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I cry out to You, "Violence!" yet You do not save. Habakkuk was concerned about the awfulness of sin and the need for judgment on God's part. "You haven't judged the moral depravity of Judah! I cry out to You, 'Violence!'," which is the idea of wrong of which physical wrong is only one possible expression. Look at the words that are used to describe Judah: violent, sinful, wicked, destructive, strife, contention, lawless, no justice, perverted justice.

"I cry out but You don't save!" Habakkuk's expected response from the Lord was that He should save. **Save** means to deliver from what oppresses or restricts. The prophet wanted a cleansing, a purging, discipline, and revival among the people. He thought these things were the answers. But Yahweh wasn't acting in accordance with Habakkuk's prayers; in fact, Habakkuk thought Yahweh wasn't acting at all! "I'm calling; don't You hear? Why don't You act? Why are You silent? Do what I want You to do!" For some of us, if God hasn't answered in two days, we think He's unconcerned!

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Habakkuk couldn't figure out why God wasn't acting in judgment. This delay in judgment *did* seem a blot on God's character, His holiness, His justice, His love, His wisdom. In Habakkuk's mind, drastic action by God was the only alternative. "Do something, and do it now!" Yet remember **2 Pet. 3:9: The Lord is not slow...but patient, wishing for all to come to repentance.**

A terrible thought came to mind as I was studying this passage: What if God were unkind or unwise enough to answer some of our prayers in our way,

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Let's learn some lessons from what's coming in future verses of Habakkuk: It's as though God answers, "I am aware of what's going on, and I am going to act. I'm going to use a disciplinary instrument (the Chaldeans) you can't imagine. You let Me decide how I'm going to work because I'll work out of My love, out of My wisdom, out of My justice, out of My power, out of My holiness. I'll take care of Judah; I'll take care of the Chaldeans. I've done it in the past; I'll do it again. Because of Who I am and what I've done, you can trust Me. That's what I want you to do no matter what is taking place or what is going to happen: Trust Me. As I later reveal in this prophecy: '**The righteous will live by his/her faith in Me (2:4).**'"

The lessons we can learn include the following: History is under Divine control. God started history, He is controlling history, He will end history. He has a purpose in it all, and that purpose is to bring praise and glory to Himself. This is what every individual, every church, and every nation should desire—that everything we think and do and say is in the name of the Lord Jesus, to the praise of God the Father, so the heart/nature/essence of who God is is displayed. It's as though God needs to remind us: "I don't need to stop to consult you. I have My ways, I have My time, I do what's best. What we need to ask when something happens is, "What is the relevance of this to Your kingdom, God? What are You trying to teach us through this?" We need to judge every event in the light of God's great, eternal, and glorious purposes.

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