

12 Prophets - Habakkuk Part 1

Month	Tribe	Prophet
Tishrei	Ephraim	Hoshea
Cheshvan	Menasheh	Yoel
Kislev	Binyamin	Amos
Tevet	Dan	Ovadiah
Shevat	Asher	Yonah
Adar 1, Adar 2	Naphtali, Levi	Michah
Nisan	Yehudah	Nachum
Iyar	Issachar	Habakkuk
Sivan	Zebulan	Zephaniah
Tammuz	Reuven	Haggai
Av	Shimon	Zechariah
Elul	Gad	Malachi

"Prophets distilled the 613 mitzvot into a list of primary commandments....."

Chavakuk came and established the mitzvot on a single one:

A righteous person shall live by his faith" (Chavakuk 2:4)

As we begin our study in Habakkuk, the verse quoted above is central to much of what we will look at. It is quoted directly in a number of places in the apostolic writings.

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."

[Romans 1:16-17](#)

For everyone who depends on legalistic observance of Torah commands lives under a curse, since it is written, "Cursed is everyone who does not keep on doing everything written in the Scroll of the Torah." Now it is evident that no one comes to be declared righteous by God through legalism, since "The person who is righteous will attain life by trusting and being faithful."

[Galatians 3:10-11](#)

even so, we have come to realize that a person is not declared righteous by God on the ground of his legalistic observance of Torah commands, but through the Messiah Yeshua's trusting faithfulness. Therefore, we too have put our trust in Messiah Yeshua and become faithful to him, in order that we might be declared righteous on the ground of the Messiah's trusting faithfulness and not on the ground of our legalistic observance of Torah commands. For on the ground of legalistic observance of Torah commands, no one will be declared righteous.

[Galatians 2:16](#)

For you have need of endurance, so that when you have done the will of God you may receive what is promised. For, "Yet a little while, and the coming one will come and will not delay; but my righteous one shall live by faith, and if he shrinks back, my soul has no pleasure in him." But we are not of those who shrink back and are destroyed, but of those who have faith and preserve their souls.

[Hebrews 10:36-39](#)

Habakkuk is associated with the month of Iyar which is the 2nd month of the Hebrew calendar. The month of Iyar contains the festival of Pesach Sheni on the 14th and the giving of the Manna on the 15th.

The significance of this in the context of our verse is important to understand.

- Pesach Sheni comes about because of the contamination of those who have contact with a dead body or have been on a long journey and have not been able to celebrate the Pesach in the previous month. By all accounts they have missed the festival because of these circumstances, which are not of their making. (Numbers 9:1-14)

The inquiring of the men who are defiled by the dead body could be construed as impertinent, but it is their desire to participate in the remembrance of the events that brought them freedom that causes Moses to enquire after the Holy One, who in His benevolence makes provision not just for these men but for those who are also on a long journey. This perhaps also recalls one of the reasons why Yeshua speaks to His disciples when He says that He will not participate in the Passover again until he returns.

For my husband is not at home; he has gone on a long journey; he took a bag of money with him; at full moon he will come home."

Proverbs 7:19-20

And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

Matthew 26:27-29

Perhaps these verses hint to the time when some of us will partake of the Passover with Messiah Yeshua as being the time of Pesach Sheni because of the events that have taken place during the time of Pesach Nisan.

- Manna from Heaven begins on the day after Pesach Sheni. We see that this is not because of the righteous acts of the Israelites, but through the benevolence of Our Loving Father. The symbolism of the Manna is also closely associated with Messiah. The manna comes down on the 15th of the month which is also the time of the full moon as stated in Proverbs 7:19 "at full moon he will come home"

Additionally, but by no means insignificant, Iyar was the month when the 1st Temple began to be built by Solomon.

Habakkuk's origin and timeline

There is some conjecture about Habakkuk's name and origin he does not appear anywhere else in the scripture. The Sages speculate that he was the son of the Shunamite woman who was brought back to life by Elisha, based on the root of the first part of Habakkuk's name "habak" חַבַּק meaning to embrace or fold the arms. The only place where this expression is specifically used is in the context of Proverbs 6:10, 24:33 and Ecclesiastes 4:5.

How long will you lie there, O sluggard? When will you arise from your sleep? A little sleep, a little slumber, a little folding of the hands to rest, and poverty will come upon you like a robber, and want like an armed man.

Proverbs 6:9-11

Perhaps others would not speculate on the implication of the prophet's name in the context of the book, but we might speculate that the "folding of the arms" implied in Proverbs is meant to be the opposite of what Habakkuk is seeking to "wake-up" the Holy One to regarding what is happening around him.

The opening verses seem to agree with this.

This is the prophecy which Havakuk the prophet saw: Adonai, how long must I cry without your hearing? "Violence!" I cry to you, but you don't save. Why do you make me see wrongdoing, why do you permit oppression? Pillage and cruelty confront me, so that strife and discord prevail. Therefore Torah is not followed; justice never gets rendered, because the wicked fence in the righteous. This is why justice comes out perverted.

Habakkuk 1:1-4

Habakkuk's voice may well sound familiar and not unlike ours today as we see events unfold and feel a sense of helplessness with the increasing rejection of Torah and its values. But throughout the scripture, and the 12 prophets, not only is there the sound of the call of warning, but they are also petitioning the Holy One to act according to His Torah.

One of the key aspects of our thinking which we are trained into purely because of our cultural background in Western society at least, is that prophecy dictates a determinism that cannot be changed. This is a Greek idea, not a Jewish one. Fatalism and a desire to predict the future really comes from a pagan root. As we read through Habakkuk, we see that the events unfolding are bringing about results that have been set forth from the beginning, but that within the framework of these events, there is a role that we are to play which is to seek out and bring into reality the purposes of the Holy One. In doing this, we may not change the ultimate outcome of history, but we do change ourselves and those we come into contact with; so maybe the macro level plays itself out because of the nature of those in authority wishing to fulfill (maybe unknowingly) the words of the Adversary in the Garden that knowing good and evil they will become as gods, but as we choose between light and dark, evil and good, an indictment is brought against those who seek to extinguish the light and the good. However, as we know, there is no victory for the Adversary here, it is only the delusion that comes upon those unwilling to accept the sovereignty of the Holy One and His Messiah Yeshua. Therefore, on the individual micro level, we can change outcomes on a moment by moment/daily basis through our interactions with the world, both positive and negative. This is not a new idea but something that has been established since the beginning.

Let's start!

The oracle that Habakkuk the prophet saw.

Habakkuk 1:1

The word translated as "oracle" here can also be translated as "burden" or "load". Prophecy is not an easy carry, and it is not just carried by believers. It is carried by all. What do I mean by this? The first appearance of the word "massa" מַשָּׂא is found in Genesis 25:14, one of the sons of Ishmael. Does Ishmael carry a burden of prophecy? Undeniably, yes!

The next time this word comes up is in the following context:

*If you see the donkey of one who hates you lying down under its **burden**, you shall refrain from leaving him with it; you shall rescue it with him.*

Exodus 23:5

And the angel of the LORD said to her, "Behold, you are pregnant and shall bear a son. You shall call his name Ishmael, because the LORD has listened to your affliction. He shall be a wild donkey of a man, his hand against everyone and everyone's hand against him, and he shall dwell over against all his kinsmen."

Genesis 16:11-12

Putting these verses next to each other should draw us into the question of how we view the Ishmaelites and the purposes that they pursue in light of the burden that they carry on the Holy One's behalf, unknowingly. Remember, who brought Joseph to Egypt?

How do we enact the mitzvah of rescuing them? How do we help Jacob's brother and Abram's son?

The burden they carry is that they will be part of the fulfillment of establishing Israel as Adonai's people and Adonai's land, whether it be knowingly or unknowingly.

O LORD, how long shall I cry for help, and you will not hear? Or cry to you "Violence!" and you will not save? Why do you make me see iniquity, and why do you idly look at wrong? Destruction and violence are before me; strife and contention arise.

Habakkuk 1:2-3

As we noted earlier Habakkuk's name is connected to the word "embrace" but is also associated with the idea of the folding of the arms. So, we can see how "embrace" is construed from this meaning, but the context of the word use maybe explains more considering these verses.

חבקוק

Chavakuk

חבק

To clasp/embrace

A little sleep, a little slumber, **a little folding** of the hands to rest,

Proverbs 6:10

מַעַט שְׁנוֹת מְעַט תְּנוּמֹת מְעַט חֲבַק יָדַיִם לְשָׁכָב:

(Prov. 6:10 WTT)

Habakkuk is using his name to invoke a response from HaShem.

"Are you awake!!! Don't you see all that's going on down here! Wake up!"

The number value of Habakkuk's name is 216 and is associated with the verse:

And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."

Genesis 1:28

But the ordinal value of 216 (2+1+6) is 9 and is associated with the letter Tet which is symbolized by the snake

Within this framework we see something happening. The dominion given to man has been usurped by the snake. Habakkuk's plea is "Where is the evidence of you power and dominion over the power and dominion of the wicked?" "Have you folded your arms and turned away from us?"

The letter "Qof" which is doubled in Habakkuk's name symbolises the back of the head.

So the Torah is paralysed, and justice never goes forth. For the wicked surround the righteous; so justice goes forth perverted.

Habakkuk 1:4

This verse perhaps suggest why so many fall away from faith in HaShem and His Torah. They see the Torah as having no power in the world to shape events or people; so what's the point if there are no consequences?

However, this is to assume that our viewpoint and understanding is the only way to understand. Habakkuk has the same problem. He can't see how HaShem's purposes are going to be worked out.

In our next study, we'll look at the big revelation that comes directly from the Holy One.