

## The Book of Habakkuk/Randy Nusbaum

I am going to read this passage from Hebrews Chapter 11, verse 13: “These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.” So they were persuaded, they embraced them. You know, I think there is a spiritual embrace. I believe you see that in the scriptures, you see that in the Song of Solomon. You see it in a lot of different places. But there is a spiritual embracing, not just of truth but it really is a truth and, in truth it is an embracing of the Lord. The problem with most Christians is Christianity is a religion and they are embracing a religion or they are embracing truth but what I am talking about is like a bride would embrace her husband. It is his word, who he is, what is important to him, where he is going. It is an embrace. It is not just “Well, I accept those things as believable.” Can you imagine Jesus, the Husband, standing there and He is trying to talk to His bride and His bride thinks she is a theologian. The Lord talks to her and says, “Well, I accept those that are believable.” (A few sarcastic remarks, an imitation of Richard Nixon and laughter from the audience) But, it is an embrace. The name ‘Habakkuk’ means embrace.

Probably the best thing to do is just to read this, but I want to tell you right now that we are about to embark on a really great journey. The book of Habakkuk is so fantastic! It is so funny because if you read Habakkuk just with the natural understanding, if you are lucky you will see the natural meaning there. It is kind of even hard to follow that sometimes. You will just go, “Well, you know, this is just judgment and everything.” And the other night I had my

hair cut at Turner Falls and I asked Kay if she would read the book of Habakkuk and she was reading and she got lower and lower and was “My God” and I was sitting there thinking, “This book is so cool” and she said, “Yeah, right” because it just drones on and on about how you are going to be destroyed. And I said, “No, no, no, that is not what it is saying, that is not what is going on, but it sounds like it and yes, in the natural meaning there are certain things that happen. But, to see the Lord here is really, really cool! And basically what it is going to do is this same thing that we have done with the prophets as opposed to the Son except what you are going to see is Habakkuk is a prophet that is totally at that moment when he starts this book is totally sold out to this view of the prophets and he thinks it is alright and it is perfect. But what he does is he opens his mouth and when he opens his mouth and speaks from this view, the Lord says, “Okay, you want to talk, you want to have a little talk about some things. Okay, we are going to talk.” And when God starts talking then Habakkuk says, “Oh, my God.” He realizes there is this whole other view going on here and God starts dealing with him. And by the end of the book he is just so one with the Lord in heart that he has embraced, not just believed, not just said that it is believable in an assenting way, he has embraced the Lord and you will see, it is a beautiful, beautiful embrace. The best way to do this is just to read the whole book. It is only three chapters and they are pretty short and start getting you ready for what is coming. Are you ready? We are going in!

“The burden which Habakkuk the prophet did see.” Alright; did anyone ever read any of the books which read, “The burden of the Lord which so and so had?” This one does not start that way. Do not read that it says that. It does not say that. This is the burden of Habakkuk

starting off. "The burden which Habakkuk the prophet did see. Oh Lord, how long shall I cry and thou wilt not hear! Even cry out unto thee of violence, and thou wilt not save!" Because in other words the people are in sin, there is sin everywhere in Israel, in Judah that is, and he is crying out, 'God, deal with these people! Do something! Do something about what is wrong.'

Alright. "Why dost thou show me iniquity, and cause me to behold grievance? For spoiling and violence are before me, and there are those that raise up strife and contention. Therefore the law is slacked, and justice doth never go forth." He is saying that God just keeps allowing this stuff to happen and He is not doing anything about it. Alright. "For the wicked doth compass about the righteous; therefore justice goeth forth perverted." And now the Lord answers: "Behold among the nations and regard and wonder marvelously, for I will work a work in your days which you will not believe though it be told to you." You will not believe it! Not just anybody will not believe it, but you, Mr. prophet, will not believe it though it be told to you.

"For lo, I raise up the Chaldeans." The Chaldeans are the Babylonians and if you do not know history, this is where it would be good to know history because the Chaldeans marched through the whole world; they were ruthless. I have studied very deeply in this and in Lachish, one of the cities before they took Jerusalem, the people were under siege and they kept holding out and holding out and the king of Babylon came down and said, 'We are going to take this city', and they took everybody and they had these big long poles with spikes and they just impaled all the people that were holding out in there, for all of Israel to see. The pregnant women, anything. They cut them open and threw their babies out. The Chaldeans were ruthless, and heartless and powerful. They were like locusts; when they moved in, they just took over. So, the Lord is saying, "I am going to raise up the Chaldeans, that bitter and hasty nation", which...you

know what; does anybody remember when I taught on Daniel and I said about the Babylonians that they were hasty? Did you know I did not realize that this scripture says that, but you can see the spirit of it in the book of Daniel. That is where I saw it. That is the only place I got it. The spirit of it; you have to learn to see the spirit of things.

[Inaudible question from audience – answer: “Yes he did; he was a Babylonian that was changed. He left his identity; he left his father; he left his land and he did exactly what we are supposed to do, find a whole new image, a whole new identity.] [Inaudible comments from the audience—answer: Yeah, they were before Sodom and Gomorrah;... that type. Well, they were, but they had this real respectable side. Babylon was one of the most beautiful ruling nations in the world. Now there is Babylon the country and the city of Babylon; and the city of Babylon had a wall so thick around it that they could do chariot races on it. And they thought that they were so safe because of this wall. And who was it? The Medes and Persians joined together and defeated them. It all relates to this and they thought they were undefeatable and no one would ever take the city of Babylon. But there was water that flowed in through it and there was an opening and all the soldiers just came down and went under water and they just kept flowing in and flowing in until they were all inside the city. And once you are in, baby, it is all over with!] [Inaudible comment from audience—answer: Well, that seems funny because it says he came out of the Ur of Chaldea so they could not have descended...but, anyway, see that would be an interesting one to search out because they would probably say that for a reason and that would be good to know what that reason was because obviously it looks like it is coming from two sides so it would be good to mesh it together.]

Alright. "For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places that are not theirs." And He is talking about they are going to march through Israel. "They are terrible and dreadful. Their judgment and their dignity shall proceed from themselves. Their horses also are swifter than the leopard." Okay. What is the fastest animal? Leopards. "And are more fierce than the evening wolves." Come on people, 'more fierce than the evening wolves'. "And their horseman shall spread themselves, and their horsemen shall come from afar; they shall fly like the eagle that hasteneth to eat." Did you ever see an eagle drop down; the closer they get to the ground the faster they get; they swoop down and they level out. They start picking up speed and whatever they see they just take it and carry it away. And that is what it says they are like. "They shall come all for violence; the set of their faces is forward" (you see their commitment there) "and they shall gather the captivity as the sand. And they shall scoff at the king and the princes shall be a scorn unto them". Meaning, anybody who says, 'Oh, I am a king' and their response is, 'Oh, you are not a king; you are about to be taken down'. "They shall deride every strong hold." Not just defeat it; deride it. "For they shall heap dust, and take it. Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god." Which, again, to truly understand Babylon, you have to understand that this is part of their nature, their spirit, is they think that they do it. That is why this truth of Christ in you and you in Him and source, folks, this is not just for fun; I teach this stuff. If a person does not receive this as source, the Lord as source, then he is pretty much doing it on his own and he is capable...this is one of the things I taught in the Daniel class. If God's government is not your government, guess what? You are under one of those others that are listed there!

Alright. So here Habakkuk is talking back to God after hearing that. “Art thou not from everlasting, O Lord my God, mine Holy One? We shall not die. O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction. Thou art of purer eyes than to behold evil, and canst not look on iniquity: why lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?” (He is already starting to change) “And makest men as the fish of the sea, as the creeping things, that have no ruler over them? They take up all of them with the hook, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad.” (to just take captive all these people--therefore, because they have these victories, because the Babylonians have these victories) “Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their food plenteous. Shall they therefore empty their net, and not spare continually to slay the nations?” So he makes those statements and then he says, “I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tablets, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come. It will not tarry. Behold, his soul that is lifted up is not upright in him: but the just shall live by his faith. Yea also, because he transgresseth by wine, he is a proud man, neither keepeth he at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto himself all nations, and heapeth unto himself all people. Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him (get ready-you are going to hear

that word a lot) that increaseth that which is not his! How long? And to him that laden himself with thick clay! Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booty unto them? Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein. Woe to him that coveteth an evil covetousness to his house that he may set his nest on high, that he may be delivered from the power of evil! Thou hast plotted shame to thy house by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Woe to him that buildeth a town with blood, and stablisheth a city by iniquity! Behold, is it not of the Lord of hosts that the people shall labour only for fire, and the people shall weary themselves for nothing? For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. Woe unto him that giveth his neighbor drink, that putteth thy wineskin to him, and maketh him drunken also, that thou mayest look on their nakedness! Thou art filled with shame for glory: drink thou also, and let thy shame come upon thee. The cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory. For the violence of Lebanon shall cover thee, and the spoil of beasts, which made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein. What profiteth the carved image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all within it. But the Lord is in his holy temple: let all the earth keep silence before him.

Alright; this is the answer of the Lord but you have to understand what He answered. It sounds like He is just like the prophet but you have to understand what He is saying and where He is coming from. Now all of a sudden Habakkuk has heard a whole new viewpoint. He has seen everything completely new; his whole mind has been rearranged. The book started with a burden and now it says 'a prayer'. "A prayer of Habakkuk the prophet upon Shigionoth. O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting. I saw the tents of Cushan in affliction, and the curtains of the land of Midian did tremble. Was the LORD displeased against the rivers? Was thine anger against the rivers? Was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation? Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers. The mountains saw thee, and they trembled; the overflowing of the water passed by; the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thresh the nations in anger. Thou wentest forth for the salvation of thy



people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by laying bare the foundation unto the neck. Selah. Thou didst strike through with his own staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly. Thou didst walk through the sea with thine horses, through the heap of great waters. When I heard, my belly trembled; my lips quivered at the voice; rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the peoples, he will invade them with his troops. Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no food; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the LORD, I will joy in the God of my salvation. The LORD God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.”

Alright, we are going to stop. This has some good stuff in here. And what it has in there is you; some of you, maybe many of you and your viewpoint right now. What it has is the answer of the Lord to that viewpoint. Powerful, convincing. The Lord does not say, ‘O, please Habakkuk, please believe me. Come on, believe me. Come on, I want you to believe me. He says, ‘Okay, I will work with you on this thing. And then Habakkuk says, ‘Oh my God! God is greater than me, greater than anything I ever thought. I need to keep my mouth shut. And then God speaks and says, ‘I will tell you what is going on’ and He tells him and then Habakkuk starts seeing it and He explains everything; the Red Sea and everything. Habakkuk sees the purpose of these things; ‘I always thought it was this, but here is the true heart of God and the

true purpose of God right here and I never saw it! I always thought I had God's view.' When he gets through he says, 'Look, I do not care if anything works out; I see what is working out. I see what is working out and the knowledge of the glory of God is going to fill all the earth.' Now you better believe that is going to happen and I am going to get to see it. As a matter of fact, to some degree I am seeing it now just like Isaiah saw it. The whole earth is filled with the glory of God!

Father, we just thank you that your Holy Spirit is our teacher; we will not understand a thing without Him. Just as I never understood the book of Habakkuk until You came and one day You just shared with me; You showed me Your heart, and the events, not a few, not pulling out a few isolated scriptures. You started at Chapter one, verse one, and You went straight through the whole boo. You tied it all together and it all makes sense. It all flows from one cup into the other into the other until we finish the whole drink. Father, I just pray that You will humble us, Lord. I pray that proud and haughty looks will be brought down and our hearts will just be brought to hear Your precious voice. Not mine, not my class, not this class; but, in our time with You, to hear Your voice, to know Your heart. And to flow, not just flow with You, but to flow as one with You; to be, but not to be in ourselves, to be as one with You. Hallelujah! Father, there is holiness and we are to be holy as You are holy. May the reality of that, work in us. We ask it in Jesus' Name. Amen.

