

HABAKKUK

#1

Hab. 1:1-4 A QUESTION OF HOW LONG

Introduction:

How many have ever heard of this book? Not many. How many can remember ever hearing a sermon from this book? Not many. Yet God has placed it in the Bible. Obviously He wants us to know something about it.

Verse 1 is the caption setting forth the idea of the whole book. It is the “burden” of Habakkuk. It contains “heavy” words. That is, it contains serious, somber words. Note a similarity to Nahum 1:1. The prophecy is directed against: (1) The sin of Judah; (2) The sin of Babylon; (3) The sin of mankind.

I. Habakkuk’s question directed to God, V. 2

- A. Habakkuk does not come forth with “Thus saith the Lord...” (Rather he questions God.)
 - 1. His questions accuse God. (Not of any moral wrong doing, but of neglect. He accuses God of neglecting to punish sin and neglecting to deliver the righteous from oppression..)
 - 2. It is a thousand wonders that God even bothered to answer him. (It is a thousand wonders that God did not clobber him for making accusations against Him.)
 - 3. But God seemed to welcome the questions. He welcomed the chance to get the questions out in the open and to discuss them.
- B. How long would Habakkuk cry without an answer ? V. 2.
 - 1. Perilous times had come on Judah.
 - 2. Violence had come to all the land. (Men used violence to take what they wanted.)
 - 3. To live among such people was dangerous and frightening.
 - 4. The violence could erupt in the life of Habakkuk at any moment.
- C. Why did God allow His people to endure such terrible conditions? V. 3.
 - 1. Why did He allow His people to face such grave dangers daily?
 - 2, The matter was complicated by injustice in the law and courts, V. 4.
- D. Habakkuk could not understand why God did not put a stop to all of these things.
 - 1. Surely God had the power to do so.
 - 2. Particularly Habakkuk could not understand since he had been praying and pleading for God to put a stop to all this terror..

II. A similar situation today

- A. Similar questions arise in the mind of the Christian.
 - 1. He may never openly question God as Habakkuk did.
 - 2. But inwardly he wonders.
 - 3. God put this book in the Bible to get the questions out in the open and to give the Christian an answer. .
- B. Similar conditions exist today.
 - 1. Perilous times have come upon us, II Tim. 3:1.
 - 2. It is dangerous to walk the streets.
 - 3. It is dangerous to leave property unprotected.
 - 4. It is dangerous to carry on your job.
 - 5. There is no way of knowing the amount of rioting, looting and violence has taken place in our land within the past ten years. . (Even in our area)
 - 6. Even the law and courts offer little hope of stopping it.
 - 7. Our own government --- which is the best in the world --- is plagued with scandal after scandal. (This is because within it there scoundrel after scoundrel.)
 - 8. It is even worse in other lands. (The news is filled with corruption and violence throughout the world Europe, Africa, Asia and all the world..)
- C. It is enough to make one cry out and ask:
 - 1. "How long, Oh, Lord, before you put a stop to it all?"
 - 2. "How long will it be before the righteous have a safe decent place in which to live?"
 - 3. "How long before one can turn on the TV without being insulted with vulgarity and indecency?"

Conclusion:

It will not be long. Jesus will come and He will put down sin. He will rule the world with peace and righteousness. What God wants us Christians to do now is to be faithful to Him in these perilous times. He wants us to let His light shine through us to a dark sinful world. Be faithful to God no matter how bad things get in this world. And trust God no matter how bad things get. It would be easy to trust God if there were no trials and difficulties to face. It takes special grace to trust God when things are bad. But trust Him. Trust Him.

If you are unsaved what God wants you to do is to repent of your sins. Stop fretting about the sins of others. Repent of your own sin and call upon the Lord Jesus Christ asking Him to cleans you of all your sin. Ask Him to save your soul so that you will never enter into the fires of hell. The greatest danger you face is the danger of going into the fires of hell to suffer for your own sin. Repent now and trust Jesus now while you have the opportunity time to do so. Do not wait until it is too late. Do it now.

#2

Hab. 1:12 **HABAKKUK AND HIS VIEW OF GOD**

Introduction:

In verses 2-4 Habakkuk cried unto God for punishment on the ungodly of Judah. In verses 5-11 God answered that He would send the Chaldeans to punish Judah. In our text verse Habakkuk cries out again and we get a new look at Habakkuk. Especially we get an insight as to how he looks at God.

I. Habakkuk may have questioned God, but he meant no disrespect. ;V. 12

(He had the highest kind of reverence for God.)

- A. He saw God as everlasting.
 - 1. The everlasting existence of God is hard for man to understand. (We may believe it, but not understand it.)
 - 2. Habakkuk did believe it.
 - 3. His question did not express doubt, but was raised in such a way as to emphasized his belief that God is eternal, Psalm 90:2.
- B. He saw God as his own personal God. (“...O Lord my God, mine Holy One.”)
 - 1. This expressed his highest adoration.
 - 2. It pledged his allegiance to God.
 - 3. He was glad to let God be Supreme and he was glad to obey and serve.
- C. He saw God as being holy.
 - 1. God had not the slightest flaw or fault.
 - 2, God was just and fair in all His dealings with man. (Even in bringing the Chaldeans on Judah.)
- D. He saw God as Almighty. (“...O mighty God...” Whatever God does, that is the way it stands; none can overturn His decision.)

II. He expressed has great faith in God

“We shall not die.”

- A. He knew that the Babylonians would invade Judah and that many of the Jewish people would be killed.
- B. Yet he said, “...we shall not die...”
- C. What he meant was “We shall not die as a nation.” (The nation would survive.)
- D. What was the basis of his faith?
 - 1. Not that he counted on the strength of Judah for their survival..
 - 2. Nor that he counted on their ingenuity.
 - 3. He understood that the invasion of the chaldeans was only for a chastisement of Judah and not for their destruction.
 - 4. But he trusted in God to preserve the nation.

III. Never-the-less Habakkuk did not understand God's way

- A. He revered God, adored God, loved God and fully trusted God, but he did not understand God's way.
- B. He saw the Babylonians as being a people more wicked than the people of Judah.
- C. And he did not understand why God would allow them to use such violence against Judah, a more righteous people, V. 13-17.

IV. We have similar questions today

- A. Why will God allow a wicked man to take the wife of a godly man?
 - 1. Why will He allow the greedy to cheat and steal the possessions of the generous?
 - 2. Why will He allow the cruel to mistreat and abuse the kind?
 - 3. Why will He allow the ungodly to be rule over the godly?
 - 4. Why do the rich get richer off the poor?
 - 5. Why do men who never attend church and never give a dime to the Lord get the larger tracts of land, the better homes and jobs?
- B. We may not know the answers to these questions. but we can and do know one thing for sure.
 - 1. We know that God is just and fair in all of His dealings with us.
 - 2. We know that God is just and fair in all of His dealings with every man.
 - 3. The problem is not with God nor with anything He does; the problem is in our inability to understand.

Conclusion:

In spite of the fact that he did not understand Habakkuk fully trusted God and was glad to commit himself to serve God. Will not you do the same? Trust God completely and commit yourself fully to serve God.

#3

Hab. 2:1-3 HABAKKUK WAITING FOR THE WORD OF GOD

Introduction:

Habakkuk had been disturbed and had cried out to God for punishment upon the wicked of Judah. God promised to send the Chaldeans to punish Judah. Habakkuk cried out again because he did not understand why God would use a people more wicked than Judah to punish Judah. Now he awaits an answer from God.

I. Habakkuk's attitude toward his office as prophet as he waited, V. 1

- A. He saw himself like a watchman on the wall, V. 1.
 - 1. The watchman would watch and inform the people as he would see someone approaching.
 - 2. He saw that his task was to watch for God's message and then to inform the people of what he learned.
- B. He was now waiting to see what God would answer to his question about the Chaldeans.
 - 1. He knew that God had an answer.
 - 2. He knew that God would give him the answer.
- C. He would then relate God's answer to the people.

II. The end of His wait, V. 2-3

- A. He was told to write the answer and make it plain.
- B. He was to then publish it by runners throughout the land.
- C. He was to wait for its fulfillment believing it to be true.

III. What we learn from this lesson

- A. We learn that God has the answers to our questions.
 - 1. He has instructed the writers and they have written His messages down. (He has given 66 books which are now compiled into one book, the Bible)
 - 2. The answers of our questions are to be found within those books.
- B. We learn that God's word is true.
 - 1. God's message about everlasting fire is true. (Many do not believe it, but their disbelief does not keep it from being so.)
 - 2. God's message about heaven is true. (Although many do not believe it.)
 - 3. God's message about the gospel of Jesus Christ is true, (Rom. 10:13; Acts 16:31.)
 - 4. God's message about the second coming of Jesus is true. (We can count on it and wait for it.)
- C. We learn to be patient in our studies of God's word. (They had to wait for God's word to be given; we sometimes have to wait for understanding as we study God's word and pray. for enlightenment.)
- D. We learn the responsibility of God's preachers and teachers.
 - 1. The preacher or teacher is responsible for giving God's word to the people.
 - 2. It is also the responsibility of seeking to understand God's word and seeking to make it clear to the people so as to help them to understand.
- E. We learn the responsibility of the people of God. .
 - 1. It is the responsibility of the people to be obedient to God's

- word.. (Disobedience to God is what got Judah into trouble and brought the Chaldeans upon them.)
2. It is the responsibility of God's people in God's churches to send God's message throughout the world.

#4

Hab. 24 THE PROUD AS CONTRASTED WITH THE JUST

Introduction:

In this text God begins His answer to Habakkuk. He shows why He will judge Babylon. He will judge Babylon because of their pride. He contrasts the proud Babylonians with the few just who were in Judah.

I. The proud, V. 4a

- A. Since Habakkuk's question dealt specifically with the Babylonians, we know that God is speaking especially about them.
 1. The Babylonian king and the Babylonian people were proud.
 2. A good example is seen in Dan. 4:30.
- B. Yet the truth of the text applies to all.
 1. It applied to the people of Judah also.
 2. It also applies to all people, Pro. 10:18.
- C. Pride is a heinous sin.
 - 1, It is the heart and core of rebellion against God.
 2. It exalts self rather than God.
 3. It was pride that caused Satan to exalt himself and to rebel against God.
- D. This is the same evil spirit that produces unbelief.
 1. God speaks and man in his pride thinks he knows more than God does. (He thinks he is right and that God is wrong.)
 2. He thinks he knows more about God does about the creation of the universe. :
 - 3, He thinks he knows more than God does about how man came to exist.
 4. He thinks he knows more than God does about how to get to heaven.

II. The contrast with the just, V. 4b

- A. Habakkuk had raised serious questions about God's dealings with Judah and Habakkuk needed to be taught a lesson on faith.
 1. I am reminded of our Lord's words to His disciples: "Oh, ye of little faith."
 2. In some ways Habakkuk had great faith in God, but in other ways his

faith was weak and he needed to be taught some lessons. .

- B. Lesson #1: The just did not get to be just by their actions, but by their faith. .
 - 1. An alien sinner does not get to be just by doing righteous deeds, Gal. 3:11.
 - 2. He gets to be just by faith, Gal. 3:11.
- C. Lesson #2: The just do righteous deeds because they are just.
 - 1. A woodpecker does not get to be a woodpecker by pecking wood; but he pecks because he is already a woodpecker.
 - 2. The faith of the just person will produce righteous works.
- D. Lesson #3: The just should learn to trust God in difficult circumstances of life.
 - 1. When they are oppressed by neighbors or invaded by an enemy they are to trust God.
 - 2. Whether they live in Canaan or as slaves in Babylon they are to trust God.
 - 3. Even if they face death by the enemy sword, they are to trust God.
 - 4. This may sound to some as if the believer comes up on the short end of the stick, but not so. (No man has ever lost who trusts in God, Phil. 1:21)

Conclusion:

- 1. There is danger in pride and unbelief.
- 2. One is made just by his faith in Christ.
- 3. The saved live righteous lives by faith.
- 4. One lives a victorious life in a world of turmoil by his faith in the Lord. .
- 5. Will you trust the Lord Jesus Christ to save your soul?
- 6. Will you faithfully serve the Lord Jesus Christ who has saved your soul?
- 7. Will you depend on the Lord Jesus Christ to help you with all of your problem?.

#5

Hab. 2:5 THE MAN WHO IS NEVER SATISFIED

Introduction:

In this text God is still answering the question which Habakkuk had asked. In verse 4 God has pointed out the pride of the Babylonians as a reason why the Babylonians will be punished. He also pointed out that the believer is to walk by faith and is not to be questioning all that God does.

Now in verse 5 He points out other sins of the Babylonians that will bring judgment upon them. Our subject is based on the words "...cannot be satisfied...."

I. The reason that the Babylonians could not be satisfied

- A. The Babylonians did not know Jehovah God.
- B. Peace and satisfaction in the heart of man can only be found through the Lord, Psalm 107:6-7; Rom. 5:1.

II. The ways by which the Babylonians sought satisfaction, but did not find it

- A. The Babylonians sought satisfaction through the liquor bottle.
 (“...transgresseth by wine...”)
 - 1. Historians say that they were notorious for their drinking.
 - 2. A Bible example is in Daniel chapter 5 when the hand of God appeared and wrote on the wall.
 - 3. But for all their drinking, they could not be satisfied by it.
 - 4. Neither can anyone else. (There is always the desire for one more drink and one more bottle.)
 - 5. Instead of satisfaction, it brings woes. (It breaks one’s health, drives away family and friends, takes away jobs and everything that one finds precious.)
- B. The Babylonians sought satisfaction through self glorification. (“...he is a proud man...”)
 - 1. They built Babylon which contained the Hanging Gardens, which was one of the Seven Wonders of the World..
 - 2. The kings built monuments to themselves.
 - 3. All of the Babylonians were exalted in pride.
 - 4. But for all of their self glory, they were never satisfied.
- C. The Babylonians sought satisfaction through wealth and power. (“...he enlargeth his desire as hell and as death...”)
 - 1. As hell seems to desire every man and takes away the possessions of everyone who enters there. .
 - 2. As death reaches out after every man so they reached out after the possessions of all. (“...gathereth unto him all nations...” They seek to rule over all nations.)

III. Learning lessons from the Babylonians

- A. We all need to learn that peace and satisfaction does not come in a bottle nor a can.
 - 1. Neither will it be found in a pill bottle. (The pill bottle can be equally as dangerous or even more dangerous than the alcoholic bottle.)
 - 2. All that one will find in those bottles are broken pocketbooks, broken health and broken hearts.
- B. We need to learn that satisfaction is not to be found in adultery and ungodliness.
 - 1. An ever increasing number seek it that way.
 - 2, They are never satisfied. (The woman seeks one more man and the

man seeks one more woman.)

- but
- C. We need to learn that satisfaction is not found in money.
 - 1. Some seek money to the point that money has become their god. (They do not depend on God for their need nor for their satisfaction, they depend only on money to get what they need and want.)
 - 2. At the table, in their beds, when they arise their one main objective is to get more money.
 - 3. Some have succeeded in getting money and wealth, but they still have not found the satisfaction for which they searched.
 - D. We need to learn how real peace and satisfaction can be found.
 - 1. It can only be found by repenting of one's sin and trusting in Jesus Christ for the salvation of the soul.
 - 2. This is the way that others have found peace.
 - 3. This is the way that you can find real peace and satisfaction.

Conclusion:

- 1. Let nothing stand in your way; let nothing hinder you from calling upon Jesus Christ and trusting Him to be your Savior.
- 2, Turn to Jesus now. Call upon Him in prayer. Ask Him to cleanse you of all your sin. Trust Him to save your soul and keep you out of hell. Trust Him to make sure that you go to heaven.

#6

Hab. 2:6-8 A PARABLE OF WOE ON ILL- GOTTEN GAIN

Introduction:

How many of you have willfully, deliberately taken something that you knew was not yours? In this text God informed Habakkuk that He would punish the nation of Babylon for committing such a sin.

I. The giving of a taunting parable, V. 6

- A. All those who had been oppressed by Babylon would speak a parable, a taunting proverb against Babylon. (They might not be able to successfully wage war against Babylon militarily, but they could wage war against her with their tongues.)
- B. The parable, being a taunting proverb, would have a double meaning.
 - 1. The first meaning would be obvious.
 - 2. We must look for the second meaning.
- C. In this text God takes the parable which would be spoken by the nations against Babylon and uses it as His own. (Therefore it becomes a

prophecy, a prophecy of God against Babylon.)

II. The application of the parable to Babylon, V. 7-8

- would
- A. “Woe to him that increases that which is not his.”
 - 1. God had long ago said the same thing in His law, Exodus 20:15.
 - a. In verse 5 and 6 God said that all the people of all nations recognize the truthfulness of God’s word and take up this parable against Babylon.
 - b. Some day the people of all nations will recognize that God is right in all that He has said.
 - 2. Men were free to commit this sin if they chose to do so, but they would suffer the consequences if they did.
 - 3. So the people of Babylon would suffer the consequences of their sin.
 - B. “How long?”
 - 1. How long would Babylon be allowed to oppress the nations and how long before they would be punished?
 - 2. The implication is ----- not long.
 - 3. It will not be long for any. (Life is short.)
 - C. “Woe ---- to him that ladeth himself with thick clay!”
 - 1. Here the ill-gotten riches are compared to thick clay;
 - a. A man may think that his ill-gotten riches will bring him great joy for a long time.
 - b. But all that he gathers is heavy burdens. (He gathers woes unto himself.)
 - 2. The Amplified Bible compares his ill-gotten gain to promissory notes from which the lender draws excessively high interest.
 - a. He gets everybody to paying excessively high interest to himself so that he can live in excessive luxury.
 - b. Such may be legal, but it is still ill-gotten gain. (It is but one example of the many sinful ways that man may get wealth.)
 - D. A specific prophecy of the fall of Babylon is made in verses 7-8.
 - 1. The prophecy is that many nations would suddenly rise up in rebellion against Babylon.
 - 2. Then instead of Babylon getting the wealth of those nations, those nations would get the wealth of Babylon.

III. The application of the parable to all men

- A. God is Supreme over all men and will call all men in to account for their sin.
 - 1. Specifically, these verses teach that God will call men to account for taking that which does not rightfully belong to them.
 - 2. Whether they take it by force, by burglary or by cheating, it is still a sin.
 - 3. Men will give account to God not only for this particular sin, but for all sin.

- B. Even saved people do not get by with having ill-gotten gain. (God chastens every one of His children for their wrong doing.)
- C. Since all men sin, all men need to repent of their sin and trust in the Lord Jesus Christ to save them from the penalty of their sin.
- D. The parable teaches that there are things which are more important than gaining riches. (And certainly more important than ill-gotten riches)
 - 1. The salvation of the soul is more important than riches. (Material wealth is only temporary; heaven and hell are permanent.)
 - 2. For the saved ---- living for God is more important.
 - a. God disapproves of all sin of all men.
 - b. God especially disapproves of the sin which saved people commit.

#7

Hab. 2:9-11 **WOE TO THE NEST BUILDER**

Introduction:

God had said, “Woe to him that increaseth that which is not his, “ V. 6. In this text He says, “Woe to him that coveteth an evil covetousness .----- that he may set his nest on high.” One verse looks at the deed; the other at the motive.

I. The woe as it is applied to the Babylonians

- A. The Babylonians had the habit of taking by force the possessions of others.
- B. But behind the evil deed was an evil motive. (God had not only said, “Thou shalt not steal,” but He also said, “Thou shalt not covet,” Exodus 20:17.
 - 1. Yet that is exactly what the Babylonians did.
 - 2. That is what they did when Hezekiah showed them his riches and the silver and gold of God’s house. (They returned with their armies and took it all away.)
 - 3. That is what they did with any other wealth which they saw,
- C. They sought to build a nest for themselves ---- a great walled city which would protect them from any army which might invade.
 - 1. Harm is the meaning of the word “evil” in this text.
 - 2. That is what the eagle seeks when she builds her nest high on the mountain.
 - 3. They took from others so that they could enjoy the best for themselves and their families. (The best of buildings, food clothing, chariots, horses, and the greatest of pleasures.)
- D. But building their nest did not get for them the best.
 - 1. In their war-counsels they thought they were counseling good for

- themselves and for their families, but actually they counseled shame and destruction, .
2. By setting up barricades which would enable them to attack and ravage others they, in effect, set up barricades against their own city, their own homes and their own souls.
 3. Soon their own city of Babylon would be destroyed as they had destroyed numerous other cities. (It was their own guilt of sin which brought about the destruction of their own city and ravaged their own homes.)
- E. As their city lay in ruins the stones and the beams would cry out against them and testify against them. (The expression is figurative, but their guilt was be real.)

II. The woe as it applies to others

- A. It was just as wrong for the people of Judah to covet as it was for the Babylonians to covet.
- B. It is just as wrong for people today to covet as it was for people back then to covet.
- C. It is just as damaging today as it was then.
 1. Parents may think they do their families a good turn by giving them everything the flesh can lust after, but they do their families untold harm.
 2. This is especially true when they are willing to do wrong to build their own nest.
 3. God sees the sin of covetousness in the heart and He must punish the sinner because of it.
 4. To take counsel and plot evil is like taking counsel to bring shame on the family;. (And like taking counsel to do harm to one's own family.
- D. It is like waging war on one's own soul.
 1. If he is unsaved, he will suffer for his sin in hell.
 2. If he is saved, he will suffer chastisement in this life. .
- E. When one's punishment come his own conscience will bear witness against him.

Conclusion:

1. To the unsaved this text says: : “Turn by faith to Jesus Christ. Let Him build you a nest on high where no harm can ever befall.”
2. To the saved it says: “Set your affections on things above and not on things on the earth”.

Hab. 2:12-14 **THE FOLLY OF BUILDING WITH BLOOD & SIN**

Introduction:

In this text the Babylonians are accused of building their city with blood and sin.

I. The building of Babylon

- A. They had successfully built their city.
 - 1. The outer wall stood 300 feet high. (Two chariots could meet and pass one another at full speed on the top of the wall.)
 - 2. The Hanging Gardens were one of the Seven Wonders of The World. (Rocks, trees, flowers and an artificial waterfall filled the garden with beauty and winder..)
 - 3. The city of Babylon was the richest and most beautiful city of the world at that time.
- B. But they had built their city with blood.
 - 1. Not only by “sweat and blood,” as the term might apply to their hard labor, but by the shedding of human blood. .
 - 2. Literally hundreds and thousands had been slain in order to take the wealth of others for themselves.
- C. They also built their city with other sins.
 - 1. There was the sin of excessively heavy taxation of the people whom they had conquered.
 - 2. There was the sin of excessive taxes on the merchant caravans that passed through their land.
 - 3. There was the sin of excessively high interest rates on creditors.
 - 4. There was the sin of idolatry.
 - 5. There was the sin of prostitution --- especially in the temples.

II. The woe against Babylon: Their labor was in vain

- A. The Medes and the Persians would invade and burn their city to the ground.
 - 1. The fruit of their labor would burn, V. 13a.
 - 2. Thus, their labor had been in vain, V. 13b.
- B. But when the Babylonians would be punished the Lord would be glorified, V. 14.

III. The cities today which build with blood and sin

- A. Babylon is certainly not the only city to build with blood.
- B. When a city invites the liquor industry in so that the tax money can help build the city that city is built with blood and sin.
- C. Many cities have been known to practically beg breweries, distillers, liquor stores, race tracks, gambling casinos, and other sinful entertainment industries into their city in order to get big tax dollars for the city and big

payrolls for their citizens.

D. Like the Babylonians, who boasted of their great city, they brag about the millions of dollars their sinful ways bring into their city and the great fun and pleasure their liquor stores, their bawdy houses and race tracks and casinos bring to the city and to the people.

E. But they have ignored the bloodshed involved in the stabbing, the shootings, the beatings and the automobile wrecks which these sinful industries bring to their city.

F. They build their cities, but they build them with blood.

IV. The woe, because they labor in vain

A. Masses of citizens labor in vain for material wealth. (All of the wealth of this world will one day be burned in the fire, II Peter 3:10-12.)

B. Not only will their possessions burn, but also the people themselves will burn, Rev. 21:8.

C. Even much of what the saved labor for is in vain.

1. All of the material things which they have accumulated will burn.

2. All of their works will be tried as if by fire, I Cor. 3:11-15.

3. Many will watch the labor of a lifetime go up in smoke.

4. Only that which was done for Christ will last.

Conclusion:

1. Let me appeal to every unsaved person to turn to Christ and be saved.

2. Let me appeal to every one of you who is saved to dedicate your life to Jesus Christ.

#9

Hab. 2:15-17 **WOE TO HIM THAT GIVES LIQUOR TO HIS NEIGHBOR**

Introduction:

In order to show His displeasure with the Babylonians God uses an obviously shameful illustration from everyday life.

I. The meaning of the illustration

A. In the illustration one gets his neighbor drunk so that he can take advantage of him. (To steal his property, to sell him something worthless, to seduce his wife, or to take advantage of him in some other way) .

B. Such a deed is the sin of pretended friendship.

1. "Come on friend. have a drink" but the intent of the heart is evil.

2. This is hypocrisy and the Lord hates hypocrisy. .
- C. The woe of God is upon such a person..

II. The application to the Babylonians

- A. God accused the Babylonians of just this kind of friendship with their neighbors.
- B. A prime example was when the king of Babylon sent messengers to see Hezekiah when he was sick.
 1. They brought him gifts, wished him well and pretended to be his friends.
 2. All the while they were spying to see how much silver and gold he had and his nation had. .
 3. They later returned with soldiers and swords to take it all away.
- C. That is why God pronounced such woe on Babylon, V. 15.
 1. The glory of Babylon would turn out to be their shame, V. 16a.
 2. His own nakedness would take the place of his glory, V. 16b.
 3. He would drink from God's cup of judgment, V. 16b.
 - 4, Shameful vomiting of drunkenness would be his glory, V. 16c.
 5. The kind of violence he had brought on Lebanon would be brought on him, V. 17a. .
 6. They had become as violent as beasts, V. 17b.

III. The lessons for our day

- A. God does not approve of putting the bottle to the lips of the neighbor.
 1. Especially not when the purpose is to take advantage of him.
 - a. To steal his money; to take his possessions.
 - b. One young man was made drunk and when he sobered up he was married to a strange woman with two children.
 2. Even when the motive is not to take advantage it can still wreck and ruin his life.
 - a. It can cause him to be injured or killed.
 - b. It can turn him into a helpless alcoholic.
 - c. It is a sin and a crime to bootleg liquor.
 - d. It is a sin even when it is not a crime (It is a sin when it a legal business whether the business is called a grocery store, a cafe or a liquor store. It still seeks to gain money by bringing great harm upon others.)
 5. It is even more deceptive when it is a private club.
 6. Alcoholic drink is a poison to the body, to the mind, to the morals and to the human race.
- B. God will bring judgment on sin
 1. Not just on the sin of alcoholic drink, but on all sin.
 2. To face the judgment of God is a shameful and terrible experience.
 3. It was for the Babylonians.

4. It will be for all men whose sins are not forgiven. (All will give account to God.)
- C. Men, women, boys and girls need to turn to God in confession of their sin and trust in the Lord Jesus Christ to cleanse them from all sin, Acts 20:21.

Conclusion:

1. I call upon all who are saved to put the evil sin of drinking or selling alcoholics drink out of your life. By the help of God you can win the battle over the bottle.
2. I call on you to help in whatever way you can to keep the sale of alcoholic drink out of the area where you live. Talk against it, vote against it.
 Help to
 your keep it away from the lips of your neighbors, your children and grandchildren.
3. I call upon you who are unsaved to trust in the Lord Jesus Christ and get saved. You can more successfully resist and overcome the bottle in your life if you have the Lord Jesus Christ in your heart and soul;

#10

Hab. 2:18-20 **WOE TO THOSE WHO BOW TO IDOLS**

Introduction:

Five times God had pronounced woe on the Babylonians in this chapter, V. 6, 9, 12, 15 & 19. In this text He cries out against them because of their major sin --- the sin of worshipping idol gods.

I. An exposition of the verses.

- A. Habakkuk presents a question, V. 18.
 1. The question may be paraphrased: “ What profit is there in the worship of an idol that would cause a man to build one?”
 2. There would be a lot of labor and a lot of expense in the making of an idol god.
 3. Why would a man go to that much labor and that much expense when the things that he builds cannot do one thing for him?
- B. In their worship the people would cry out to wood, stone and metal, V. 19a. (They would say: “Awake! Arise!”)
 1. A well known incident in Scripture is in I Kings chapter 18 when Elijah and the prophets of Baal had a contest. .
 2. The prophets of Baal cried out from morning until noon for Baal to respond to their prayers. .
 3. What would one think of a man who would cry out to an ordinary

- piece of wood and say, "Wake up! Rise up and help me!"
4. It was just as foolish to cry out to wood that had been carved as it was to cry out to an ordinary piece of wood.
- C. The idol had no life and no power to help, V. 19b.
1. The idol had no breath, no life, no hearing, no power to help.
 2. The wood was totally encased within the gold, silver or brass with which it was overlaid. (Thus, the wood, itself, was in prison and was powerless to get out.)
- D. Contrast that with Jehovah God, V. 20.
1. God sits high in His holy temple, supreme over all men and over all things.
 2. He sees all and hears all and He loves all. (He can be reached by all.)
 3. He has all might and all power to help;

II. An application to the Babylonians

- A. They were an idol worshipping people.
- B. The famous Tower of Babel had earlier been built there by their forefathers.
(It had been built high in an effort to make contact with the gods whom the forefathers had imagined to be in heaven.)
- C. Although that tower had deteriorated with time it had been restored and in the days of Habakkuk was a temple of worship for Baal, Ashteroth and other idol gods.
- D. The most notable idol in the city stood 90 feet tall and was overlaid with gold, Daniel chapter 3. (But for all of its tremendous height and the splendid beauty of its gold it was still powerless to hear and to help.)
- E. In Verse 19 Almighty God pronounced woe on the entire kingdom of Babylon and upon all who worship idol gods.

III. An application in our day

- A. Today idolatry is chiefly in the far eastern countries.
- B. Yet there is still some bowing down to images in all parts of the world, even within our own nation.
1. It is just as wrong to bow to idols today as it was back then.
 2. The images are just as powerless to hear and help today as those were back then.
- C. Some say, "We understand that there is not the real God; the real God is in heaven, but we need the image to mediate between us and God." (Not so! There is but one Mediator between God the Father and mankind and that Mediator is Jesus Christ, the Son of God, I Tim. 2:5; John 14:6.)
- D. Some may feel secure because they have not bowed down to a man made idol, but if they have failed to repent of their sin and trust Jesus Christ to be their Savior their sense of security is in vain, .
1. It is not by refraining from the worship of graven images that one is acceptable in the sight of God.

2. It is by repenting of sin and calling upon Jesus and trusting Him to save you from the everlasting penalty of your sin, John 3:16, 18; Acts 16:31; Rom. 10:13.

Conclusion:

1. Call upon Jesus now and ask Him to save your soul. He has promised to save those who trust in for salvation, Rom. 10:13.
2. You will also find Him to be a very present help in time of trouble and you can feel free to call upon Him daily to help you with all of your needs. (He can and will hear and He is able to help you with all of your needs.)

#11

Hab. 3:1-2 **A PRAYER FOR MERCY IN A TIME OF WRATH**

Introduction:

Verse 1 is a heading. It tells what the rest of the chapter is all about. It is a prayer of Habakkuk. It is upon Shigionoth. That is, it was to be accompanied by stringed music.

I. Some prayers which Habakkuk had earlier prayed which are recorded in this book

- A. Habakkuk had seen his own people of Judah steeped in sin and he had prayed for them to be punished, Hab. 1:2. (God answered that prayer and informed him that the Babylonian army would be sent upon Judah to punish them.) .
- B. Habakkuk prayed and complained that the Babylonians were more wicked than Judah and that they were the ones who ought to be punished, Hab. 1:13.

II. This prayer, a prayer for mercy, V. 2

- A. When Habakkuk heard God tell about the severe judgment that He intended to bring upon Judah he was sore afraid for Judah. (He shook; he trembled.)
 1. He was not afraid for himself, but for Judah.
 2. The tremendous power of God can be frightening.
 3. This is especially true when it is turned upon man in wrath.
- B. Therefore, Habakkuk prayed for mercy upon the people of Judah.
 1. He did not ask God to withhold His judgment from Judah, but only that God would remember to show mercy.
 2. He asked for God to revive or restore His work with Judah somewhere

down the line.

III. A time of wrath in store for the world

- A. God has foretold of a time when His people will have a great falling away, II Thes. 2:3. (They would fall away into heresy, into immorality and into unconcern for truth and godliness.).
- B. God will send Mystery Babylon to punish His people, Rev. 17:3-6.
- C. Then God will use others to punish Mystery Babylon, Rev. 17:16.
- D. God will send 7 angels to pour out His wrath on the whole world. Rev. 15:1; 16:1-21.

IV. A prayer for mercy in times of wrath

- A. Let us pray for mercy when we get out of God's will.
 - 1. Let us ask God to be merciful in His chastisements.
 - 2. Let us ask God to help us to rededicate our lives to Him.
- B. Let us pray for mercy upon our families as we go deeper into the end-time events.
- C. Let us pray for mercy upon Christianity in general.
- D. Let us pray for mercy upon the unsaved. (That they may come under the gospel and the conviction of the Holy Spirit.)
- E. Let us pray for mercy upon Israel that more and more will turn to Jesus Christ.
- F. Let us pray for the return of Jesus Christ.

Conclusion.

- 1. I am asking every unsaved person to trust Jesus Christ now and be saved.
- 2. I am asking every child of God to live for God.
- 3. I am asking every child of God to call upon God to be merciful:
 - a. To yourself
 - b. To your family
 - c. To your neighbors
 - d. To your nation
 - e. To other nations
 - f. To your fellow church members
 - j. To those who mistreat you.
 - k. To the unsaved.

#12

Hab. 3: 3-16 **THE LORD, COMING FORTH TO DELIVER HIS PEOPLE**

Introduction:

Habakkuk has been informed that the Babylonians would capture Judah. He has also been informed that in due time Babylon would fall. But in chapters one and two there is nothing specific said about the deliverance of Judah and Israel. In verse 2 Habakkuk began a prayer in which he requested such a deliverance. He then proceeded to foretell the deliverance of the Hebrew people from Babylon.

I. The deliverance from Babylon as Habakkuk portrayed it in his song, V. 3-13

- A. The Lord is seen in the south country, V. 3a.
 - 1. A valley runs south from the dead Sea to the Gulf of Aquaba.
 - 2. Teman is a mountain range which runs just east of that valley to the Gulf of Aquaba.
 - 3. This range was in the land of the Edomites which was inhabited by descendants of Jacob's twin brother, Esau. (It is in the modern country of Jordan.)
 - 4. Paran is a mountain range west of the valley. (It does not extend to Aquaba, but extends about halfway. It extends to Mt. Sinai.)
 - 5. It is as though God has heard his prayer and visibly comes down from Mt. Sinai, the place where He made His covenant with the Hebrew nation, and marches off through the valley and goes to Babylon to deliver His covenant people, from bondage in Babylon. .
- B. In the song the Lord is portrayed as being visible and the visible Lords is a glorious sight, V. 3b-4.
 - 1. An arch of light extended over Him filling the heavens from Paran to Temon. (From one mountain range to the other mountain range)
 - 2. The Lord Himself shines as the light of the sun, V. 4.
 - 3. Rays of light, like horns, did shine from His hands.
 - 4. Yet not all of His power was evident. (His glory and power was partially covered with clouds.)
- C. He was angry and, thus, was a fearful sight.
 - 1. He is pictured as a King with a shield bearer going before Him and servants following after Him. (In His anger plagues go before Him and burning coals go after Him, V. 5. . . .
 - 2. He measures (shakes) the earth and smashes mountains in His anger, V. 6.
- D. The nations in that area are terrified, V. 7.
 - 1. Cushan is the Ethiopian side of the Gulf of Aquaba.
 - 2. Midian is the other side. (N. W. Saudia Arabia).
 - 3. They are frightened and with good reason, , V. 8-11.
- E. He marches off to Babylon to deliver His covenant people, V. 12-16.

II. The fulfillment of this prophecy

- A. The prophecy of the Lord's deliverance of the Jewish people was fulfilled (or

at least partially fulfilled) when He freed the Hebrew people from Babylonian bondage and they were allowed to return to Canaan to dwell there.

- B. That event was only a partial fulfillment of the prophecy because the Jewish people were left in bondage to the Gentile nations.

III. The fulfillment of the prophecy as it regards the second coming of Christ

- A. The Jews will be in trouble again.
 - 1. They will be in the worst trouble they have ever been in.
 - 2. The Anti-Christ and his armies will have overrun the land for the purpose of exterminating Israel.
 - 3. The overwhelming numbers of the enemy will make it seemingly impossible for any of the Israelites to survive.
- B. The same mighty Lord, portrayed by Habakkuk will come down to the earth. (He can shake the world, dazzle with the brightness of His coming, smash mountains, dry up the flood rivers, send plagues of diseases, melt the rocks.)
- C. It will be a terrible event when He uncovers His bow and makes war against the Anti-Christ and His armies. (A river of blood-like lava will flow 200 miles long; vultures will come from all over the world, Rev. 19:11-18.)
- D. It is in the horror of this event that there will be deliverance for God's people from the Satanic Anti-Christ and his armies.

Conclusion:

Are you saved? Are you who are saved living for the Lord?

#13

Hab. 3:17-19 **AN UNSHAKABLE FAITH IN GOD**

Introduction:

All of chapter 3 is a song except verse 1 and a brief note in the close of verse 19 to the musicians. In this chapter Habakkuk declared his complete faith in Jehovah God.

I. An examination of Habakkuk's statement of faith

- A. He said that although the fig trees, the grape vines, the olive trees, the grain fields and the flocks would not bare fruit, yet he would rejoice in the Lord, the God of his salvation, V. 17-18.
- B. Habakkuk was not saying, "If they bare not," but "Although they bare not."
 - 1. He foreknew that the time would come when these would not bare

fruit.

2. Yet even though such times were certain to come He still trusted God to see His nation through those troubles..

C. It would not be difficult to trust if all were well.
and

1. If he could have foreseen that the fig trees, the fields, the vineyards, the flocks would bear abundantly he could have easily trusted God.

2. When all is well with us it is not hard to trust God to take care of us.

3. But when the health is broken, the money is gone and all looks hopeless it puts our faith in God to a test.

4. Habakkuk's country would be invaded, all their possessions would be taken away and the people would be carried into captivity, and yet he trusted in Jehovah God.

II. An examination of his unshakable faith

A. He had an unshakable faith in God's love.

1. Nowhere in God's love mentioned in the song nor the book which Habakkuk wrote.

2. Yet he seems to understand that God has a great love for the people of Israel.

3. That is why he could pray for mercy in their time of punishment.

B. He had an unshakable faith in God's power.

1. In his song he portrayed God as being more powerful than nature. (God can crush mountains and flood streams.)

2. Even though Judah would fall yet he knew that God is able to restore her.

C. He had an unshakable faith in God's promises.

1. His was not a blind faith which was built on wishful thinking.

2. God had promised him that Judah would be restored and he believed God's promise.

D. He had an unshakable faith in God's personal salvation.

1. He expressed this in verse 18. ("... my salvation...")

2. He spoke not of a return from Babylon.

3. He spoke about his own personal redemption from sin and about himself being personally carried to glory.

4. He would soon enter the grave, but he would go there trusting the Lord to bring him forth from the grave.

5. Others have had such faith, Heb. chapter 11. (Abraham, Job and others)

Conclusion:

I call upon each of you to place your faith in the Lord to save you. Trust His love, His power and His promise. Do not wait for circumstances to improve and prove to you that all will be well. Take God at His word and trust Him.

