

12 Prophets - Habakkuk Part 5

“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)

Last week we ended our study looking at the word “karpas” (green vegetable/fine linen,cotton) and how it was “connected” to the word “kaphiys” (connecting a beam or girder).

כַּרְפָּס

karpas

כַּפִּיִּים

kaphiys

As we look at the next three woes we see some principles that Hashem is setting out for any endeavour that a person would need to seek out and apply in any project/life course that they would wish to pursue. In fact all of the laments here are warnings concerning the course of action that one might follow and could be described as instructions to do the opposite of these if you want things to go well.

Within the “kaphiys” and “karpas” words, we see the individual letters “resh” and “yod”. Their combined values and meanings point to the authority of the Creator and the qualities of Messiah in His ability to not only be the ruler over the earthly realm of humankind, but as the connecting and protecting element that connects heaven and earth (shamayim and earth).

H7377

רִי

rîy

ree

From [H7301](#); *irrigation*, that is, a shower: - watering.

Total KJV occurrences: 1

H7301

רָוַח

râvâh

raw-vaw'

A primitive root; to *slake* the thirst (occasionally of other appetites): - bathe, make drunk, (take the) fill, satiate, (abundantly) satisfy, soak, water (abundantly).

Total KJV occurrences: 14

What we are seeing in connection with the lament is that the relationship between heaven and earth was meant to be one of nurture and growth, with the showers of abundance flowing down from above and the waters of joy and appreciation flowing out from mankind, to meet with that abundance.

*Now on the last day of the festival, Hoshana Rabbah, Yeshua stood and cried out, "If anyone is thirsty, let him keep coming to me and drinking! Whoever puts his trust in me, as the Scripture says, **rivers of living water will flow from his inmost being!**" (Now he said this about the Spirit, whom those who trusted in him were to receive later — the Spirit had not yet been given, because Yeshua had not yet been glorified.)*

[John 7:37-39](#)

However, the rejection of the Creator, the Torah and His Messiah result in a satiation that is required from a different source; one that is far more fearful. This is not bloodthirstiness in the same way of those who would seek to destroy Israel and those grafted in, but it is a sword that seeks justice and righteousness against its enemies and those who have defiled the things set apart for HaShem.

That day is the day of the Lord GOD of hosts, a day of vengeance, to avenge himself on his foes. The sword shall devour and be sated and drink its fill of their blood. For the Lord GOD of hosts holds a sacrifice in the north country by the river Euphrates.

[Jeremiah 46:10](#)

It is with this context that we find the next part of our text in Habakkuk setting out what will take place.

"Woe to him who builds a town with blood and founds a city on iniquity! Behold, is it not from the LORD of hosts that peoples labour merely for fire, and nations weary themselves for nothing? For the earth will be filled with the knowledge of the glory of the LORD as the waters cover the sea.

[Habakkuk 2:12-14](#)

This section is set out in three parts:

- Woe to him who builds a town with blood and founds a city on iniquity!
- Behold, is it not from the LORD of hosts that peoples labour merely for fire, and nations weary themselves for nothing?
- For the earth will be filled with the knowledge of the glory of the LORD as the waters cover the sea.

The first sentence is not just for the time of the Babylonians, but is a condition throughout all of time. Anyone who builds an empire, whether it be industrial, political, in business or anything; if when it is examined is found to have been established on these foundations will see it come crashing down. This is a stark warning for all those in leadership at any level, but also for every household and individual regarding the principles they operate on.

In the context of the Babylonians, this was clearly the way in which they operated, but it could be argued that every empire has been built on some form of struggle with elements that could be classified in this manner.

It could be argued that it is only when once established, the true nature of the struggle becomes apparent by how it conducts itself moving forward. The ethical nature of its conduct and ability to uphold a just and moral society is only one part of the equation. How it deals with neighbouring countries and the assistance it gives to others is a clear indicator of the person/society that is being established and built.

The next sentence is telling.

- Behold, is it not from the LORD of hosts that peoples labour merely for fire, and nations weary themselves for nothing?

For the Gentiles seek after all these things, and your heavenly Father knows that you need them all.

Matthew 6:32

Juxtaposed against the words of Messiah from the sermon on the mount, the verse in Habakkuk gives us pause to consider what it is that we are pursuing. When our goal is directed by the Creator, then we can guarantee that it will not be in vain. The blessings that may come with these tasks may be material in nature to some degree, but at the heart of the task is a willingness to toil in the Torah to establish the Kingdom of Heaven until Messiah comes. By way of clarification, this does not mean that the world will be perfect. Establishing the Kingdom of Heaven probably means that the darkness of the world will fight even harder to maintain its grip on things, including destroying those who preface Messiah as Master. To establish the Kingdom of Heaven is more likely to be realised through the extremity of sin and its destructive nature so that the Glory of the Kingdom shines even brighter. This does not mean that we are to give up in establishing Torah. The greater the sin against Torah and the Kingdom of Heaven, the greater the glory of HaShem.

And the Torah came into the picture so that the offense would proliferate; but where sin proliferated, grace proliferated even more. All this happened so that just as sin ruled by means of death, so also grace might rule through causing people to be considered righteous, so that they might have eternal life, through Yeshua the Messiah, our Lord.

Romans 5:20-21

Having stated the above, we now examine what Hashem is saying. Those who believe that they are in some way autonomous and that they are their own god find themselves seeking riches and glory just to keep themselves alive and warm. For the follower of Messiah and Torah, to take note of the daily gift of life and its source is essential in how they conduct their lives, but for those who do not see Hashem as Creator nor Yeshua as Redeemer, or the Torah as instruction, their life goal is restricted. Each day becomes another day of striving to survive and achieve greater security. As we see from the text, if the purpose of their lives revolves around feeding their own desires, “they weary themselves for nothing”.

- For the earth will be filled with the knowledge of the glory of the LORD as the waters cover the sea.

The next part of this third woe has such great Messianic inference, that it is bursting with joy and expectation as we see the promise being made of a time when the Messiah of Hashem will be revealed.

We find the words of this verse in Isaiah 11:9 where the same promise is repeated. To get the full flavour of the context, we should read Isaiah chapters 10 and 11 in full.

As followers of Yeshua as Messiah, it would be easy for us to not move any further forward in our understanding of the text as we attribute its fulfillment solely to what we know in the messianic writings. However, the words of Hashem are requiring us to apply the knowledge of Yeshua as Messiah to the whole context of the restoration not only of Israel, but also the inclusion of the nations and the establishment of peace over the whole earth. This peace is not necessarily established by saying that we know Jesus, because as we see presently, knowledge of Jesus does not necessarily create peace.

There will be a time when “the earth is filled with the knowledge of the glory of the Lord.”
What does that mean?

“As the waters cover the sea”
What does that mean?

Firstly, it implies an inevitability of “knowing” which is not dependent on acceptance by faith. This will be a knowing by sight. There will not be a choice to deny the existence of HaShem and His Messiah.

Secondly, all nations will be required to acknowledge this fact. Whether there are individual earthly rulers or not, the sovereignty of Messiah will have to be acknowledged. This is one of things that we can learn from the rule of the Babylonians. Full acceptance of the ruling power was not a choice made by the citizens or the vassal rulers. When there was any defiance, it was met by swift retribution. Is this how messiah will rule. Scripture tells us He will rule with a rod of iron.

"Woe to him who makes his neighbors drink— you pour out your wrath and make them drunk, in order to gaze at their nakedness!

You will have your fill of shame instead of glory. Drink, yourself, and show your uncircumcision!

The cup in the LORD's right hand will come around to you, and utter shame will come upon your glory!

The violence done to Lebanon will overwhelm you, as will the destruction of the beasts that terrified them, for the blood of man and violence to the earth, to cities and all who dwell in them.

(Habakkuk 2:15-17)

As we look at this next woe, we see a connection to the previous one and allusion to events that took place early on after the restoration of the earth post flood.

A great deal of what we are being told in these passages relates to things we can learn at the flood. The restoration point established there was short lived. The actions of Ham in uncovering the nakedness of his father Noach is alluded to here. It perhaps explains the severity of the curse placed upon Canaan.

: קריה בעולה	וכונן	עיר	בדמים	בנה	הוי	2:12
in-iniquity	town	and-he- ^m establishes	in-bloods	city	one-building	woe !
H5766	H7151	H3559	H1818	H5892	H1129	H1945

Embedded in the word “establishes” from the previous verse is the name Canaan. If Ham had not revealed his father’s nakedness, then Canaan would not be subject to the curse that gets carried forward. The revealing of nakedness is taken seriously in the scripture as we have looked at before, but it goes much further than just the physical. This is also speaking to “lashon hora” which reveals a form of nakedness of the soul. What is also clear is that establishing falsehood has serious consequences.

H3667

כנען

kena'an

BDB Definition:

Canaan = "lowland"

- 1) the 4th son of Ham and the progenitor of the Phoenicians and of the various nations who peopled the seacoast of Palestine (noun proper masculine)
- 2) the land west of the Jordan peopled by the descendants of Canaan and subsequently conquered by the Israelites under Joshua (noun proper locative)
- 3) merchant, trader (noun masculine)

Part of Speech: see above in Definition

A Related Word by BDB/Strong's Number: from [H3665](#)

Same Word by TWOT Number: 1002, 1002b

H3559

כּוּן

kûn

BDB Definition:

1) to be firm, be stable, be established

1a) (Niphal)

1a1) to be set up, be established, be fixed

1a1a) to be firmly established

1a1b) to be established, be stable, be secure, be enduring

1a1c) to be fixed, be securely determined

1a2) to be directed aright, be fixed aright, be steadfast

1a3) to prepare, be ready

1a4) to be prepared, be arranged, be settled

1b) (Hiphil)

1b1) to establish, set up, accomplish, do, make firm

1b2) to fix, make ready, prepare, provide, provide for, furnish

1b3) to direct toward (moral sense)

1b4) to arrange, order

1c) (Hophal)

1c1) to be established, be fastened

1c2) to be prepared, be ready

1d) (Polel)

1d1) to set up, establish

1d2) to constitute, make

1d3) to fix

1d4) to direct

1e) (Pulal) to be established, be prepared

1f) (Hithpolel) to be established, be restored

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 964