

HABAKKUK

Waiting on the Sovereign Lord

For the revelation awaits an appointed time;
it speaks of the end and will not prove false.
Though it lingers, wait for it;
it will certainly come and will not delay.

Habakkuk 2:3

HABAKKUK: Waiting on the Sovereign Lord

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Welcome to Transformation Bible Study!

“What you think about God is the most important thing about you.”

A.W. Tozer

This course will cover the topic of *Waiting on the Sovereign Lord*.

God longs for you to know Him as He is in reality. He is King! He reigns over all!

We should listen to our King! He knows best and He knows us because He created us.

From the study of this book, we will see a theology concerning our Lord unfold. An understanding of theology is lacking within the church body today. We will tackle this fearlessly, knowing that our God wants us to know Him. But theology without application and transformation can lead to empty worship. So, each lesson will offer application/contemplative questions and hymns for each week’s lesson.

- I commend you for making the effort to come to Bible Study – it requires effort – so I do not take for granted that you could be doing many other things.

Many times we begin with enthusiasm and energy but as time passes, we grow heavy and forget our initial enthusiasm. I pray you remember your desire right now to become truly transformed by God’s Word.

- As a reminder to be steadfast, **write in the front of the book cover**, what you want the Lord to reveal to you during these weeks of study.

Study Structure

The study is structured so that each week, you will decide whether you will work on the **Basic Study** or both the **Basic Study** and the **Digging Deeper** section.

The first section will only take 1 – 2 hours at most. For those who wish to tackle more in-depth study, the Digging Deeper section will provide that challenge.

Both types of homework will engage in the Application/Contemplative Questions of each week’s assignment.

You will have application questions throughout the study. Make sure to answer these questions. Processing the material through your mind is not sufficient if you want to grow in your understanding and love of God.

You must process with your heart, mind and soul.

Whether your week allows you to invest 4-5 hours or 1 -2 hours or less, you will benefit from the lessons and the class discussion because you will be working on the same material.

You will need:

A Bible

A three-ringed binder

(optional) dividers

Colored pencils

- ❖ **You will need to purchase the *Supplemental Materials*.** These materials include a section on *Doctrines* which will solidify all we are learning about God and many other important Biblical truths. These Materials may also be emailed to you at no charge.

You will find instructions in the *Supplemental Materials* on ***How to do your text discovery***. These skills will help you pull all you can from each verse in the Bible. You are digging for gold and you will find it here!

Hebrew/Greek

Also when Hebrew or Greek words are mentioned and numbered, the numbering is from Strong's Exhaustive Concordance. You will find the corresponding number in this dictionary should you wish to study further.

Example - Hebrew for "steadfast love" is *hesed* # 2617: it is a word used for God's faithful, eternal love which He has poured out on His people; it is His word for covenant love; it can also mean kindness, mercy

Psalm 136 is the classic text for the use of this word.

❖ **Appendix**

1. In the Appendix, you will find ***the text of Habakkuk which we will be examining***. These copies are for you to analyze, write notes, make remarks, and pour over time and again for the purpose of familiarity.

Remember to do your Text Discovery for each chapter.

2. Each week there is an activity to help cement in the focus of the lesson.
3. Each week we will see Jesus in each chapter.

4. You will have an assignment each week in either one of the following:

Name of God/ Doctrine

5. There are Additional Activities included in the Appendix for your continued study.

6. Please faithfully answer the question each week: **What did you see this week about your Sovereign Lord that caused you to worship Him?**

7. Also record your answers to this question each week: **How has studying this chapter in Habakkuk helped you to Wait on the Lord?**

8. **How does this chapter in Habakkuk this week encourage you to end well? How does this chapter this week help show you how to end well?**

9. **Marinate in each lesson.**

MARINATE *What does it mean to marinate?*

Meditate each week on what the Lord has brought to mind as you have poured over His Word. This is why you do not wait until the night before class to do your homework. Start right away so you have the full week to hear from Him. As you “marinate” on His Word, you take on the flavor of His Word. You begin to give off an aroma of Christ to a dying world.

Marinate and let the truths the Lord is revealing to you rise to the top of your consciousness. We are not a mass of cells and material matter, we are *pneumatikos* – we are spiritual beings and we need to saturate our minds with spiritual life.

Think of your favorite meal. Imagine it cooking in your home – all the flavors soaking into one heavenly bite!

Imagine throwing all the same ingredients together for a couple of minutes – barely cooking it. How would that taste?

Well, that’s what you do with Bible study when you slap it together at the last minute or worse don’t do it at all.

Just as a meal undercooked is not tasty, (it is also not safe at times), so it is with God’s Word.

Our Lord lives! Our Lord reigns!

No doctrine in the
whole Word of God
has more excited
the hatred of
mankind, than the
truth of the
absolute
sovereignty of God!

C. H. Spurgeon (1834 – 1892)



HABAKKUK – Waiting on the Sovereign Lord

Salvation has always and will always be by faith alone. From Old Testament times and beyond our own time, faith will be the one and only way to salvation.

As we wait, the waiting becomes easier if we grow in our understanding of the fact that God is Sovereign.

Isaiah 46:9-10

Remember the former things of old; for I am God, and there is no other; I am God, and there is none like Me, declaring the end from the beginning and from ancient times things not yet done, saying, ‘My counsel shall stand, and I will accomplish all my purpose,’

1 Timothy 6:15

Which He will display at the proper time—He who is the blessed and only Sovereign, the King of kings and Lord of lords,

“The prophet reported a dialogue he had with God concerning the sovereignty of God and the wickedness of events on earth.” Christ-Centered Exposition

W. A. I. T.

Worship as you wait. *Give a correct estimate of Who God is to you.*

Abandon yourself to His will as you wait. *He knows what He is doing; do you?*

Identify in Christ as you wait – *grow in your understanding of what it is to be “in Christ.”*

Trust as you wait. *Lean on Him as your only Rock – there truly is no other Rock!*

Read the following verses on waiting and prepare your heart for a few weeks of quietly listening for His voice.

Genesis 49:18 *“I wait for your salvation, O Lord.” (ESV)*

Psalm 27:14

“Wait for the Lord; be strong, and let your heart take courage; wait for the Lord!” (ESV)

Isaiah 40:31

“But they who wait for the Lord shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint.” (ESV)

Psalm 130:5-6

“I wait for the Lord, my soul waits, and in his word I hope; my soul waits for the Lord more than watchmen for the morning, more than watchmen for the morning.” (ESV)

Exodus 14:14 *“The Lord will fight for you; you need only to be still.” (NIV)*

Psalm 37:34 *“Wait for the Lord and keep his way, and he will exalt you to inherit the land; you will look on when the wicked are cut off.” (ESV)*

Psalm 62:5

“For God alone, O my soul, wait in silence, for my hope is from him.” (ESV)

Psalm 37:7 *“Be still before the Lord and wait patiently for him; fret not yourself over the one who prospers in his way, over the man who carries out evil devices!” (ESV)*

Psalm 46:10

“Be still, and know that I am God.” (NIV)

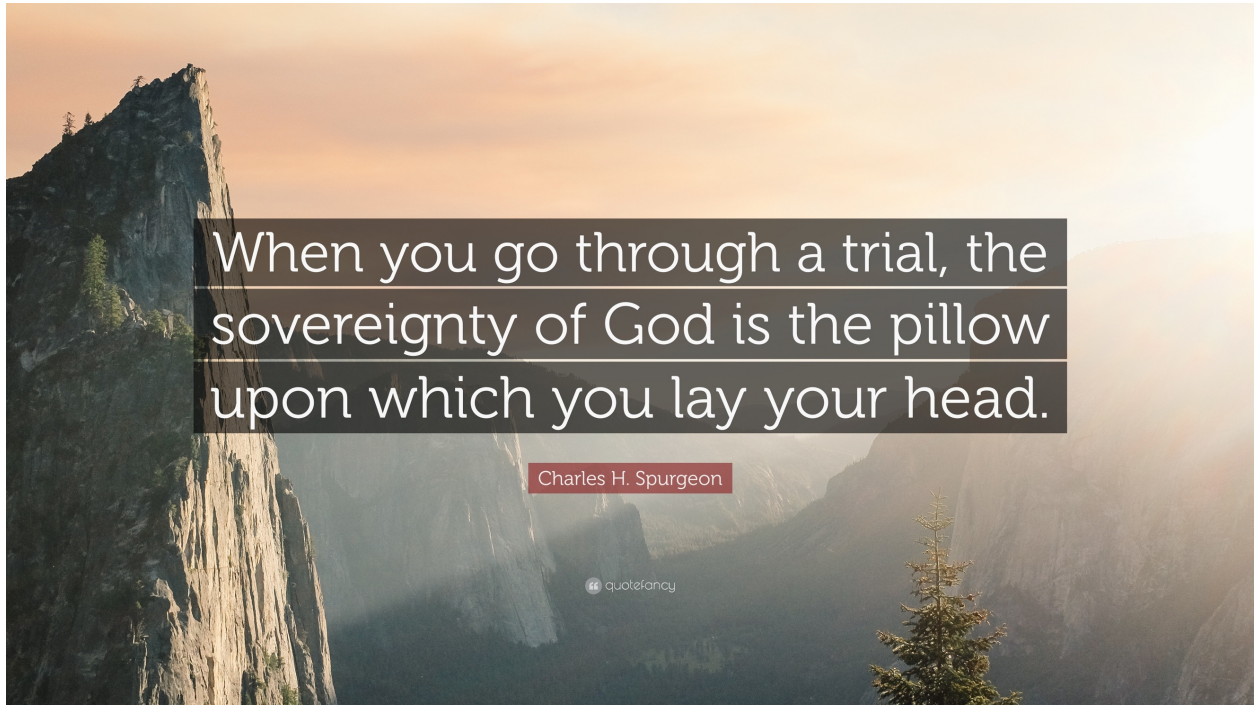
Isaiah 64:4 *“From of old no one has heard or perceived by the ear, no eye has seen a God besides you, who acts for those who wait for him.” (ESV)*

Proverbs 20:22

“Do not say, “I will repay evil”; wait for the Lord, and he will deliver you.” (ESV)

You have a great joy ahead of you as you study and come to understand this wonderful short message. Habakkuk has become one of my favorite books in the Bible.

When I feel like I am going under, I go to this book in order to REMEMBER WHO RULES!



LESSON 1 “When I Cry Out to God, He Hears Me”

HABAKKUK 1

Read the Names of God – Yahweh (Jehhovah), Jehovah-tsurì (the Lord my Rock), Qadosh (The Holy One) Three names of God this week! These names are found in the Appendix.

Habakkuk took his complaint and questions to God.

Do you ever have a lot of questions for the Lord?

Well, you are in good company! One of the Lord’s prophets had many questions to ask the Lord.

“How long shall I cry for help, and You will not hear?” Hab. 1: 2

“How can the Lord seem to bless a country that obviously opposed the commands of God?”

Habakkuk opens his “oracle” his burden with questions, almost accusations against the Lord.

Yet he closes with:

*“Though the fig tree should not blossom
And there be no fruit on the vines,
Though the yield of the olive should fail,
And the fields produce no food,
Though the flock should be cut off from the fold
And there be no cattle in the stalls,
Yet I will exult in the LORD,*

*I will rejoice in the God of my salvation.
The LORD God is my strength,
And He has made my feet like hinds' feet,
And makes me walk on my high places.” Hab. 3: 17-19*

Wait on the Lord and He will answer your questions and quiet your heart at the right time.

“Ultimately, such joyful hope is only possible because of the work of Jesus Christ. He is God’s perfect answer...” The Jesus Bible

- **Begin by reading the entire prophetic book; it’s only 4 pages, so it should take no more than 8-10 minutes.**

You are looking for the overall message from this prophet.

WRITE here the message that you believe is written here.

The name Habakkuk means “to wrestle or embrace.”
In what ways is Habakkuk both wrestling and embracing?

Paragraph summaries – write a short summary of each paragraph. This will help clarify the content of each paragraph and will assist you with the overall message of Habakkuk.

Hab. 1: 1-4

1: 5-11

1: 12-17

➤ **Do your Text Discovery of Habakkuk Ch. 1.**
The text is in the Appendix.

Record in the text, every reference to: (you may want to include an index card with these words as a bookmark in your Bible at Habakkuk)

The Lord
Habakkuk
Chaldeans
Nations
Proud or haughty man
Woe
Righteous
Wait

There are several themes or messages in this small book.

Two key themes are: God's justice and our faith to endure as our confidence in God is tested. We must remain faithful even when we cannot see what makes sense to us.

➤ **Write here what you learn about these two messages: God's justice and our faith in the unseen God.**

"As Abraham waited patiently for God to fulfill His promise (Heb. 6: 13-15) – and as Habakkuk and the faithful remnant were to wait for Him to respond in justice (Hab. 2: 3; 3: 16) – so believers of every age are to wait in faith for God to carry out His purposes (Rom. 1: 17; 5: 1-2)." Archaeological Study Bible

Names of God

Hab. 1: 2 – The prophet refers to God as Yahweh, the covenant name for the Lord.

➤ **Read the Names of God – Yahweh, found in the Appendix.**

"Only Yahweh among the gods of the ancient world spoke in order to establish, maintain and enforce a covenant relationship with His people." Archaeological Study Bible

It is absolutely necessary that you know who is speaking; is it the Lord or Habakkuk?

As you read each chapter we are studying, note on your Text (which is in the Appendix) **who is speaking. Simply mark: Habakkuk or the Lord** next to the verse. I would suggest using a different color of pen or pencil.

<p>Notice also the questions that Habakkuk asks. Why? When? How long? Is it not ...? I suggest you mark them in some way. Perhaps a box.</p>

These questions will reveal the issue Habakkuk and his people are facing.

Does God ever seem indifferent about your prayers?
How does studying Habakkuk help?

Did God answer Habakkuk right away?

When did God answer him?

In what ways does our nation today look like Judah?

Does our nation show any of the characteristics of Babylon?

In **Hab. 1: 12**, God is described as my Holy One. What can we learn from Habakkuk about this name of God?

➤ **Read the Name of God : Kadosh – Holy One**
Article is found in the Appendix.

➤ **APPLICATION QUESTIONS**

1. What did you see this week about your Sovereign Lord that caused you to worship Him?

2. How has studying this chapter in Habakkuk helped you to Wait on the Lord?

**3. How does this chapter in Habakkuk this week encourage you to end well?
How does this chapter this week help show you how to end well?**

4. Does God need to explain Himself to anyone? Then why do we want explanations. Try to grow in your understanding of these questions each week.

**5. Are you good at waiting on the Lord?
How are you growing this week in your ability to wait on Him?**

6. How do you see Jesus in this week's lesson?

➤ **Find a worship song or hymn that relates to this week's lesson.**

➤ **DIGGING DEEPER**

"Little is known about the prophet Habakkuk. He was likely a contemporary of Zephaniah and Jeremiah, and possibly even of Ezekiel and Daniel." ESV Study Bible

"Judah was morally and spiritually corrupt, worshiping Baal on the high places, offering its children to Molech... Judah experienced a significant, though short-lived, time of revival during Josiah's reign with the restoration of the temple and reinstitution of the Feast of Passover." ESV
"Habakkuk, like Job, raised the question of the justice of God, but he did so in the historical context of the coming destruction of Jerusalem and in the literary context of the prophets – not through the more philosophical genre of Wisdom Literature. The book of Habakkuk is a defense of the justice of God, a call for believers to maintain their faith even in the face of difficult times (2: 4)." Archaeological Study Bible

"While Judah had sinned, most of the people continued to assume that they were automatically entitled to God's blessing, yet God had consistently communicated that their physical and emotional comfort were not His top priority." The Jesus Bible

Is it ever a good idea to assume what God will do and do it the way you expect?

"On the eve of pending destruction, a period of uncertainty and fear, Habakkuk wrote this message." BKC

“In such a world of crisis and chaos, Habakkuk speaks with clarity. This little book is as contemporary as the morning newspaper.” BKC

The book of Habakkuk is considered a lament along the lines of the Psalms of Lament. Psalms of Lament (not complete list): 3, 4, 5, 7, 9-10, 13, 22, 41-43, 71, 77, 86
Take a look at one or two of these and see how they relate to Habakkuk.

- **1: 1** “oracle”

“Often a technical term for a prophecy of judgment against a foreign nation.” RSB
(Is. 13: 1; 15: 1; Nahum 1: 1; Mal. 1: 1)

Quickly read over **Ch. 13 of Isaiah** to get an understanding of the oracle of the Lord.
List here the countries which would face God’s wrath.

Is. 13: 1 **Babylon**

Is. 14: 28

Is. 15: 1

Is. 17: 1 **Damascus**

Is. 19: 1-20: 6

Is. 21: 1, 2 (This is Babylon a second time.)

Is. 21: 11-12

Is. 21: 13-17 **Arabia**

Is. 22: 1-25

Is. 23: 1-18

Make sure you are amazed by Is. 19: 23-25!

God warns all of these nations (Really God is just letting His people know His plans so they can remember, He will vindicate them one day.)

But God ultimately has a blessing for all!

An “oracle” in Hebrew is *massa* = to lift, to carry away, a burden
What does Habakkuk’s burden seem to be?

Is Habakkuk addressing this “burden” to the people or is he asking the Lord questions due to his own pain?

Habakkuk’s first complaint seems to be his grief over the faithlessness of God’s people. **1: 1-4**

Habakkuk’s second complaint: God’s plan to use a much morally worse nation than Israel to punish God’s people.

Which complaint does he dwell on more? The first or the second?

This small book packs a heavy punch!

Habakkuk just cannot understand the ways of the Lord. Habakkuk knows God to be powerful enough to override the invasion of Babylon. So he wonders why the Lord will not rescue the people. He knows the people to be unfaithful, but still, they are God's people.

It takes the vision that is coming in the next chapter to shape the thinking of Habakkuk so he can bend to the will of the Lord.

What will it take to mold and bend you to His will?

Perhaps you have already experienced the Potter's hands molding and shaping you. Then you are among the blessed.

“Oracle translates a common word for ‘burden,’ but when used in the Prophets it may more specifically signify a prophetic oracle (see Is. 14: 4). Jer. 20: 9 and Amos 3: 8 suggest that once God gives a message, it becomes a ‘burden’ until the prophet announces it.” ESV Study Bible

“Habakkuk’s prophecy is a series of oracular dialogues with God. These dialogues between Habakkuk and God are anything but simple. In fact, they are among the most complex dialogues to be found in the Old Testament.” Christ-Centered Exposition

“saw” – “The divine message took the form of a supernatural revelation to the prophet’s inner sight or hearing (Mic. 1: 1).” RSB

Much of what Habakkuk says is seen in Nahum as well. Actually, Nahum was years before Habakkuk. Both prophets used two common prophetic terms: “oracle” and “saw.” The visions were key.

Who is Habakkuk?

He is a prophet.

“In the title of other prophetic books various items of information are given: the name of the prophet’s father (Isaiah 1: 1), the names of the kings contemporary with the prophet (Hos. 1: 1), the prophet’s hometown (Amos 1: 1). But only three times is the writer designated as a ‘prophet’ in the title of his book: Habakkuk, Haggai, and Zechariah. Habakkuk is the only preexilic prophet to be so designated.” BKC

“Still others put forward the idea that he was Isaiah’s successor by relating Hab. 2: 1 with Is. 21: 6 (This suggestion is not certain, but interesting.)

... The fact that he uses certain musical terms in ch. 3 and adds a note that the psalm of that chapter is to be sung to the accompaniment of stringed instruments may also point to his having been a Levite (See 1 Chron. 25).” Baker’s Commentary

“Some prophets were also priests (e.g., Ezekiel, Zechariah), The prophetic office was not hereditary.” An Introduction to the Old Testament

- **1: 2** “How long?”

“The impatient question, characteristic of the psalms of lament (Ps. 13: 2; 62: 3; Jer. 47: 6), indicates both importunity and perseverance in the prophet’s appeal to the Lord, the final Judge in matters of covenant disobedience.” RSB

“Because the call-answer motif is used often in the Old Testament to express intimacy of communion between God and the believer, God’s failure to answer the prophet’s call may indicate Habakkuk’s fear that perhaps he is out of fellowship with God.” Baker’s Commentary

Have you ever felt God was not answering you and you assumed you were displeasing to the Lord?

What would Habakkuk say to you, do you think?

The name in this opening of the book is the covenant name Yahweh.

Why do you think the prophet refers to the Lord here with this particular name?

“Violence” = *hamas*

This word is found all throughout the book of Habakkuk.

1: 2-3, 9; 2: 17

“During much of the latter seventh century BC, Judah was morally corrupt (with much wrongful violence) and spiritually apostate. The description of Josiah’s reforms underscores the depths of the people’s depravity (2 Kings 23).” ESV Study Bible

Habakkuk’s “oracle” has been referred to as a psalm much like we find in the Book of Psalms.

Look at a few of these psalms and see if you can see the similarity with Habakkuk.

Ps. 13: 1-4; 22: 1, 11, 19, 20; 74: 1-2, 10-11; 88

“The prophet sounded more like a singer than a seer. Part of Israel’s worship involved making impassioned pleas to God for help in times of desperate trouble. They took their pleas directly to God in worship.” Bible Knowledge Commentary

- **1: 2-4**

Habakkuk questions the Lord’s justice in dealing with His people so late and in HOW the Lord deals with His people – so His timing and His methods.

Do you ever disagree with how and when the Lord acts?

Does He ever ask you how He should go about being God?

Then why do you insert your opinion before Almighty God?

“Why do evil men prosper?”

Do you have an answer for this question?

What is it?

God’s answers to Habakkuk’s questions are recorded in this little book.

“Unlike other prophets who declared God’s message to people this prophet dialogued with God about people.” Bible Knowledge Commentary

There is another who cried out asking “How long?”

Ps. 13: 1

- **1: 4** “The law is ignored”

Can also be translated: *“The law is numb.”*

“The Mosaic law had little impact on the hearts of these people and was not accomplishing its purpose. Instead, they were living according to their own greedy, self-centered desires.” ESV

“Everyone seems to have forsaken the Lord and His covenant with His people. Everyone seems to be striving for personal pleasure and self-promotion.”

Christ-Centered Exposition

Even before Babylon gets there, the word is that injustice, perversion and wickedness are the key characteristics of the people of God.

“perverted” = aqal עָקַל

to be bent out of shape, be distorted, be crooked

Habakkuk is a mirror which the Lord holds up to the people of Judah, His people.

Are you such a mirror? Or are you grouped in with the wicked?

This failure to follow the Lord’s ways would bring destruction and death and be the downfall of Judah. But they could not see that. They were blind.

Make a list of what Habakkuk saw in his land.

Now consider what has surfaced in our land:

“Global jihad, terrorism, mass murder, slavery, human-trafficking, racial and economic oppression, political unrest and upheaval, spiritual deception, moral insanity, and social disintegration describe some of the major news headlines of our time.” Christ-Centered Exp.

Remember: Habakkuk’s lament is also a prayer. *“Lamenting in prayer is better than just lamenting alone. We can learn from this prophet’s example of a lament to God in the form of a prayer.”* Christ-Centered Exposition

- **1: 5**

Paul quoted this in **Acts 13: 38-41**. If you need a little more help, read **Acts 13: 26-37** as well. What do you learn about why Paul chose this passage to convict the men of Israel (**13: 16, 26**)?

“The prophet and the people suffered from myopia. They were too near-sighted. God instructed them to get their eyes off the immediate havoc and look out on the international horizons.” BKC

Habakkuk asks his questions in **Ch. 1** and receives his answer in **Ch. 2**.

The amount of time elapsing between these two chapters is unknown. We cannot expect God to answer us when we prefer; He will answer us as He prefers, and we must be content with that. *“Convinced that the events of history were not determined by blind fate but by the righteous and holy God of Israel, Habakkuk expectantly waited on the Lord until he received an answer to his painful questions.”* God does answer. *“This answer does not resolve all the painful questions, but it does teach God’s people the way of covenant life in the here and now.”* **2: 3, 4** RSB

“Though Habakkuk is specifically called a prophet, his book resembles the literary style of the Psalms and the Wisdom books. The concluding note in his book, ‘For the director of music. On my stringed instruments’ (Hab. 3: 19), suggests that Habakkuk may have been a musician of the Levitical office... It has been suggested by Rabbinic tradition that Habakkuk was the son of the Shunammite woman mentioned in 2 Kings 4, whom Elisha restored to life. This is apparently based solely on the meaning of Habakkuk’s name, ‘embrace,’ and Elisha’s words to the Shunammite, ‘You shall embrace a son.’” 2 Kings 4: 16 BKC

Probably safe to say according to BKC, *“Habakkuk was an officially ordained prophet who took part in temple liturgical singing. He was well educated, deeply sensitive, and in his literary style was as much a poet as he was a prophet.”*

Dating of writing of Habakkuk

1: 6 gives us a clear indicator of when this was written.

This verse indicates that Babylon was a relatively new world power, after the collapse of Assyria (612-605 BC) *“but before the Chaldean armies of Nebuchadnezzar II captured Jerusalem. Habakkuk apparently ministered during Jehoiakim’s reign (609- 598 BC) and was a younger contemporary of Jeremiah.”* Reformed Study Bible

A time before the rise of Babylon as a world power is indicated by **verse 5**. *“The date, then, would have to be before the battle of Carchemish in 605 BC, when Nebuchadnezzar defeated Pharaoh Neco II of Egypt and Babylon rose to become a formidable nation making its bid for world power, and most likely before 612 BC, when Babylon overthrew Nineveh”*. BKC

“Habakkuk’s prophecy deals with the justice of God in light of the wickedness of God’s people and the surrounding nations. The prophet Habakkuk ministered during the final days of the Assyrian Empire and the rise of the Babylonian Empire.” Christ-Centered Exposition

“God tells him (Havakuk) that the prophecy he received would be fulfilled ‘in your days.’” (1: 5) The Complete Jewish Study Bible

“Nineveh is sacked by the Babylonians and Medes in 612 BC, marking the end to Ashur’s dominance in the region. Between 609 and 605 BC, skirmishes take place between the Babylonians and the Egyptians at Carchemish on the Euphrates. This allows the Babylonians to gain unprecedented military advantages in the region.

Havakkuk struggles with God’s economy of justice. God uses a vision to convince Havakuk that His ways are right. Havakuk’s cynicism is transformed into faith in God.” The Complete Jewish Study Bible

“The mention of the rise of the Chaldeans (1: 6) suggests a date between 625 and 604 BC, whereas the mention of the numerous conquests of the Babylonian armies (2: 5, 8-10) suggests a somewhat later date. Habakkuk was probably a contemporary of Jeremiah, Zephaniah, Nahum, and possibly Joel.” Introductions to the Old Testament

Who are the Chaldeans?

“The historical records present the Babylonians as a fierce and pitilessly cruel people.” BKC

“Also called Babylonians, or Neo-Babylonians, the Chaldeans rose to power as the Assyrian Empire fell. Ninevah, capital of Assyria, was destroyed in 612 BC. The Chaldeans ruled until their capital, Babylon, was destroyed by the Persians in 539 BC.” RSB

“Habakkuk is unusual as a prophetic book in that it never addresses the people of Judah directly but rather is a dialogue between the prophet and God. The first two chapters are organized around Habakkuk’s prayer (or, more correctly, complaints) and the Lord’s replies.”

ESV Study Bible

Look at: Jer. 1: 14; 5: 15, 17

Jeremiah was a contemporary of Habakkuk.

Can you imagine ignoring these two amazing prophets?

What words of truth are we ignoring today?

This people were a “*primeval people. Abram, of course, migrated from Ur of the Chaldees to Canaan. God had called a people out of this increasingly savage populace.*” BKC

- **1: 8**

“Eagle” – “*a bird of prey, depicting the Babylonians’ fierceness and voracious appetite for conquest.*” ESV

- **1: 10**

Look back at **2 Kings 25: 7** to see how cruel they were.

- **1: 11**

“The Babylonians had become so successful and powerful that they relied on their military might for protection, as others would have relied on their gods.” ESV Study Bible

Hab. 1: 2-11 is the first cycle of this message – Habakkuk tells the Lord his disappointment with the Lord’s people and indeed with the Lord Himself in not righting the situation. The Lord lets Habakkuk know that He is doing just that by sending their punishment.

- **1: 12-17**

“Habakkuk’s second complaint: The Lord’s plan to use the wicked Babylonians to punish Israel seems to be in flagrant opposition to God’s own revealed character.” Reformed Study Bible

Habakkuk refers to God as “my God, my Holy One.” What does this tell you?

Habakkuk is moving in the right direction as regards God’s sovereignty, but he is still struggling to reconcile his doctrine of Who God is with the word of God he has just heard (**1: 5-11**). What can Habakkuk do to help him gain the Godward view of what is going to happen?

He begins to focus on Who God is and His ways.

We look too often and dwell on the things of man; we are far greater served if we contemplate the ways of the Lord, seeking His path and not our own or another's.

- **1: 12** *“from everlasting”*

Doctrine (teaching, knowing the ways of God) is so important.

Here Habakkuk declares that the Lord is from everlasting.

“Habakkuk grounds his confidence in God's future for His people in the eternal nature of God.”

ESV

Compare this verse to:

Ps. 90: 2

Gen. 21: 33

Deut. 33: 27

Ps. 41: 13

Ps. 103: 17

Jer. 10: 10

“In a sea of confusion, Habakkuk clung to the life buoy of God's holy character. In a chaotic storm, the prophet grasped the rock of his steadfast Lord... In Hebrew, the form of the question – O Lord, are You not from everlasting? – requires an affirmative reply. It is as much a declaration as an interrogation. The prophet's confidence in the living, eternal God, Yahweh, contrasts starkly with the previous verse (11) in which the Babylonians considered their own strength to be their god.” BKC

Make sure you read the article on Jehovah-Tsuri The Lord our Rock.

God as a Rock is mentioned early in the story of His people.

Look at:

Deut. 32: 4, 15, 18, 30, 31

Apart from knowing verses like these in Deuteronomy, Habakkuk might have forgotten Who his God was.

- **1: 14**

“Imagery of Babylon as a fisherman catching helpless fish is developed in v. 14-17. Fishing was an important activity in Babylonia, which was located in the region of the Tigris and Euphrates rivers and was bordered on the south by the Persian Gulf.” RSB

Verses concerning the Lord as ruler:

Deut. 33: 5

Is. 63: 18, 19

- **1: 15** hooks and fishing nets

See:

Amos 4: 2

“Mesopotamian rock reliefs portray prisoners in nets being hauled off to captivity.” ESV

Jeremiah has similar language: **Jer. 16: 16.**

Does Habakkuk begin to understand?

Where do you see that Habakkuk begins to see things from the Godward position?

“The Babylonians worshiped the means that brought them military success. Already God had declared that the Babylonians saw their might as their god. (11). Now Habakkuk added that their military power brought monetary profit.” Bible Knowledge Commentary

- **1: 16**

“They not only rejoice, but this is the occasion for worshipping their nets. They worship their own success. Their god is their ‘dragnet’ and ‘fishing net.’ The reason is these tools helped to make them wealthy. Babylon had become a nation of immense wealth...” It is said that Babylon surpassed the splendor of every other city during this time in the ancient world.”

Christ-Centered Exposition

But the enduring message of Habakkuk is this:

“What begins with a question mark ends in an exclamation point. The answer to Habakkuk’s ‘Why?’ is ‘Who!’ His confusion, “Why all the conflict?” is resolved with his comprehension of Who is in control: God.” BKC

Worry becomes worship.

Fear is transformed into faith.

Terror is now trust.

➤ **ACTIVITY**

Hab. 1: 12 tells us that God is our Rock.
Write this verse here.

➤ **Read Jehovah-Tsuri – the Lord my Rock in the appendix.**



Now draw your own Rock and shade it in. Some spots are darker and some lighter. Out to the side of your rock in the dark spots, these are your strong areas of relationship with the Lord, write where you are strong. Out to the side of the rock where the shading is lighter in color, write where you need to grow in your weaker areas of relationship with the Lord. **Talk to the Lord** about how thankful you are that He has developed these strong areas. **Tell Him you are waiting on Him**, you are leaning on Him, to help you grow in the areas that need growth. Make sure to write both your strengths and weaknesses.

For instance:

I am strong in a desire to know Him.

I am strong in acknowledging that He is all-powerful.

I know He is sovereign.

I want to be stronger in resting in Him and NOT pushing my own agenda. In other words, living out what I already know to be true about Who He is.

I want to be stronger in seeing things and people from His perspective instead of my own.



 WWW.CHRISTCENTEREDQUOTES.ORG

**“If God
is not
sovereign,
then
God is
not God.”**

R.C.
SPROUL

LESSON 2 **“When I Cry Out to God, He Changes My Heart”**
HABAKKUK 2
Name of God: Jehovah Sabaoth Lord of Hosts
Doctrines: God Is Judge/ The Righteousness of God



- **Paragraph summaries** – write a short summary of each paragraph. This will help clarify the content of each paragraph and will assist you with the overall message of Habakkuk.

Hab. 2: 1-3

2: 4-5

2: 6-8

2: 9-11

2: 12-14

2: 15-17

2: 18-20

➤ **Do your Text Discovery of Habakkuk Ch. 2.**
The text is in the Appendix.

Who is speaking in the first verse?

We have a word picture of Habakkuk waiting for word from the Lord at the watchtower.
Is he literally stationed at the watchtower?

Whether you take this literally or figuratively, the point is the same – Habakkuk is waiting on the Lord. Waiting to see what the Lord will now say.

Also, look at:
Ezekiel 3: 17- 27

Ezek. 33: 1-11

Do you station yourself and wait on the Lord's revelation to you or do you push on ahead and work or massage the situation to get the outcome that you desire?

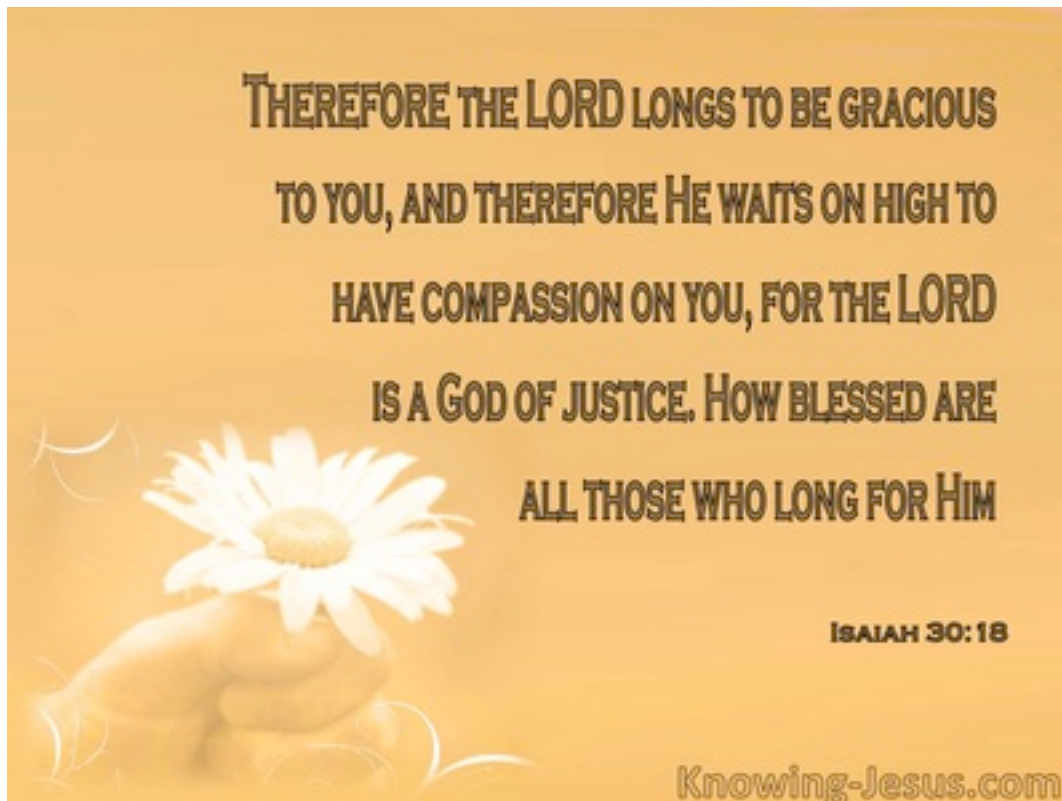
What would help you get better at waiting on the Lord's timing?

“This is something of a wisdom problem for Habakkuk. Surely God had a greater purpose in all these events, but Habakkuk has not yet ascertained it. It will take divine wisdom to understand divine action. Habakkuk is struggling for lack of wisdom and insight into the ways of God. What is God doing? Only God can reveal it to the prophet... Faith precedes understanding, not the reverse.” Christ-Centered Exposition

Much in this little book of Habakkuk exhorts us to wait patiently.
Imagine for a moment that the Lord created this world in which there was no waiting.
There is no such thing as waiting.
God could have done it that way but didn't. Why?

What is gained by the necessity of learning to wait?

How is waiting our friend?



Read Is. 30: 18 (“long” is translated as “waits” in many translations)
What do you learn about waiting here?

Who is speaking in **verses 2-5**?

What does the Lord want Habakkuk to do?

Why does the Lord want Habakkuk to do this?

Habakkuk is disturbed over the wickedness of his own people. He grieves over this and cries out to God.

Do you cry out to the Lord for the condition of people's hearts around you?


Or have you become calloused and less than caring due to the constant wickedness around us?

When the Lord ultimately wanted to explain His ways to man, what did He do?

John 1: 18

Heb. 1: 1-2

John 14: 6



BUT THE LORD IS IN
HIS HOLY TEMPLE:
LET ALL THE EARTH
KEEP SILENCE BEFORE
HIM.

HABAKKUK 2:20 KJV

Habakkuk “*expresses his frustration over witnessing human corruption and depravity throughout Judahite society, and he appeals to God to do something about it.*”

Christ-Centered Exposition

Read Job 19: 7 and see another voice crying out to God.

Really the use of a foreign power, evil as they were, should not be a surprise to Habakkuk or anyone who has been paying any attention to God’s people.

Is. 10: 5, 6 reminds us about the devastation that Assyria poured out on Israel around 100 years earlier. Did Judah think God would protect them any more than Israel?

Hab. 2: 13 refers to the **Lord of Hosts**.

➤ **Read the Name of God: Jehovah- Sabaoth (Lord of hosts) found in the Appendix.**

Also in this chapter, we see that there are five “Woes.” The Judge is the One Who issues the woes. Understanding that our Righteous Judge is the One Who declares what is just, right and good will help us as we wait for His Justice.

➤ **Read the Doctrines on Righteousness of God and God is Judge.**

➤ **APPLICATION QUESTIONS**

1. What did you see this week about your Sovereign Lord that caused you to worship Him?

2. How has studying this chapter in Habakkuk helped you to Wait on the Lord?

**3. How does this chapter in Habakkuk this week encourage you to end well?
How does this chapter this week help show you how to end well?**

**4. Does God need to explain Himself to anyone? Then why do we want explanations.
Try to grow in your understanding of this question each week.**

**5. Are you good at waiting on the Lord?
How are you growing this week in your ability to wait on Him?**

6. How do you see Jesus in this week's lesson?

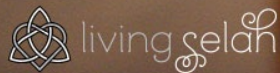
➤ Find a worship song or hymn that relates to this week's lesson.

GOD IS SOVEREIGN
even over the

unstructured & chaotic
aspects of our lives.

when things seem to be
FLYING APART IN CHAOS

God is still
in control.



➤ **DIGGING DEEPER**

Chapter 2 is called a dirge.

- 2: 1

“Watch” mishmereth #4931

מִשְׁמֶרֶת

I. guard, charge, function, obligation, service, watch

1. guard, watch, house of detention or confinement
2. keeping, preserving
3. charge, injunction
4. office, function (ceremonial)

The mishmereth is like an observation station.

“The prophets were likened to watchmen assigned to warn of approaching danger – in this case, impending judgment.” Archaeological Study Bible

Ezekiel 3: 17

¹⁷“Son of man, I have appointed you as a watchman for the house of Israel; whenever you hear a word from My mouth, warn them from Me.”

Look at Ezek. 33: 7-11 as well.

“Habakkuk’s anguished questioning drove him to the fount of all wisdom to wait for an answer. His words express his determination to wait for an answer. God is sovereign in word as well as in deed – His revelation cannot be forced.” RSB

Is this your attitude?

From a technical point of view, do you see the parallelism in **verse 1**? What is it?

- **2: 2** *“Write the vision.”*

“This may refer to a herald spreading the message throughout the nation, or more generally to anyone fleeing the coming judgment.” ESV

Look at:

Is. 30: 8

Jer. 30: 2

Nah. 1: 1

1 Chron. 17: 15

Prov. 29: 18

“Where there is no vision, the people are unrestrained, but happy is he who keeps the law.”

“The prophet’s complaints were then met with the Lord’s command, ‘Write down the revelation,’ in ch. 2. God’s declaration included a lengthy dirge, or taunt-song, of five woes on the evil Babylonians.” BKC

- **2: 3** *“The vision awaits its appointed time.”*

“The fulfillment of the message may occur more slowly than expected, but God’s timing will be perfect.” ESV

“God tells the prophet to write down the revelation he is about to receive, so that it will be a witness when it is fulfilled (2: 2-3).” Introduction to the Old Testament

“Habakkuk was to record the vision to preserve it for posterity, so that all who read it would know of the certainty of its fulfillment.” MacArthur Commentary

Compare this to:

Heb. 10: 37, 38 (You may need to read Heb. 10: 32-39 to get the context.)

It’s a lot to read, so be aware if you want further information from the Scriptures about this enemy of the Lord, you can also read:

Is. 13

Jer. 50, 51

- **2: 4** *righteous/wicked* (Note this crucial contrast)

“A proud person relies on himself, whereas a righteous person relies on God. It will take faith to wait for God’s plan to unfold, but the righteous believe that God will accomplish it.” ESV

“The Lord now discloses the essential distinction He makes between the wicked, the Babylonians, and the righteous, the remnant of Judah. The wicked take paths that lead to death and defeat; the righteous by faith take a path that leads to life and victory. This marks the turning point in his personal struggle over the Lord’s use of the wicked Babylonians as a rod of judgment against His people.” RSB

Also look at:

Ps. 1 and see how that psalm relates to this verse.

Hab. 2: 4 first discusses the “proud one.”

The Lord is making it clear that the Babylonians, who are the proud ones, are in conflict with God and His people in more than one way.

*Optional:

Read Dan. 4 to see how this proud one from Babylon would be dealt with by the Almighty Ruler of All, the Most High God.

Read Gen. 15: 6 and see how that verse relates to this verse as well.

“By faith Abraham waited patiently for the fulfillment of God’s promises (Heb. 6: 15), and now Habakkuk and the remnant must wait patiently too.” RSB

“Faith” is *Emunah* = steadfastness or faithfulness; this is one of the Lord’s key characteristics

#530 אמונה

This verse is repeated in three NT locations: **Rom. 1: 17; Gal. 3: 11; Heb. 10: 38.**

“In those passages the words ‘will live’ have a broader meaning than in Habakkuk. In the NT they mean to enjoy salvation and eternal life. In contrast with the self-reliant, boastful ways of the unrighteous, the righteous are found to be reliant on God and faithful to Him.” BKC

There are some differences in the New Testament use of this verse.

The major difference between Habakkuk 2: 4 and Heb. 10: 37-38 is that the suffering God’s people would face in the OT passage was due to their unfaithfulness. Yet in the Hebrews passage their suffering was due to the people’s faithfulness to the Lord. God’s intent is always to equip you in your growth as His precious child.

“The Talmud (Makkot 23b) records the remark of one rabbi that ‘Moses gave Israel 613 commandments, David reduced them to 10, Isaiah to 2, but Habakkuk to one: the righteous shall live by his faith.’” Introduction to the Old Testament

“The emphasis in both Habakkuk and the NT references goes beyond the act of faith to include the continuity of faith. Faith is not a one-time act, but a way of life.” MacArthur Commentary

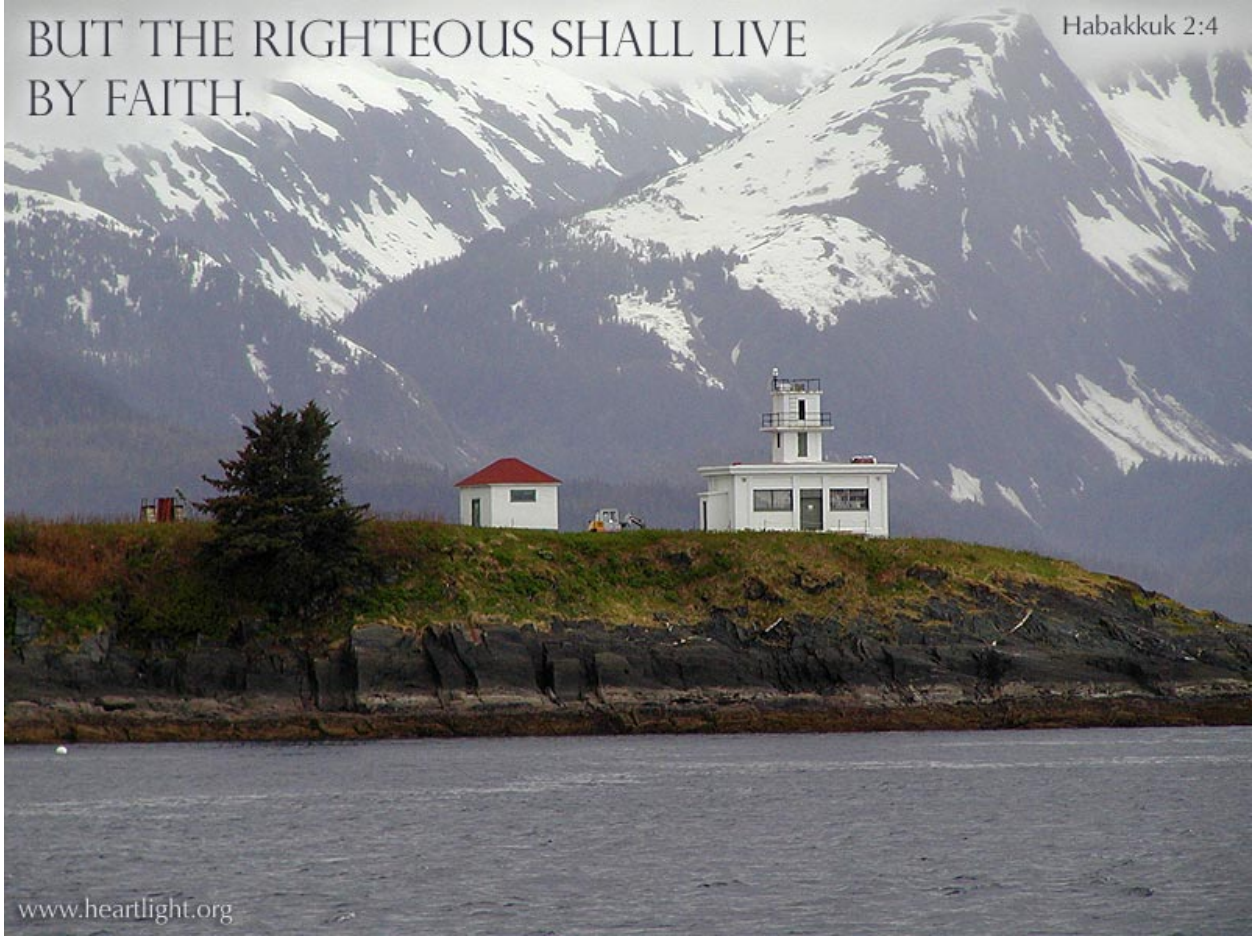
“The true believer, declared righteous by God, will persevere in faith as the pattern of life.”
Col. 1: 22, 23

Heb. 3: 12-14

“The righteous are those who trust God’s righteousness and not their own righteousness.” Christ-Centered Exposition

BUT THE RIGHTEOUS SHALL LIVE
BY FAITH.

Habakkuk 2:4



www.heartlight.org

- **2: 5**

**The Babylonians had a widely known addiction to wine.
Dan. 5 indicates this.**

See what Prov. 23: 31-32 has to say about wine.

God is not finished condemning the arrogant.

We are told that restless man is never satisfied but he is like Sheol, always enlarging his appetite for death.

Prov. 30: 15b-16 has something to say about Sheol.

“Behind the ebb and flow of earth’s activities and the seemingly normal operations of human institutions, God is superintending the issues of the day. In doing so, He allows the two major classes of people, the righteous and the unrighteous, to be clearly distinguished.” Baker’s

- **2: 6-20 The Woes of God**

“‘Taunt-song’ (mashal) is any form of poetical composition in which parallelism is the principle construction.” BKC

- **2: 6-8** There are 5 woes and the first is here.

What is it?

Is. 14: 4-11

Jer. 50: 13

The first woe charged extortion.

- **2: 9-11**

“The second woe condemns those who sought security and economic gain at the expense of others.” RSB

Ex. 20: 13-17

Deut. 5: 17-21

- **2: 10 Compares to Prov. 1: 18, 19**
- **2: 11 Compares to Gen. 4: 10.**

Does God care about injustice, even that goes unseen by other people?

- **2: 12-14**

“The third woe pronounces judgment on the ruthless but futile efforts of the tyrant to perpetuate his fame.” RSB

“When a civilization is built on a foundation of violence and injustice, it has already sowed the seeds for its own eventual destruction.” Christ-Centered Exposition

“The cities of the Babylonian Empire were built by the blood and sweat of enslaved peoples.”
BKC

Righteousness exalts a nation, but sin is a disgrace to any people. Prov. 14: 34

- **2: 13**

“In each of the previous stanzas of this dirge, the sins introduced by the woe exclaimed in the first verse of each stanza were further exposed in the two verses that followed. Here, however, attention is diverted to the Lord Almighty and His penetrating assessment of the sordid scene... All their work – the labor of Babylon or any nation like it – is a waste if it is wrought with bloodshed and crime.” BKC

“The plunder mentioned in the first woe (v. 6-8) and the pride exposed in the second woe (v. 9-11) were both fed by the sin-sick perversity revealed in the third woe (v. 12-14).” BKC

- **2: 14**

“The glory filled the tabernacle and temple; a number of texts look forward to a day when God’s glory fills the whole earth.” ESV

Num. 14: 21

Ps. 72: 19

Is. 6: 3

After all the “woes” mentioned here, how can verse 14 make any sense?

How can the knowledge and the glory of the Lord be in league with the end result being God’s glory?

Read Is. 5: 16 below.

But the Lord of hosts will be exalted in judgment, and the holy God will show Himself holy in righteousness.

“Isaiah closed his description of the messianic kingdom (Is. 11: 1-9) by stating that the earth would be full of the knowledge of the Lord. Isaiah dealt with the essence of the kingdom, Habakkuk with the establishment of the kingdom. Isaiah presented the fact, Habakkuk the act. God will overthrow and judge future Babylon (Rev. 17-18) and all ungodly powers (Rev. 19: 19) represented by Babylon.” BKC

The knowledge of God will be a priority as well.

Jer. 31: 34

“Even when things appear to go from bad to worse, God still rules and will vindicate Himself.”

Introduction to the OT

- **2: 15-17**

“The fourth woe pronounces judgment on Babylon’s sadistic and humiliating treatment of others.” RSB

“The Babylonians poured out more than wine. With the wine they mixed ‘wrath,’ a word related to ‘heat,’ signifying any violent passion.” BKC

- **2: 16 Concerning the cup**

Read:

Is. 51: 17-23

Jer. 25: 15-17

Lam. 4: 21

Rev. 14: 10; 16: 19

“Right-hand”

“The right-hand imagery is used in Scripture where distinct emphasis, honor, or definiteness of act is intended. Therefore, Babylon’s judgment is both certain and severe.” Baker’s

#7022 קִקְלוֹן intense disgrace:—shameful spewing, shame – emphatic form
It signifies extreme contempt.

- **2: 17**

“The Babylonians were known to sweep through like a hurricane-force wind and pass on, having left a heap of death and devastation in their path... While the Neo-Babylonian Empire had defeated the Neo-Assyrian Empire and had become one of the greatest powers that had ever been seen, they were only a tool in the hands of God. God chose to use them as a tool of discipline for His covenant-breaking people.” Christ-Centered Exposition

- **2: 18-20**

“The fifth woe denounces idolatry, the worship of false gods, as futile and foolish.”
Is. 44: 9-17; 57: 12, 13

- **Hab. 2: 19**

The idols of the Babylonians will be exposed as simply being pieces of wood.

Look at:

Jer. 2: 27

The prophets of Baal in **1 Kings 18: 26-29** are good comparisons to this part of the taunt.

The ultimate end of Babylon:

Read Rev. 18: 2-3

While, yes, God is using the Babylonians as an instrument of discipline for God’s people, God will not destroy His people. His purpose is different for His future judgment on Babylon. They will their justice.

- **2: 20**

Compare to:

Ps. 46: 10

Hab. 2: 14

Zeph. 1: 7

“In the other four ‘woe’ stanzas each concluding verses starts in the Hebrew with ‘for’ (ki) v. 8, 11, 14, 17). However, verse 20 opens with ‘but.’ The contrast is marked and the climax is marvelous. But the Lord is in His holy temple. From dumb, man-carved idols, attention shifts to the living Lord, the self-existent, eternal, holy Sovereign Who rules the universe from His holy temple. Instead of shouting, ‘Arise! Awake,’ the whole earth must stand in silent awe and worship before Him. The Hebrew word hasah rendered, ‘be silent,’ means ‘hush.’” BKC

“In His perfect time Yahweh will accomplish His divine purpose. Habakkuk was to stand in humble silence, a hushed expectancy of God’s intervention. The closing verse of this woeful dirge recorded by Habakkuk serves as a link to the song of worship that follows in Habakkuk 3.” BKC

We are humble before the Lord because He is holy; He is Creator and Lord; He is All-Knowing. We dare not instruct the Lord; we err whenever we resist bowing before Him. We do not tell God how to run His creation.

Read Is. 55: 8-9

Now the prophet simply is silent because he finally sees the perfect justice and righteousness of the Lord and how He executes judgment.

ACTIVITY

The Lord is the Righteous Judge; He never makes an error in judgment. His timing is His own so it is right and true.

Who holds the gavel?

He alone holds the final decision, the final judgment.

You are to draw the gavel, the instrument which the earthly judge holds to pronounce his ruling, his decision.

Draw that gavel here.

Now think of the power, the authority, the final word which the one who holds this instrument of justice possesses.

What makes the Lord the only One Who is able to hold this instrument of justice?

Now while God is Spirit and does not have a human hand to hold the gavel, He has given us this concept so that we can meditate on our Judge.

Of what benefit is it to you to consider your Judge?

I will get you started:

I can WAIT in faith, because if the things that have happened to me or loved ones have not been adequately judged, I know the Lord sees and He will make all things right and just in His time.

Remember the court official says: "All quiet in the courtroom." We must be quiet before our Judge. Hab. 2: 20

Now you continue.

Now go back and place underneath your gavel that you drew and put the points of God being Judge that need to be considered daily so that you can accept God's timing and wait on His dispensing of True Justice.



God is Sovereign

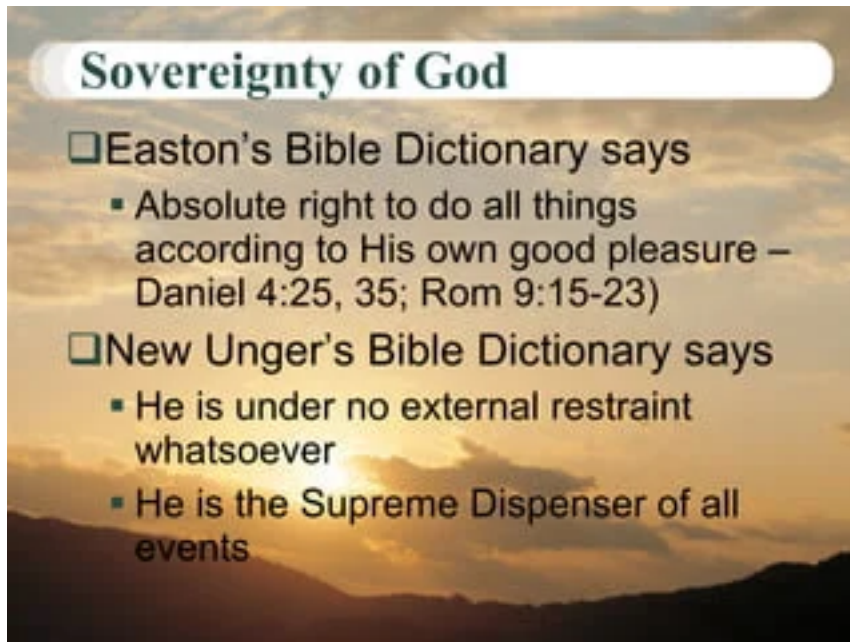
"I know that you can do
anything,
and no one can stop
you. Job 42:2

SOVEREIGN=
IN CONTROL
OF
EVERYTHING

**LESSON 3 “When I Cry Out to God, He Hears Me, Changes My Heart, and I Hear Him”
HABAKKUK 3**

Names of God: Jesus the King

Doctrine: The Sovereignty of God



“Chapter 3 is not a postscript; it is a pinnacle of praise. It is the mountaintop destination of a journey that began in a valley of distress.” BKC

The heading of **Ch. 3** sounds like the entry to many psalms: **Ps. 16; 30; 45; 88; 102; 142.**

Shigionoth – is referred to in **Ps. 7**. It is thought to be a song of enthusiasm, triumph, or victory; it is also considered to be of musical-liturgical significance.

- **Paragraph summaries** – write a short summary of each paragraph. This will help clarify the content of each paragraph and will assist you with the overall message of Habakkuk.

Hab. 3: 1

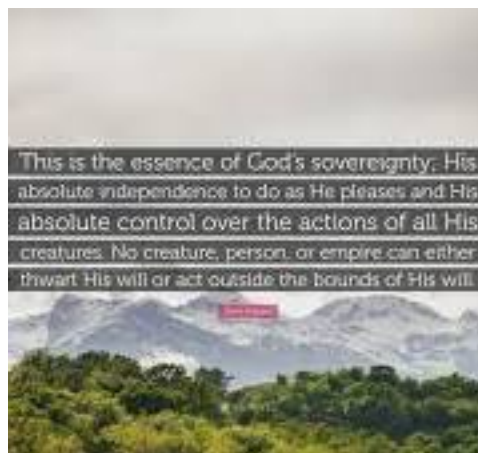
3: 2

3: 3-7

3: 8-15

3: 16-19

➤ Do your Text Discovery of Habukkuk Ch. 3.
The text is in the Appendix.



“This is the essence of God’s sovereignty; His absolute independence to do as He pleases and His absolute control over the actions of all His creatures. No creature, person, or empire can either thwart His will or act outside the bounds of His will.”

— [Jerry Bridges](#)

Prayer assumes the sovereignty of God. If God is not sovereign, we have no assurance that He is able to answer our prayers. Our prayers would become nothing more than wishes. But while God's sovereignty, along with his wisdom and love, is the foundation of our trust in Him, prayer is the expression of that trust.

Jerry Bridges

QuoteMaster.org

This chapter is a prayer.

What do you learn about praying from this prayer of Habakkuk?

Is a prayer like this the proper response to all that the Lord has conveyed to Habakkuk? Why?

“The prophet Habakkuk offers a prayer wherein he resolves to trust in the sovereignty of God’s mysterious ways of dealing with the human predicament.” Christ-Centered Exposition

Other Psalms/Songs

- | | |
|----------------------------|-----------------|
| 1. The Song of Deliverance | Ex. 15: 1-18 |
| 2. The Song of Moses | Deut. 32: 1-43 |
| 3. The Song of Deborah | Judg. 5: 1-31 |
| 4. The Song of Hannah | 1 Sam. 2: 1-10 |
| 5. The Song of the Women | 1 Sam. 18: 6, 7 |
| 6. The Song of David | 2 Sam. 22: 1-51 |
| 7. The Song of Hezekiah | Is. 38: 9-20 |
| 8. The Song of Jonah | Jonah 2: 1-9 |
| 9. The Song of Habakkuk | Hab. 3: 1-19 |
| 10. The Song of Mary | Luke 1: 46-55 |

Hab. 3

Jam. 4: 6

God _____ the proud.

How does this New Testament verse relate to **Hab. 3**?

How does this verse relate to you and your relationship to the Lord?

Allow His Spirit to convict you. This is how we grow.

Salvation is a key word in **chapter 3, in verse 18**, the Lord is *the God of my salvation*. This is none other than Jesus the King.

➤ **Read: Jesus the King in the Appendix, under Names of God.**

➤ **APPLICATION QUESTIONS**

1. **What did you see this week about your Sovereign Lord that caused you to worship Him?**

2. **How has studying this chapter in Habakkuk helped you to Wait on the Lord?**

3. **How does this chapter in Habakkuk this week encourage you to end well?
How does this chapter this week help show you how to end well?**

4. **Does God need to explain Himself to anyone? Then why do we want explanations.
Try to grow in your understanding of this question each week.**

5. **Are you good at waiting on the Lord?
How are you growing this week in your ability to wait on Him?**

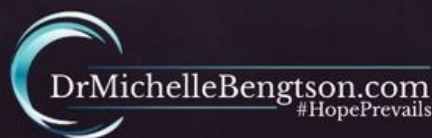
6. **How do you see Jesus in this week's lesson?**

- **Find a worship song or hymn that relates to this week's lesson.**

God is in control
so I don't have to be.
He is sovereign.

*“The Lord Almighty
has sworn,
‘Surely, as I have planned,
so it will be,
and as I have purposed,
so it will happen.’”*

Isaiah 14:24



➤ DIGGING DEEPER

“The ever-present ‘Why?’ is best answered by the everlasting ‘Who!’ Though the outlook may elicit terror, the uplook elicits trust.” BKC

Go back and look at Hab. 2: 20.

**If your time with the Lord does not end in awe and reverence, a submission to His holy ways, then you truly have NOT met with Him.
Time spent with the Ancient of Days must always end in worship and adoration.**

“The prophet’s response to his vision is a hymn, a victory song describing the appearance of the Divine Warrior in His war chariot.” Introduction to the OT

- **Hab. 3: 1-2**

God had been clear and longsuffering about His expectations of His people, His sheep. Through the Law, the Prophets and unfolding events, (as happened with David and other kings) the Lord made clear the role of consequences.

Now the time of judgment had come.
Yet here we see Habakkuk asking the Lord for mercy.
What does he ask exactly in **Hab. 3: 2**?

Habakkuk’s request is not elaborate. We can learn from this approach. The petitions in this verse are the only requests in the entire prayer. Simple prayers can be the very evidence of trust and confidence we need. This humble heart pleases the Lord.

“What Habakkuk could not understand at the time was that God’s mercy was woven through all that was to come. Without having mercy, God would have completely destroyed the people of Judah. Without God’s mercy, the nation would never return from exile to rebuild Jerusalem and the temple. Without His mercy, God would not send Jesus into the world to die. Without His mercy, God would not offer Jesus into the world to die. Without His mercy, God would not offer Jesus’ perfect payment for sin to a hopelessly sinful world so that people who deserved only judgment could experience only grace.

Even as Habakkuk prayed, God continued the work He had started. This work encompassed all that would happen to Judah through Babylon, but it continued purposefully through the death, resurrection, and ascension of Jesus. Jesus now reigns forever in heaven, surrounded by all those who did not get what they deserved but rather received what they could never have hoped to earn: complete forgiveness, utter peace, and eternal life with God.” The Jesus Bible

“IN WRATH REMEMBER MERCY”

“The revelation of the Lord’s sovereignty over history transforms Habakkuk’s complaint into a hymn of joy. (3: 2-20)” RSB

“God’s plans were beyond human understanding and God’s pre-eminence beyond comprehension.” BKC

➤ **Compare Hab. 3: 2 to Job 42: 5-6.**

• **3: 3-15**

There are *selahs* in this psalm: verses 3, 9, 13 – these directions indicate the need to pause and contemplate what has just been said.

This is truly a prayer-psalm and therefore, we will find elements of both prayer and psalm.

These next verses in this prayer are dependent on poetic material handed down from the time of Moses. *“These epic poems told of God’s deliverance of His people from Egypt.”* Baker’s

v. 4

“God’s radiance is both emanating and concealing. It reveals His glory but veils His power. God’s power is hidden in His glory. His revelation is restrained lest it consume its beholders. It is easy to forget that the light and warmth which showers the earth with blessing comes from a ball of fire that could consume the globe in a moment.” BKC

v. 5

“Plague” was one of the punishments of the divine judgments of God. The triad is: plague, sword and famine.

“Habakkuk’s prayer portrays a theophany, or visible self-manifestation of God, using imagery that is found in the traditional descriptions of God’s appearances at the Exodus from Egypt, at the giving of the covenant law at Sinai, and during the conquest of Canaan.” RSB

Ex. 15: 1-18

Deut. 33: 2, 3

Judg. 5: 4, 5

Ps. 18: 10; 68: 7, 8, 24; 77: 16-20

“The prophet’s vision of God’s appearance (3: 3-15) is a theophany, and it is followed by a personal testimony (3: 17-19).” ESV Study Bible

In this verse *“is a stark warning to those who honor the creation over the Creator! Hab. 2: 19-20.”* BKC

- **3: 8-11**

“This section of the ode is introduced in verse 8 by a series of questions that serve as a literary interruption to give life and vitality to the message and to provoke the reader to think about its implications.” BKC

“The prophet now directly addresses God. The approaching Lord is the invincible Divine Warrior Who demonstrates His lordship over the cosmos.” RSB

Deut. 32 is reflected in this chapter of **Habakkuk 3**.

“The Song of Moses speaks of a consuming fire (Deut. 32: 22), pestilence and plagues (Deut. 32: 24), and arrows drunk with blood (Deut. 32: 42) as part of His oath for vengeance against His adversaries (Deut. 32: 41). God’s motive and His majestic power were seen in His actions in nature, among the nations, and against His enemies. The effect of God’s power is seen in the way He creases the earth’s surface with rivers.” BKC

- **3: 10**

The Red Sea and the Jordan River yielded to the Voice of God and then uttered their own voices.
Ps. 77: 16, 19

Ps. 114: 3, 5

- **3: 11**

See **Josh. 10: 12, 13**

- **3: 12** *“‘Threshing’ is often used in the prophetic books as a term for judgment.”*
Archaeological Study Bible

➤ **Look at notes on threshing from Ruth study at the end of this lesson.**

- **3: 13** *“Laying him bare from thigh to neck”*

This phrase indicates a thorough defeat.

“The Anointed One” – this is a term “*never used in the Old Testament for the nation Israel.*” BKC

The third selah of this ode is appropriately placed.

“The utter and absolute ruin of those who oppose God elicits meditation.” BKC

These verses focus on the destroying power of God. *“The poetic imagery implies that the evil leader of that enemy army was smashed with a blow to the head that crumpled him up like a heavy weight being delivered to the roof of a house crushing it from top to bottom.”* Baker’s

- **3: 14-15**

This refers to the total destruction by God on the Egyptians as they endeavored to kill the Israelites. **Ex. 15: 9**

“The exodus, therefore, forms an oft-repeated biblical motif testifying to God’s redemptive power, which reaches its culmination in a new spiritual exodus accomplished in Christ’s saving redemption and completed kingdom.” Baker’s

- **3: 16**

“Habakkuk realizes that he must wait patiently for the destruction of his people and that God will then unleash His power against the Babylonians. People who invade us- the Babylonians.” ESV

“Having heard all of this (perhaps even having been shown the actual events in a supernatural vision), Habakkuk can feel his heart pounding (literally ‘my inward part shook’).” Baker’s

- **3: 17, 18**

“Habakkuk has radically changed – he began by informing God how to run His world, and ended by trusting that God knows best and will bring about justice.” ESV

“Hope and trust transform his fear of the future into the desire to rejoice always in God his Savior (Rom. 8: 35-39).” RSB

“The prophet’s weakened physical state contrasted with his incredibly strong spiritual state.” BKC

- **3: 18**

“Even in the midst of absolute ruin and abject famine (which came when the Babylonians captured Jerusalem, Lam. 2: 12, 20, 4: 4, 9-10; 5: 17-18), the prophet was prepared to trust God. He realized that inner peace did not depend on outward prosperity.” BKC

This psalm shows that Habakkuk was learning to live by faith. **Hab. 2: 4**

- **3: 19** “*God the Lord is my strength.*”

“Total dependence on the sovereign covenant Lord is Habakkuk’s key to life.” RSB

“Feet like the deer’s ... tread on my high places”

“This striking figure portrays the strength and confidence the Lord imparts to the righteous (Is. 40: 29-31).” RSB

Habakkuk’s closing words are completely different from his opening words.
What most accounts for that change?

“The Sovereign Lord gives triumph over circumstances to those who trust Him. The way to get out from under the load is to get right under the Lord. To be under the Lord is to be over the circumstances... The prophet’s complaints were swallowed up by confidence. His fear turned to faith.” BKC

“Part of the artistry of the book is its patterns. The prophet complains twice, listens to God twice, and prays once (Ch. 3). There are two oracles from God (1: 5-11; 2: 2-20) and one vision of God (3: 3-15). In the first two chapters, the prophet’s faith is troubled; in chapter 3, it is triumphant. Two chapters tell us what God is doing, followed by a chapter that demonstrates who God is.” ESV Study Bible

The three divisions of the prayer:

Verses 3-7 are written in third person and offer the first account of God’s deliverance to His people.

Verses 8-11 are written in second person and give the account of the cosmic battle where the Lord, Jehovah sabaoth, defeats the cosmic powers.

The Lord will overcome all powers of darkness – we need never fear.

Habakkuk, and we, can rest that the Lord will address all the injustice of all time when He sees fit.

Verses 12-15 remain focused on the theme of the Warrior God we serve.

Many have described the final **verses 16-19**, as some of the most profound and beautiful words ever written.

Do you agree? Why or why not?

Back in **ch. 2**, Habakkuk had recorded a vision which the Lord had revealed to him and which he was to declare to others.

“But now after seeing his Savior coming in His splendor, he has become deeply determined to trust in the Lord. Habakkuk will rejoice in the good news of God our Savior even though there is bad news for Judah... Like Habakkuk, we can also walk on the heights when we put our trust in the sovereignty of our God Who reigns over all the nations of the earth.” Christ-Centered Exp.

Jesus faced this same kind of doubt.

Matt. 27: 41-43

Even with these unkind and untruthful words, Jesus trusted in God.

1 Pet. 2: 23

The faith of Jesus was rewarded by the fact of His resurrection.

Rom. 1: 4

Now for you!

Read the glorious verses of 1 Corinthians 15: 20-24, 35-38, 42-50.

The message of Habakkuk is to wait, in faith, on the Sovereign Lord.

Wait beloved of the Lord, He has great things waiting for you!



Compare Hab. 3 with Psalms 17 and 90.

I will get you started.

Ps. 17

This psalm is prayer for God to hear, see and judge. V. 1-3

This psalm is a prayer and a request for God to answer.

Ps. 17: 2, 3

God is to be feared.

Hab. 3: 1-7

Ps. 17: 7

God is Savior.

Hab. 3: 13

Ps. 90: 13-17

**God is praised throughout
the earth.**

Hab. 3: 3b- 4a, 11-13, 18

Find other similarities between Hab. 3 and Ps. 17 and 90.

Compare the last chapter of Job with the last chapter of Habakkuk and see what you find similar and what is different.



As we close this book, note that Habakkuk waited on God's revelation to him. He learned not to assume, but to wait for the Lord to make things clearer.

Habakkuk waited on God to answer his questions: **1: 2-3; 2: 1**

Habakkuk reflected on the events surrounding him and looked for God's ways in those events.

Habakkuk sought the Lord in prayer.

Habakkuk acted in faith/he looked to the future with hope, not in man or government, but in God.

- **3: 17**

Like Habakkuk, Jesus walked into Jerusalem knowing the terrifying events that were to come.

Like Habakkuk, Jesus turned to the Lord during His darkest times.

Like Habakkuk, Jesus was a Man; but as the Son of Man, Jesus obtained our redemption. Jesus freed us from our true enslavement. Sin had beaten us all down and Jesus defeated death and sin. Hallelujah! O what a Savior!

"I will rejoice in the God of my salvation." **Hab. 3: 18b**

What do you learn about the gospel (the good news) from this book?

In reading this book, have you been persuaded that the Lord rules and judges faithfully?

Have the answers recorded in Habakkuk made it easy to follow the Lord?

This book chronicles the struggles of a man seeking the Lord as he waits on the Lord. What keeps your faith strong while you are waiting for God to answer your prayer?

Hab. 3: 16-19 Why would you rejoice even though there is bad news for God's people?

Habakkuk has changed his attitude from the beginning verses? Why?

Did God give him more information or knowledge?

Then what did God do for Habakkuk so that he now waits on the Lord without a word of complaint? We need to know this!

You may remember that the name of Habakkuk is associated with “embrace” or “wrestle.” As we find ourselves at the end of this short book, the prophet has indeed embraced, wrestled with and clung to the Lord. He may have been confused and even impatient at times, but he remained faithful throughout.

What do we learn from this little book with a big punch?

- 1. God is just and merciful, even though His people may not always understand His ways. (2: 4)**
- 2. Wickedness will eventually be punished, and the righteous will ultimately see God's justice. (2: 5-20)**
- 3. God uses some wicked nations to punish other wicked nations, but ultimately God will judge all nations. (1: 6; 2: 5-20)**
- 4. The key phrase ‘but the righteous will live by faith’ summarizes the path of life God sets for His people and is quoted three times in the NT (Rom. 1: 17; Gal. 3: 11; Heb. 10: 35), each time highlighting a different aspect of the phrase's meaning.**

Habakkuk asked “Why” a lot.

“Why” is best answered by the everlasting “Who!”

Habakkuk spent as much time listening to God as he spent crying out to God in prayer.

You have learned about WAITING on God.

Wait quietly because God is Sovereign.

Ps. 62: 1-2, 5

Note also the slight difference in Ps. 62: 1 and 6.

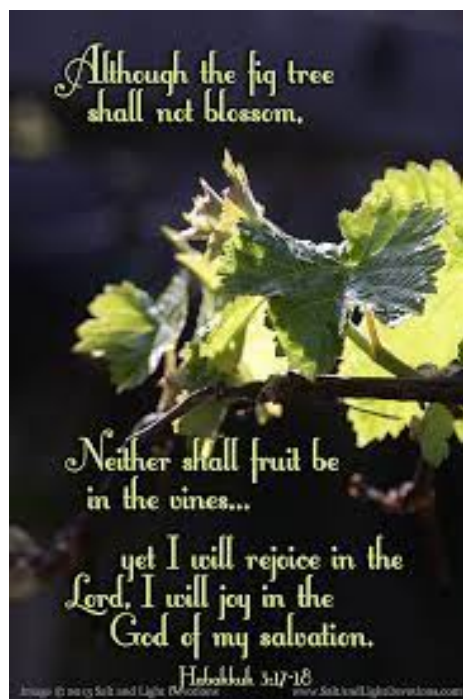
When you wait on the Lord, you move from not being greatly shaken to not being shaken at all.

Imagine that!

**Though the fig tree should not blossom.. And
there be no fruit on the vine. Though the yield
of the olive should fail, and the fields produce
no food.. though the flock maybe cut off from
the fold and there be no cattle in the stalls.....**

Yet I will exult in the Lord, I will rejoice in the God of my salvation

Habakkuk 3:17



*Although the fig tree
shall not blossom,*

*Neither shall fruit be
in the vines...*

*yet I will rejoice in the
Lord, I will joy in the
God of my salvation.*

Habakkuk 3:17-18

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THE THRESHING FLOOR

“The threshing floor was an essential part of agriculture in the ancient Near East. Typically round, with a diameter of 25-40 feet, it was usually located near a village in an area exposed to wind. Once the farmer had selected the location, he cleared the ground of stones and compressed the soil until a firm surface resulted. When the ‘floor’ was ready, he laid recently harvested sheaves of grain on it for threshing. The farmer then used large animals, such as oxen or donkeys, to pull heavy threshing sleds over the grain, separating the kernels from the stalks and husks. When the threshing was complete, a winnowing fork was used to toss the grain into the air. The wind blew away the lighter stalks and husks (chaff), as the heavier kernels fell back to the floor. The farmer sifted the kernels through trays to remove any dirt gathered in the process and then temporarily stored the grain in heaps on the floor or sealed it in jars for later use.

While the primary focus of the threshing floor was agricultural, the separation of the wheat and chaff became a natural and fitting symbol of judgment in the Old Testament (1 Chron. 21: 15; Matt. 3: 12). Because the floor was often the largest open area within a village, town elders were typically present to oversee the threshing of the year’s crops. The threshing floor was a suitable locale for legal transactions, criminal trials and public decisions. Alternatively, public proceedings were often carried out at the city gate.” Archaeological Study Bible

Look at the Threshing that is going on in the picture below.

Consider that God, one day, will thresh the chaff from this world and all that will be left is His kingdom.

Truly look at this picture and try and imagine what that day will be like.

We must be about our Father’s work so that His kingdom will be full and many voices will praise Him for all time!

The Threshing Floor



Ultimately we must ask ourselves:
Why do we worship the Lord?
For what He can give us?
Or
For Who He is?

Whenever we find ourselves far from this truth – “God must be worshiped for Who He is,”
we find ourselves in troubled waters and must find our way back to Him.

APPENDIX

OUTLINE

Habakkuk

- I. Habakkuk's First Questions 1: 1-4**
- II. God's Answer 1: 5-11**
- III. Habakkuk's Second Questions 1: 12-2: 1**
- IV. God's Answer 2: 2-20**
- V. Habakkuk's Prayer 3**

MODIFIED TEXT DISCOVERY

At times you will need to do a Modified Text Discovery. For instance, as we study Joshua and Ephesians alongside one another, we benefit from a consolidated approach to both books with one primary view in focus: our inheritance as saints. Now we will study these two books with a different perspective than if we were attempting to understand the entire book's message.

Read the passage assigned for your study, for instance Joshua 1.

- **Read for the Overview and not specifics.**

Record your first impressions.

- **Mark God, Jesus and Holy Spirit.**

Mark on the right side of the page what you learn about God, Jesus and the Holy Spirit.

- **Mark key specific words, i.e., for the Joshua passage – “inheritance,” “land,” “adoption,” “possession.” These are words that focus on the particular theme of the study.**
- **Mark any contrasts, such as: light vs. darkness/ life vs. death/ evil vs. good**
- **Highlight (in blue, that's my color for commands) commands such as: “Arise,” “Forgive one another,” “Be strong and courageous.”**
- **Title the paragraph summaries with short comments on what takes place in that particular paragraph.**
- **Title the chapter itself.**

Now you have a solid overview of the first chapter, with a specific theme in mind. If you have any further questions or comments, record those at the end of the text.

HOW TO STUDY THE BIBLE

1. Get the overview (the big picture)

Read the entire book or passage without stopping for details.

Read it again, taking notes on the questions that you have.

Look for the author's themes.

Look for segment divisions (which are many times changes in themes).

Further study will involve asking the 5WH questions, marking key words, observing historical or cultural references, looking for contrasts and comparisons and words of conclusion, such as "finally", "in conclusion", "therefore."

2. Focus on specific passages

Start with smaller sections, such as the first chapter of a book.

Follow the same method of discovery as above, but now looking for details as well as the "big picture."

Look for lists on recurring topics. Again, these are most likely themes which the author is specifically trying to communicate.

3. Relate the details to the whole

Now that you have spent time with the details of the passage under review, return to your overview and see the "big picture" again. How do the details relate to the overall message of the author.

Next, relate the passage and the book to the overall message of the entire counsel of God's Word.

Cross references (verses from the Bible as a whole) are invaluable in developing a comprehensive understanding of the communication which God intends for you to possess.

Note (do not trust your memory here) what you learn from the cross references.

[Cross references can be located by referring to a concordance and looking up specific words common to your passage under review and other verses in the Bible.]

4. Interpret the meaning of the passage

Now that you have laid a firm foundation, you are prepared to ask yourself "What does this passage mean for me personally?"

Too many times we jump to this part of Bible study without having taken the appropriate effort to familiarize ourselves with the content.

Think of this activity as though you were the teacher and you were going to ask the class content questions to make sure they understood the material. What questions would you ask?

Draw conclusions as well as you can, leaving the "unsolvable" issues in the hands of the only One Who can reveal truth. But do not be lazy, there is plenty which He desires for you to know beyond a shadow of a doubt!

5. Apply the Scriptures you have studied

Because “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness so that the man of God may be adequate, equipped for every good work” you can come to God’s word and expect to be changed. That is what application is: “Lord, change me into the image of Your Son.”

When you study a passage on *forgiveness*, your heart may be so hardened when you first begin that you are far from the desire to forgive. But as you humble yourself in your willingness to learn from the Lord, He softens you and plows the field of your heart, so that in time, you are more than ready to forgive. This is application.

Remember the goal of Bible study is to glorify the Lord in your life. It is NOT about gaining knowledge; knowledge puffs up.

Some overall guidelines to Bible study

Personal

- Begin your study with prayer.
- Be aware of your preconceived ideas and presuppositions.
- Be careful not to apply cultural standards rather than biblical standards.
- Do not use Scripture to support your own personal viewpoint. Allow Scripture to dictate your views.
- Have a teachable spirit.
- Be willing to be changed.
- A good rule of thumb to ask yourself: “Do I want to be “right” more than I want to know truth?”

Academic

- Try to discover the type of literature you are examining: history, poetry, prophecy, biography, epistle, etc.
- Apparent contradictions should not alarm or discourage you. We are handling the very truths of God. Our understanding these truths does not unveil itself in a moment.
- Sometimes reading a different translation is helpful
- Word studies in the original language will deepen your understanding.
- Allow Scripture to interpret Scripture. The seeming inconsistencies, for the most part, can be resolved, and those which cannot at this time will require faithful patience. “Now faith is the assurance of things hoped for, the conviction of things not seen. For by it the men of old gained approval. By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.” Heb. 11:1-3
- Never use obscure passages to establish doctrine; seek instruction from passages which are more clearly expounded.
- Context is king! Look at the verses before and after; look at the chapters before and after; look at the consistent message of the entirety of Scripture.
- Refer to commentaries only after you have done adequate observation. To resort to commentaries prematurely will only rob you of the joy of discovery which awaits the diligent and faithful student of God’s Word.

Be a faithful disciple of the Lord Jesus, sit at His feet and learn from Him. He is your Teacher as He was the Teacher (Rabbi) of the first disciples. They listened to His words of life and they changed the world forever.

Below are just a few of the many resources you may find online.

www.biblegateway.com

www.biblestudytools.com

www.biblica.com

www.biblos.com

www.blueletterbible.org

preceptaustin.org

A word about inductive Bible study:

This type of study begins with the Word of God instead of man's ideas about the Word of God. Disciplining yourself to go first to the Lord and His Word is a practice which will drastically change your walk with the Keeper of your soul. Listen to His voice before any other voice can influence your thinking.

PROPHETS AND PROPHECY

General notes on prophets and prophecy

There are more individual books of the Bible in the genre of prophets than any other. Prophets wrote in ancient Israel between 760 B.C. and 460 B.C. and their works contain an array of the messages from God.

In order to avoid misunderstanding when interpreting the prophets, it is crucial to uncover their function and form. Prophecy does not only concern itself with predicting future events, the prophets were God's spokesmen to God's people.

Less than 2% of Old Testament prophecy is messianic. *

Less than 5% specifically describes the New Covenant. *

Less than 1 % concerns events yet to come. *

Usually the prophet was announcing events concerning his immediate time and culture. It is imperative to have at least a minimal understanding of his time period. A prophet in Scripture could be any authorized spokesman for God. The prophet must speak truth and the events will authenticate his pronouncements. **Deut. 18:22; Ez. 33:33**

The longer prophetic books were probably not intended to be read in one sitting. They are collections of spoken oracles, not always presented in their original chronological sequence, often without hints as to where one oracle ends and another begins, and often without hints as to their historical setting. Most were spoken in poetry.

Sections of Scripture are obvious concerning some of these points; some sections are not. God's thoughts are not ours (**Ps. 92:5; Is. 55:8**) and so we should not be surprised that some parts of God's revelation will require time and patient study to understand. The prophetic books in particular require *much* devoted time and study. DO not expect instantaneous, immediate comprehension. As with all Scripture, you are treading on holy ground. Come to this revelation with awe and trembling, not demands. You will be rewarded.

Purpose of Studying Prophecy

The study of Bible prophecy should be primarily for two main purposes:

- 1- The study of fulfilled prophecy confirms our faith.
- 2- The study of unfulfilled prophecy influences our conduct.

A great deal of predictive prophecy of Scripture is yet fulfilled. In the time before a prophecy comes to pass, it is designed to affect present thought and conduct, not to satisfy curiosity concerning the future.

There are 16 prophetic books which come from a relatively small time span: 760 – 460 B.C.

Why are there no prophetic books from Abraham or David's day?

Why is there such a concentration of prophecy between Amos (ca. 760 B.C.) and Malachi (460 B.C.)?

This period in Israel's history demanded *covenant enforcement mediation*. (Further information on this when function is covered.)

Hermeneutical Benefit of Prophecy

Orthodoxy is correct belief.

Orthopraxy is correct action.

Through the prophets God calls His people, ancient and modern, to a balance of right belief and action. The prophets serve as a reminder to us of God's determination to enforce His covenant.

Malachi's warning still stands. **Mal. 4:6**

Hermeneutical Implications of Prophecy

Hermeneutical caution

Many messages delivered through the prophets were primarily intended for the original hearers. These are mostly for near future rather than distant future prophetic announcements.

Hermeneutical concern

Sensus plenior (fuller meaning) is a function of inspiration, not illumination. The Holy Spirit inspired the Old Testament writers to unfold God's message. The same Holy Spirit inspired the New Testament writers to identify a fuller meaning behind the original message. As you interpret, remember, we are NOT inspired writers; we are illumined readers.

Examples: **Matt. 1:22-23 (Is. 7:14); 2:15 (Hos. 11:1); 2:17-18 (Jer. 31:15); John 12:15 (Zech. 9:9)**

Also consider the O.T. passages concerning the water from the rock: **Ex. 17:1-7; Num. 20:1-13**. These O.T. narratives give us no hint at the inspired understanding of Paul in **1 Cor. 10:4**.

Paul wants the Corinthians to know that the experiences of the Israelites in the wilderness can be understood as an allegory of their own experiences with Christ.

Principle: **sensus plenior** (fuller meaning) is a function of inspiration, not illumination.

Inspiration is the original motivation to record the Scripture in a certain way. Illumination is the insight to understand what the Scripture's authors wrote.

Guideline: predictive prophecy in Scripture can be understood when Biblical guidelines are faithfully observed.

The Function of Prophecy

We must understand the role and function of the prophet in Israel to appreciate his message.

The prophets were covenant enforcement mediators. Moses was the mediator for God's law when God initiated His Law. Moses is a model or paradigm for the prophets. (Read and learn Old Testament Law, especially **Deut. Chapters 4, 28 – 32; Lev. 26**)

The Prophet's message was not their own, but God's.

Nabi (prophet)– Hebrew word for *prophet* comes from Semitic verb “to call” **nabu** What we read in the prophetic books then is not only God's word as the prophet understood it, but God's word as God desired the prophet to deliver it.

The prophet's message is unoriginal and is in essence the same as the message given by God initially through Moses. The prophets were not inspired to make any points or announce any doctrines that are not already present in the Pentateuchal covenant. The prophets wrote in a specific time to a specific people and it warrants study of the conditions of the prophets if interpretation is to be accurate.

A knowledge of the date, audience and situation, when they are known, contributes greatly to a reader's ability to comprehend a prophetic message.

With the prophets in particular, the reader must think in terms of oracles.

There are three main categories of oracles.

- 1- The covenant lawsuit (an allegorical literary form) i.e., **Isaiah 3:14-26; Hos. 3:3-17; 4:1-19**
- 2- The woe oracle
“Woe” was the word ancient Israelites cried out when facing disaster or death.
Woe oracles contain three characteristic elements:
 - an announcement of distress
 - the reason for the distress
 - a prediction of doom **Hab. 2:6-8**
- 3- The promise of salvation oracle
Three ingredients make up the salvation oracle:
 - reference to the future
 - mention of radical change
 - mention of blessing**Hos. 2:16-22; 2:21-23; Is. 45:1-7; Jer. 31:1-9**

The Prophets as Poets

In most ancient cultures, poetry was a highly regarded mode of expression. Whole national epics and key historical and religious memories were preserved in poetry. Ancient Israel also appreciated poetry as a means of preserving culture and as a means of learning. If an event or work of literature was important enough to remember, it was appropriate for poetry. God used poetry as a means of speaking through His prophets to His people. The prophecies could be remembered and would ring in their ears more profoundly through poetry. Poetry is also more easily memorized for long term retention.

Three Major Features of Old Testament Poetry

1. Synonymous parallelism-the second or subsequent line repeats or reinforces the sense of the first line.
2. Antithetical parallelism-the second or subsequent line contrasts the thought of the first.
3. Synthetic parallelism-the second or subsequent line adds to the first line in any manner which provides further information.

Poetry is filled with figurative language and there are guidelines for interpreting this type of language. Hebrew poetry is different from our poetry. We are accustomed to rhyme schemes. But the distinguishing characteristic of Hebrew poetry is a correspondence in thought (parallelism) between one line and the following line, or between one section and the following section. For us, redundancy is to be avoided, but to the Hebrew writer, redundancy was a literary form to be cultivated with diligence. For them, this redundancy was a measure of certainty and predictability. Because most of the New Testament was written by people greatly influenced by Hebrew ways of thinking, in particular the Old Testament, understanding the Hebrew poetic mind will aid in understanding the New Testament as well.

Briefly, the three basic kinds of parallelism can be remembered as: similar thoughts, additional thoughts, or contrasting thoughts arranged side by side in a single passage. It is greatly beneficial to the student of the Bible to become sensitive to the Hebrew idea of poetry: correspondence in thought. For those fluent in Hebrew, they will inform us less fortunate that almost half of the Old Testament is written in poetic language which is lost in translation. But we can be more discerning and regain a portion of what is lost by being aware of the concept of parallel thought.

❖ Guidelines for Understanding Predictive Prophecy

1 Take the passage in its most simple, direct, ordinary meaning unless there are overwhelming reasons to do otherwise. (literal language)

2 Identify figurative passages by following the ordinary rules of language in making the distinction between literal and non-literal.

- a. Picture language is designated as figurative due to the absurdity of a literal reading of the passage, i.e., “He will cover you with His feathers” Ps. 91:4
- b. Other figurative language is so identified in the context itself. Symbolic and typical language is often quite clearly defined in the context. The interpreter must not impose literal or other meanings on those symbols. Jn. 2:19, 21-22; Rev. 1:20; 5:8
- c. Other Scriptures may identify an apparently literal statement as having a figurative meaning. Gen. 3:15 (not a literal war between snakes and men)

Figurative does not mean “mythical”. The goal of interpretation is to discern what the *figure* points to because the thing figured is to have a literal fulfillment in history.

❖ Typology - a category of Prophecy

A type may be defined as a “prophetic symbol”, an explicitly and divinely planned prophecy.

A symbol is something used to represent something else; it is often a material object representing something immaterial. The Bible is frequently referred to as meat, milk, bread, water, seed, sword, and light. Numbers are frequently symbolic. Many times the number 40 represents testing; six can refer to man; seven is associated with completion or perfection. Materials may serve as symbols as well – brass, water, leaven. Animals such as sheep, dogs and serpents are common symbols. People, too, can symbolically represent certain concepts: Abraham and faith, for instance.

While symbols and types have common traits, there are some differences.

SYMBOL

TYPE

Something taken to represent another thing (often a material object representing something immaterial)

prophetic symbolism

ESSENCE

A symbol normally represents something different in essence from itself (a book and bread are quite distinct in essence, but bread is used to symbolize the Bible)

a type may be different in essence from the thing being typified, as an ordinary symbol, but it may be something similar or even the same Melchizedek and David as types of Christ: all are human

Time Relationships

A symbol is timeless. It can symbolize something past, present or future.

A type, by definition, points to the future. It is usually an O.T. type pre-figuring something about redemption in the N.T.

Reference

The thing symbolized may vary with a single symbol. Water can refer to cleansing, satisfaction, the Bible or Jesus.

A type points to one particular fulfillment or antitype. Usually Biblical typology relates to redemption.

Parallel Elements

Usually a single parallel is intended between the symbol and the thing symbolized.

A type may parallel many points in antitype.

Note: a type often contains symbols. The Tabernacle is treated in the N.T. as having foreshadowed the redemption of Christ. To be regarded as a type, the designation must be clearly expounded in Scripture as such. Spiritualizing is an abuse and must be rejected. To call any illustration or application a type is to vest it with biblical authority.

Identifying the Meaning of a Type

1. Consider the context

The context of **Matt. 16:6-12**, clearly states that leaven symbolizes wrong teaching.

2. Refer to other Scriptures
{ex. Joseph}

3. Let the author's intent control

Since the relationship described in the Song of Solomon is nowhere identified as a type of Christ and the church, the interpreter should not assume that Solomon and the Holy Spirit intended it as a type.

❖ SPECIAL TIME FEATURES

Predictive prophecy relates to the future. [Symbols are not time related.]

O.T. prophecies concerning the coming of Messiah could refer to either His first coming, His second coming or both.

- *Multiple Reference*

A common literary device, especially in prophecy, is secondary meaning. In Biblical prophecy where there is multiple reference occurring, the larger fulfillment will be addressed by the Holy Spirit through an inspired author of Scripture. This can also be called partial fulfillment followed by complete fulfillment. Others call this "progressive fulfillment".

First reference: time of prophet or soon thereafter

Second reference: first coming of Christ

Third reference: second coming of Christ

Deut. 18:15-18

First reference is to Joshua but the ultimate one is to Christ. (**Jn. 1:21, 45; 6:14; Acts 3:22-23; 7:37**)

Matt. 24 is a N.T. example of multiple reference in a single prophecy. Destruction of Jerusalem seems clearly in mind but the final fulfillment is certainly future.

- Split Reference

A prophecy in which part of the announcement might refer to one future event (though near at hand) and another part to a second, later event.

Is. 9:6-7, coming Child and coming Conquering King are here announced.

Is. 61:1-3, both the year of the Lord's favor and the day of vengeance are both predicted here.

- ✓ Note: what may appear in prophecy as a single event, upon fulfillment may break into consecutive elements.

Problem: dogmatism in assigning prophetic times

Dogmatism, if misplaced, may lead us astray when events occur other than we anticipated. For example the first-century students of Old Testament prophetic Scriptures were not able to see the truth of Christ's claims because they were inflexible and dogmatic, rigidly holding onto their timeline rather than seeing the Living Truth right before them. In fact, when strongly held opinions prove to be false, the misunderstanding can undermine faith rather than support it.

"For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope." **Romans 15:4**

"And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man but holy men of God spoke as they were moved by the Holy Spirit." **2 Pet. 1:19-21**

"Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven- things which angels desire to look into."

1 Pet. 1:10-12

Majority of materials used:

[How To Read The Bible For All Its Worth](#), Gordon Fee and Douglas Stuart
[Understanding and Applying the Bible](#), J. Robertson McQuilkin

NAMES OF GOD

Why study the names of God?

As we expose ourselves to these amazing names of the Lord, we see a revelation of the Lord that He desires to bestow on us.

With each name, the Lord is declaring something about Himself to His people. The Lord desires to be KNOWN.

A study of the names of God will bless your relationship with the Lord tremendously. You will learn to call on Him with His ancient names, used by the people of the Bible. You will focus on Who He is and What He is called in the Bible. There is no test at the end, so just enjoy getting to know the Lord through these names by which He calls Himself throughout Scripture.

- 1- Become familiar with these names of God.**
- 2- Share them with others. This will solidify your own possession of these names.**
- 3- Use these names in your prayer life. Speaking to the Lord in His own designated names will increase your appreciation of His greatness.**
- 4- Never feel that you must speak to the Lord in a particular name; these are offered for your growth and not for your anxiety. Whenever you feel pressured about remembering a particular name, just call out to “Abba” Father and that will give you all the comfort you need.**
- 5- Continue your study of these names by going online or reading books which will enhance your understanding of the names of God. This notebook is by no means exhaustive. Keep learning; keep digging.**

STUDYING THE NAMES OF GOD: YAHWEH

The most common basic question we ask of someone is: “What is your name?”

Identity

- Why do certain *names* evoke certain responses from us?



The name is associated with the history of the person or place. We cannot disassociate something or someone vitally interwoven with our personal and corporate history. Even non-believers cry out, “God, help me!”

- Why do they call on One in Whom they do not believe?
- Why do we not call on the *name* of God at all times, for all things? Not just when we are at rope’s end?

Look at a few verses which teach us about the name of God.

“O LORD, our Lord, how majestic is Your **name** in all the earth Who have displayed Your splendor above the heavens!” Ps. 8:1

“But let all who take refuge in You be glad, let them ever sing for joy; and may You shelter them, that those who love Your **name** may exult in You.” Ps. 5:11

“I will tell of your **name** to my brethren; in the midst of the assembly I will praise You.” Ps. 22:22

“He restores my soul; He guides me in the paths of righteousness for His **name’s** sake.” Ps. 23:3

“For Your **name’s** sake, O LORD, pardon my iniquity, for it is great.” Ps. 25:11

“For our heart rejoices in Him, because we trust in His holy **name**.” Ps. 33:21

“Enter His gates with thanksgiving and His courts with praise, give thanks to Him, bless His **name**.” Ps. 100:4

“But You, O LORD, abide forever, and Your **name** to all generations... So the nations will fear the name of the LORD and all the kings of the earth Your glory.” Ps. 102:12, 15

“Nevertheless He saved them for the sake of His **name**, that He might make His power known.” Ps. 106:8

“Bless the LORD, O my soul, and all that is within me, bless His holy **name**.” Ps. 103:1

“Because he has loved Me, therefore I will deliver him; I will set him securely on high, because he has known My **name**.” Ps. 91:14

“We give thanks to You, O God, we give thanks, for Your **name** is near; men declare Your wondrous works.” Ps. 75:1

“Remember this, O LORD, that the enemy has reviled, and a foolish people has spurned Your **name**.” Ps. 74:18

“Save me, O God, by Your **name**, and vindicate me by Your power.” Ps. 54:1

“I will give Your thanks forever, because You have done it, and I will wait on Your **name**, for it is good, in the presence of Your godly ones.” Ps. 52:9

“Through You we will push back our adversaries; through Your **name** we will trample down those who rise up against us.” Ps. 44:5

“If we had forgotten the **name** of our God or extended out hands to a strange god, would not God find this out? For He knows the secrets of the heart.” Ps 44:20, 21

“O LORD, I remember Your **name** in the night, and keep Your law.” Ps. 119:55

“Our help is in the **name** of the LORD, Who made heaven and earth.” Ps. 124:8

“Let them praise His **name** with dancing; let them sing praises to Him with timbrel and lyre.” Ps. 149:3

“Bring my soul out of prison, so that I may give thanks to Your **name**; the righteous will surround me, for You will deal bountifully with me.” Ps. 142:7

“For they speak against You wickedly, and Your enemies take Your **name** in vain.” Ps. 139:20
I will bow down toward Your holy temple and give thanks to Your **name** for Your lovingkindness and Your truth; for You have magnified your word according to all You **name**.” Ps. 138:2

- How do the waters, moon, etc., praise God? By doing what they were designed to do.
- What were you designed to do? The same.

The Jews took no chance of dishonoring or taking God’s name in vain. We, on the other hand, take great liberties with God’s precious and holy name.

- Why was there such reverence and awe for God’s name?
- What has changed?

Read Zeph. 3:9

“For then I will give to the peoples purified lips, that all of them may call on the name of the LORD, to serve Him shoulder to shoulder.”

A name in the Hebrew culture represents who they are: the person’s significance.

God did not allow man to give Him His names. God told man how He was to be addressed. Each name of God is like a portrait - a glimpse of Who He is ... His glory, His splendor, His magnificence.

Royals use names like “your highness” or “your excellency” or “your majesty” even “your eminence.”

We learn much about God in many ways, but it is the Word of God that most clearly and most fully reveals Who He is.

Ex. 3:14, "God said to Moses, 'I AM WHO I AM'; and He said, 'Thus you shall say to the sons of Israel, 'I AM has sent me to you.'"

When God says "I AM" there is much more involved in that statement. He is stating His pre-existent, eternal self.

This is evidenced by the very same term in Greek which Jesus uttered in Jn. 8:58.

"Jesus said to them, 'Truly, truly, I say to you, before Abraham was born, I am.'" (*ego eimi*)

Jn. 8:24, 28 (I AM)

"Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple." 8:59

This declaration nearly cost Jesus His life. The Jews were very clear on what this meant. Jesus was declaring Himself to be God.

But the disciple John tells us repeatedly that His time had not yet come. Jesus was untouchable until His time had come. Jn. 7:6, 8, 30; 8:20

Jn. 12:23; 13:1; 17:1 God's timing is perfect. That is part of God's identity ... Who He is.

"The **name** of the LORD is a strong tower; the righteous runs into it and is safe." Prov. 18:10

"Some boast in chariots and some in horses, but we will boast in the **name** of the LORD, our God." Ps. 20:7

NAME OF GOD: Jehovah

MEANING: Lord, master and relational God

Verse: This is the account of the heavens and the earth when they were created, in the day that the Lord (Jehovah) God made earth and heaven. Genesis 2:4

THE JEHOVAH (YAHWEH) COVENANT NAMES OF GOD

God's Names reveal His nature and character. We know Him through His Names.

The two primary names in Hebrew are: (1) ELOHIM (The Powerful Creator), translated GOD and (2) YHWH = JEHOVAH or YAHWEH (Jewish pronunciation), translated LORD. Yhwh is His personal covenant name, that he uses with His friends, those who know him, who are in covenant with Him. This is similar to the difference between Mr. Walker and Derek. El (Elohim) is the name by which all people knew of Him. But Yah (Yahweh) is His Covenant Name, by which He revealed Himself more intimately to His Covenant people who know Him.

At the burning bush He revealed Himself to Moses as YHWH, which means the I AM, saying: "I AM that I AM, I will be who I will be." His name is 'Always'. He is the eternal unchanging one, who is faithful to keep His covenant Word.

In Covenants, the parties give themselves to each other fully, and so the Lord gives Himself to us. Thus the 8 Jehovah compound Names are covenant names which cover the 8 areas of our Covenant, revealing who He is to us in the Covenant. He says: 'I AM (Jehovah) your HEALER, VICTORY, RIGHTEOUSNESS' etc.

He is not just RIGHTEOUS, He is our RIGHTEOUSNESS! He makes us righteous, victorious and healed, with His righteousness, health and victory! That is His covenant commitment to be all in all to us, covering everything we need. If you come to know Him through His names, you will know the fullness of the Covenant, for we are PARTAKERS OF THE DIVINE NATURE!

God revealed His Names progressively in the Old Testament. He proclaimed each Name in turn in a situation that revealed the meaning of that Name. The Names were all prophetic, for they would only be brought into full manifestation through the Coming Messiah and His Atonement. Thus the situations formed Types of the fulfilment in Christ and His Atonement. When Jesus came, John recorded His claims to be the fulfilment of all these Names. JESUS = JAH-SHUA - the Lord my Salvation. Salvation is a big word that includes the manifestation of all the names.

Jesus made 8 'I AM' claims corresponding to the 8 JEHOVAH names. For example: 'I AM the GOOD SHEPHERD' = JEHOVAH ROHI. He was saying: 'I am Jehovah Rohi! All that God promised to give you is fulfilled in Me through the Covenant established in My blood. I am the Lord and the Covenant

Names are fulfilled in Me through My Blood. If you believe in Me, I will be that to you.' He also confirmed each I AM claim with a SIGN. He is all things to us through the Blood of His Covenant. We must know His Name. We receive help from Him through knowing, praising and calling on His Name.

Let us look at each Name in turn, in order to come to know Him and receive His full covenant provision in each area of our lives. He provides (gives) Himself to us:

1. The first Name that was revealed was JEHOVAH-JIREH ('the Lord is our Provider or Provision') in Genesis 22 when Abraham offered up His son Isaac. "Abraham called the name of that place JEHOVAH-JIREH (The Lord is our Provider or Provision) as it is said to this day, 'The MOUNT where the LORD will be SEEN (or 'the Mount of Manifestation'). As the first name it is foundational to the others. Jehovah Jireh signifies the God of MATERIAL MANIFESTATION, physical Provision! Supremely God was revealing that He will manifest His Son in the flesh to come and be offered up for us on Mount Moriah and on the basis of this every other blessing (name) of God is ours. "God so LOVED the world, that He GAVE His only begotten Son, that whoever believes in him should not perish, but have everlasting life" (John 3:16). "He who did not withhold His only Son, but delivered Him up for us all, how shall he not with (and through) Him also freely GIVE us all things?" (Romans 9:32).

Jesus claimed in John 6: "I AM the Bread of Life" (v32,33,35,41). He would be offered up to God and be broken and multiplied as God's provision to feed the world.
See also 3John 2, 2Corinthians 8:9; 9:8, Philippians 4:19, Matthew 6:33, Psalm23:1.

2. Then He revealed Himself as JEHOVAH ROPHE = 'I AM the LORD your HEALER' (Exodus 15:26) in the incident of the bitter waters (a picture of humanity under the curse). God revealed how He would provide Healing to us: "The LORD showed Moses a TREE, which when he cast into the waters, the waters were made sweet." On the Tree of Calvary He exchanged our sicknesses for His Health.

Jesus claimed to be the one who would reverse the curse and heal all sickness when He said: "I AM the RESURRECTION and the LIFE" (John11:25,26, 1Peter2:24), and proved it by raising Lazarus from the dead after 4 days, reversing his sickness.

3. The next revelation was JEHOVAH NISSI ('the Lord is My Victory') in Exodus 17:15, which was the name of the sacrificial altar built after a battle with Amalek where victory came through Moses holding up the rod of God (the Name). God promises to be our victory over all our enemies in our fight of faith as we use the sword of the Spirit, trusting in His blood and holding up (declaring and calling upon) his Name as our banner of victory (Rev12:11, Jehoshaphat).

Jesus proved Himself to be our Victory when He rose triumphant from the dead saying:
"I AM the First and the Last. I AM the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades" (Rev1:17,18).

4. The book of Leviticus contains the revelation of JEHOVAH MCKEDDESH
"The Lord our Sanctifier, who makes us holy" (20:8, 21:8,15,23; 22:15,32). He separates us from sin and unto God, transforming us into the image of Christ from glory to glory.
Jesus: "I AM the Way, the Truth and the Life" (John 14:6) turning the water into wine (1Thess 5:23)

5. JEHOVAH SHALOM -our PEACE (restored FELLOWSHIP with God bringing WHOLENESS (Judges 6:24- Gideon). Jesus: "I AM the true Vine" (John 15:1, Eph 2:14).

6. JEHOVAH ROHI -the Lord is my Shepherd (Psalm 23:1). Jesus - John 10:11.

7. JEHOVAH TSIDKENU -the Lord our Righteousness (Jer. 23:5,6; 33:15,16).
Jesus: "I AM the DOOR (into the Kingdom)" (John 10:7,9). See 2Cor 5:21; 1Cor 1:30.

8. JEHOVAH SHAMMAH = THE LORD is THERE - His overflowing Presence within and upon us, His Temple (Ezekiel 48:35). Jesus: "I AM the LIGHT" (John 8:12).

Adonai Elohai Kedoshi. The Lord my Holy God (Hab. 1:12).

קדוש

qadosh #6918

holy one

sacred, holy, Holy One, saint, set apart

Holy One of Israel

“Holy One of Israel” is a combination of the word for holy (*Qadosh*) with the name Israel. The name Holy One of Jacob is equivalent because God changed Jacob’s name to Israel. However, Jacob (Israel) gave his name to the nation that descended from him, so sometimes “Israel” refers to the entire nation. Often God is simply called the Holy One or Holy God.

This name highlights an important attribute of God—His holiness. When Isaiah had a vision in the temple, the seraphim chanted the holiness of God most emphatically:

Holy, Holy, Holy, is the Lord of hosts,

The whole earth is full of His glory. (Isaiah 6:3)

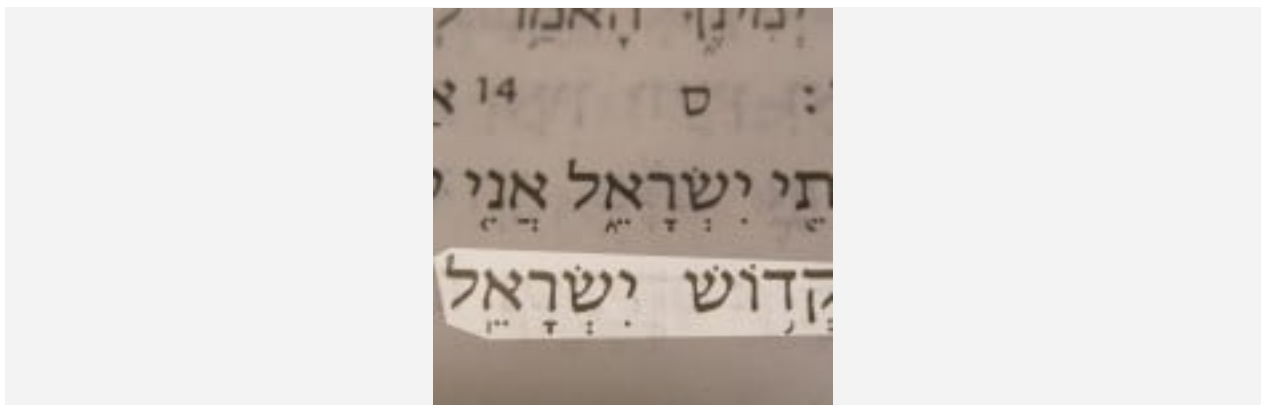
Other Bible verses tell of the holiness of God even if they do not include it in a name. For instance,

Exalt the Lord our God

and worship at his holy mountain,

for the Lord our God is holy. (Psalm 99:9)

Other examples are Psalms 22:3 and 99:3, 5. Isaiah uses the names Holy One and Holy God the most often (almost thirty times); the vision of the Lord of hosts made a huge impression on him.



Holy One of Israel (Qadosh Yisra'el), in the Hebrew text of Isaiah 41:14

Holy One of Israel in Hebrew:

Qadosh Yisra'el

Strong's Concordance numbers: 6918, 3478

Bible references: 2 Kings 19:22; Pss. 71:22; 78:41; 89:18; Isa. 1:4; 17:7; 30:11; 41:14; 43:3, 14; 45:11; 47:4; 48:17; 54:5; Jer. 50:29; 51:5 and a total of about forty five times.

Part of God's response to King Sennacherib of Assyria while he was besieging and mocking Jerusalem was the following statement:

Whom have you reproached and blasphemed?

And against whom have you raised your voice,

And haughtily lifted up your eyes?

Against the Holy One of Israel! (2 Kings 19:22)

Similar names for God are Holy One of Jacob and, in the New Testament, Holy One of God.

<https://namesforgod.net/holy-one-of-israel/>

The Holy One of Israel



Isaiah opens his book with five summary chapters in which he introduces his readers to the “Holy One of Israel,” a term he uses 25 times. The prophet first views the “Holy One” as that surpassingly awesome being whose greatness and moral goodness is beyond our human comprehension. Limited as we are by time and space, how can we grasp the concept of His eternal self-existence and simultaneous presence everywhere in His universe? Living as we do in an ever-changing world, how can we conceive of a being who always remains the same? Existing as we do with a mixture of good and evil within ourselves and everything around us, how can we understand absolute moral integrity?

Yet this Holy One of Israel, whose greatness and perfection are beyond our understanding, is knowable and near. Isaiah presents Him as reaching down to us, making Himself known to us, telling us what He expects from us, and relating with us when we humbly trust Him. He is

knowable, near, and available. The dual truth of God's transcendence (not bound by time and space) and immanence (everywhere present) is expressed beautifully in Isaiah 57:15.

This is what the high and lofty One says—He who lives forever, whose name is holy: “I live in a high and holy place, but also with him who is contrite and lowly in spirit, to revive the spirit of the lowly and to revive the heart of the contrite.”

Consider now two aspects of the Holy One of Israel as they are developed by Isaiah.

The Holy One Of Israel As Exalted And Unapproachable (6:1-7).

When good king Uzziah died after a long rule of 52 years, God gave young Isaiah a vision in which He revealed something of what it means for Him to be called the Holy One, the one being in all the universe who is incomprehensible and uncompromised in His greatness and moral goodness.

I saw the Lord seated on a throne, high and exalted, and the train of His robe filled the temple. Above Him were seraphs, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. And they were calling to one another: “Holy, holy, holy is the Lord Almighty; the whole earth is full of His glory.” At the sound of their voices the doorposts and thresholds shook and the temple was filled with smoke (6:1-4).

Isaiah was overwhelmed at the sight of the angelic beings covering their faces to shield their eyes from the blinding brightness of the throne and the sound of their chant. He was afraid he was going to die on the spot and was filled with a profound sense of his own sinfulness and that of his nation:

“Woe to me!” I cried, “I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, for my eyes have seen the King, the Lord Almighty” (6:5).

In the Bible, those who have been given a vision of God's majesty always react with awe and fear because they are overcome with a realization of their weakness, their smallness, and their sinfulness: Job (42:4-6), Daniel (10:7-19), Saul of Tarsus (Acts 9:1-9), John (Rev. 1:9-18). And these were only visions! No human has ever seen the unveiled glory of God:

God, the blessed and only Ruler, the King of kings and Lord of lords, who alone is immortal and who lives in unapproachable light, whom no one has seen or can see. To Him be honor and might forever. Amen (1 Tim. 6:15-16).

No wonder even the most godly people experience a mingling of eager anticipation and uneasy apprehension at the thought of meeting God on the other side of death! How fitting are the words of Hebrews 12:28-29, “Let us be thankful, and so worship God acceptably with reverence and awe, for our God is a consuming fire.”

The Holy One Of Israel As Near And Relevant (1:1–5:30).

As noted earlier, the “high and lofty One” not only lives in “a high and holy place,” but He is also

“with him who is contrite and lowly in spirit” (57:15). He is not only the Holy One, He is the Holy One of Israel. He is near at hand, a God who is involved in the affairs of earth. He has revealed His will to mankind, holds people responsible for doing it, and acts in judgment when they rebel.

The Prophet’s Indictment.

The first five chapters of the book of Isaiah summarize the situation in Judah during the years after the vision of chapter 6. They vividly portray God’s nearness and relevance as the nation’s Lawgiver and Judge. In the first chapter, the prophet acts out the role of a prosecuting attorney, calling all the inhabitants of the universe to listen to his indictment of the citizens of Judah:

Hear, O heavens! Listen, O earth! For the Lord has spoken: “I reared children and brought them up, but they have rebelled against Me.... Ah, sinful nation, a people loaded with guilt.... They have forsaken the Lord; they have spurned the Holy One of Israel and turned their backs on Him” (1:2,4).

God had been a Father to the descendants of Abraham. He had brought them into existence through the miraculous birth of Isaac. The Israelites were His special people. But they had turned away from Him to worship the false gods of their neighbors. As a result, the ten northern tribes had already been taken into captivity by the Assyrians. And now the citizens of Judah (the two remaining tribes) were ripe for a similar fate. They too were rebellious children worshiping pagan deities.

In fact, their stubborn disobedience was already bringing God’s anger on them. In 1:5-8 the prophet describes the nation as resembling a person covered with loathsome bruises and sores. He says that her cities were burned by enemy invaders, and declares that “the daughter of Zion” (Jerusalem) stood helpless before the Assyrian armies, like a frail “hut in a field of melons.”

The remainder of the first five chapters continues to focus on God’s role as Lawgiver and Judge of the descendants of Abraham. But scattered throughout the rest of the book are reminders that God is also the Lawgiver and Judge of the nations. The judgments of chapters 13–23 are pronounced on Assyria, Babylon, Philistia, Moab, Syria, Cush, Edom, Egypt, Arabia, and Phoenicia for their sins, and further references to the wrath of the Holy One of Israel appear throughout the entire book.

Although God is beyond our comprehension, He is not a distant deity. He is near at hand, revealing Him-self and His will. He knows every thought and observes every act of every person. And He responds in judgment or mercy.

The People’s Rejection.

Although most people believe in the supernatural and in some kind of continued existence after death, a much smaller percentage accept the idea of a personal God who has established moral standards. Many in our day view God as an impersonal force or intelligence. And a large number who think of Him in personal terms place little value on the Scriptures. They see Him as a benevolent being who makes tolerance the ultimate virtue. Even atheists and agnostics have no quarrel with those who view God this way or speak of Him as an impersonal force or intelligence. What they indignantly reject is belief in a God who tells us how to live.

Our tendency to reject the God who made us for Himself is the message of the whole Bible. In Romans 1:18-32, Paul declared that mankind's downward progression from worship of false gods into self-destruction began when people who knew God "neither glorified Him as God nor gave thanks to Him" (v.21). We acknowledge God as God when we show how thankful we are for all that He has done for us. Yet to be thankful is to acknowledge that we owe Him our lives.

Exodus 32 tells us how the Israelites, shortly after God had miraculously delivered them from slavery in Egypt and given them the awesome revelation of Himself at Mt. Sinai, used the brief absence of Moses as an occasion to make a golden calf and engage in the sensual Canaanite worship of Baal.

In Isaiah's day, the wealthy and influential citizens of Judah were bringing some of the pagan practices of their neighbors into their worship. Isaiah 1:10-20 portrays God declaring that He detests their religion because they are using it as a cover for the harm they are doing to one another. He warns them that unless they change their ways, He will turn a deaf ear to their prayers. Then He pleads with them to change their thinking and their ways so that He can pour out His mercy on them.

This pattern of dire warning and gracious invitation continues throughout the book of Isaiah. But the national leaders, living in luxury and feeling secure in spite of the plight of the nation as described in chapter 1, continued to make and worship idols. They responded to Isaiah's warnings with the mock request, "Let God hurry, let Him hasten His work so we may see it" (5:19). This aroused the anger of the prophet and led him to use scathing satire and searing sarcasm to highlight the absurdity of what they were doing. In the process, he also stated the obvious—that an idol is something made by a craftsman and is so lifeless that it must be designed so it "will not topple" (40:18-20). Instead of worshiping the eternal living God who is "Israel's King and Redeemer," they made idols in the form of man and bowed down before lifeless objects that could neither hear nor see nor think (44:6-20).

All of us are inclined to ignore the "Holy One of Israel" and substitute a god of our own making. For example, we are prone to worship:

- The material things we crave more than God, which are just as much idols as the material objects worshiped by the ancients.
- An impersonal force that won't bother us with rules of conduct nor correct us when we do wrong, but also cannot help us or give us hope.
- A conjured-up personal but distant God who doesn't communicate with us and is indifferent to our conduct.

The actions of Israel's God are not surprising when we remember that the laws for life given by this Holy One are not the product of arbitrary decisions on His part. He didn't simply decide on a whim to forbid idolatry, theft, deceit, murder, envy, and human revenge. Rather, His standards of human conduct spring from His very nature as a good, loving, and life-giving God. Some behaviors are wrong because they violate His inherent goodness—they are evil. Some behaviors are wrong because they deny His compassionate nature—they are hateful. Some behaviors are wrong because

they threaten life—they are death-dealing. And few behaviors lead to death more profoundly than sexual immorality. Consider just two present-day holocausts—abortion and the AIDS epidemic.

God would be untrue to Himself and His own love if He didn't care about our impurity, dishonesty, or cruelty. We can be glad that our Creator loves us enough to be angry about conduct marked by evil, hatred, and death, and that He is too good to be indifferent to it.

SEEING GOD

- In Isaiah's reaction to his vision of God (6:1-5), we see something of God's inexpressible goodness.
- In God's reminder of His fatherly action (1:2,4), we see something of His heartbreak over our sin.
- In God's preliminary judgments (1:5-8), we see His reluctance to punish severely.
- In God's warnings and repeated appeals (1:5-8), we see His patient love.

SEEING OURSELVES

- In the unbelievable cruelty of the Assyrians and Babylonians, we see the depths of human depravity.
- In Judah's ingratitude (1:2,4), we see our own tendency to take God for granted.
- In Judah's compromise with paganism, we see our own tendency to serve two masters.
- In the continued rebellion of Judah, in spite of God's warning judgments, we see the blinding power of sin.

<https://ourdailybread.org/resources/the-holy-one-of-israel/>

Video on the name of God: Holy One of Israel

<https://www.google.com/search?client=safari&rls=en&q=the+Holy+One+of+Israel+Name+of+God&ie=UTF-8&oe=UTF-8#fpstate=ive&vld=cid:b8b24057,vid:0KyjEahb448,st:0>

· Hebrew Names of God ·

יְהוָה צוּרִי

YAHWEH TSURI - THE LORD IS OUR ROCK

Yahweh Tsur (Zsu-REE) means: The Lord is My Rock. God is described as our Rock throughout the books of the prophets and Psalms. Beloved, our God is immovable, unbreakable, a safe place for retreat, and a fortress in battle! He...Yahweh Tsur (Zsu-REE) means: The Lord is My Rock. He is our true source of strength, our firm foundation, our support, and our defense. Cling to Him amidst all circumstances! "Trust in the Lord forever, for in God the Lord, we have an everlasting Rock." (Isaiah 26:4)

The Name

What better word than "rock" to represent God's permanence, protection, and enduring faithfulness? When you pray to the Lord your Rock, you are praying to the God who can always be counted on. His purposes and plans remain firm throughout history. The New Testament identifies Jesus as the spiritual rock that accompanied the Israelites during their long journey through the desert. He is also the stone the builders rejected but that has become the cornerstone of God's church.

Key Scripture

*Praise be to the LORD my Rock,
who trains my hands for war
my fingers for battle. ([Psalms 144:1](#))*

Monday
GOD REVEALS HIS NAME

Praise be to the LORD my Rock,
who trains my hands for war
my fingers for battle.
He is my loving God and my fortress,
my stronghold and my deliverer. . . .
Reach down your hand from on high;
deliver me and rescue me
from the mighty waters,
from the hands of foreigners
whose mouths are full of lies,
whose right hands are deceitful.
I will sing a new song to you, O God;
on the ten-stringed lyre I will make music to you,
to the One who gives victory to kings,
who delivers his servant David from the deadly
sword. ([Psalm 144:1-2](#), 7-10)

Lord, you are more reliable than the ground I stand on and your faithfulness is more than I can comprehend. Thank you for hearing my voice and rescuing me when I cry to you. When I am shaken, you steady me. When I am in trouble, you save me. Amen.

Understanding the Name

Rocks provided shade, shelter, and safety in the wilderness and were used to construct altars, temples, houses, and city walls. Heaps of stones were also used to commemorate important events in Israel's history. God's commandments, given to Moses, were etched on stone so that all generations would learn his law. The word "rock" epitomizes his enduring faithfulness. The Hebrew noun *tsur* is often translated "rock" or "stone," while *petra* is the Greek word for rock. To worship Yahweh Tsur (yah-WEH tsu-REE) is to echo Hannah's great [prayer](#) of praise: "There is no Rock like our God" ([1 Samuel 2:2](#)).

Studying the Name

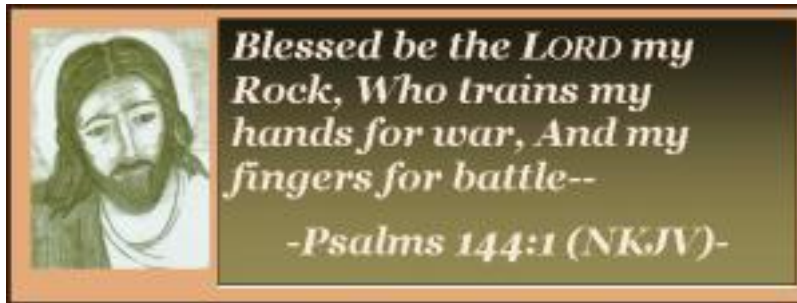
1. David praised God for delivering him from his enemies. What kind of enemies do you face, or have you faced in the past? How have you dealt with them?
2. David expressed his sense of vulnerability with vivid images. Describe a time in your life when you felt particularly vulnerable.
3. How has God heard your cries for help?
4. How would your life be different if you experienced more deeply the truth that God is your Rock?

For more from Ann Spangler, please visit her blogspot on Christianity.com. And be sure to check out Ann's newest books on AnnSpangler.com.

Yahweh Tsurì – The Lord is My Rock

Posted on [June 25, 2008](#) by [Michelle Bentham](#)





This week, we will be looking at what it means to trust in and rely on our immovable Rock. The Lord Jesus Christ who is the foundation of our church and faith, the rock and fortress to whom we can run in times of trouble. He will not be moved nor shaken... He will stand firm and in Him, we are to stand firm. Shall we take a look at what this name means:

Hebrew Strong's Number: 6697
Translated in the KJV: **strength**

Hebrew Word: צוּר

Transliteration: šûr

Phonetic Pronunciation: [tsoor](#)

Root: from

Cross Reference: TWOT – [1901a](#)

Part of Speech: n m

Vine's Words: [Rock](#)

Usage Notes:

English Words used in KJV: rock 64 strength 5 sharp 2 God 2 beauty 1 edge 1 stones 1 mighty One 1 strong 1 [Total Count: 78]

or tsur, tsoor; from (tsuwr); properly a cliff (or sharp rock, as compressed); generally a rock or boulder; figurative a refuge; also an edge (as precipitous) :- edge, × (mighty) God (one), rock, × sharp, stone, × strength, × strong. See also (Beyth Tsuwr).

The Bible Knowledge Commentary Old Testament, Victor Books, Walvoord and Zuck, p. 895 contains the following commentary on the first four verses of Psalm 144:

Psalm 144

After blessing God for glorious deliverances in past battles, and marveling that God took note of perishing people, King David prayed for divine intervention in combat. He

expressed confidence that because the Lord gives victory the nation would experience peace and prosperity.

A. Blessing for past victories (144:1-2)

144:1-2. David praised **the LORD** for having subdued people under him. In this **praise** he used several expressions to portray the fact that the Lord enabled him to win victories. The Lord had taught him how to fight, and God was his **Rock** (cf. 18:46; also note 18:2), his **Fortress** (*mesûdâh*; cf. 18:3; 31:3; 71:3; 91:2), his **Stronghold** (*mišgob*; cf. 18:2; 40:17; 70:5; 140:7), and his **Shield** (cf. comments on 3:3). These all stress the protection and deliverance given David while God was solidifying the empire under him.

B. Prayer for divine intervention (144:3-11)

144:3-4. Having praised the nature of God. David then voiced his petition for victory in battle (vv. 3-11). the thought that God would subdue anyone under him caused him to marvel at the possibility of God's intervention on man's behalf (cf. comments on 8:4). Since **man is like a vapor** (*hebel*; cf. 39:5, 11; 62:9; and comments on Ecc. 1:2) that vanishes away and a **shadow** that is soon gone (cf. Job 8:9; Ps. 102:11) why would God stoop to help him?

Vine's Expository Dictionary of Old and New Testament Words contains this definition of Strong's Reference # 6697, Nelson Publishers, Vine and White, p 208:

sûr (צור, 6697), "rock; rocky wall; cliff; rocky hill; mountain; rocky surface; boulder." Cognates of this word appear in Amorite, Phoenician, Ugaritic, and Aramaic. Other than in names of places and persons, the word appears 70 times in biblical Hebrew and in all periods.

First, *sûr* means "rocky wall" or "cliff." This is probably what Moses struck in Exod. 17:6: "Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it..." Thus God hid Moses in a cleft of the "rocky cliff" (Exod. 33:21-22).

Second, the word frequently means "rocky hill" or "mountains." This emphasis clearly emerges in Isa. 2:10, 19: "Enter into the rock, and hide thee in the dust... And [men] shall go into the holes of the rocks, and into the caves of the earth..." Thus rock is an abbreviation for "caves of the rocks." A lookout sees someone "from the top of the rocks [hills]..., from the hills" (Num. 23:9). The "rock" (mountains or hills) flowing with honey and oil figures the abundant overflowing blessing of God (Deut. 32:13). The "rock" (or mountain) serves as a figure of security (Ps. 61:2), firmness (Job 14:18), and something that endures (Job 19:24).

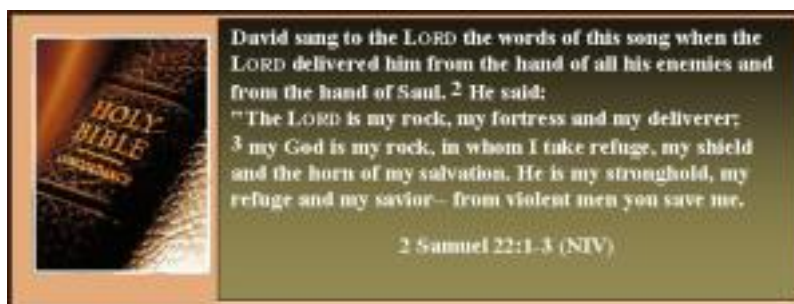
Third, *sûr* can mean “rocky ground” or perhaps a large flat “rock”: “And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock...” (2 Sam. 21:10; cf. Prov. 30:19).

Fourth, in some passages the word means “boulder,” in the sense of a rock large enough to serve as an altar. “...There rose up fire out of the rock, and consumed the flesh and the unleavened cakes...” (Judg. 6:21).

“Rock” is frequently used to picture God’s support and defense of His people (Deut. 32:15). In some cases this noun is an epithet, or meaningful name, of God (Deut. 32:4), or of heathen gods: “For their rock [god] is not as our Rock [God]...” (Deut. 32:31).

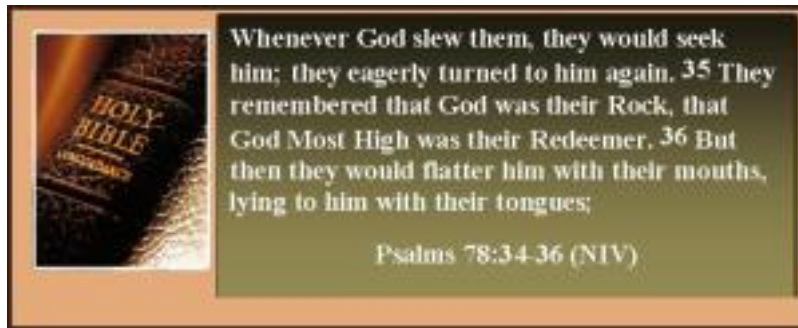
Finally, Abraham is the source (rock) from which Israel was hewn. (Isa. 51:1).

Consider for a moment the definitions and commentary we’ve examined. The high rocky places in battle were places of advantage. A place where assaults of arrows were made, lookouts were placed, and they were safe havens. A place to take refuge and run to when being pursued. All of these things represent a saving aspect... The Rock is not only a safe place, but foundational. A strong, solid place to rest and to reside. It lends strength and stability. And, all of Scripture points to Jesus as the Rock, the capstone, the stone that the builders rejected. He is and was and is to come again! He is our solid place of rest, refuge and the stability of our lives. In Psalm 144 David expressed his certainty that the Lord had given Israel the victory and that because of God’s favor their nation would experience peace and prosperity. Jesus is our source of protection, victory, peace and prosperity. We can count on Him, rely on Him and trust in Him in every way. He is our Rock. Now, shall we look to Scripture and give us an opportunity to consider more of who God is to us as Yahweh Tsur:

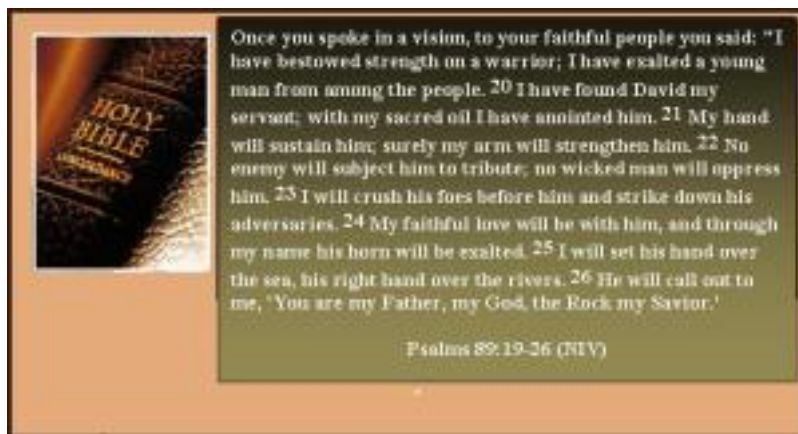


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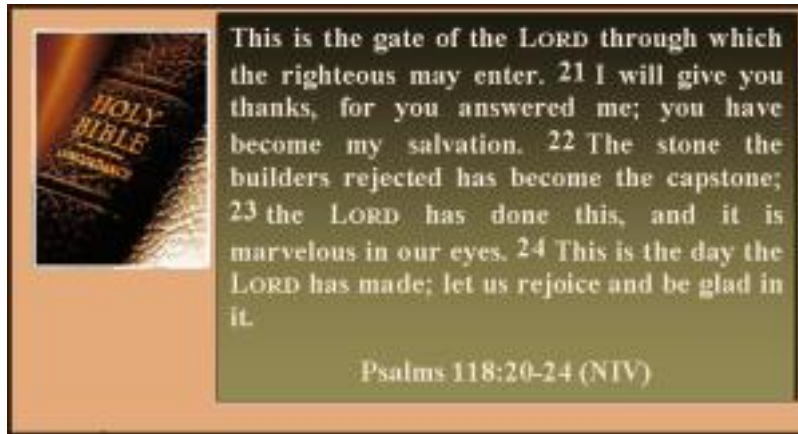
David recognized the all-encompassing power and ability of God to secure not only the victory but his future as well. He found God to be immovable, indestructible, protective and redemptive, a safe place for retreat and a fortress in battle. He knew God would save Him, deliver the victory and the blessings He had promised in anointing David as King.



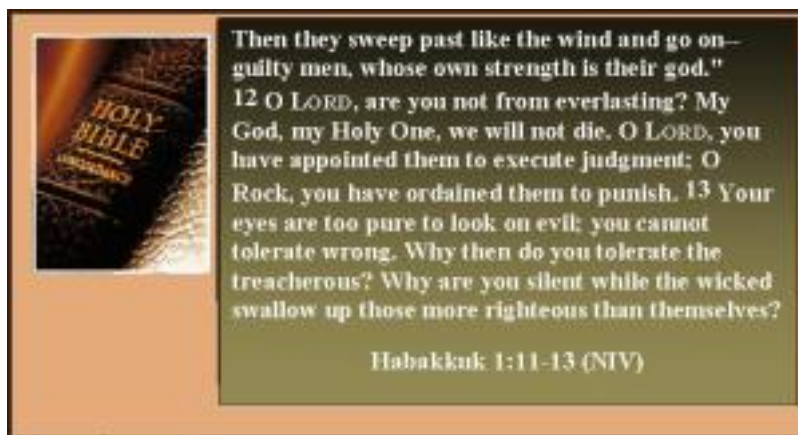
God would bring righteous judgment against the wickedness of the people and their suffering would remind them of their need of God. They remembered Him as their refuge, cried out to Him, and sought His deliverance. However, when they were delivered from their affliction they returned to their wickedness and only honored God in their words, but not with their lives. We must be very careful when claiming the promises of God and calling upon Him by name that our hearts are pure before Him, our motives true. We must come in repentance over what our sin and our wickedness costs God – the extremes He has gone to deliver us from our oppression and the assaults of our enemies. It cost Him His Son, He paid the price and we owe Him more than lip service – we owe Him out of gratitude for His mercy should surrender nothing less than our whole lives to Him and His glory. His will be done.



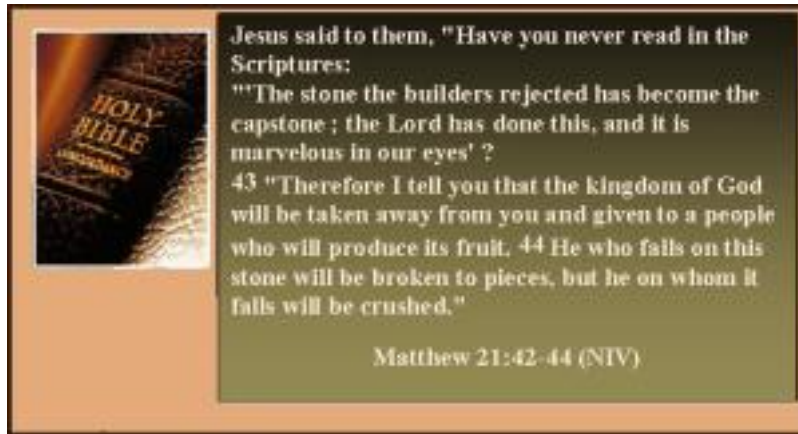
This is an everlasting covenant – the outline and summary of the Davidic covenant. God's promise to love, protect and endure the line of David eternally. It reflects the personal relationship that David had with God and that all of these promises would endure even if the people disobeyed. This promise, this covenant, was completely and utterly fulfilled in the person and redemption that Christ came to give. He successfully and for all time granted favor on David and bore the Son of God through his royal line. A line related to the priestly line – making Jesus both Priest and King. (Remember, Mary's cousin Elizabeth who married the priest, Zechariah, who ministered before the Lord in the Holy of Holies.)



A beautiful picture of Christ as the gate by which we enter into the presence of God. The answer to our prayers and need of salvation. He is the stone that the “builders” rejected. They looked at it in its unhewn state and saw only a rock, but God saw the foundation and the strength of His eternal covenant – hewn by promise through Abraham, Moses and David and extended to all nations through His One and Only Son, Jesus Christ. It is the Day of the Lord, in whom we should rejoice and be glad. He has come and is coming again. We look ahead with assurance and hope in our hearts to the Kingdom promised and the Kingdom which is at hand.

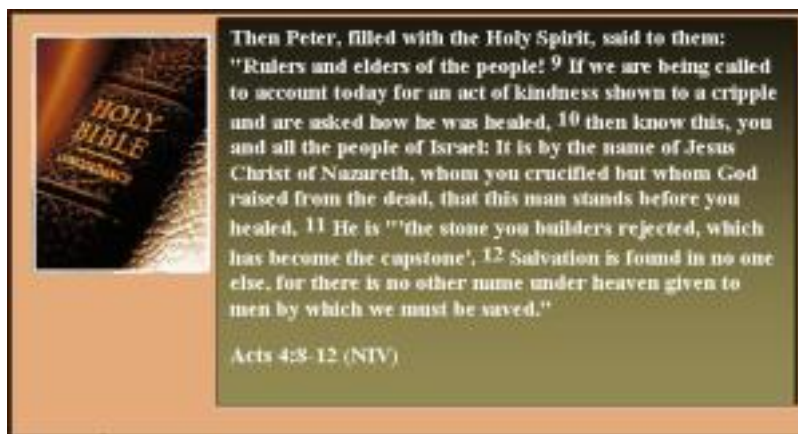


Habakkuk makes a complaint – He sees the wickedness around him and God’s apparent inactivity. He calls out to The Lord who is the Rock. The immovable, delivering force that can bring justice and righteousness to the land once again.



REPORT THIS AD

And, Jesus, Himself confirms this promise, this covenant Rock that God delivered to Israel through Virgin birth and a King who rides in to usher in the covenant of peace – not war. God delivered the victory for Israel and they rejected Him as something other than God.



The Rock, the Capstone of God's Church, Jesus Christ stood rejected by the leaders and nation of Israel, but declared His redemption by His apostle, Peter. Who became the rock upon which Christ built His holy church. Peter suffered many trials and persecutions because of his relationship with Christ. But through his relationship with Jesus – a relationship born of suffering and trials – even denial, he found the boldness and the strength to declare Jesus the Messiah, the Capstone prophesied in the Psalms. Peter's assurance and faith grew so that in his epistle, he writes at length of Christ as the Cornerstone – the Living stone. The mark of our faith. As you read today's Weighing the Word passage from 1 Peter Chapter 2 – consider fully the call for us to live on in His remarkable legacy – living stones in the body of Christ.

1 PETER
Chapter 2

1 Therefore, rid yourselves of all malice and all deceit, hypocrisy, envy, and slander of every kind.

2 Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation, 3 now that you have tasted that the Lord is good.

The Living Stone and a Chosen People

4 As you come to him, ***the living Stone***—rejected by men but chosen by God and precious to him— 5 you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.

6 For in Scripture it says:

“See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame.”

7 Now to you who believe, ***this stone is precious.***

But to those who do not believe,

“The stone the builders rejected has become the capstone, 8 and, “A stone that causes men to stumble and a rock that makes them fall.” They stumble because they disobey

the message—which is also what they were destined for.

9 But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.

10 Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.

11 Dear friends, I urge you, as aliens and strangers in the world, to abstain from sinful desires, which war against your soul.

12 Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us.

13 Submit yourselves for the Lord’s sake to every authority instituted among men: whether to the king, as the supreme authority,

14 or to governors, who are sent by him to punish those who do wrong and to commend those who do right.

15 For it is God’s will that by doing good you should silence the ignorant talk of foolish men.

16 Live as free men, but do not use your freedom as a cover-up for evil; live as servants of God.

17 Show proper respect to everyone:
Love the brotherhood of believers,
fear God, honor the king.

18 Slaves, submit yourselves to your masters with all respect, not only to those who are good and considerate, but also to those who are harsh.

19 For it is commendable if a man bears up under the pain of unjust suffering because he is conscious of God.

20 But how is it to your credit if you receive a beating for doing wrong and endure it?

But if you suffer for doing good and you endure it, this is commendable before God.

21 To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps.

22 “He committed no sin, and no deceit was found in his mouth.”

23 When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly.

24 He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.

25 For you were like sheep going astray, but now you have returned to the Shepherd and Overseer of your souls.

(New International Version)

<https://michellebentham.wordpress.com/2008/06/25/yahweh-tsuri-the-lord-is-my-rock/>

A Partial Listing of Who God is as our Rock

MEDITATIONS ON THE ROCK

God as my Rock:

Protects from heat

Protects from storm

Acts as a pillow to sleep on

Can be used as a weapon

Used to build walls

Used to build temples, other buildings and homes

Helps me step up to get a better perspective

Hides me from my enemy

Foundation for building

Memorial – aids in memory of God and His role in my life

A marker that draws attention to something

Pavers for a pathway which gives sure footing

A seat

A place to rest

Reroutes water – God reroutes the currents in our lives that would do us harm

Used in preserving the Ten Commandments

Rocks at the bottom of a plant keep it from rotting

Permanence

· Hebrew Names of God ·

יהוה צבאות

YAHWEH SABAOTH - THE LORD OF HOSTS

YAHWEH-TSEHVAOT: "The Lord of Hosts"

Appearing over 250 times in the Old Testament, this name can also be translated as "The Lord of Armies". It captivates His sovereignty over all spiritual and physical armies. His is the Lord of Hosts and gives charge to the multitude of heavenly beings to face the adversaries. The King of the universe is fighting on our behalf- the victory is already ours. "Cease striving and know that I am God; I will be exalted among the nations, I will be exalted in the earth.' The Lord of hosts is with us; The God of Jacob is our stronghold." Psalm 46:10-11

Adonai Tzvaot or Yahweh Sebaot

The name, 'Adonai Tzvaot' or 'Yahweh Sebaot' (*Hebrew*, meaning 'The LORD of hosts') was a divine title first used when God ('Yahweh / Adonai') was worshipped in the sanctuary at **Shiloh**. As the title refers to the ruler over all the heavenly powers, it is sometimes translated as 'the LORD Almighty' or 'the LORD All-powerful' (see 1 Samuel 1:3).

When David was taunted by the Philistine champion Goliath, he responded with the words, "I come against you in the name of the **LORD Almighty**" (*Hebrew*, 'Yahweh sebaot', spoken as 'Adonai tzvaot') (1 Samuel 17:45). The title occurs many times in the psalms and the prophets. Jeremiah, alone, used it over eighty times (see, for example, Jeremiah 2:19 and Psalm 24:10).

Yahweh-Sabbaoth The Lord of Hosts. The Bible mentions myriads of **angels**, who wage war against the armies of hell, who try to destroy mankind. Jesus Christ is the Lord of hosts, the Captain of the armies of **heaven**. (Isaiah 6:1-3, 1 Samuel 1:3, 17:45; 2 Samuel 6:2, 7:26-27; 1 Chronicles 11:9; Haggai 1:5)

WHAT DOES "LORD OF HOSTS" MEAN?



Adonai Tzva'ot, the “Lord of Hosts” is one of the names of God, used 235 times in the Bible. The first time it appears is in the story of Hannah and her husband Elkanah, in Hannah’s struggle with barrenness. Hannah is the first person to call God by this name. The literal meaning in Hebrew is “Lord of armies”: Tza-va (צבא) is the word for army – and what today refers to the Israeli Defence Force. Tza-va-ot (צבאות) is the plural. Multiple armies. But is it necessarily a military word? What does it mean, when we call God “Lord of Armies”?

MEANING OF THE WORD “ARMY”

First of all, what is an army, exactly? We might speak of an army of ants, for example. We could say that such an army is a collective group ready to work together towards a common purpose. The meaning is flexible in English, as we shall explore below, and it’s the same way in Hebrew as well. The Merriam-Webster dictionary gives us a lot of help with the concept. Here we find a range of different but related ideas:

1. A large organized body of armed personnel trained for war especially on land
2. A great multitude (for example an army of birds)
3. A body of persons organized to advance a cause

And here are some examples from Merriam-Webster of how the word can be used in English:

1. ...The armies of Alexander the Great
2. ...He left home and joined the army after he graduated from high school.
3. ...The company employs an army of lawyers to handle its legal affairs
4. ...They sent in a whole army of trained technicians.
5. ...The organization was founded by a dedicated army of volunteers.

ARMIES OF ANGELS

Some versions translate the phrase as “Lord of the Angel Armies”. One of the passages of Scripture that so well paints this picture of the unseen reality for us is found in 2 Kings chapter 6. The prophet Elisha knows very well that they are surrounded by unseen warriors, but his servant was more focused on the vast Syrian army right in front of them...

When the servant of the man of God got up and went out early the next morning, an army with horses and chariots had surrounded the city.

“Oh no, my lord! What shall we do?” the servant asked.

“Don’t be afraid,” the prophet answered. “Those who are with us are more than those who are with them.”

And Elisha prayed, “Open his eyes, LORD, so that he may see.” Then the LORD opened the servant’s eyes, and he looked and saw the hills full of horses and chariots of fire all around Elisha. As the enemy came down toward him, Elisha prayed to the LORD, “Strike this army with blindness.” So he struck them with blindness, as Elisha had asked. Elisha told them, “This is not the road and this is not the city. Follow me, and I will lead you to the man you are looking for.” And

he led them to Samaria. After they entered the city, Elisha said, "LORD, open the eyes of these men so they can see." Then the LORD opened their eyes and they looked, and there they were, inside Samaria.

When the king of Israel saw them, he asked Elisha, "Shall I kill them, my father? Shall I kill them?"

"Do not kill them," he answered. "Would you kill those you have captured with your own sword or bow? Set food and water before them so that they may eat and drink and then go back to their master."

So he prepared a great feast for them, and after they had finished eating and drinking, he sent them away, and they returned to their master. So the bands from Aram stopped raiding Israel's territory.

In this passage we can see a few important points.

One, of course, is the numerical multitude of the resources at God's disposal. The key verse being "Those who are with us are MORE than those who are with them". When we are in spiritual battle, this is ALWAYS going to be a true fact.

Sight and blindness, faith and doubt are paralleled here. Elisha knew without seeing, his servant doubted and had to be shown. The Syrian army seemed to be holding all the cards initially, but the cells in their body had to obey the command of their Creator, and they suddenly lost their God-given capacity of sight.

And lastly the idea of true strength and what it means to conquer. It's almost comical how the king of Israel asks, "Can I kill em? Can I kill em? Can I? Can I? Huh?" The answer? No. Instead, remarkably, they prepared a great feast for them and sent them on their way. And the trouble stopped.

WHOSE SIDE IS HE ON?

How quick we are to desire harsh judgement on those who come against us. How slow we are to believe that there is no real threat when we are safe in God's hands. How confused and uncompassionate we become, when we forget that the battle belongs to the Lord.

Not only does the battle belong to him, but our enemies also belong to him, and he loves them very much.

“Now when Joshua was near Jericho, he looked up and saw a man standing in front of him with a drawn sword in his hand. Joshua went up to him and asked, “Are you for us or for our enemies?”

“Neither,” he replied, “but as commander of the army of the LORD I have now come.”

Then Joshua fell facedown to the ground in reverence, and asked him, “What message does my Lord have for his servant?”

The commander of the LORD's army replied, “Take off your sandals, for the place where you are standing is holy.” And Joshua did so. (Joshua 5:13-15)

Yeshua commanded us to love our enemies, and pray for those who persecute us. We can do this when we know that they are up against God, not us. We can do this when we know we are protected by an invincible power, and that we have eternal life.

Just look at how God refers to Egypt – a nation that has oppressed, opposed, and attempted to annihilate Israel... and to Assyria, another fierce enemy of Israel:

“In that day there will be a highway from Egypt to Assyria. The Assyrians will go to Egypt and the Egyptians to Assyria. The Egyptians and Assyrians will worship together. In that day Israel will be the third, along with Egypt and Assyria, a blessing on the earth. The LORD Almighty will bless them, saying, “Blessed be Egypt my people, Assyria my handiwork, and Israel my inheritance.”
Isaiah 19:23-25

The Commander of the Angel Armies is not exclusively “pro-Israel”. He is Creator and Father of all, and seeks to bless, to save and to redeem. He has more than enough love to go around. He refuses to be drawn into choosing sides. He insists, rather, that we join his side and his purposes.

WHO IS THE LORD OF HOSTS?

The word **צבא** is frequently translated as “host” rather than army, in most of our Bibles. “Host” could refer to either an army or a great number or multitude. The first time it appears in the Bible is right at the beginning, in the creation account: “Thus the heavens and the earth were finished, and all the HOST of them.” (Genesis 2:1).

I learned from a rabbi that this could mean that all of the atoms, all of the molecules, the vast array of them, were working together... all assembled and acting towards a purpose. Like an army. Not like a machine, but like an army. That was an amazing thought to me.

So, it is no surprise then, that it is Hannah, a barren woman, who calls upon this aspect of God’s personhood. She cries out to the one who is able to create *ex-nihilo*, from nothing, to whom every cell and atom are called to attention. She knows that her hope lies only with the one whose voice the whole host of heavens and earth must obey. She understands that the command of the Lord of Armies will and must be executed. And it was. When we call our Heavenly Father the “Lord of Hosts”, there is so much in that name. Yes, there are the myriad armies of angels at his disposal, and yes,

he is a warrior, mighty in battle, but he is also the conductor of the beautiful orchestra that is the entirety of all creation. Every atom, every molecule, moves in accordance with his purposes and at his command. He sustains everything by his powerful word.

JESUS THE KING

Does Jesus reign today as King or will He be our King at some future date?

Give this question some thought because it determines your outlook on your relationship to Jesus today.

Ephesians 1:20–21

. . . that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come.

Revelation 17:14

They will make war on the Lamb, and the Lamb will conquer them, for **he is** Lord of lords and King of kings, and those with him are called and chosen and faithful.

1 Timothy 6:13–15

I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession, to keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ, which he will display at the proper time—**He Who is the blessed and only Sovereign, the King of kings and Lord of lords.**

Revelation 1:5–6

. . . and from Jesus Christ the faithful witness, the firstborn of the dead, and **the ruler of kings on earth.** To him who loves us and has freed us from our sins by his blood and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen.

“Similarly, when Jesus sent out seventy disciples on a preaching mission, He instructed them to tell impenitent cities that “The kingdom of God has come near you” ([Luke 10:11b](#)). How could the kingdom be upon the people or near them? The kingdom of God was near to them because the King of the kingdom was there. When He came, Jesus inaugurated God’s kingdom. He didn’t consummate it, but He started it. And when He ascended into heaven, He went there for His coronation, for His investiture as the King of kings and Lord of lords.

So Jesus’ kingship is not something that remains in the future. Christ is King right this minute. He is in the seat of the highest cosmic authority. All authority in heaven and on earth has been given to God’s anointed Son ([Matt. 28:18](#)).” For the whole article, below link. Ligonier

<https://www.ligonier.org/learn/articles/what-is-kingdom-god#:~:text=When%20He%20came%2C%20Jesus%20inaugurated,that%20remains%20in%20the%20future.>

Will His kingdom look different when He returns?

Yes – but that does not negate the fact that He is King today, right now!

If we view Jesus as a future king alone, we run the risk of thinking we can ignore some of His demands. We cannot, yet we have been lulled into a complacent attitude about His authority and rights as our Master and King.

Matt. 28: 18 tells that ALL AUTHORITY HAS BEEN given to Him. That’s now!

This means His commands are NOT suggestions for a nice life; His commands dictate our lives today. If we choose to disobey, we hazard our very lives. The enemy of our souls would love nothing better than to confuse us on the issue of His Kingly reign today.

Do not be fooled!

Satan has tried many tactics to derail the Lord’s people; this is one of them. We need to realize that His reign began when He defeated the enemy on the cross and He won our redemption. Our King fought for us long ago on a hill in Israel. He is not just a future king coming to claim His inheritance, He has already earned and claimed His right to your soul.

To regard His role as King as a future position denies His very identity today.

The first gospel track was placed on the cross over the head of Jesus. It was written in multiple languages so all men could know that this Man was the King.

King Jesus reigns today! If He did not reign today in your life as His obedient subject, then you are the one who lost. We must give our allegiance, our only allegiance to Him as our King.

He alone rules and reigns.

DOCTRINES

GOD IS JUDGE

“For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; He will save us.” **Is. 33: 22**

“And the heavens declare His righteousness, for God Himself is judge.” **Ps. 50: 6**

“But God is the Judge; He puts down one and exalts another.” **Ps. 75: 7**

“Righteous are you, O LORD, and upright are Your judgments.” **Ps. 119: 137**

There is much in Scripture which informs us concerning this aspect of our God as Judge.

In fact, an entire Old Testament book is entitled “Judges.” This particular book explores the early days in the history of Israel, before the kings, when God used His representatives, the judges.

These men and woman were called upon to serve the nation of Israel in leadership. They were also used of God as deliverers from the oppression of surrounding nations. The accounts of the judges reveal to us God’s commitment to His people to protect, guide, discipline and mold them into His own particular people. The ultimate judge is God Himself.

“When the LORD raised up judges for them, the LORD was with the judge and delivered them from the hand of their enemies all the days of the judge; for the LORD was moved to pity by their groaning because of those who oppressed and afflicted them.” **Judg. 2: 18**

“I therefore have not sinned against you, but you are doing me wrong by making war against me; may the LORD, the Judge, judge today between the sons of Israel and the sons of Ammon.”

Judg. 11: 27 (Concerning the situation during the time of Jephthah)

This entire book of “Judges” points to our need for a Judge.

- The first time the word “judge” is used in Scripture is **Gen. 15: 14**.

“But I will also judge the nation whom they will serve, and afterward they will come out with many possessions.” Clearly God is in control here of who is judged, when he is judged and how it will turn out when the judgment is completed.

Sarai, the wife of Abram, called upon God as Judge. *“May the wrong done me be upon you. I gave my maid into your arms, but when she saw that she had conceived, I was despised in her sight. May the LORD judge between you and me.”* **Gen. 16:5**

Concerning the destruction of Sodom, *“Far be it from You to do such a thing, to slay the righteous with the wicked, so that the righteous and the wicked are treated alike. Far be it from You! Shall not the Judge of all the earth deal justly?”* **Gen. 18: 25**

- In Exodus, we see that God has called Moses to act as His judge for the benefit of the people.

“It came about the next day that Moses sat to judge the people, and the people stood about Moses from the morning until the evening.” When he was questioned regarding his long hours of service Moses answered, *“Because the people come to me to inquire of God.”* **Ex. 18:13, 15**

The following verses are the advice of the father-in-law of Moses.

“Now listen to me: I will give you counsel, and God be with you. You be the people’s representative before God, and you bring the disputes to God, then teach them the statutes and the laws, and make known to them the way in which they are to walk and the work they are to do. Furthermore, you shall select out of all the people able men who fear God, men of truth, those who hate dishonest gain; and you shall place these over them as leaders of thousands ... Let them judge the people at all times.” **Ex. 18: 19-22a**

- Leviticus and Deuteronomy give instruction regarding judging the people.

“You shall do no injustice in judgment; you shall not be partial to the poor nor defer to the great, but you are to judge your neighbor fairly.” **Lev. 19: 15**

“You shall not show partiality in judgment; you shall hear the small and the great alike. You shall not fear man, for the judgment is God’s. The case that is too hard for you, you shall bring to me, and I will hear it.” Deut. 1:17

“You shall appoint for yourself judges and officers in all your towns which the LORD your God is giving you, according to your tribes, and they will judge the people with righteous judgment. You shall not distort justice; you shall not be partial, and you shall not take a bribe, for a bribe blinds the eyes of the wise and perverts the words of the righteous. Justice, and only justice, you shall pursue.” Deut. 16:18-20a

“The man who acts presumptuously by not listening to the priest who stands there to serve the LORD your God, nor to the judge, that man shall die; thus you shall purge the evil from Israel.” Deut. 17: 12

- Hannah knew the importance of God as her Judge.

“Those who contend with the LORD will be shattered; against them He will thunder in the heavens, the LORD will judge the ends of the earth; and He will give strength to His king, and will exalt the horn of His anointed.” 1 Sam. 2: 10

Later in the book of 1 Samuel we see the people demanding a king to judge them because the nations surrounding them do this. **1 Sam. 8:5**, *“And they said to him, ‘Behold, you have grown old, and your sons do not walk in your ways. Now appoint a king for us to judge us like all the nations.’”*

- As David was pursued by a crazed king Saul, he cried out, *“The LORD therefore be judge and decide between you and me; and may He see and plead my cause and deliver me from your hand.” 1 Sam. 24:15*

Do you begin to see the great need of man for justice and a righteous Judge?

The Lord knows we need this system of balance and righteousness in our community. There is no justice apart from God. He is the standard by which we know what is indeed right.

- When Solomon asked God for wisdom in order to judge God’s people, God was pleased to give Solomon great gifts.

“So, give Your servant an understanding heart to judge Your people to discern between good and evil. For who is able to judge this great people of Yours?” 1 Kings 3: 9

- As a good king Jehoshaphat appointed judges in the land. *“He said to the judges, ‘Consider what you are doing, for you do not judge for man but for the LORD Who is with you when you render judgment.’” 2 Chron. 19: 6*

When threatened by invading armies, Jehoshaphat cried out to God, not as Father, but as Judge.

“O our God, will You not judge them? For we are powerless before this great multitude who are coming against us; nor do we know what to do, but our eyes are on You.” 2 Chron. 20: 12

- All creation longs for the standard of perfection which resides within Almighty God. The only possible hope for all life is the corrective work of our Lord. When He comes to judge, He truly comes to set all things right and sound.

“Then the trees of the forest will sing for joy before the LORD; for He is coming to judge the earth.” 1 Chron. 16: 33

“For the creation was subjected to futility, not willingly, but because of Him Who subjected it, in hope that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.” Rom. 8: 20, 21

“And He will judge between the nations and will render decisions for many peoples; and they will hammer their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, and never again will they learn war.” Isaiah 2:4

Concerning the Coming One ...

“And He will delight in the fear of the LORD, and He will not judge by what His eyes see, nor make a decision by what His ears hear; but with righteousness He will judge the poor, and decide with fairness for the afflicted of the earth; and He will strike the earth with the rod of His mouth, and with the breath of His lips He will slay the wicked. Also, righteousness will be the belt about His loins and faithfulness the belt about His waist.” **Is. 11: 3-5**

“And men will say, ‘Surely there is a reward for the righteous; surely there is a God Who judges on earth!’” **Ps. 58: 11**

“Let the nations be glad and sing for joy; for You will judge the peoples with uprightness.”
Ps. 67: 4

“A father for the fatherless and a judge for the widows, is God in His holy habitation.” **Ps. 68:5**

“Arise, O God, judge the earth! For it is You Who possesses all the nations.” **Ps. 82: 8**

“Rise up, O Judge of the earth, render recompense to the proud.” **Ps. 94: 2**

“How many are the days of Your servant? When will You execute judgment on those who persecute me?” **Ps. 119:84**

- The Lord is the only Judge to Whom we can appeal; with great confidence, we can know that He will judge with perfect justice AND compassion.

“For the LORD will judge His people and will have compassion on His servants.” **Ps. 135: 14**

“Judge me, O LORD my God, according to Your righteousness, and do not let them rejoice over me.” **Ps. 35: 24**

“And He will judge the world in righteousness; He will execute judgment for the peoples with equity.” **Ps 9: 8**

“The LORD judges the peoples; vindicate me, O LORD, according to my righteousness and my integrity that is in me... God is a righteous judge, and a God Who has indignation every day.”
Ps. 7: 8, 11

“O LORD, You have seen my oppression; judge my case.” **Lam. 3: 59**

“You say, ‘What does God know? Can He judge through the thick darkness?’” **Job 22: 13**

“I said to myself, ‘God will judge both the righteous man and the wicked man,’ for a time for every matter and for every deed is there.” **Eccl. 3:17**

“Then hear from heaven and act and judge Your servants punishing the wicked by bringing his way on his own head and justifying the righteous by giving him according to his righteousness.”
2 Chron. 6: 23

- Yes, our Lord is compassionate in His judging, but make no mistake, it will come!

“Now the end is upon you, and I will send My anger against you; I will judge you according to your ways and bring all your abominations upon you... Now I will shortly pour out My wrath on you and spend My anger against you; judge you according to your ways and bring on you all your abominations.” **Ez. 7: 3, 8**

“Say among the nations, ‘The LORD reigns; indeed, the world is firmly established, it will not be moved; He will judge the peoples with equity... Before the LORD, for He is coming, for He is coming to judge the world in righteousness and the peoples in His faithfulness.’” Ps. 96: 10, 13

“The LORD arises to contend and stands to judge the people.” Is 3: 13

Why does God judge?

“You will fall by the sword. I will judge you to the border of Israel; so, you shall know that I am the LORD.” Ez. 11: 10

“The LORD has made Himself known; He has executed judgment.” Ps. 9: 16

“Thus says the LORD, ‘By this you shall know that I am the LORD: behold, I will strike the water that is in the Nile with the staff that is in my hand, and it will be turned to blood.’”

Ex. 7: 17 (God’s judgment on Egypt was a way of revealing Himself as Lord of all.)

“Therefore, I will deliver My flock, and they will no longer be a prey; and I will judge between one sheep and another.” Ez. 34: 22 (He judges to deliver.)

“Let the nations be aroused and come up to the valley of Jehoshaphat for there I will sit to judge all the surrounding nations.” Joel 3: 12 (He judges to bring all things to completion.)

What does the New Testament have to tell us about our Judge?

“I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him Who sent Me.” John 5: 30

“He who rejects Me and does not receive My sayings, has one who judges him; and the word I spoke is what will judge him at the last day.” John 12: 48

“Because He has fixed a day in which He will judge the world in righteousness through a Man Whom He has appointed, having furnished proof to all men by raising Him from the dead.”

Acts 17: 31

“And He ordered us to preach to the people, and solemnly to testify that this is the One Who has been appointed by God as Judge of the living and the dead.” Acts 10: 42

“And I heard the altar saying, ‘Yes, O Lord God, the Almighty, true and righteous are Your judgments.’” Rev. 16:7

“And I saw heaven opened, and behold, a white horse, and He Who sat on it is called Faithful and True, and in righteousness He judges and wages war.” Rev. 19:11

“And they cried out with a loud voice, saying, ‘How long, O Lord, holy and true, will You refrain from judging and avenging our blood on those who dwell on the earth?’” Rev. 6: 10

“To the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect.” Heb. 12: 23

“Do not complain, brethren, against one another, so that you yourselves may not be judged; behold, the Judge is standing right at the door.” James 5: 9

“But they will give account to Him Who is ready to judge the living and the dead.” 1 Pet. 4: 5

“And while being reviled, He did not revile in return, while suffering, He uttered no threats, but kept entrusting Himself to Him Who judges righteously.” 1 Pet. 2: 23

“If you address as Father the One Who impartially judges according to each one’s work, conduct yourselves in fear during the time of your stay on earth.” 1 Pet. 1: 17

“I solemnly charge you in the presence of God and of Christ Jesus, Who is to judge the living and the dead, and by His appearing and His kingdom... In the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.” 2 Tim. 4: 1, 8

“On the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.” Rom. 2:16

What is to be our role in judging?

*“I shall give thanks to You with uprightness of heart, when **I learn** your righteous judgments.” Ps. 119: 7*

*“**I know**, O LORD, that Your judgments are righteous, and that in faithfulness You have afflicted me.” Ps. 119: 75*

*“**My flesh trembles for fear of You, and I am afraid of Your judgments.**” Ps. 119: 120*

*“Therefore **do not go on passing judgment** before the time, but **wait** until the Lord comes. Who will both bring to light the things hidden in the darkness and disclose the motives of men’s hearts; and then each man’s praise will come to him from God.” 1 Cor. 4: 5*

*“Or do you not know that the **saints will judge the world**? If the world is judged by you, are you not competent to constitute the smallest law courts?” 1 Cor. 6:2*

*“But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For **we will all stand before the judgment seat of God.**” Rom. 14: 10*

God’s role as Judge in history should bring us to our knees in worship to our mighty God. He alone is righteous to judge; He alone is powerful enough to bring judgment to pass; He alone is perfect in His decisions; He alone is compassionate in His just decrees; He alone can judge with perfect impartiality. We can rest in the veracity of His judgments. The more we learn of Him, the more we can trust His ways in all things, and that includes His judgment.

Sin requires judgment. A holy God cannot condone, overlook or ignore any violation of His standard. The fine must be paid. “The wages of sin is death.” Jesus experienced God as Shaphat, as Judge. He faced and accepted the judgment that should have fallen on me; I praise my Lord and Redeemer that He has provided an eternal life for me, a life free of condemnation. Yet, I will stand before the Lord and give account of how I have used this life He has given me. I will not be condemned, but I will answer for my words and deeds before a Holy God.

Jehovah Shaphat

God is Judge.

The RIGHTEOUSNESS OF GOD

The teaching or doctrine on the Righteousness of God is critical for the believer to understand. This attribute of God is the pivot on which His ways operate. If our God were not righteous, we would have no need for a savior. If our God were not righteous, we could never depend on His faithful carrying out of His promises. If our God were not righteous, His communicated word to us would be untrustworthy.

Sir Walter Scott says, *“Righteousness is the necessary basis of God’s dealing with saint and sinner; the ground too, on which grace gloriously sways its scepter (Rom. 5:21), and the superstructure on which all Christian life, progress and service repose. It underlies every position and relation of the arch of divine revelation.”*

“God always acts rightly, in perfect harmony with His nature in all His actions.” Herbert Lockyer

We greatly need to see His righteousness before we can acknowledge that we are devoid of it. A proper vision of God in His righteous state will forever abolish the idea of my own merit before Him.

“For not knowing about God’s righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God.” **Rom. 10: 3**

Deut. 32: 4, *“The Rock! His work is perfect. All His ways are justice. A God of faithfulness and without iniquity, just and right is He.”*

Ps. 96: 13, *“Before the LORD, for He is coming, for He is coming to judge the earth. He will judge the world in righteousness and the peoples in His faithfulness.”*

Ps. 97: 2, *“Clouds and thick darkness surround Him; Righteousness and justice are the foundation of His throne.”*

Ps. 97: 6, *“The heavens declare His Righteousness and all the peoples have seen His glory.”*

Ps. 98: 2, *“The LORD has made known His salvation; He has revealed His Righteousness in the sight of the nations.”*

Ps. 111: 3, *“Splendid and majestic is His work, and His Righteousness endures forever.”*

- God is the absolute and final standard of righteousness, therefore no standard outside of God exists by which we measure righteousness or justice.

Grudem’s Systematic Theology tells us that *“God’s righteousness means that God always acts in accordance with what is right and is Himself the final standard of what is right.”*

“For the sake of My name I delay My wrath, and for My praise I restrain it for you, in order not to cut you off.” **Is. 48: 9**

“For all of us have become like one who is unclean, and all our righteous acts are like a filthy garment.” **Is. 64: 6a**

“Woe is me, for I am ruined! Because I am a man of unclean lips and I live among a people of unclean lips; for my eyes have seen the King, the Lord of hosts.” **Is. 6:5**

“For all have sinned and fall short of the glory of God.” **Rom. 3: 23**

“But the LORD of hosts will be exalted in judgment and the holy God will show Himself holy in righteousness.” **Is. 5: 16**

“A destruction is determined, overflowing with righteousness.” **Is. 10: 22b**

- It is established; we need a Savior.

“Declare and set forth your case; indeed, let them consult together. Who has announced this from of old? Who has long since declared it? Is it not I, the LORD? And there is no other God besides Me, a righteous God and a Savior; there is none except Me.” Is. 45:21

“For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh.”

Rom. 8:3

To be a Righteous Judge, our God must deal with sin. With the atoning work of Jesus Christ, God has dealt with sin. The debt is paid. But there remains the problem of our righteousness.

Jesus Himself tells us in the Sermon on the Mount, *“Unless your righteousness exceeds that of the scribes and Pharisees you will not enter the kingdom of heaven.” Matt. 5: 20*

“But by His doing you are in Christ Jesus, Who became to us wisdom from God, and righteousness and sanctification, and redemption.” 1 Cor. 1:30

(Jesus Christ) *“Whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness because in the forbearance of God He passed over the sins previously committed; for the demonstration of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.” Rom. 3:25-26*

“He made Him Who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.” 2 Cor. 5:21

When Adam sinned he *imputed* (legally transferred) to us his sin. When Christ lived and died, He *imputed* (legally transferred) to us His righteousness as He took on our debt for sin. As He was transferring “His funds” to our account, He transferred our debt to Himself!

❖ Now what?

“And do not go on presenting the members of your body to sin, as instruments of unrighteousness; but present yourselves to God as those alive from the dead and your members as instruments of righteousness to God.” Rom 6:13

“Present your members as slaves to righteousness resulting in sanctification.” Rom. 6:19b

“For we through the Spirit, by faith, are waiting for the hope of righteousness.” Gal. 5:5

“If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness.” Rom 8:10

Westminster Confession: **“Faith, receiving and resting on Christ and His Righteousness, is the alone instrument of justification, yet it is not alone in the person justified, but is ever accompanied with all other saving graces.”**

“As a result of the anguish of His soul, He will see it and be satisfied; by His knowledge the Righteous One, My Servant, will justify the many.” Is. 53:11

“For He has clothed me with garments of salvation, He has wrapped me with a robe of righteousness.” Is. 61:10

Our Righteousness is not Something but Someone.

Jer. 23:6b, *“And this is the name by which He will be called, ‘The LORD our righteousness.’”*

Jehovah-tsidkenu

SOVEREIGNTY

“I know that You can do all things, and that no purpose of Yours can be thwarted.” Job 42:2

“The Most High is ruler over the realm of mankind and bestows it on whomever He wishes.” Dan. 4:25b

“But our God is in the heavens; He does whatever He pleases.” Ps. 115:3

The doctrine of the sovereignty of God should be a comfort to His people. But this truth only comforts those who know and trust Him.

- How do we come to trust our God as Sovereign?
- How do we see Him clearly enough to realize He truly knows what He is doing?

As with anything else in life, we observe closely the object of our interest.

There are many ways to observe, study, contemplate this attribute of God.

The first way to observe is to “see” Him in Scripture where He has ordained His own revelation to us.

“There is only one Lawgiver, the One Who is able to save and to destroy; but who are you who judge your neighbor? Come now, you who say, ‘Today or tomorrow we will go to such and such a city, and spend a year there and engage in business and make a profit.’ Yet you do not know what your life will be like tomorrow. You are just a vapor that appears for a little while and then vanishes away. Instead, you ought to say, ‘If the Lord wills, we will live and also do this or that.’

But as it is, you boast in your arrogance; all such boasting is evil. Therefore, to one who knows the right thing to do and does not do it, to him it is sin.” James 4:12-17

Our God is omnipotent (all-powerful). Within this attribute of the Lord’s omnipotence is the idea of His sovereignty. Latin *omni* = “all” *potens* = “powerful.”

“God’s omnipotence means that God is able to do all His holy will.”

Grudem’s Systematic Theology

The Lord’s power is frequently mentioned in Scripture.

“Who is the King of glory? The LORD strong and mighty, The LORD mighty in battle.”

Ps. 24: 8

“Ah Lord God! Behold, You have made the heavens and the earth by Your great power and by Your outstretched arm! Nothing is too difficult for You.” Jer. 32: 17

“For nothing will be impossible with God.” Luke 1:37

“And looking at them Jesus said to them, ‘With people this is impossible, but with God all things are possible.’” Matt. 19:26

It was well known among the Lord’s servants that He is omnipotent.

“And do not suppose that you can say to yourselves, ‘We have Abraham for our father’; for I say to you that from these stones God is able to raise up children to Abraham.” Matt. 3: 9

“And we know that God causes all things to work out together for good to those who love God, to those who are called according to His purpose. For those whom He foreknew, He also

predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren.” Rom. 8: 28, 29

Many times in both Old and New Testaments, the Lord is referred to as “Almighty.”

“I am the Alpha and the Omega,” says the Lord God, “Who is and Who was and Who is to come, the Almighty.” Greek = pantokrator

It is important in mentioning God’s omnipotence that, as the above definition states, God can do “all His holy will.” This clarifies the terms of His exertion of power. He cannot lie, sin, deny Himself, be tempted with evil, cease to exist or act in a manner contrary to His attributes. His will is holy and is always consistent with His character.

God also exercises power over His creation.

“Remember the former things long past, for I am God, and there is no other; I am God, and there is no one like Me, declaring the end from the beginning, and from ancient times things which have not been done, saying, ‘My purpose will be established, and I will accomplish all My good pleasure’; calling a bird of prey from the east, the man of My purpose from a far country. Truly I have spoken; truly I will bring it to pass. I have planned it, surely I will do it.” Is. 46:9-11

“Daniel said, ‘Let the name of God be blessed forever and ever, for wisdom and power belong to Him. It is He Who changes the times and the epochs; He removes kings and establishes kings; He gives wisdom to wise men and knowledge to men of understanding. It is He Who reveals the profound and hidden things; He knows what is in the darkness, and the light dwells with Him. To You, O God of my fathers, I give thanks and praise, for You have given me wisdom and power; even now You have made known to me what we requested of You, for You have made known to us the king’s matter.’” Dan. 2:20-23

“See now that I, I am He, and there is no god besides Me; it is I Who put to death and give life. I have wounded and it is I Who heal, and there is no one who can deliver from My hand.”

Deut. 32:39

“The LORD kills and makes alive; He brings down to Sheol and raises up. The LORD makes poor and rich; He brings low, He also exalts. He raises the poor from the dust, He lifts the needy from the ash heap to make them sit with nobles, and inherit a seat of honor; for the pillars of the earth are the LORD’s, and He set the world on them.” 1 Sam. 2:6-8

God’s power is not always exerted to bless and comfort, but at times to discipline.

“Let me sing now for my well-beloved a song of my beloved concerning His vineyard on a fertile hill. He dug it all around, removed its stones, and planted it with the choicest vine. And He built a tower in the middle of it; then He expected it to produce good grapes, but it produced only worthless ones.

‘And now, O inhabitants of Jerusalem and men of Judah, judge between Me and My vineyard. What more was there to do for My vineyard that I have not done in it?’

Why, when I expected it to produce good grapes did it produce worthless ones? So now let Me tell you what I am going to do to My vineyard: I will remove its hedge and it will be consumed; I will break down its wall and it will become trampled ground. I will lay waste; it will not be pruned or hoed. But briars and thorns will come up. I will also charge the clouds to rain no rain on it. For the vineyard of the LORD of hosts is the house of Israel and the men of Judah His delightful plant. Thus He looked for justice, but behold, bloodshed; for righteousness, but behold, a cry of distress.” Is. 5:1-7

God’s sovereign will does not always make sense to us.

“When David came to Bahurim, behold, there came out from there a man of the family of the house of Saul whose name was Shimei, the son of Gera; he came out cursing continually as he came. He threw stones at David and at all the servants of King David; and all the people and all the mighty men were at his right hand and his left. Thus Shimei said when he cursed, ‘Get out, get out, you man of bloodshed, and worthless fellow.’ ... Then David said to Abishai and to all his

servants, 'Behold, my son who came out from me seeks my life; how much more now this Benjamite? Let him alone and let him curse, for the LORD has told him.'” **2 Sam. 16: 5-11**

“I am the LORD, and there is no other; besides Me there is no God... that men may know from the rising to the setting of the sun that there is no one besides Me. I am the LORD, and there is no other, the One forming light and creating darkness, causing well-being and creating calamity; I am the LORD Who does all these.”

Is. 45:5-7

“Simon, Simon, behold, Satan has asked permission to sift you like wheat.”

Lk. 22:31

“So Pilate said to Him, ‘You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?’ Jesus answered, ‘You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater sin.’” **John 19:10, 11**

“Woe to the world because of its stumbling blocks! For it is inevitable that stumbling blocks come; but woe to that man through whom the stumbling block comes!” **Matt. 18:7**

Job 1 reveals to us that Satan is not free to torment us. He must ask permission to inflict us with any of his schemes.

“Now do not be grieved or angry with yourselves, because you sold me here, for God sent me before you to preserve life... God sent me before you to preserve for you a remnant in the earth, and to keep you alive by a great deliverance, now therefore, it was not you who sent me here, but God; and He has made me a father to Pharaoh and lord of all his household and ruler over all the land of Egypt.” **Gen. 45:5-8**

“As for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive.” **Gen. 50:20**

We can trust God’s covenant, sovereign will.

“No temptation has overtaken you but such as is common to man; and God is faithful, Who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.” **1 Cor. 10:13**

“In everything give thanks; for this is God’s will for you in Christ Jesus.” **1 Thes. 5:18**

“In God I have put my trust, I shall not be afraid. What can man do to me?” **Ps. 56:11**

“Trust in Him at all times, O people; pour out your heart before Him; God is a refuge for us.”

Ps. 62:8

“Commit your way to the LORD, trust also in Him, and He will do it.” **Ps. 37:5**

“Trust in the LORD with all your heart and do not lean on your own understanding. In all your ways acknowledge Him, and He will make your paths straight.”

Prov. 3:5, 6

“Casting all your anxiety on Him, because He cares for you.” **1 Pet. 5:7**

Another way to develop your trust of your Sovereign God is to “see” His work in the lives of others.

We can remain more objective when looking at the life story of someone else. Also that life has the advantage of looking back with gained insight and perspective. We are in the midst of our own lives. The Lord knows this to be true of us; I believe this is why there are so many

narratives in the Scriptures about people like Joseph, Daniel, Job, Abraham and above all the life of our Lord. These lives give us direction, hope and understanding in the ways of God. Also reading biographies of those who trusted their Sovereign God is a great inspiration. The lives of people like Corrie ten Boom, Hudson Taylor, William Carey, Jim Elliot and many others, can help you “see” how a Sovereign God can be trusted with your own life.

We also can gain understanding of God’s sovereignty by looking with the help of the Holy Spirit at our own lives.

“But at the end of that period, I, Nebuchadnezzar, raised my eyes toward heaven and my reason returned to me, and I blessed the Most High and praised and honored Him Who lives forever; for His dominion is an everlasting dominion, and His kingdom endures from generation to generation. All the inhabitants of the earth are accounted as nothing, but He does according to His will in the host of heaven and among the inhabitants of earth; and no one can ward off His hand or say to Him, ‘What have You done?’” **Dan. 4: 34, 35**

“The LORD of hosts has sworn saying, ‘Surely, just as I have intended so it has happened, and just as I have planned so it will stand ... For the LORD of hosts has planned, and who can frustrate it? And as for His stretched out hand, who can turn it back?’” **Is. 14: 24, 27**

Basically God’s sovereignty means that He reigns over all.

There is nothing at all that can happen in God’s universe without His permission. To see this truth in its proper balance, we must ask the Holy Spirit to enlighten us. Otherwise, with an improper view of God’s reign, we might develop an unhealthy resentment and lack of trust in our Sovereign God. When we are tempted to doubt God’s covenant love in the light of His sovereignty, we must ask ourselves if we value our own wills and desires more than His sovereign will. His will must win out at all times because He knows the end from the beginning. He tells us, “I am the Alpha and the Omega Who is and Who was and Who is to come, the Almighty.” **Rev. 1:8**

“Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! For who has known the mind of the Lord, or who became His counselor? Or who has first given to Him that it might be paid back to him again? For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.” **Rom. 11:33-36**

He is our “El Shaddai,” our all-sufficient God .

He is Adonai, Lord.

He is Elohim, the Creator.

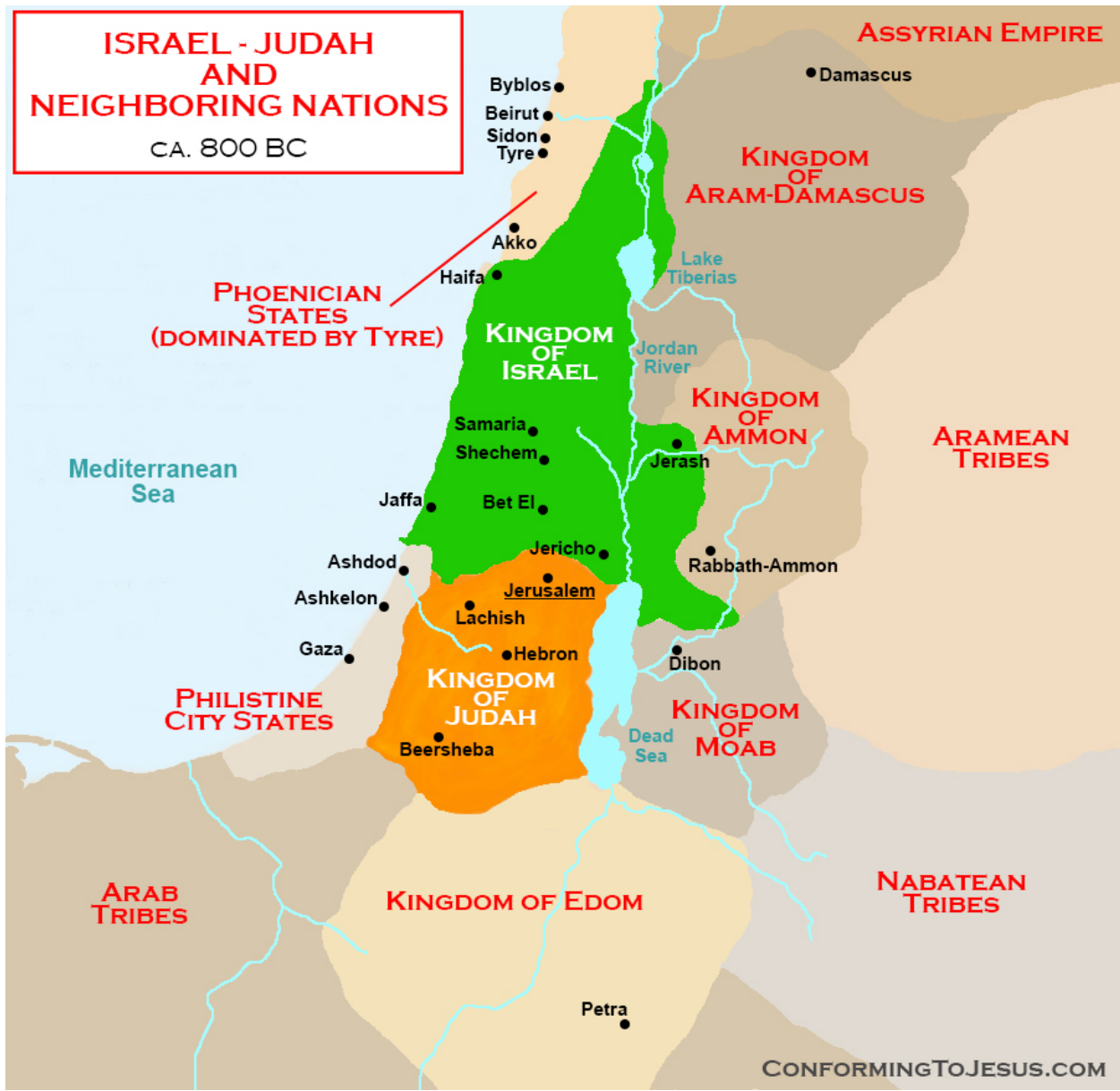
He is El Roi, the God Who sees.

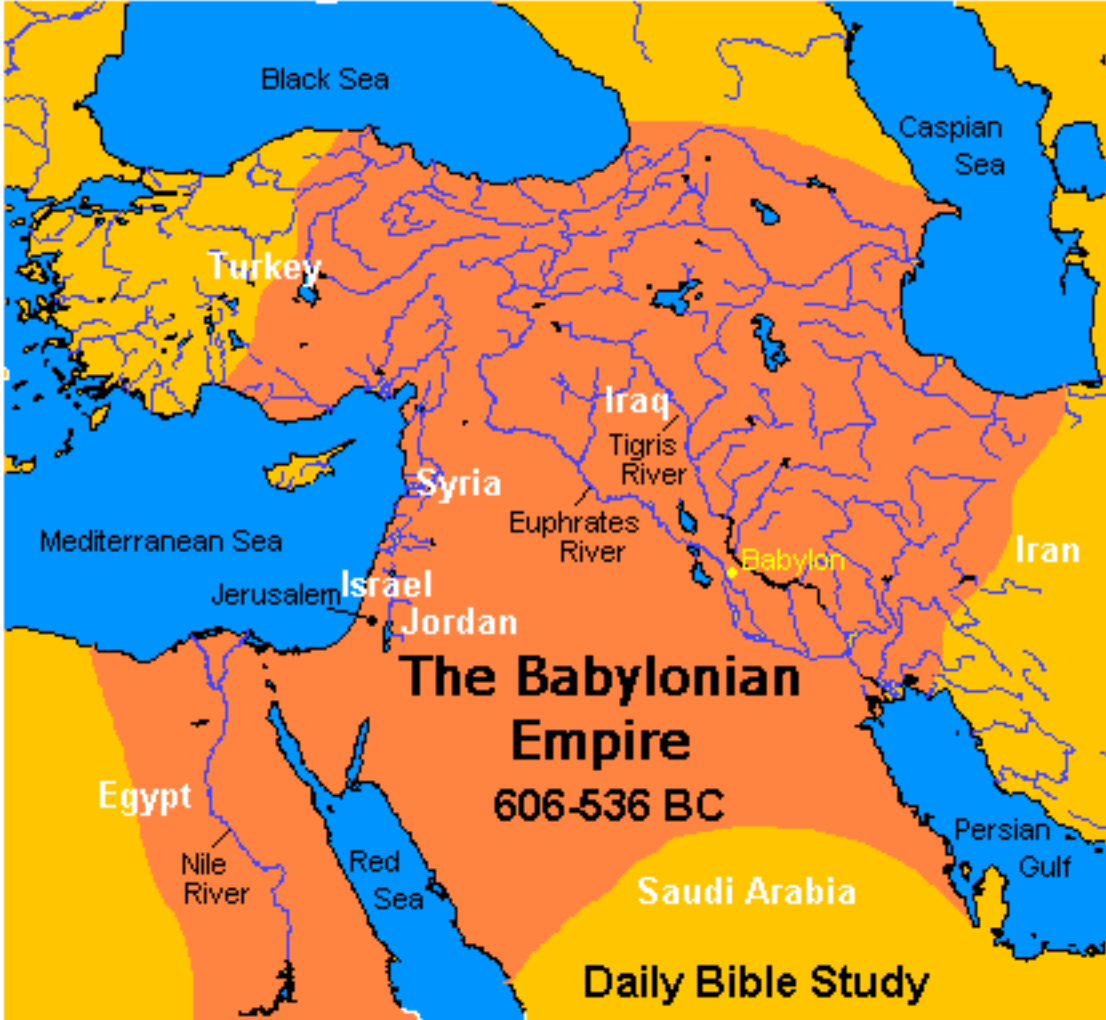
He is El Elyon, the Most High God.

THE KINGDOMS OF ISRAEL AND JUDAH
1 KINGS 12



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THE BABYLONIAN EMPIRE 6-7TH CENTURY B.C.

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HABAKKUK 1

¹ The oracle which Habakkuk the prophet saw.

² How long, O Lord, will I call for help,

And You will not hear?

I cry out to You, "Violence!"

Yet You do not save.

³ Why do You make me see iniquity,

And cause *me* to look on wickedness?

Yes, destruction and violence are before me;

Strife exists and contention arises.

⁴ Therefore the law is ignored

And justice is never upheld.

For the wicked surround the righteous;

Therefore justice comes out perverted.

⁵“Look among the nations! Observe!

Be astonished! Wonder!

Because *I am* doing something in your days—

You would not believe if you were told.

⁶“For behold, I am raising up the Chaldeans,

That fierce and impetuous people

Who march throughout the earth

To seize dwelling places which are not theirs.

⁷“They are dreaded and feared;

Their justice and authority originate with themselves.

⁸“Their horses are swifter than leopards

And keener than wolves in the evening.

Their horsemen come galloping,

Their horsemen come from afar;

They fly like an eagle swooping *down* to devour.

⁹“All of them come for violence.

Their horde of faces *moves* forward.

They collect captives like sand.

¹⁰“They mock at kings

And rulers are a laughing matter to them.

They laugh at every fortress

And heap up rubble to capture it.

¹¹ “Then they will sweep through *like* the wind and pass on.

But they will be held guilty,

They whose strength is their god.”

¹² Are You not from everlasting,

O Lord, my God, my Holy One?

We will not die.

You, O Lord, have appointed them to judge;

And You, O Rock, have established them to correct.

¹³ *Your* eyes are too pure to ^[u]approve evil,

And You can not look on wickedness *with favor*.

Why do You look with favor

On those who deal treacherously?

Why are You silent when the wicked swallow up

Those more righteous than they?

¹⁴ *Why* have You made men like the fish of the sea,

Like creeping things without a ruler over them?

¹⁵ *The Chaldeans* bring all of them up with a hook,

Drag them away with their net,

And gather them together in their fishing net.

Therefore they rejoice and are glad.

¹⁶ Therefore they offer a sacrifice to their net

And burn incense to their fishing net;

Because through these things their catch is large,

And their food is plentiful.

¹⁷ Will they therefore empty their net

And continually slay nations without sparing?

2 I will stand on my guard post

And station myself on the rampart;

And I will keep watch to see what He will speak to me,

And how I may reply when I am reproved.

² Then the Lord answered me and said,

“Record the vision

And inscribe *it* on tablets,

That the one who reads it may run.

³ “For the vision is yet for the appointed time;

It hastens toward the goal and it will not [Ⓜ]fail.

Though it tarries, wait for it;

For it will certainly come, it will not delay.

⁴ “Behold, as for the proud one,

His soul is not right within him;

But the righteous will live by his faith.

⁵ “Furthermore, wine betrays the haughty man,

So that he does not stay at home.

He enlarges his appetite like Sheol,
And he is like death, never satisfied.
He also gathers to himself all nations
And collects to himself all peoples.

⁶“Will not all of these take up a taunt-song against him,
Even mockery *and* insinuations against him
And say, ‘Woe to him who increases what is not his—
For how long—
And makes himself rich with loans?’

⁷“Will not your creditors rise up suddenly,
And those who collect from you awaken?
Indeed, you will become plunder for them.

⁸“Because you have looted many nations,
All the remainder of the peoples will loot you—
Because of human bloodshed and violence done to the land,
To the town and all its inhabitants.

⁹“Woe to him who gets evil gain for his house
To put his nest on high,
To be delivered from the hand of calamity!

¹⁰“You have devised a shameful thing for your house
By cutting off many peoples;
So you are sinning against yourself.

¹¹“Surely the stone will cry out from the wall,
And the rafter will answer it from the framework.

¹²“Woe to him who builds a city with bloodshed
And founds a town with violence!

¹³“Is it not indeed from the Lord of hosts
That peoples toil for fire,
And nations grow weary for nothing?

¹⁴“For the earth will be filled
With the knowledge of the glory of the Lord,
As the waters cover the sea.

¹⁵“Woe to you who make your neighbors drink,
Who mix in your venom even to make *them* drunk
So as to look on their nakedness!

16 “You will be filled with disgrace rather than honor.

Now you yourself drink and expose your *own* nakedness.

The cup in the Lord’s right hand will come around to you,

And utter disgrace *will come* upon your glory.

17 “For the violence done to Lebanon will overwhelm you,

And the devastation of *its* beasts by which you terrified them,

Because of human bloodshed and violence done to the land,

To the town and all its inhabitants.

18 “What profit is the idol when its maker has carved it,

Or ^{lak}an image, a teacher of falsehood?

For *its* maker trusts in his *own* handiwork

When he fashions speechless idols.

19 “Woe to him who says to a *piece of wood*, ‘Awake!’

To a mute stone, ‘Arise!’

And that is *your* teacher?

Behold, it is overlaid with gold and silver,

And there is no breath at all inside it.

20 “But the Lord is in His holy temple.

Let all the earth be silent before Him.”

3 A prayer of Habakkuk the prophet, according to Shigionoth.

² Lord, I have heard the report about You *and* I fear.

O Lord, revive Your work in the midst of the years,

In the midst of the years make it known;

In wrath remember mercy.

³ God comes from Teman,

And the Holy One from Mount Paran.

Selah

His splendor covers the heavens,

And the earth is full of His praise.

⁴ *His* radiance is like the sunlight;

He has rays *flashing* from His hand,

And there is the hiding of His power.

⁵ Before Him goes pestilence,

And plague comes after Him.

⁶ He stood and surveyed the earth;

He looked and startled the nations.

Yes, the perpetual mountains were shattered,

The ancient hills collapsed.

His ways are everlasting.

⁷ I saw the tents of Cushan under distress,

The tent curtains of the land of Midian were trembling.

⁸ Did the Lord rage against the rivers,

Or *was* Your anger against the rivers,

Or *was* Your wrath against the sea,

That You rode on Your horses,

On Your chariots of salvation?

⁹ Your bow was made bare,

The rods of chastisement were sworn. *Selah.*

You cleaved the earth with rivers.

¹⁰ The mountains saw You *and* quaked;

The downpour of waters swept by.

The deep uttered forth its voice,

It lifted high its hands.

¹¹ Sun *and* moon stood in their places;

They went away at the light of Your arrows,

At the radiance of Your gleaming spear.

¹² In indignation You marched through the earth;
In anger You trampled the nations.

¹³ You went forth for the salvation of Your people,
For the salvation of Your anointed.

You struck the head of the house of the evil
To lay him open from thigh to neck.

Selah

¹⁴ You pierced with his own ^{lav}spears
The head of his throngs.

They stormed in to scatter us;

Their exultation *was* like those

Who devour the oppressed in secret.

¹⁵ You trampled on the sea with Your horses,
On the surge of many waters.

¹⁶ I heard and my inward parts trembled,

At the sound my lips quivered.

Decay enters my bones,

And in my place I tremble.

Because I must wait quietly for the day of distress,

For the people to arise *who* will invade us.

¹⁷ Though the fig tree should not blossom

And there be no fruit on the vines,
Though the yield of the olive should fail
And the fields produce no food,
Though the flock should be cut off from the fold
And there be no cattle in the stalls,
¹⁸ Yet I will exult in the Lord,
I will rejoice in the God of my salvation.
¹⁹ The Lord God is my strength,
And He has made my feet like hinds' *feet*,
And makes me walk on my high places.

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TERMS

Acrostic: An acrostic poem is a type of poetry where the first, last or other letters in a line spell out a particular word or phrase. The most common and simple form of an acrostic poem is where the first letters of each line spell out the word or phrase. <https://examples.yourdictionary.com/acrostic-poem-examples.html>

An **acrostic** is a [poem](#) (or other form of writing) in which the first letter (or syllable, or word) of each line (or [paragraph](#), or other recurring feature in the text) spells out a word, message or the alphabet.

<https://en.wikipedia.org/wiki/Acrostic>

a [text](#), usually a [poem](#), in which [particular letters](#), such as the first [letters](#) of each [line](#), [spell](#) a word or phrase. <https://dictionary.cambridge.org/us/dictionary/english/acrostic>

Antiphonal music is that performed by two choirs in interaction, **often singing alternate musical phrases**. Antiphonal psalmody is the singing or musical playing of psalms by alternating groups of performers.

Chiasm: a feature of Hebrew poetry that structures thought in a mirror pattern, restating themes inversely. The name comes from the Greek verb *chiazein*, meaning “to place crosswise,” and the pattern follows the shape of the Greek letter *chi* (*x*). This device can either mark entire psalms or merely highlight certain segments.

Condensed expression: also called *abbreviated expression*; the suppressed word or phrase can usually be supplied easily from the surrounding context.

Context: the parts of something written or spoken that immediately precede and follow a word or passage and clarify its meaning.

Cross reference: verses located in other places within scripture which relate and explain the currently observed text

Declarative praise: praise found in psalms that declare the majesty of God; also psalms in which believers are commanded to praise God

Descriptive praise: psalms in which the poet praises God and points out specifics that prompt the worshiper to remember concerning God’s actions and attributes, i.e., creation, salvation

Distich: a two-line compound thought; also called a bi-colon

Eisegesis: the process is misinterpreting a text by reading into the text one’s preconceived ideas

Exegesis: explanation, critical analysis or interpretation of a word, literary passage, etc., esp. of the Bible; the process of interpreting a text of scripture

External Evidence: Data derived from sources other than the document under consideration

Hendiadys: the combination of two or three things to express the same meaning.

“The Lord is my light and my salvation, whom shall I fear?”

The Lord is the stronghold of my life, of whom shall I be afraid?” (**Psalm 27: 1**)

“Some sat in darkness and the deepest gloom, prisoners suffering in iron chains,

For they had rebelled against the words of God.” (**Psalm 107: 10**)

“...encouraging, comforting and urging you to live lives worthy of God, who calls you into his *kingdom and glory*.” (**1 Thess. 2:12**)

“May the God of peace, sanctify you through and through. May your whole *spirit, soul and body* be kept blameless at the coming of our Lord Jesus Christ.” (**1 Thess. 5:23**)

“...while we wait for *the blessed hope - the glorious appearing* of our great God and Saviour, Jesus Christ. “(**Tit. 2:13**)

Hesed – “The name of the Lord is the solemn guarantee by covenant that He will fulfill all His promises. The phrase “for His name’s sake” is equivalent to the use of “in Jesus’ name,” as it applies all the promises and assurances given to the saints.” Expositor’s

“Lovingkindness” is Hesed in Hebrew. This is one of the most important words in Hebrew. This word refers to God’s covenant love, His motivation for the protection, provision, paternal affection and other relationship-based sentiments He shares with His children. This is unfailing love. Without “hesed” we have no hope.

Historical Critical Method: Umbrella term for various interpretive tools aimed at discerning the historicity of certain biblical events, including source and redaction criticism. Unfortunately, this approach has historically been wedded to a skeptical stance toward the reliability of Scripture.

Hypostatic Union: union of Christ’s human and divine natures in one being

Inclusio - *Inclusio* is just another word for *sandwich*.-John Niemelä

Ancient Greek and Hebrew literature, such as the Bible, did not have punctuation and paragraph breaks, so the authors had to use other methods to tell their audiences when certain things were happening in the structure of their books. One literary device they used to do this is called the “inclusio.”

An *inclusio* pattern is one in which a paragraph or longer portion of literature ends in a similar fashion to how it began.

Repetition of same language at beginning and end of a section of literature forming bookends. An *inclusio* tells the reader that what is in the middle of the two bookends is support or an explanation of the words making up the bookends.

Internal Evidence: Data derived from the document under consideration itself

Kerugma - Kerygma (from the ancient Greek word κήρυγμα *kérugma*) is a Greek word used in the New Testament for "preaching" (see Luke 4:18-19, Romans 10:14, Matthew 3:1).

Kerugma is the Greek word associated with preaching. It means "proclamation or proclaiming." At least five elements are involved in the New Testament kerugma.

1. It presented Jesus as the fulfillment of Old Testament prophecy.
2. It described Him as God in human flesh.
3. It focused on His life and work, especially His death and resurrection.
4. It spoke of His second coming.
5. It declared that salvation was only through faith in Him and those who rejected Him faced God's wrath.

The *kerugma* always closes with an appeal for repentance, the offer of forgiveness and of the Holy Spirit, and the promise of salvation.

Martin Luther has stated that every time the gospel is presented in its entirety, there will always be conflict.

Litotes or Meiosis

Ironic understatement in which an affirmative is expressed by the negative of its contrary (e.g., "You won't be sorry" meaning you'll be glad)

"Not badly at all"

"I am not as young as I used to be"

Definition: A phrase that understates or lessens one thing in order to magnify another.

The Abraham spoke up again: "Now that I have been so bold as to speak to the Lord, though I am nothing but dust and ashes. (**Gen. 18:27**)

We saw the Nephilim there (the descendants of Anak come from the Nephilim). *We looked like grasshoppers in our own eyes, and we looked the same to them.* (**Num. 13:33**)

Do not be afraid, O worm Jacob, O little Israel,

...for I myself will help you, declares the Lord. (**Isa 41:14**)

Paul answered, "I am a Jew, from Tarsus in Cilicia, *a citizen of no ordinary city.* Please let me speak to the people. (**Acts 21:39**, italics added)

For I am the least of all the apostles and do not even deserve to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace to me was not without effect... (**1 Cor. 15:9-10**)

Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy. (**1 Peter 2:10**)

Maskil: a song for teaching purposes as well as artistic, it's exact meaning is unknown but it is attached to 13 psalms

Merism (Latin merismus, Greek μερισμός merismós) is a **rhetorical device (or figure of speech) in which a combination of two contrasting parts of the whole refer to the whole**. For example, in order to say that someone "searched everywhere", one could use the merism "searched high and low".

Metonymy: use of the name of one thing for that of another associated with or suggested by it (Ex. "the White House" for "the President")

Original Language: the language in which the text was originally written (for instance, Greek for the New Testament)

Parallelism: a literary pattern common to Hebrew poetry in which an idea is stated in one line and then re-enforced in the next either by synonymous terms or antithetical ones

Pericope: in rhetoric, a unit or passage of writing that forms a thought, such as a story

Peshet: The hermeneutic of "this is that," which sees a past biblical prophecy as being presently fulfilled before the very eyes of the interpreter. The apostles often used this method ("this is that which was spoken") in light of Jesus' person and work, and specifically applied it to prophetic aspects of the Psalms.

Psalms

Hallel psalms: Hallel, (Hebrew: "Praise"), Jewish liturgical designation for **Psalms 113–118** ("Egyptian Hallel") as read in synagogues on festive occasions. In ancient times Jews recited these hymns on the three Pilgrim Festivals, when they offered their required sacrifices in the Temple of Jerusalem.

The "Great Hallel," **Psalms 136**, which is used in the morning service on the [Sabbath](#), festivals, and during the Passover seder.

Imprecatory psalms: those which contain the request for God to judge the enemies of the psalmist

Psalms of lament: psalms characterized by a complaint or distress expressed by the psalmist

Laments of the individual: there are eight parts to this type of psalm: address and cry to God for help, the lament itself, confession of trust, petition, belief in being heard, longing for God's intervention, vow of praise, and rejoicing when the personal cry has been heard.

Interior lament: psalms in which the poet describes problems which he has gone through or is currently going through from which he has gained insight, shaping his faith and building his trust in God; the focus is not on the trial but on the Lord's faithfulness.

Psalms of Confidence These psalms are so called because their main characteristic lies in their attitudes and actions of trust in the Lord. For this reason, they are also called psalms of trust. In this regard, we need to remember that the Hebrew view of life (as indeed, that which is and

should be the Christian perspective) is that of a pilgrimage - a tough, challenging journey through the trials and hostilities of day-to-day living until the pilgrim eventually arrives in the Presence of God in whom and through whom he will experience eternal rest and comfort.

Psalms of confidence are expressions of trust in God by his people as they encountered countless dangers and distresses of life.

Many times, the psalms would contain the elements of a declaration of trust in God; an invitation to trust him; the basis for such trust; a petition; they lament; and lastly, a vow to praise the Lord. However, all of these elements are not always present in every song nor do they always appear in the above stated order.

The key notion in the psalms of confidence is that of Yahweh as the Protector of his covenant people.

Psalms of praise: psalms characterized by praising God and recounting why God is to be praised; there are four predominant themes in these psalms: creation, Yahweh's omnipresence and omnipotence, Israel's history and God's works and deeds

Psalms of thanksgiving: usually involves the psalmist gratitude at deliverance from crisis

Songs of ascent: Psalms 120-134 which were most likely sung by pilgrims on their journey to Jerusalem for the annual feasts; later these psalms were sung by the Levites as they stood on the fifteen steps of the temple

Torah psalms: three psalms in particular make the Torah the focus: 1, 19, 119. Sixteen others focus on this topic enough to fall in this category as well: 18, 25, 33, 68, 78, 81, 89, 93, 94, 99, 103, 105, 111, 112, 147, 148. It is said these psalms form the structure for the entire Psalter; they give a foundational interpretive framework for the personal, moral and national identity of the psalm as a form

Yahweh is King psalms: "*YHWH malak*" – The Lord reigns! is declared in these psalms; these psalms proclaim the present reign of Yahweh.

Qal vahomer: the basic idea of "how much more", if God cares for the lilies of the field, then how much more will He care for His children

Selah *Selah* is thought to be a time of silence for the purpose of reflection. This word occurs 71 times in the Psalms and three times in Heb. 3.

Sitz im leben: "setting in life" is a scholarly term which refers the reader to the life-setting of the text; emphasis on context

Stich or colon: the line or completed thought segment of poetry

Strophe: a larger thought segment in Hebrew poetry, made up of multiple stichs

Syncretism: the [amalgamation](#) or attempted amalgamation of different [religions](#), cultures, or schools of thought.

Religious syncretism often takes place when foreign beliefs are introduced to an indigenous belief system and the teachings are blended. The new, heterogeneous religion then takes a shape of its own.

Therein lies the problem, for syncretism relies on the whim of man, not the standard of Scripture. The Bible makes it very clear what true religion is. Think on just a few things stated in Scripture: "Love the Lord your God with all your heart and with all your soul and with all your mind" ([Deuteronomy 6:5](#); [Matthew 22:37](#)); "Jesus replied, 'I am the way and the truth and the life. No one comes to the Father except through me'" ([John 14:6](#)); "Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" ([John 20:31](#)); and "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved" ([Acts 4:12](#)).

Religious syncretism is simply not compatible with true Christianity. In fact, any modification to biblical law and principle for the sake of a "better" religion is heresy ([Revelation 22:18-19](#)).

<https://www.gotquestions.org/syncretism-religious.html>

Cultural syncretism is the process through which different cultures are combined to create a new subculture. Cultural syncretism is characterized by the forsaking or altering of a group's ethnic identity or primary status in their community. The main characteristics of cultural syncretism are:

- Alterations in a community's ethnic identity
- Alterations in a community's expression of identity
- Alterations of cultural priorities and practices, including cessation of previous traditions or introduction of traditions from other cultures

<https://study.com/academy/lesson/what-is-cultural-syncretism-definition-examples-quiz.html#:~:text=Cultural%20syncretism%20is%20the%20creation%20of%20a%20new%20culture%20by,te mples%2C%20and%20the%20Ghost%20Dance.>

Targum, (Aramaic: "Translation," or "Interpretation"), any of several translations of the [Hebrew Bible](#) or portions of it into the [Aramaic language](#). The word originally indicated a translation of the [Old Testament](#) in any language but later came to refer specifically to an Aramaic translation. The earliest Targums date from the time after the [Babylonian Exile](#) when Aramaic had superseded Hebrew as the [spoken language](#) of the Jews in Palestine.

Tehillim: the Hebrew word which designates the Book of Psalms; it means "praises"

Torah: the revelation of God's character and covenant which is recorded in the first five books of the Bible. At its heart is the law, which God gave to Israel on Mt. Sinai; the focus being that God's will for human life is divinely revealed and historically evidenced in the story of Israel and mankind. The discussion of law or Torah in the Psalms takes on at least three forms: God's ways, God's works and God's words

Typology: an interpretive method that notes the historical and textual relationship between two matters of revelation and then more fully understands the separate parts on the basis of the whole.

Unit: the basic words or phrases that make up the larger thought segment of a poetic line or stich

Wisdom motifs: themes concerning the two contrasting ways of life: good and evil; also practical advice on living, including the fear of the Lord

Writings: the third division of the Hebrew canon in which the Book of Psalms is contained. Separate from Torah and Prophets, this division is sometimes referred to by its Greek name, the Hagiographa.