

**Habakkuk 1**  
**I Don't Know What God's Doing, But God Does**  
**Pastor JD Farag**

PASTOR JD: And amen. Wow! You guys got a little bit Pentecostal on me there. So glad you're here. Welcome. You can be seated. Those of you online, we want to welcome you as well. I was back there going Pentecostal, so...

[ Applause ]

That's a good thing. By the way, I remember Pastor Chuck Smith at a conference. This is many years ago now. He said, "You know, Calvary Chapels are kind of like Bapti-costals."

[ Laughter ]

Did you get that? I mean, we're not the frozen chosen, but we're not hanging from chandeliers, which we don't have anyways, so just that balance right in the middle, you know, not afraid to magnify the Lord and lift up His name. Boy, that was wonderful. I'm — I'm glowing. Can you tell I'm like Moses, wanting to keep the glow going, so I've got the veil on?

All right. So as Kaponono mentioned, though, we're going to partake together of communion, celebrate communion at the conclusion of the Bible study tonight. So if you haven't already, we have the elements for you in the back. You can get them at this time and just have them at the ready for the conclusion. And those of you online wishing to partake with us, we would encourage you to get the elements ready as well.

All right. You know what is going to happen tonight? We're starting a new book. Short in length, but like Nahum before it, not short in strength. The Book of Habakkuk. He wasn't a cook, and he was not a kook either.

[ Laughter ]

So for that reason, I'm going to pronounce his name Habakkuk. Are you okay with that? What are you going to say, no? Interesting, I kind of mentioned that because in that culture in that day the name was the nature. In fact, they would even sometimes wait to name the child until they started to see what the nature of that child was so the name reflects the nature. Do you know what the name Habakkuk means? Embracer. This was a prophet of God, a man of God, that was an embracer of God.

I am so excited and really looking forward to what the Lord has for us in this book and in this first chapter tonight because as we're about to see, Habakkuk very openly and honestly asks

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God two questions, and the questions are sort of two- three-fold questions, but the common denominator with them is concerning what God is doing and even why it seems that God is not doing anything about the rampant sin and corruption in Judah, Southern Israel.

Enter the title/takeaway. As you know by now, I hope, if not, the title the title that I choose for the expositional teaching of God's word is the takeaway, the main theme, if you prefer. And the main theme of this first chapter is: 'I Don't Know What God's Doing, But God Does.' Did that mess you up, just the title and the takeaway?

Thankfully, though He did not owe Habakkuk an explanation or even a response for that matter, God is going to respond to him, and His response is not going to be out of anger but out of love. And because Habakkuk asked and sought the Lord, as Jesus said, ask, keep on asking; seek, keep on seeking; knock, keep on knocking; and when you ask, you will receive; when you seek, you will find; and when you knock the door will be opened unto you. James flips it around and says, "You have not because you've ask not."

So yes, God, not in anger but in love, responds. Why? Chiefly because Habakkuk asks. And when we get into these questions, they're not good, but God is good. And Habakkuk is in good company with the likes of Moses and others, but Moses who asks God why He is seemingly, and I quote, doing nothing at all.

*Exodus 5:22-23*: listen. Now, he is just at — he is so exasperated and frustrated. And this is during the **"let my people go"** part where he goes before Pharaoh, as God had commanded him to, and say to Pharaoh, **"Let my people go."** And Pharaoh would not let God's people go. So every time Moses went back, it got worse for God's people, and it made it harder for them. It's almost like, Yo, bro Moe, no! That was pretty good actually, wasn't it? That wasn't in my notes either. So you know it was the Lord. (Chuckle)

Okay, enough of that. Listen to this. Now, I wanted to give you that little bit of backstory so that you can just kind of feel his pain. So we're told *verse 22, Exodus 5*, **"Then Moses turned again to the Lord [This was not the first time] and said, "O Lord, why have You mistreated this people? Why did You ever send me? Since I first came to Pharaoh [Verse 23] to speak in Your name, he has mistreated this people, and You have done nothing at all to deliver Your people."**

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Whoa, Moe, take a deep breath. I would encourage you in your own time of God's word to — this is the end of *Chapter 5*. Read *Chapter 6*. Ho! Ho! We're about to see a simile as it relates to Moses with the prophet Habakkuk because he's basically at that point where he just can't take anymore. And he asks the Lord, inquires of the Lord, he seeks the Lord. He is just at wit's end.

You ever been there? You ever been in that place called wit's end? I have, more times than I care to remember, where you're just so at the end of yourself. And to their credit, they turn to the only One that has the answer to their “why” questions.

By the way, I'm not going to teach Exodus. We went through Exodus. And when we got to this part, I had a little bit of fun with it. I think it's still on YouTube. I don't know. But I want to preface this before we pray and jump in this way. The question, when wrong, cannot receive an answer that's right. So you first have to go back and correct the question, so it's right, in order to get an answer that's right.

Example. This is a biggie. Question: Why does God allow bad things to happen to good people? The question's wrong. Let's get the question right because you can't answer a wrong question with a right answer. That's the wrong question. It's wrong because there's no one good. So let's correct your wrong question and make it right to get the right answer. The right question to ask is why does God allow good things to happen to bad people? Boom! Mic drop. I won't drop the mic, Mike.

So this is how we're going to be introduced to this prophet. And let's pray and ask God to bless this to our understanding. Father, I find myself completely reliant upon You — and that's a good thing — to rightly divide Your word of truth and teach Your word.

But the truth is the Holy Spirit's our teacher because the Holy Spirit is the one that guides us into all truth. So we're asking You for the Holy Spirit to teach us, show us what it is that You want us to see. Speak into our lives that which You want us to hear and heed.

And, Lord, please, I would ask for myself as well, that we don't get distracted because the enemy, that's one of his most powerful covert weapons, distracting us, which means splitting us in two directions to get our minds thinking about something else other than what You have prepared for us tonight in this chapter and our Communion celebration. So Lord, will You do that for us? We're asking You in Jesus' name. And thank You. Amen.

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All right. You ready to jump in? *Verse 1.* Here we go. Buckle up. **“The burden which the prophet Habakkuk saw. [We start off right out of the chute] [Verse 2] [First question] O Lord, how long shall I cry, and You will not hear? Even cry out to You, “Violence!” and You will not save. Why [Verse 3] do You show me iniquity, and cause me to see trouble? [I can't take it anymore] For plundering and violence are before me. There is strife, [Splits] [Divisions] and contention arises.”**

I am — I'm sorry. I'm adding, not to the Word, but I'm trying to fill in a couple of blanks here as to what it is that has so burdened the prophet Habakkuk.

And he's asking the Lord, **“Why are You letting me, allowing me to witness such unspeakable wickedness?” [Again, verse 3] “Why do You show me iniquity, and cause me to see trouble? And then he gets more specific about this contention and “violence are before me.”** Right in my face: Strife and contention. And then *verse 4*, it gets worse.

He says, **“Therefore the law [The justice system] is powerless, and justice never goes forth. [It's never carried out] [And here's why] [He says] For the wicked surround the righteous.”**

Better understood as outnumber the righteous. The courts are safer for the wicked than they are the righteous because of the corrupt system of justice.

**“Therefore perverse judgment proceeds.” [Why?]**

Why? God's response? *Verse 5.* I love this. I love this. I love this. Did I say I love this? I think you're going to love it too, for those of you that read ahead to stay ahead, know what's ahead, so you probably already love it too. God responds to Habakkuk. And never imagine that there's any kind of disgust or disdain in His tone. No, it's just a gentle whisper from a loving, gracious, merciful God. And He responds.

*[Verse 5]* **“Look among the nations and watch.”**

Can you just let me have this one now? Look among the nations and watch Me now.

And then He says, **“Be utterly astounded! For I will work a work in your days [You'll see it] [Just wait] [And this is where it gets interesting] which you would not believe, though it were told you.”**

Oh, maybe that's why You didn't let me in on it because You already foreknew I wouldn't believe it. Now think about the problem that God has. Not that God has problems. I mean,

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we're the problem because we're finite, and He's infinite. So how is an infinite God going to explain His infinite ways and what He's doing to finite man who, first of all, presupposing they're even able to contain it, which they cannot, which I believe is one of the main reasons why God — and He will end this dialog because it reaches the point where He knows that it's capped off in terms of Habakkuk.

Now we'll get to that, but here He's basically saying, you know, Habakkuk, I love you, man, but you need to look around among the nations. I watch. "Watch" carries with it the inference of waiting. Wait and watch. And here's why. You're going to be blown away, utterly astounded. In fact, I am doing something. I am doing a work. And the work that I'm doing, you'll see in your day, but if I were to have let you in on it, you would have not even believed it.

I remember a Prophecy Update not too long ago, a while back, that I titled, 'When Bible Prophecy Is Too Unbelievable To Be Believable.' That's not a play on words. Notice he says, **"You would not have believed it if I were to tell you it."**

That's why I didn't let you know about it. You know, sometimes God, not just because we're finite, but sometimes God knows that, hey, I can't let them know that because it would be too high for their understanding, and they wouldn't be able to grasp it. That's love. That's love. He's not blowing us out of the water. He could easily.

Now *verse 6*, He's going to get — I better not say that. That's a horrible idiom. So I'll just read the verse. How about that? **"For indeed I am [The "I Am"] [You don't think I am doing anything at all?] [No, I am] [You are what?] raising up the Chaldeans, [Speaking of Babylon] a bitter and hasty nation which marches through the breadth of the earth, to possess dwelling places that are not theirs. [They're notorious for it] [Verse 7] They are terrible and dreadful; their judgment and their dignity proceed from themselves. [I mean, when you just heard the name Babylon, a dark doom would descend upon you] Their horses..."**

We're going to get very — this is God responding to the prophet, to his question of why are you turning a blind eye to what's happening here? You're not doing anything about it. You're letting them get away with it. What's up with that? No, I am. I don't know what you're doing. That's okay, Habakkuk. I know what I'm doing, and you should deem it such a

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privilege that I would let you know what I'm doing because I don't just let anybody know what I'm doing. If you ask, I'll respond.

This is a prayer. This is a cry. God will always hearken unto the voice of our cry. He can't not. Is that proper sentence structure? Probably not. Double negative. So in response to Habakkuk, He is getting very specific in His description of what's going to happen when Babylon comes and takes captive the Jews in Southern Israel in Judah and destroys the Temple. I know you don't know what I'm doing, but I am doing something. I just haven't done it yet.

That's a big word. That's that three-letter-word. I hate that word "yet." That means I have to wait. That's another word I hate. I hate the word "wait." I know none of you know anything of this. Because I want what I want now! Can I get a witness? Can somebody just... I want to make sure you're — I'm feeling — I'm not feeling the love here. I'm kind of feeling alone here. I just bore my soul to you. You're like, wow, Pastor, I think differently of you now.

Okay. So Habakkuk, you wouldn't believe it. You ever had somebody say, "You're not going to believe this." Well, try me. Try. See anyway. Maybe I will. No, it's so unbelievable. I am. You have no idea. You are clueless. Well, I'm going to — I'm going to let you in on it. So now describing — and this is poetic, prophetic. And as I read from *verse 8-11*, just try in as much as you're able by the Holy Spirit to use your God-given imagination because this is such an apt description of how terrifying and dreadful Babylon was.

**"Their horses also are swifter than leopards [*That's pretty fast*] and more fierce than evening wolves. [*Is there anything more fierce than an evening wolf that's hungry looking for prey?*] Their chargers charge ahead. Their cavalry [*Not Calvary, cavalry*] comes from afar; they fly as the eagle that hastens to eat."**

The one thing I love about the word of God and the God of the word is the imagery. Image = imagine, imagination. Because we say it like this: A picture paints a thousand words. Oh, did I say it right? A picture's worth a thousand words. Well, they're both right. Let's just say that for now. So this is very picturesque. This is quite a picture that's being painted on the canvas of this yet-future judgment coming upon Judah. Because God is going to take Babylon as the instrument of chastisement in His hand to discipline His people.

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So verse 9, **“They all come for violence; [They're not there for lunch] their faces are set like the east wind. They gather captives like sand. They scoff at kings, [Verse 10] and princes are scorned by them. They deride every stronghold, for they heap up earthen mounds and seize it. Then his mind [Presumably speaking of King Nebuchadnezzar] changes, and he transgresses; He commits offense, ascribing this power to his god.”** [Little 'g']

Now wait. And You're still going to let them, knowing this? Do you know what you're doing, God? You're still going to? They're not even going to give You the glory because You're the one that should get the glory. And instead this goes to their head, and they give the glory to their own gods, little 'g.' You're okay with that? In fact, that's actually going to be Habakkuk's response, which is very interesting because beginning in verse 12, he — how do I say it? He kind of walks into it instead of runs into it. He's kind of setting up the stage for the next question he's going to ask.

Because you know how it is, right, especially with kids, right? They have a lot of “why” questions. Why is the sky blue? Oh because that's God's favorite color. Why is that God's favorite color? Aye yai yai yai yai! The more questions you try to answer, the more questions they have. I just — you know, that's why I don't have any hair left. So this response from God to Habakkuk's first question is the impetus now for a second question because of the response to the first question. But notice how he kind of, you know, eases into it.

**Verse 12. “Are You not from everlasting, O Lord my God, my Holy One?”**

Wow! What's he doing here? Priming the pump? Buttering Him up? Is that bad? That's not bad, right? And then he says something very interesting, and I really spent some time inquiring of the Lord about this particular sentence where he says, **“We shall not die.”**

Now, at first read, you might think, well, he's being combative with God. “No, it's not going to happen!” But that's not what he's saying. And I say that because of what he just said, that God is everlasting, He's eternal, and His covenant is everlasting. So it might be speculative, but I don't think it is. When Habakkuk says, **“We shall not die,”** he's basically saying we can't die because the Savior hasn't been born yet, [There's that word again] and the Savior has to come from our lineage. So if we're all dead, then the Savior can't come. So we can't die.

You know what's interesting? God never said you're going to die. He just said you're going to be taken into captivity. And then he gets — you've got to love this guy. I hope by the time

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we're done — there's only three chapters again; again, short in length, not in strength. I hope by the time — I hope by the end of the night you're as much in love with this prophet Habakkuk as I am. I love this guy.

He says, **“O Lord, You have appointed them for judgment; O Rock, You have marked them for correction. [Now watch this] You are of purer eyes than to behold evil and cannot look on wickedness.”**

Carrying with it the idea of You cannot look on it with approval because of Your holiness and Your purity. So here it comes. Here comes the question.

**“Why do You look on those who deal treacherously, [Speaking of Babylon] and hold Your tongue when the wicked devours a person more righteous than he? Why do You make men [Verse 14] like fish of the sea, like creeping things that have no ruler over them?”**

Okay. All right, Habakkuk. Let me see if I've got this straight. God just got done telling you that He is doing something. You think He's doing nothing. You don't know what He's doing, but He knows what He's doing, and He just got to telling you what He's going to do and what He's doing. And now you got a problem with what He's doing.

What's He doing? He is going to use a people that are more wicked to judge Judah, who is not as wicked. How does that work? Why would You take a people more wicked than Judah to chastise and discipline and judge Judah? They're more righteous than the Chaldeans in Babylon. What?

Well, now, this is debatable, and I'll explain why. Now, Babylon and the Chaldeans, the Babylonians: they're not God's people. The Jews are. So when Habakkuk — again, wrong question. No right answer. Let's get the question right. Actually, truth be made known, Babylon is not more wicked than Judah and Judah more righteous than Babylon. In fact, the opposite is true because you see the Jews, God's people are sinning against the true and living God whom they represent. Babylon isn't doing that.

So what metric are we using here? They don't know any better. This is akin to when we, as born-again Christians, look at those who are lost, and I don't know how we get there, but somehow, we expect the unsaved to act like they're saved when they're not regenerated.

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And we are so quick. And I think of the words of so quick to bring the hammer down. Those wicked people! Right? Come on; we're in church. You got to be honest with yourself.

But here's the thing. They — they're wicked because they're not regenerated. They're not God's people. What are they sinning against, by the way? What's the gauge? What's the measure? What's the template? What law were they given? If they don't have a law, then they don't have a law to break. So it could be argued that actually they're just doing what wicked people do. And to fancy Judah as being more righteous than them; actually, Judah is held to a higher standard than them.

This is what James said, which should send chills up and down every pastor and teacher's spiritual spine, present company, especially when he says, those of you who desire, you know, the office of a pastor or a teacher, it's a noble thing. It's a good thing. Praise the Lord. But you better read the fine print, and you better read the terms of service that nobody reads because in there you'll find that you will be judged by a stricter judgment because you are an ambassador, a representative and you are a teacher of the Word, the holy word of God, and you will be held to a higher account. So in fact, it, again, could be argued that Babylon was not more wicked than Judah. In fact, Judah was more wicked than Babylon for that reason.

Did you see what I did there? You know, I remember when I did Tamayo's Celebration of Life on the North Shore. And man, I really spent some time on my face, right? Because there was so many people there, livestreamed, and, you know, he knew everybody, everybody knew him, and all the dignitaries and, you know, the mayor was there. You know, so I'm just thinking, hey, I have an audience of one.

So Lord, I need Your help right now. What would You have me to speak in that hour that I am to speak it? And God, as He's always so faithful to, made it so clear that a fool could not err thereof, that I was to talk about not asking the "why" question, which is the wrong question, and instead ask the right question, which instead of the "why" question is the "what" question.

Let me expound on that. Not "why," like Habakkuk: Why God are You allowing this to happen? Wrong question. We will never know the ways and the whys of God, this side of

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glory. We cannot. So let's get the question right first to get the answer right. It's not "why God did you allow this?"

Man, he would sit in the front row and this brother always smiled. I loved him, and he always laughed at my humor, which made me love him more. I miss him, really. He would come up to me afterwards. We'd talk story, and I remember telling him one time, "Man, you are so cool. I would like to be cool like you, but I think that cool ship sailed a long time ago and the dock has sunk as well."

[ Laughter ]

But he was always smiling. I think he smiled while he was sleeping. I mean, he just had the joy of the Lord, man. And that's all he did was talk about the Lord with everybody, all the surfers, even the famous surfers.

Kelly Slater was there. And I know for a fact — well, I know he heard the Gospel because I'll never do a memorial service without presenting the good news of salvation in Jesus Christ. But my son Levi told me that he was sitting in a section that we had reserved over here, and he could — he was watching Kelly Slater, who he's a big fan of, and this guy was just attentive hearing the Gospel. That's all he did.

And it's like Tamayo went before me, prepared the way for me so that it made my job a lot easier because I just came in for the close. All he could talk about was Jesus. His wife told me that when they found him, you know, after the shark had, you know — one arm gone, one leg gone, and he's floating. They thought he was just, you know, doing what he does, floating and smiling. They found him floating, and they found him smiling. I think he was smiling as he was absent from that body and present with the Lord. Well, that's chicken skin right there.

So where are you going with this, Pastor? Well, at the celebration of life for Tamayo, I emphasized "don't ask God why Tamayo died. Ask God what He wants you to learn from his death." Not "why." "What." And it's open-ended.

And I mean it's at those times as a teacher of God's word where you just give the Holy Spirit elbow room, and you don't, you know, go in for the kill, which I'm very capable of doing and am guilty of doing. But it was just one of those moments where you just knew that the Holy

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Spirit was doing a work in the hearts of the people. I think Habakkuk should be asking God the “what” question instead of the “why” question because now we've got another “why” question, and it's wrong. Because Judah's not more righteous than Babylon. In fact, held to a higher standard, they're actually more wicked.

Now *verse 15*, and we're almost done. We'll bring it in. **“They take up all of them with a hook, they catch them in their net, and gather them in their dragnet. Therefore they rejoice and are glad. [They enjoy this] Therefore they sacrifice to their net, [For real] [This was actually a custom of the Babylonians] and burn incense to their dragnet; because by them their share is sumptuous and their food plentiful.”**

We're not going to get to *verse 16* yet. Hold on. Hold your horses. I know they're faster than leopards but hold on. Okay. Now, what's happened here? God, I don't know what You're doing or even why You're doing what You're doing. And You just got done telling me what You're doing, and I happen to disagree. Okay. Noted. Thank you for your input.

Do you ever do that? You give God, you know, input on how to better deal with the situation. Oh, it's so adorable. I just picture God, again, lovingly, “Oh, you're so cute. Stop!” You know, it's like he's saying, God, You know that they're going to sacrifice to their nets and burn incense to their dragnet as a ceremonial worship and offering of thanksgiving because of the spoil of sumptuous and plentiful food. And they're given the — you know what that would be like? So you go in for surgery. [*I pray you don't*] And after the surgery and after the anesthesia wears off, you go into the operating room, and you find the surgical instruments, and you start burning incense to them. Thank you so much. How ridiculous is that?

Here's the physician over here going, “Excuse me. Excuse me. What are you doing? That was just the instrument. That was just a vehicle. That was just the choice that I choose to use. And it wasn't the instrument. It was me.” And here's Habakkuk going, **“And you're still going to use them?”**

Now, I'm sorry. I apologize in advance. *Verse 17*: because it ends the chapter on a cliffhanger, unless, of course, you've already read *Chapter 2*. Here we go. *Verse 17*, **“Shall they therefore empty their net, and continue to slay nations without pity?”**

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Okay, now you've kind of crossed the line, Habakkuk, a little bit. But God is still not angry. God is still going to — in fact, you have to come next week because that's the end of the chapter. The end. Bye, with a question mark. What? To be continued.

Remember when you were a kid — this is when you could watch TV— and they would have episodes, and then they would leave you on the edge of your seat at the, you know, when the plot thickens and the hero's in peril. And then boom! “To be continued.” No! Now I have to wait a whole week. Yes. Next Thursday.

[ Laughter ]

So here's what we're going to do. We're going to turn a corner now, to be continued, from not knowing what God is doing, to knowing what God already did. He died for us. And I mean, this is a beautiful way to segue into the celebration of communion. I don't know if you were here on Tuesday night, but we were talking about the night before in the Garden of Gethsemane, and the agony on the part of the Savior.

And we did sort of a deep dive into the reason that Jesus would pray, **“God, if there be any other way, let this cup pass from Me. Nevertheless, not My will, but Thy will be done.”** Three times, by the way, according to Matthew's account.

I sort of preface our communion celebration with that because we're going to symbolically partake of the bread and the cup because the Savior drank from the cup filled with the fury and the wrath of God. He never knew this. Before the foundations of the earth, perfect, sinless, God-man, never knew of being separated from God. When He cries out, **“My God, my God, why has Thou forsaken Me?”** He's been forsaken because sin separates us from God. And He knew that this cup that He would drink from was the wrath of God being poured out on Him in our stead.

I mean, it's — Resurrection Sunday's coming up and I'm already just meditating on the word of God and the power of the resurrection. In the words of the Apostle Paul, who said by the same power that God raised Jesus from the dead, that same power is ours when we are caught up in the first resurrection. Whoo! Whoo! I thought two times, maybe, it would work.

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So let's see *Luke's Gospel, Chapter 22*. Look at it. It's the account. Some people use *1 Corinthians 11*, which I choose — nothing wrong with it — I choose not to use that because that was actually written in the context of a rebuke of the Corinthians for their abuse. They're not discerning the body during the Lord's Supper. And so I stay away from that. I like Luke's Gospel better.

*Chapter 22 beginning in verse 14. "When the hour had come, He [Speaking of Jesus] sat down, and the twelve apostles with Him. Then He said to them, 'With fervent desire I have desired to eat this Passover with you before I suffer; [He's already told them He's going to the cross] [He knows He's going to the cross] for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God.'"*

By the way, spoiler alert: This is all you're getting out of me. Sunday, Second Service sermon, Revelation: The Wedding Feast of the Lamb. That's all you're getting. I don't care. You could try to torture me. Whatever; it won't work. That's all you're getting. No, that's all you're getting. (Chuckling) That was close. That was a close call. (Chuckling)

That's what He's referring to, by the way, when He says this is — that's why we call it the Last Supper because it's the last supper. Deeply profound, I know. But the next time that we do this, when it finds its ultimate fulfillment at the wedding Feast of the Lamb, wrap your mind around that one!

What we're going to do tonight we will — yet future — I had to throw that in just to calm me down, which it didn't — we will yet future be doing for real kine as His bride by His side at the wedding feast when this is fulfilled.

**"Then [Verse 17] He took the cup, and gave thanks, and said, "Take this and divide it among yourselves; for I say to you, [And He said it a second time] I will not drink of the fruit of the vine until the kingdom of God comes."**

You know, it's almost as if Jesus is saying, "You guys, I can't wait." To which I say, "I can't wait either." Come quickly, Lord Jesus! So this is just practice tonight. And who knows? This could be the last supper.

[ Laughter ]

I'll let the Holy Spirit take that from there.

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*[Verse 19] "And He took bread, gave thanks, and broke it, [A symbol of His body] [And He says — and it says] and gave it to them, saying, 'This is My body which is given for you.'"*

His body was broken, not His bones. That would disqualify Him as the Passover Lamb, the Passover prophecy. The angel of death would pass over the home with the blood of the lamb after being inspected for four days, which is the amount of time Jesus was on trial, found to be without sin, without spot, without wrinkle, without blemish, and no bones could be broken on that Lamb. That would be a blemish.

What was broken then? His skin in horrific ways and in seven, the number of completion, ways. Why? Because it is finished. His two feet, His two wrists. The crown of thorns. Nine-inch nails in His wrist.

By the way, that's where the band, that satanic band, by the way, got it. People don't believe it, but it's true. They sold their souls to the devil for fame and fortune. How do they know those? They're not — don't picture a nail. These were nine-inch spikes that were driven into the wrists of the Savior.

And the crown of thorns I have from Israel in my office. I cut myself putting it on the shelf. I'm like, I'm not touching that thing again. And it was just a replica. It was small compared to the one that was placed on the head of the Savior.

So He bled from His head: one; wrists: two, three; feet: four, five. How about His back? How about Pilate saying, "**Behold the Man.**" I've never seen a man endure the whipping. "**Behold the Man.**" His back: Some Bible scholars believe after careful study that He was down to the bone. He was unrecognizable. "**He was bruised for our iniquities.**"

Man! So His body, His skin was broken so that His blood could be shed. So when we partake together of the bread, it's a symbol of His body broken for us instead of us. Would you, for those here, take the container and just hold onto the bread for a moment. We'll partake. But before we do, and as we do, I just, myself included, would hope that this is not just a formality or a ritual or routine or just this what we do the first Thursday of every month. No. Man, it cannot be overstated the meaning of what we hold in our hands. And interesting that Jesus would say, I want you to do this to remember Me. Remember Me and what I did for you, that I died for you. My body was broken for you. So as we do this, my hope is that

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all of us would just remember because we forget. Let's remember together how His body was broken for us, for our sins. Let's partake.

O Lord! Jesus, thank You. That's just going to have to suffice for now. I mean, we can't thank You enough. But what we just did in partaking together of the bread, we did in remembrance of what You did. So thank You, Jesus, for what You did for us.

Luke goes on to write, **“Likewise [Verse 20] He also took the cup after supper, saying, [And this is huge] ‘This cup is the New Covenant in My blood, which is shed for you.’”**

There is no remission of sin, removing of sin — I love that hymn. It comes out of Isaiah. “Though my sins be as scarlet, He has made them white as snow.” And that's what the cup represents, as I mentioned earlier. If you want to take, you can peel back the remainder of the packaging and we'll, just again, hold on to it. We'll partake and then close.

And I appreciate your patience. Again, it can't be overstated. Yes, it's a symbol. But what do symbols do? They point you to what they represent. So this represents the shed blood of Jesus in our stead for the remission, not covering. That's Old Covenant, Kofar, Hebrew. No. Cleansing, removing, remission. **“As far as the East is from the West and He remembers them no more.”** How's this one? **“Do this in remembrance of Me.”** But I remember your sins no more. That's a good deal, isn't it?

So this is the New Covenant, a symbol that represents His blood shed in our stead for all our sins. Again, He three times asked the Father if there be any other way other than this cup filled with the fury of Your wrath. Because I'm about to take on the sins of mankind, and You're going to pour out your wrath on Me instead of them. Is there any other way to, for their salvation, other than Me drinking from that cup of suffering, Your wrath? He drank from that cup so we could remember Him by drinking from this cup. I'll take it.

You have a choice. I'm going to date myself. There was that old game show. Behind door number 1. Behind door number 2. Behind door number 3. (Humming a tune) That's a different game show. And you picked what? I'll take what's behind door number 1. Hey, I don't — that's a no-brainer. So either I'm going to drink from the cup filled with the wrath of God's fury, or I'm going to drink of the cup that represents, symbolically, the New Covenant in His blood shed in my stead. That's the door I'm picking. That's the cup I'm drinking.

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Would you partake with me? When you do, please stand. I'll have Kapono come up. I'll close in prayer, and he'll close in song.

Father, how is this so? **"What is man that You are even mindful of him?"** How great is Your love? There's no greater love, that You, Jesus, would lay down Your life for us, paying a debt You didn't owe because we owed a debt we couldn't pay.

Oh, Lord, please, I pray as we make our way, as we leave this Bible study tonight and this communion celebration tonight, that we don't leave this here, but we take it with us and the Holy Spirit, our helper, coming alongside, indwelling us, empowering us, enabling us, blessing this to our hearts, applying this to our lives because this changes lives. We've passed from death unto life. Because even while we were yet sinners, You died for us. Oh, how great is Your love? We love You, Jesus. And we thank You, Jesus. And it's in Your name we pray, Jesus. Amen.