

# The Work of Faith Pt. 10

## Habakkuk 1:12-2:5, CBC June 5, 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 **when is last time you did this?** 12 Are You not from everlasting, O LORD, covenant God, Yahweh, Jehovah; my God, Elohim—the Powerful Creator, my Holy One, b/c of who You are, **We will not die.** You, O LORD, have appointed them to judge; And You, O Rock, have established them to correct. Rock **Problem 1:** in order to use them, must look at them; 13 Your eyes are too pure to approve evil, And You can not look on wickedness with favor. Why do You look with favor On those who deal treacherously? **Problem 2:** what will happen to Your people if they are not disciplined, but swallowed up by ones you say are YOUR tool? 17 Will they therefore empty their net And continually slay nations without sparing? **looks bleak;** "Habakkuk has two alternatives now. ' He can allow his doubts to be either destructive or creative. He can use his doubts, struggles, and agonizing questions to turn from God and to renounce his faith. Or he can keep his hold on God, trusting him for an answer.'" J. N. Boo Heflin in Bailey verse 1 gives us answer—more WORK of faith **II. The Work of Faith Includes Preparation for a Response from God 2:1** **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. Prophets MUST speak, write—work of careful recording for future, but also work of faith so that give prophesy with fervency—you too must BELIEVE what give—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,** note that while we often describe people as proud based on what see/hear/how carry themselves, **problem w proud person in this verse is rooted in soul;** **His soul is not right within him;** or upright—not in conformity with justice, custom, law, (having deviated from the moral norm); saw how this 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.** instead of putting down roots (work/keep), always restless, antsy, looking for more of the feeling of conquest, done w/o accountability—**focused out there;** **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.** Only 2 categories of people, Proud—SELF-RIGHTEOUS vs. the Righteous; where do you find yourself? while want to find ourselves in category of righteous, **term for the proud is generic—** for ALL those not upright; for Habakkuk, not only Chaldeans live by own resources, law **1:11, 15-16,** but also God's people, the Jews **1:4** perverting law; **If we would heed the message and continue with Habakkuk in the work of faith in God, what subtle roots of "the proud one" must we identify, confess, and eradicate?** Restless, captivated by other things than knowing character of One who IS righteous; preparing for what He has promised; seeking our own satisfaction outside of His kingdom goals; making heaven down here; demanding own justice from others/God NOW; **I Cor. 2:2-5** do you believe this? **where does your daily life show you are living for the indestructible kingdom of God? Path of faith runs much deeper than words you say you believe—it is the gaze of the heart—where are you looking?** **Lk. 18:9-14** **can you pick out a couple of right/wrong assumptions—roots that reveal the gaze of the heart?** 18:9 **The case put forward in the Bible is that pride of intellect is, in a sense, the ultimate sin.** This is the primary trouble that leads to all the others: men and women glorying in themselves, glorying especially in their intellect and their mind. In 1 Corinthians the apostle Paul explains how this becomes the ultimate sin. It is because men and women misappropriate God's greatest gift. God complimented human beings by making them in his own image, and he gave them this astounding gift. But this is the very thing that they use against God and for themselves, and so bring themselves down. (Martyn Lloyd-Jones, "Humanism—The Fifth Woe") 18:11 **What else is it but to blaspheme and defy the lofty majesty of God when he prays and says, "I thank you, God, that I am so holy and good, that I never need your grace, but I find so much in myself that I have kept the law. And you cannot accuse me of anything, and I have deserved so much, that you are bound to repay and reward me again for it in time and in eternity, if you would keep your own honor, and be a just and truthful God."** Now, since he sins so monstrously against the first and highest commandment, we must conclude that he does not honestly and from the heart observe any of the other commandments. (Martin Luther, Sermons, vol. 4, "Eleventh Sunday after Trinity") 18:12 **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) 18:14** **How does it happen so contrary, that the Pharisee is condemned of God and the publican is justified? Will God now speak and decide against his own law, which justly prefers those who live according to it to those who live opposed to it in open sin? Or does God delight in those who do no good and are nothing but robbers, adulterers, and unjust? By no means, but we have here quite another and higher law than the world or flesh and blood understand, which looks deeper into the hearts of both these persons and finds in the Pharisee a great evil principle that destroys all that otherwise might be called good, to trust in self and despise others. (Martin Luther, Sermons, vol. 4, "Eleventh Sunday after Trinity")** **Crossway, ESV Church History Study Bible** (Wheaton, IL: Crossway, 2023), 1556. 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 unailing security for the faithful is to acquiesce in God's word."** p. 62 **Num. 14:39-45** contra **Hab. 1:12** as problem eats away at Habakkuk and questions form, **Speaks from what can see as watching Chaldeans destroy, swallow up; where does he turn?** To the One who has the experience and who sees beyond—outside of time; remember? **"Those who see only the short term always miss the significance of the work of God."** Bailey p. 314 **Are you not from Everlasting? O Lord, My God, my holy One, we will not die** **A mature faith is one that both sees the issues at hand and yet remains steadfast, living in light of God's providence.** THIS is Habakkuk's posture; is it yours?  
**B. The Righteous One**  
Contra instability of proud one—wine—focused on greed, self-confidences that don't have to have all senses b/c secure—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—so central a theme in Scripture that words so familiar to us—verse quoted 3 times in NT, idea found other places in OT—Kaiser, "So central to the whole of Jewish thought was Habakkuk 2:4b 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 they felt 3 words in Hebrew text summarized whole Bible; eradicate pride not merely w words/ action of faith, but deeper-faith as gaze of heart; The righteous ones (upright/ straight) are steadfast; HOW? By Faith  
**1. Lives by Faith**

—word for faith speaks of faithfulness, reliability, steadfastness—reliable, fair, stable, permanence, certainty, one who is established—**righteous, by his faithfulness (steadfastness) he will live** (faith seems to fit more w live, than righteous); focus not on how declared righteous (cleared/clean), that's how used in other passages but on means of receiving gift of life paraphrase Robertson faith way of life—not independent, but DEPENDENT; to focus THERE means have to look farther than what see, higher than what seems highest (power of Chaldeans), live according to different values (I decide, I plan, I win, I take, I reward myself); **where have we seen evidence of faith and its roots in Habakkuk to this point?** chapter 1 filled w rules and ways of another realm—unrighteous wins by these rules; but another law 1:4, another Great One sought 1:12-13 (character of God defines boundaries) **looking farther and see final win/lose**; Similar message, focus changed in Hab. Vision will come, in **Heb. 10:36-39**—

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

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

**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 18:9–14** And He also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt: 10 “Two men went up into the temple to pray, one a Pharisee and the other a tax collector. 11 “The Pharisee stood and was praying this to himself: ‘God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector. 12 ‘I fast twice a week; I pay tithes of all that I get.’ 13 “But the tax collector, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, ‘God, be merciful to me, the sinner!’ 14 “I tell you, this man went to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted.”

**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.”

**1 Corinthians 2:2–5** For I determined to know nothing among you except Jesus Christ, and Him crucified. 3 I was with you in weakness and in fear and in much trembling, 4 and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, 5 so that your faith would not rest on the wisdom of men, but on the power of God.

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

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