

# The Work of Faith Pt. 11

## Habakkuk 1:12-2:5, CBC June 12, 2024

Chaldeans seem to have begun their invasion; in vv. 12-17, though Habakkuk has received an answer from God about Judah's unpunished wickedness, he **once** again comes before God w happenings seemingly incompatible w what knows about God **I. The Work of Faith Includes Examining the Object of Your Faith in Light of Current Circumstances. vv. 12-17** **II. The Work of Faith Includes Preparation for a Response from God 2:1** **1 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.** Habakkuk "revealed a mature wisdom in his determination that this response be shaped by what God himself would say. It is a wise man who takes his questions about God to God for the answers." Amerding EBC, P. 509; intentional work to "concentrate specifically on God and what God would say when God decided to speak." Bailey, p. 320; **III. The Work of Faith Includes Responding to His Word with Willing Obedience** **A. Your obedience to God's word affects other's faithfulness to God's word both now and in the future** **2 Then the LORD answered me and said, "Record the vision And inscribe it on tablets, That the one who reads it may run.** **B. Your Obedience Includes Waiting with Expectancy and Continued Obedience** **3 "For the vision is yet for the appointed time; It hastens (pants) toward the goal and it will not fail.** (or prove false) heaven's side—rushing to end, our side, seems long time b/n revelation and fulfillment; **Though it tarries, wait for it; For it will certainly come, it will not delay.** like prophets, do work of faith **Waiting with Expectancy and Continued Obedience w what DO know/understand b/c of trustworthy source;** **IV. The Work of Faith perseveres based on the gaze of the soul. vv. 4-5** Answer from God contrasts 2 peoples— **A. The Proud One** **4 "Behold, as for the proud one, His soul is not right within him; or upright—not in conformity with justice, custom, law, (having deviated from the moral norm); saw how played out in v. 5 prelude for 5 woes against oppressor in next verses** **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.** term for the proud is generic, includes not merely Chaldeans live by own resources, law, God's people **1:4** perverting law; but also you/I; **Path of faith runs much deeper than words you say you believe—it is the gaze of the heart—where are you looking?** Calvin, "All, then, who indulge themselves in their own counsels, deserve to be forsaken by God, and to be left by him to be driven up and down, and here and there, by Satan; for the only unfailing security for the faithful is to acquiesce in God's word." P. 62 **B. The Righteous One** Contra instability of proud one—look at stability of righteous; **But the righteous --upright--straight will live by his faith.** **this message given to Habakkuk is the antidote to actions resulting from doubt, uncertainty, impatience, greed, and independence—central theme in Scripture—Kaiser, "is central to the whole of Jewish thought was Habakkuk 2:4 that the Talmud records this famous remark made by Rabbi Simlai: "Moses gave Israel 613 commandments, David reduced them to 11 (Ps. 15), Micah to 3 (Mic. 6:8), Isaiah to 2 (Is. 56:1), but Habakkuk to 1—"the righteous shall live by his faith."** P. 162 eradicate pride not merely w words/action of faith, but deeper-faith as gaze of heart; The righteous ones are steadfast; HOW? By Faith **1. Lives by Faith** word speaks of faithfulness, reliability, steadfastness—stable, permanence, certainty, one established, fair—(faith seems to fit more w live, than righteous) **righteous, by his faithfulness (steadfastness) he will live;** faith way of life—not independent, but DEPENDENT; **where have we seen evidence of faith and its roots in Habakkuk to this point?** verse quoted 3 times in NT, idea found other places in OT; **Heb. 10:36-39** Similar message, focus changed (in Hab., fulfillment in words of vision coming, in Hebrews, the Lord, "the Comer" will come/return; follows idea of one LXX reading—righteous live by My faith[fulness]; **righteous live based on God keeping His covenant promises—righteous endures, while proud w heart not right in relation to God—instead of "trusting in him they hold aloof in a spirit of self-sufficiency, trusting in themselves. Their souls are inflated: they lack either substance or stability, and a pin prick will make them collapse."** P. 860 **what makes them not continue? Where is their self-sufficiency seen in their shrinking back?** (What kind of substance or stability is lacking? What is the pin prick that makes them collapse)? ie. Heb. 10:38-39 those who give up patience and faith b/c promise is so long in being fulfilled—incur eternal ruin Bruce in McComiskey cf. **Luke 12:41-48** (pricked & air falls out)—righteous persevere all way to His return—look for His coming; **trust** needed in vv. 2-3 foundation for **Gen. 15:6, Heb. 10:38, Rom. 1:17, Gal. 3:11**

### 2. In the God of Righteousness

Faith's Source—who determines those righteous? righteous in Gk. Is kissing cousin w what word? Justify—legal aspect); Robertson notes that righteousness in OT tied to idea of judicial standing—right and wrong to be settled by judge; people of God a covenant people, bound by solemn oath w life and death consequences centering on law dictated by Lord of covenant—everything hinged on legal decision of God of covenant—earthly judge was to render judgments according to judgement of God; **Habakkuk coming to God for justice**—Israel's identity based on coming to God & trusting His word--promises to Abraham (I will make you a nation, in you all peoples of earth blessed); always been faith in God as covenant keeper that identifies people of God; --no matter what looks like, we will be preserved b/c God; YOU said—**who is God?** He is the Judge/source of Law (right/wrong) (God of righteousness **Ps. 145:17**) **Ps. 33:4-5** (same word for faith in all as in Hab. 2:4), **40:10, 96:13, Ps. 143:1, etc.); do you look to God as the Judge/source of law?** while true faith in God continues, perhaps struggle b/c feel beat down, feels impossible to live for God's kingdom, please God, especially when feel you are TRYING to do right and THEY are not; **these & other assumptions like these are Judgments—THAT is the domain of God!** remember, dealing at SOUL level; **when KNOW that SOUL not righteous b/c what comes to surface is not righteous, then need not only to look to the God of righteousness to continue, BUT look to God FOR righteousness needed to continue;** how can I be seen as righteous so focus is NOT on my performance, but based on truth—TRUE righteousness—**this is what drives us to God for salvation** (yes, from Chaldeans, but also from Jews using law for own righteousness—how can God make us righteous so we LIVE by faith in God; **Rom. 1:17**--how b/m righteous IS the focus—faith is means of participating in the gospel, sharing in salvation Carson/Beale Commentary on NT Use of OT "The righteousness of the one who believes (1:17b) is found in the righteousness of God revealed in the gospel (1:17a)" p. 609 HE is upright; HE not only just, but only One who can justify—**this is gospel;** faith that looks to Him not only to continue, for instructions, for right/wrong, but for righteousness needed to claim these promises; **THIS is what we mean by living the gospel; salvation is His from beginning to end,** but you can only have this righteousness how? **faith** don't question it, trust in His power to justify, faith looks to RIGHTEOUSNESS outside of you; **Rom. 3:21-26, 4:1-5; talking about a direction/gaze—that leads to Christ for justification, Christ for perseverance, Christ for righteousness instead of actions—**talking about kind of faith Calvin "that faith which strips us of all arrogance, and leads us naked and needy to God, that we may seek salvation from him alone, which would otherwise be far removed from us" (in Robertson, p. 181) **remember** Man is

very apt to rest and dote upon his own worth and to build all his acceptance with God upon it—to come to God and challenge him for a debt, as the Pharisee did. It is very natural to rest in those duties and make them an excuse for other things. (Thomas Manton, A Practical Exposition of the Lord's Prayer) 18:13 To be at present in a state of condemnation is cause sufficient for men to come to Jesus Christ for life. But that will not do except the cause moves them, which it will never do until their eyes are opened to see themselves in that condition. For it is not a man's being under wrath but his seeing it that moves him to come to Jesus Christ. Alas! All men by sin are under wrath, yet but few of that all come to Jesus Christ. And the reason is that they do not see their condition. (John Bunyan, Come and Welcome to Jesus Christ) **is your daily faith in God one that looks for better life, to escape from hell, OR one that looks to God for righteousness that gives new standing w God** ; same theme picked up in Gal. 3:11, (vv. 9-14 focus as opposed to law/obedience, yet later—walk by Spirit against desires of flesh 5:13ff.) while not based on works, **life lived looking for righteousness outside will show across life in obedience--Gen. 15:6, faith heart attitude/focus rather than focus on actions Gen. 15:6, shows NOT law in OT and grace in NT; Amos 5:21-24** so Abraham's faith (heart attitude/focus) led to righteous obedience Gen. 22:1-2ff.—basis for Jm. 2:21-24, Habakkuk's message from God is that life comes from lifelong commitment of faith in God, not just one act; "The righteous are those courageous enough to accept God's word of promise in a world dominated by the horrors of Babylonian power described in the preceding verses." Bailey, p. 325 "Faith involves waiting for fulfillment and thus is always in danger of being shaken; therefore, steadiness and constancy are of its essence" p. 802 Commentary on NT Use of OT **We know this, but how can we live it? Simply, by not just looking to God, but seeing faith as submitting to His leadership;** "The righteous are also those whose lives correspond to God's leadership. The righteous are not perfect, but they do live according to their relationship with God. To be righteous means to meet the demands of a relationship." Bailey, p. 325 **what does this mean? How does this change the focus of our faith in God? What hope does this give us?**

**Genesis 15:6** Then he believed in the LORD; and He reckoned it to him as righteousness.

**Genesis 22:1-2** Now it came about after these things, that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am." <sup>2</sup> He said, "Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you."

**Psalms 145:17** The LORD is righteous in all His ways And kind in all His deeds.

**Amos 5:21-24** "I hate, I reject your festivals, Nor do I delight in your solemn assemblies. <sup>22</sup> "Even though you offer up to Me burnt offerings and your grain offerings, I will not accept them; And I will not even look at the peace offerings of your fatlings. <sup>23</sup> "Take away from Me the noise of your songs; I will not even listen to the sound of your harps. <sup>24</sup> "But let justice roll down like waters And righteousness like an ever-flowing stream.

**Malachi 3:1** "Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming," says the LORD of hosts.

**Luke 12:41-48** Peter said, "Lord, are You addressing this parable to us, or to everyone *else* as well?" <sup>42</sup> And the Lord said, "Who then is the faithful and sensible steward, whom his master will put in charge of his servants, to give them their rations at the proper time? <sup>43</sup> "Blessed is that slave whom his master finds so doing when he comes. <sup>44</sup> "Truly I say to you that he will put him in charge of all his possessions. <sup>45</sup> "But if that slave says in his heart, 'My master will be a long time in coming,' and begins to beat the slaves, *both* men and women, and to eat and drink and get drunk; <sup>46</sup> the master of that slave will come on a day when he does not expect *him* and at an hour he does not know, and will cut him in pieces, and assign him a place with the unbelievers. <sup>47</sup> "And that slave who knew his master's will and did not get ready or act in accord with his will, will receive many lashes, <sup>48</sup> but the one who did not know *it*, and committed deeds worthy of a flogging, will receive but few. From everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more.

**Romans 1:17** For in it the righteousness of God is revealed from faith to faith; as it is written, "BUT THE RIGHTEOUS man SHALL LIVE BY FAITH."

**Galatians 3:11** Now that no one is justified by the Law before God is evident; for, "THE RIGHTEOUS MAN SHALL LIVE BY FAITH."

**Philippians 3:9** and may be found in Him, not having a righteousness of my own derived from *the* Law, but that which is through faith in Christ, the righteousness which *comes* from God on the basis of faith,

**Hebrews 10:37-38** FOR YET IN A VERY LITTLE WHILE, HE WHO IS COMING WILL COME, AND WILL NOT DELAY. <sup>38</sup> BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH; AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM.

**James 2:21-24** Was not Abraham our father justified by works when he offered up Isaac his son on the altar? <sup>22</sup> You see that faith was working with his works, and as a result of the works, faith was perfected; <sup>23</sup> and the Scripture was fulfilled which says, "AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS," and he was called the friend of God. <sup>24</sup> You see that a man is justified by works and not by faith alone.