

6/26/16

Hab. 2

The entire book of Habakkuk unfolds through prayer.

1. The confusion of the prophet is expressed in prayer.

Hab. 1

2. The perception of the prophet is cleared up by prayer. Hab. 2

3. The revelation to the prophet is revealed through prayer. Hab. 3 (Xavier Ries)

2:1-5 The confusion of the Habakkuk drives him to clear perception

2:1 The resolve of Habakkuk the prophet was to wait on God in prayer.

- 1) The proclamation of the prophet, “The prophet I will stand my watch And set myself on the rampart.” vs. 1a
 - a) His confusion of mind drives him to a commitment of seeking God in prayer, beng responsible to his office of prophet, “I will stand my watch”.
 - b) He is acting on his own volition, not forced by God.
 - c) The word rampart “matsaw”, refers to a look out point, be it a plateform with a booth or tower to be able to see friend or foe approaching from far. 2Kings 9:17; Is. 21:11; Ezk. 3:17; 33:7; Hos. 9:8
- 2) The anticipation of the prophet, “And watch to see what He will say to me.” vs. 1b

- a) The word watch “tsaphah” is different from the previous one.
 - b) The word means to look closely.
 - c) The idea being to not miss anything.
- 3) The preparation of the prophet, “And what I will answer when I am corrected.” vs. 1c
- a) Habakkuk knew he was wrong about his charges against God.
 - b) The word corrected “towkechah”, means to rebuke, reprove or chide.

2:2-5 The second response of God to Habakkuk.

2:2 The instructions regarding the vision.

- 1) The imperative command was to write the vision “plain and tablets”, meaning clear and legible, on wood tablets.
- 2) The reason and purpose was that people read, understand and communicate to other and be warned of the judgment to come.

2:3 The certain fulfillment of the vision.

- 3) Vision is for an appointed time pointing to the future. vs. 3a
- 4) At the end it will be and not lie, it is trustworthy regarding the last days of Judah. vs. 3b-c
- 5) Though it tarry, wait for it, the prophet was to be patient. vs. 3d-e
- 6) It will surely come, it will not tarry, it is relaiable and certainty. vs. 3f-g

2:4-5 The two principles of God's justice to the unrighteous and the righteous.

- 1) The first principle God revealed to Habakkuk was that God would judge the wicked, "Behold the proud, His soul is not upright in him." vs. 4a-b
 - a) The proud "aphal", means lifted up with a swelled head identifies Babylon.
 - b) The fact that he is not upright "yashar", means the nation is not straight or right with God, nor pleasing, they are wicked. Jer. 17:9
* This will be expanded. Hab. 2:5-13, 15-19
- 2) The second principle of God revealed to Habakkuk was that God would be just and faithful to those trusting and depending on Him, "But the just shall live by his faith." vs, 4c
 - a) The just shall live by faith in contrast to the proud wicked.
 - b) This was Martin Luther's battle cry for the Reformation
 - c) The verse is quoted three times in the New Testament. Rom. 1:17; Gal. 3:11; Heb. 10:38
 - 1)) The three epistles fit the category of Soteriology, the doctrine of salvation.
 - 2)) Paul quotes the same text for all three books as prophetic for salvation by faith alone in Jesus Christ.

- 3)) The focus is different in each book; Romans emphasizes the "just", justification by faith alone in Christ.
 - 4)) The focus of Galatians emphasizes, "shall live", by faith depending on the grace of Christ alone, not the law.
 - 5)) The focus of Hebrews emphasizes "by faith", believing and trusting only the revelation of the Father's provision for salvation, Jesus.
* "Without faith is is impossible to please God." Heb. 11:6
- 3) The evil destructive national character of Babylon. vs. 5
* This is a transitional looking back to verse 4 to identify the "proud" by the general national evil character of Babylon and and forward to indicate the specific sins of the nation of Babylon by five "woes". Hab. 2:6-20
 - a) The focus is on the nation, yet the rulers of the nation were the greatest cuprits, "Indeed, because he transgresses by wine." vs. 5a
* Nebuchadnezzar and Belshazzar.
 - b) He is a proud man. vs. 5b
* The arrogant pride of Nebuchadnezzar as an absolute ruler, the head of gold, not one could question or alter his words or rule.
 - c) The vastness of the territory in his kingdom was incredible, "And he does

not stay at home. Because he enlarges his desire as hell.” vs. 5c-d

- 1)) No nation could stop or defeat him.
- 2)) Nebuchadnezzar began the “time of the Gentiles”.

d) And he *is* like death, and cannot be satisfied, He gathers to himself all nations And heaps up for himself all peoples. vs. 5e-g

- 1)) Nebuchadnezzar had an insatiable desire to conquer all.
- 2)) Daniel interpreted the dream of Nebuchadnezzar over his vast kingdom, as a great tree, whose roots and branches dominated so many, but God would cause him to be as a beast for his pride for seven season, until he knew God reign over the affairs of man. Dan. 4

2:6-20 The five woes regarding the evil of Babylon.

* The five-fold repetition of the word woe “howy”, means alas, ho, an expression of alm, despair and doom by the judgment that is coming. Is. 5:5-25; Jer. 48:1, 46; Amos 5:18; 6:1; Matt. 23

2:6-8 The first “woe” regards the reaping retribution by Babylon from the victims from who they took their dishonest gain.

- 1) The prophesy is against Babylon regarding the nation they would conquer. vs. 6

a) The nations would declare a warning to Babylon about their evil in the future , “Will not all these take up a proverb against him, And a taunting riddle against him.” vs. 6a-b

* The word proverb “mahal”, means a proverbial saying of truth, and a taunting riddle “m@liytsah” a satire or mocking song and riddle “chihah” an enigma to be guessed.

b) The words that follow are the proverb and taunting riddle, “and say, ‘Woe to him who increases *What* is not his--how long? And to him who loads himself with many pledges’?” vs. 6c-8

1)) The expression “how long?”, indicating the horror of the evil, but also that their evil will not go on forever.

2)) The word pledges “abtiyt”, means deposits for security greater than needed and high interests, but also fraudulent and dishonest for their own gain, but are really like heavy clay to bring their destruction.

2) The retribution of Babylon would come unexpected and in a moment, “Will not your creditors rise up suddenly? Will they not awaken who oppress you? And you will become their booty.” vs. 7

a) This identifies the Medo-Persians, who in turn were used by God to judge and conquer Babylon.

* They would take all their riches and wealth to build their kingdom!

- b) The shoulders and arms of silver on the great image.
- 3) They Babylonians would reap in kind. vs. 8
 - a) The prophecy is certain, “Because you have plundered many nations.” vs. 8a
 - b) The judgment of God would come by the hands of man, “All the remnant of the people shall plunder you, Because of men’s blood And the violence of the land *and* the city, And of all who dwell in it.” vs. 8b-d

2:9-11 The second “woe” regards their ongoing covetous gain.

- 1) The character of the royal leaders was vicious without compassion for people, “Woe to him who covets evil gain for his house, That he may set his nest on high.” vs. 9a-b
 - a) God would judge the leaders and people who take advantage of others, exploiting, stealing and confiscating their good for their own houses. Gen. 37:26, Jer. 6:13; Mic. 4:13
 - b) The purpose is to have enough wealth to be able to secure it in a safe location and fortification, as a nest high on a tree, to no avail, God would evenge the innocent and victims.
- 2) To secure himself safe from others who would want to take their wealth, “That he

may be delivered from the power of disaster!” vs. 9c

- a) Having wealth, Babylon knew others would attempt to take it.
- b) They would have to constantly defend their kingdom against all their foes.
- 3) They teach the same evil practices to their children, “You give shameful counsel to your house, Cutting off many peoples,” vs. 9d-e
 - a) The nation and individuals taught dishonesty to families evil as a means to an end.
 - b) This included the killing of entire civilizations.
- 4) They were adding to their own hurt, “And sin *against* your soul.” vs. 9f
 - a) All their gain, pleasure and seeming victories was hurting them with man and God. Prov. 8:36; 20:2
 - b) They would have to give an account to God one day.
- 5) This is a proverbial saying, they will not escape this judgment in the future, even if there were no people to witness against them, the object would accuse them, “For the stone will cry out from the wall, And the beam from the timbers will answer it.” vs. 11
 - a) The idea behind such a statement is that evil people will not escape being judged by God for the things they have

committed in life, unless they repent and have a change of life through Christ.

- b) The Pharisees told Jesus to silence the crowds celebrating His Triumphal entrance to Jerusalem, Jesus said, “But He answered and said to them, “I tell you that if these should keep silent, the **stones** would immediately **cry** out.” Lk. 19:40

2:12-14 The third “woe” regards their oppressive murder to build Babylon.

- 1) The heart of the Babylonians was hard and callous, not valuing human life, “Woe to him who builds a town with bloodshed, Who establishes a city by iniquity! vs. 12
- a) They killed to conquer the people.
- b) They killed anyone not going along with their plans.
- c) They bring the city to be with dishonest and evil practices. Mic. 3:10; Jer. 22:13, 17
- 2) The evil ways of establishing kingdoms is not of God, “Behold, *is it* not of the LORD of hosts That the peoples labor to feed the fire, And nations weary themselves in vain?” vs. 13
- a) Careful attention is called by the word “Behold” the LORD of hosts, the Captain of the armies in heaven has no part in these evil ways, but only to bring judgment.

- b) This labor of evil bloomed to bring about the establishing of the city is in vain.
- c) The nations weary “ya’ aph”, fatigue and grow faint in their conquest endeavors, but in futility because the next nation will conquer them by God’s judgment to build and establish a new empire and city.

* “Unless the Lord builds the house, they labor in vain who build it; Unless the LORD guards the city, The watchman stays awake in vain.” Ps. 127:1

- 3) This describes the Millennial Kingdom on the earth, “For the earth will be filled With the knowledge of the glory of the LORD, As the waters cover the sea.” vs. 14
- a) Jesus will reign and rule on the earth for 1,000 years.
- b) The entire earth will be permeated with the knowledge and glory of Jesus, the ruling King.
- c) The illustration is very vivid, “as the waters cover the sea”, every square inch!
- d) All the Minor Prophets have mentioned the Kingdom Age. Is. 2:2-4;23:19-22; Jer. 1:39; Mic.4:1-4;

2:15-17 The fourth “woe” regards sexual exploitation of subject nations by drunkenness to advantage selves.

- 1) God would judge all those in Babylon who defile and corrupt others sexually, “Woe to him who gives drink to his neighbor,

Pressing *him to* your bottle, Even to make *him* drunk, That you may look on his nakedness!” vs. 15

- a) Making their neighbor think they are their friend, while the goal is to get them drunk and have sex with them for their own gratification.
 - b) This entails betrayal, abuse and treachery.
 - c) All the Minor Prophets mention the destruction and abuses through alcohol. Hos. 4:11; 7:5; Joel. 1:5; 3:3; Amos 2:8. 12; 4:1; 6:6; Mic. 2:11
- 2) They were intoxicated full of their shame, instead of honor and would drink of God’s cup of wrath, “You are filled with shame instead of glory. You also--drink! And be exposed as uncircumcised! The cup of the LORD’S right hand *will be* turned against you, And utter shame will be on your glory.” vs. 16
- a) When we as men were in the world we lived for all this, to drink all the time and hoping to score sexually with as many women as possible.
 - b) Today women think the same way as men, they are as corrupt if not more, disrespecting and degrading themselves, attempting to be equal to men.
 - 1)) “Wine *is* a mocker, Strong **drink** *is* a brawler, And whoever is led astray by it is not wise.” Prov. 20:1; Gen. 9:20-25; Rev. 14:8; 17:2; 18:3

2)) “For this is the will of God, your sanctification: that you should **abstain** from sexual immorality.”

1Thess. 4:3

3)) “**Abstain** from every form of evil.”

1Thess. 5:22

3) God would bring all of their evil violence and murder on their heads, “For the violence *done to* Lebanon will cover you, And the plunder of beasts *which* made them afraid, Because of men’s blood And the violence of the land *and* the city, And of all who dwell in it.” vs. 17

* Isaiah says regarding Israel after the captivity, “that you will take up this proverb against the king of Babylon, and say: “How the oppressor has ceased, The golden city ceased! The LORD has broken the staff of the wicked, The scepter of the rulers; He who struck the people in wrath with a continual stroke, He who ruled the nations in anger, Is persecuted *and* no one hinders. The whole earth is at rest *and* quiet; They break forth into singing. Indeed the cypress trees rejoice over you, *And* the cedars of Lebanon, *Saying*, ‘Since you were cut down, No woodsman has come up against us.’” Is. 14:4-8

2:18-20 The fifth “woe” regards the worship of idoles.

- 1) The futility of idols. benefit of idols is a liability. vs. 18
 - a) They are not a benefit, but a liability, “What profit is the image.” Vs. 18a
 - b) They are manufactured by man, “that its maker should carve it, The molded image.” vs. 18b-c
 - c) The ones making idols are false teachers, “A teacher of lies, That the maker of its mold should trust in it, To make mute idols?” vs. 18d-f
 - * Elijah on Carmel said, “Maybe he is asleep.” 1Kings 18
- 2) The warning of judgment to those who worship idols, “Woe to him who says to wood, ‘Awake!’ To silent stone, ‘Arise! It shall teach!’ Behold, it is overlaid with gold and silver, Yet in it there is no breath at all.” vs. 19
 - a) These idols are insensate and those who worship them become just like them, blind, deaf spiritually. Ps. 115:4-8
 - b) Jeremiah condemns it. Jer. 10:3-16
- 3) The contrast to these idols is the living God, “But the LORD is in His holy temple. Let all the earth keep silence before Him.” vs. 20
 - a) God is ruling from His temple in heaven. Is. 6; Rev. 4-5
 - b) The inhabitants of the earth are arrogantly unaware of the danger they are in if they die without Christ.