word of hardness. It's a word of, of lifting oneself up. And what it says here is just that, that he is going to lift himself up, that's his pride is going to go forth, he's going to do this, because of his own inflated, exalted image of himself. That's what it's saying here. And, and what's happening is this, we see a principle, pride will cause you to be to be used, normally us by the enemy. Pride causes us this, this self exaltation, that desire to exalt self, will cause you to be manipulated by the enemy in a very unique way, God, he is using that for His purpose, this prideful, Babylonian, the Chaldeans, they're coming in order to exalt self, God's allowing it, he did not force them. This is not his will from Allah. It's and here's the second word that I didn't share with you. But the AVOD, which means after the fact, meaning God does not want to bring this judgment upon Judah. It's only after the fact that that people are wicked thoroughly, that they have caused the

Torah to cease, that their strife and contention and injustice is going forth continuously, in a perpetual way, there is nothing that's going to change the people other than this. And that's why God uniquely, he changes. Now, I know that the Bible speaks about Messiah, and this can be applied to God, obviously, I do believe in the divinity of Messiah. He's the same yesterday, today and forever. This is not what we're talking. It's not his nature that's changing. But it's his will. For people. God does not say, I, from the beginning will this one, to be to be evil, to be disobedient, so I can punish him. This is not God. But when someone is rebellious, defiant, someone who rejects God's God's purposes, God's nature, from the beginning is to bless all people to love all people. But when we reject Him, then that's going to bring a change not in the nature of God, God's always righteous. And it's his righteousness that causes him to change his behavior. Instead of being this blessed God, who gets fourth grace, forgiveness, compassion,

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changes, and God will act in a way of punishing, of way of bringing that blessing but curse. It's all connected to his nature, His Torah nature. The Torah says, I sit before you this day, life and death, blessing and curse. God says, I want you to find life and blessing. That's his nature. But if we reject that same God, who forever righteous, who's forever perfect, this same God, he will move to bring death and curse upon his people. That's his nature. He's forever righteous, and he will not change in these righteous ways. He is consistent. He blesses good. And he curses evil. That's our God. Well, we'll learn more about God. What's going to happen through this prophecy, what Habakkuk is going to reveal much wisdom in his prophecy, a short prophecy, only three short chapters, but full of important information. So until we continue on next week, in the section part of chapter one Shalom from Israel

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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