

Outline of the Book of Habakkuk

The Prophet and Date of Letter

The name Habakkuk means “embrace or embracer” (ISBE v. 2, pp. 583). There is absolutely no information about the background or person of Habakkuk recorded. A general date may be determined by readings such as Habakkuk 1:5-11. Jehovah would raise the Babylonians (Chaldeans) to great power. The language appears as though Babylon had already been involved in great warfare, conquering nations, and dreaded as Assyria once was. Nineveh, the great city of Assyria, was conquered by Babylon during the year 612 BC. Babylon’s “rise” to power began at this point. Judah would not feel the actual brunt of Babylon until 605 BC (the year the Egyptians were defeated at Carchemish by Nebuchadnezzar / cf. Jer. 46:2) (cf. Dan. 1:1ff; II Chron. 36:6ff). Though the Lord had pronounced the end of Judah during the days of Manasseh (i.e., 695 – 645 BC) it would not take place for another 40 years. An exact date is impossible to conclude from the facts that are given. The Date of Habakkuk is likely between the fall of Nineveh (i.e., 612 BC) and first attack on Judah (605 BC). Josiah would have been at the end of his good reign as king of Judah (640 to 609 BC.). Judah experienced great peace and achieved many religious reforms under Josiah by the year 621 BC (cf. II Kings 22:1-23:25). Nebuchadnezzar’s determination to put Egypt in subjugation eventually meant taking Judah. Habakkuk, thereby, appears to be a contemporary with Zephaniah, Jeremiah, and possibly Nahum.

Theme of Habakkuk

Habakkuk is a recorded conversation and prayer between the prophet and Jehovah God. Habakkuk does not understand why God has seemingly ignored his complaint against Judah (Hab. 1:2-3). The prophet complains that Judah continues in their violence, perversion, and causing the law to cease to exist (i.e., law is slacked) through a lack of use and knowledge and God seems to be indifferent (cf. Hab. 1:4).

Jehovah answers Habakkuk’s complaint by revealing His sovereignty over all creation and the kingdoms of men. God will punish Judah by “*raising up the Chaldeans*” to great power (Hab. 1:6). These Babylonians will be bitter, terrible, and dreadful (Hab. 1:6-7). Judah will not get away with her sin. Habakkuk is not completely satisfied with the answer Jehovah gives and thereby has another complaint (cf. Hab. 2:1). Habakkuk does not understand how a just and righteous God could use such a perverted nation as Babylon to accomplish His will. The Chaldeans were filled with pride (Hab. 1:9-11; 2:4; Jer. 50:29-31) and worshipped the god of might (Hab. 1:10-11). Babylon killed, conquered, and plundered other nations for “*evil gain*” (Hab. 2:9). The prophet understands that God has “*established him (Babylon) for correction*” and “*ordained him for judgment*” (cf. Hab. 2:12). What remains a myth to Habakkuk is how a just God could look upon the perverseness of nations such as Babylon and actually use them to accomplish His ends. God answers the prophet by explaining His sovereign rein over not only animals, rocks, and people but also the kingdoms of men. All things are at God’s disposal to punish the wicked and reward the faithful.

The righteous shall live by faith

The final chapter of Habakkuk is a prayer on behalf of the prophet to his God. Habakkuk’s conversation with God has proved beneficial. He now understands better the sovereignty of God and thereby prays a fervent prayer. He recognizes that God’s will is to destroy the wicked of Judah with a nation of greater wickedness than they. His conclusion is one of the greatest statements of faith found in the Bible. Considering the sure calamity that is coming upon the people of God the prophet writes, “*Yet I will rejoice in Jehovah, I will joy in the God of my salvation. Jehovah, the Lord, is my strength; and he makes my feet like hinds feet, and will make me to walk upon my high places*” (Hab. 3:18-19). Faith in God and His promises is the very thing that keeps Christians today afloat in this wicked and godless society that we live in. Let the righteous today “*live by his faith*” and look to the eternal promises of God (Hab. 2:4). Forgiveness of sins will be our ticket into the eternal heavens with the Lord. Herein is the great strength of the Christian through Jesus Christ (cf. Phil. 4:13).

Chapter 1

I. Habakkuk's Complaint to Jehovah God (1:1-4):

- A. *"The burden which Habakkuk the prophet did see"* (1:1)
1. The book of Habakkuk begins much like Nahum. Nahum's vision was in relation to Nineveh and the fall of Assyria (cf. Nah. 1:1; 3:18).
 2. The word "*burden*" is translated "oracle" in the ASV footnotes which means, "a command or revelation from God" (AHD 873) (see study # 1; Divine Inspiration). The revelation that Habakkuk sees is in relation to the destruction of Judah and Jerusalem.
- B. *"O Jehovah, how long shall I cry, and thou wilt not hear? I cry out unto thee of violence, and thou wilt not save. Why dost thou show me iniquity, and look upon perverseness? For destruction and violence are before me; and there is strife, and contention rises up"* (1:2-3).
1. The book of Habakkuk is unique in that it reads as a conversation between the prophet and God. Habakkuk's question to God is, "*how long shall I cry, and thou wilt not hear?*" Apparently the prophet has been praying to God for quite some time regarding the violence, perverseness, contention, and strife that exists among the people of Judah.
 2. Habakkuk's complaint is that he has been praying to God regarding the sins of Judah and God has done nothing.
- C. *"Therefore the law is slacked, and justice doth never go forth; for the wicked doth compass about the righteous; therefore justice goes forth perverted"* (1:4).
1. Since God has not acted on the prophet's prayer for justice and judgment "*the law is slacked*" and the wicked pervert justice to the point of it not existing. The law of God was "*slacked*" (i.e., ceased to exist / cf. use of the Hebrew word *puwg* at Psalms 77:2) in that the rulers did what they considered right rather than turning to God's laws (cf. Jer. 7:24; 8:6).
 2. God's laws were altogether forgotten and ceased to be used (cf. Jer. 18:15). Habakkuk wants to know how God can ignore such things.

II. Jehovah's Response to the prophet's Complaint (1:5-11):

- A. *"Behold ye among the nations, and look, and wander marvelously; for I am working a work in your days, which ye will not believe though it be told you. For, lo, I raise up the Chaldeans, that bitter and hasty nation, that march through the breadth of the earth, to possess dwelling places that are not theirs"* (1:5-6).
1. Habakkuk finally gets his response from the Lord. Jehovah has not ignored the wickedness of Judah or any other nation. He is indeed the God of patience, graciousness, mercy, loving-kindness, and is slow to anger (cf. Jonah 4:2; Nah. 1:3). One must also realize that God is "*full of wrath and takes vengeance on his adversaries*" (cf. Nah. 1:2). Judah and the Nations are about to experience such destruction that if one were to hear it they would be in disbelief. The nations are left contemplating, "How could such widespread devastation ever take place?"
 2. The battle axe in Jehovah's hand will be the "*Chaldeans*" (cf. Jer. 51:20). Note that it will be by the sovereign will of God that the Chaldeans "*raise*" to power (see study # 2; The Sovereign Rule of God). Since Jehovah is responsible for raising this "*bitter and hasty nation that marches through the breadth of the earth taking possession of all lands*" it is futile to resist them. Babylon would move swiftly against her enemies and with a spirit of great bitterness and cruelty they will conquer nations. Jeremiah told the people of Judah over and over that not only should they not resist Babylon but that it would be utterly useless to do so (cf. Jer. 27:12).
- B. *"They are terrible and dreadful; their judgment and their dignity proceed from themselves. Their horses also are swifter than leopards, and are more fierce than the evening wolves; and their horsemen press proudly on: yea, their horsemen come from far; they fly as an eagle that hastens to devour"* (1:7-8).
1. The Chaldeans will be terribly dreaded among the nations because of their fierce battle movements and tactics.
 2. As eagles swooping down on helpless prey so the Chaldeans shall devour the nations.
- C. *"They come all of them for violence; the set of their faces is forwards; and they gather captives as the sand. Yea, he scoffs at kings, and princes are a derision unto him; he derides every stronghold;*

for he heaps up dust, and takes it. Then shall he sweep by as a wind, and shall pass over, and be guilty, even he whose might is his god” (1:9-11).

1. The Chaldeans are a people of purpose. Their objective is to conquer lands by means of violence. Their pride and arrogance is depicted in their view of other nations, kings, and princes. Jeremiah wrote of Babylon saying, *“Call together the archers against Babylon... for she hath been proud against Jehovah, against the Holy One of Israel... Behold, I am against thee, O thou proud one, saith the Lord, Jehovah of hosts...”* (Jer. 50:29-31). Babylon scoffs at all who would dare stand against them. They shall come throughout the world and make captives *“as the sand.”* As a terrible tornado or hurricane force wind the Chaldeans shall leave devastation behind them. Babylon’s *“might is his god”* much like that of Rome (cf. Dan. 11:38).
2. Though the Lord raised them up by His sovereign will to accomplish punishment upon the wicked of Judah He will certainly not hold them guiltless (cf. Jer. 51:7, 20-22). Babylon shall feel the full wrath of God when they are punished for the wicked ways (cf. Jer. 25:12; 50:14; 51:11). One may ask, “how can God raise up a nation to perform such wicked acts against other wicked people and then punish them?” Let us consider the fact that God raised Pharaoh up the same way. Jehovah never makes anyone do evil things (cf. James 1:12ff). The Lord simply uses the hardened hearts and wicked character of men to accomplish His objectives (cf. Rom. 9:17-24).

III. Habakkuk Responds to Jehovah’s Response (1:12-17):

- A. *“Art not thou from everlasting, O Jehovah my God, my Holy One? We shall not die. O Jehovah, thou hast ordained him for judgment; and thou, O Rock, hast established him for correction”* (1:12).
 1. Habakkuk’s complaint was that God seemed to be apathetic to the wickedness that was transpiring in Judah. The Lord responds by telling the prophet that the Chaldeans who are a terrible, violent, and fierce enemy will devour them.
 2. Habakkuk now responds to said vision by acknowledging the eternal and holy being of Jehovah God. The prophet recognizes God’s purpose of using the Chaldeans to establish correction; however, he cannot possibly see how that God would cause many to perish at the hands of this cruel and perverted nation.
- B. *“Thou that art of purer eyes than to behold evil, and that canst not look on perverseness, wherefore lookest thou upon them that deal treacherously, and holdest thy peace when the wicked swallow up the man that is more righteous than he; and makest men as the fishes of the sea, as the creeping things, that have no ruler over them?”* (1:13-14).
 1. Habakkuk asks the Lord an honest question. Since God is pure and holy (I Jn. 1:5 / light) how can He *“look on perverseness”* of the Chaldeans and *“hold thy peace?”*
 2. The Prophet’s original petition was that God would not be passive about the wickedness in Judah. Jehovah answers saying that he will punish with one more wicked than Judah. Habakkuk understands that Judah’s wickedness must be punished but the prophet does not understand how that God could punish the wicked with one more wicked than they. How is it that God can deal and use such people and remain a just and righteous God?
- C. *“He takes up all of them with the angle, he catches them in his net, and gathers them in his drag; therefore he rejoices and is glad. Therefore he sacrifices unto his net, and burns incense unto his drag; because by them his portion is fat, and his food plenteous. Shall he therefore empty his net, and spare not to slay the nations continually?”* (1:15-17).
 1. Jeremiah tells us that Babylon would be likened unto fishermen with nets wherein no one would be able to escape (cf. Jer. 16:16-17).
 2. Habakkuk not only questions God over His just nature in securing an unjust nation to do His work of correcting His people but he also questions how long and widespread this cruel nation will do this devastating work.

Chapter 2

I. Jehovah answers the Prophets Complaints (2 all):

- A. *“I will stand upon my watch, and set me upon the tower, and will look forth to see what he will speak with me, and what I shall answer concerning my complaint”* (2:1).
1. This verse belongs to the end of chapter one. The prophet has a *“complaint”* against Jehovah seeing that He plans to destroy Judah with the wicked and cruel Chaldeans. Habakkuk wants Judah to be punished; however, God’s means of dealing with the wicked are not to the prophet’s approval.
 2. Habakkuk’s *“complaint”* has been spoken (cf. chapter 2; i.e., How can God be just by using an unjust nation to punish the wicked of Judah?). The prophet now watches upon the tower for the coming answer of God.
- B. *“And Jehovah answered me, and said, Write the vision, and make it plain upon tablets, that he may run that reads it. For the vision is yet for the appointed time, and it hastens toward the end, and shall not lie: though it tarry, wait for it; because it will surely come, it will not delay”* (2:2-3).
1. The Lord does not disappoint Habakkuk. He answers the prophet by telling him to write the revelation upon tables so that there may be a record of the news and so that they who read may run. The readers are running from the terror that was to befall Judah.
 2. Before any or all loose heart in utter discouragement the Lord foretells of the end days of Chaldean oppression just as He foretold of the beginning. As Jehovah dealt with the erring Assyrians (cf. Isa. 10:24ff) even so will He deal in vengeance against the violence of the Chaldeans (cf. Jer. 25:12). Though Judah is defeated and spends 70 years in captivity there will be a day when the Babylonian Empire, by the hands of the Medes and Persians, will *“end.”*
- C. *“Behold, his soul is puffed up, it is not upright in him; but the righteous shall live by his faith”* (2:4).
1. The Chaldeans are filled with pride as they worshipped the self-god of personal might (cf. Hab. 1:10-11). The Babylonians were fierce and a dreaded people (Hab. 1:7-8). As the nations gave way to their might they were more and more *“puffed up.”* Doing morally right things was not a part of their ways.
 2. The righteous are altogether different than the pride stricken Chaldeans. Those whose bent is a heavenly reward *“live by faith.”* Noah (Gen. 6:9) and Abraham (Gen. 15:6) were men who lived by faith in God. The apostle Paul quoted from Habakkuk 2:4 at Romans 1:17 and Galatians 3:11 to illustrate that the man or woman who would be forgiven of sins and have a hope of heaven are those who look to God’s divine revelation and walk therein (cf. Eph. 4:1ff) (see study # 3; The Righteous Live by Faith).
- D. *“Yea, moreover, wine is treacherous, a haughty man, that keeps not at home; who enlarges his desire as Sheol, and he is as death, and cannot be satisfied, but gathers unto him all nations, and heaps unto him all peoples. Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increases that which is not his! How long? And that ladeth himself with pledges! 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 plundered many nations, all the remnant of the peoples shall plunder thee, because of men’s blood, and for the violence done to the land, to the city and to all that dwell therein”* (2:5-8).
1. The footnote of the ASV reads, *“And also because his wine he is a haughty man.”* This seems to be speaking of the Chaldeans’ state of drunkenness not with literal wine but pride. They have become dulled of reason by means of their pride gained through victory against the nations. Their *“might”* is their god and the greater they display their might the greater their faithfulness to their god. They are intoxicated with battle. They cannot stay at home and be satisfied with their solid state. The Chaldean’s might must be flexed and the world feel its power.
 2. There is; however, only so much the world will take of this abuse. The nations will come up with a taunt saying or song that reveals the eventual downfall of Babylon. These conquered nations will soon rise and bite Babylon and take the great spoil.

- E. *“Woe to him that gets an evil gain for his house, that he may set his nest on high, that he may be delivered from the hand of evil! Thou hast devised shame to thy house, by cutting off many peoples, 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”* (2:9-11).
1. Here is the second of five woes pronounced upon Babylon. Babylon had gained great wealth by “*evil gain*.” They were guilty of taking that which did not belong to them. Their god of might flexed its muscles and plundered nations for no just cause other than a greedy quest for world dominance. Before plundering took place; however, many innocent people died at the hands of the greedy and violent Chaldeans.
 2. The stones and timbers upon the mighty wall around the city of Babylon would cry out in anguish. This figuratively indicated the wicked way in which the wall was financed and built. “*The wall*” around Babylon was historic. Babylon’s walls were approximately 60’ thick, it had over 100 towers, and outside the wall was a moat that connected to the Euphrates River.
- F. *“Woe to him that builds a town with blood, and establishes a city by iniquity! Behold, is it not of Jehovah of hosts that the peoples labor for the fire, and the nations weary themselves for vanity? For the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea”* (2:12-14).
1. This third woe is against those who would build towns with blood and establish cities by iniquity. When Babylon conquered lands there was much bloodshed. Their sin was compounded when they unlawfully took the people’s lands. The conquered people would be enslaved to do the work of building cities and walls for the Babylonian Empire.
 2. Notice the real purpose of life proves that such gains as property, slaves, and riches will help no one in the realm of eternity. Habakkuk writes, “*The nations weary themselves for vanity*” (cf. study # 4; Worldliness).-
 3. God says that when one’s purpose is to gain riches by wicked means it is a vain exercise. The reason for that is because, “*the earth shall be filled with the knowledge of the glory of Jehovah...*” God’s purpose for man is not to live violently in greed gaining from the world its goods but rather filling the earth with His knowledge! What a great lesson for all of us today. When I loose focus of this God ordained purpose I am no different than the violent Chaldeans (see study # 4).
- G. *“Woe unto him that gives his neighbor drink, to thee that adds thy venom, and makes him drunken also, that thou mayest look on their nakedness! Thou art filled with shame, and not glory: drink thou also, and be as one uncircumcised; the cup of Jehovah’s right hand shall come round unto thee, and foul shame shall be upon thy glory. For the violence done to Lebanon shall cover thee, and the destruction of the beasts, which made them afraid; because of men’s blood, and for the violence done to the land, to the city and to all that dwell therein”* (2:15-18).
1. The forth woe is pronounced against Babylon due to her spreading seeds of greed and empty promises of wealth. The wine of greed and power is hard for the mind of the world to reject. Jeremiah said that Babylon had given the nations her intoxicating wine and made them as mad as they (cf. Jer. 51:7).
 2. Jehovah reveals to Habakkuk Babylon’s usurpation of the Lord’s sovereignty over all creation (i.e., nature and kingdoms). Babylon had no second thoughts about changing the course of nature, kingdoms, and animals to fit their bidding.
- H. *“What profiteth the graven image, that the maker thereof hath graven it; the molten image, even the teacher of lies, that he that fashioneth its form trusts therein, to make dumb idols? Woe unto him that saith to the wood, Awake; to the dumb stone, Arise! Shall this teach? Behold, it is overlaid with gold and silver, and there is no breath at all in the midst of it. But Jehovah is in his holy temple: let all the earth keep silence before him”* (2:18-20).
1. The fifth and final woe is pronounced against Babylon due to her idolatrous ways (cf. Jer. 50:38). Babylon’s skilled craftsmen have made graven or molten images of wood overlaid with silver and gold. Though the image is lifeless it teaches lies. The worshipper thereof believes in its reality and promises that have been self dreamed up in a state of mental delusion. The reality of the matter is that the wood, silver, and gold cannot speak (i.e., it is dumb). The idol

cannot really teach because there is no breath in it. People; however, treat these man made objects as though they were alive (cf. Isa. 44:9-20). Many today treat teachers of lies as though they were honorable and respectable men. Teachers of lies are no different than the dumb idol without a brain and those who listen and follow them are just as guilty as the foolish idolater of these OT times (see study # 5; Who is a False Teacher?).

2. Contrary to the dumb non-existent idol is Jehovah God. God is alive and well in His holy temple in the heavens. All of earth (man, kingdoms, animals, rocks, mountains, trees, rivers and seas) are to be silent and reverence His holy and awesome authority (cf. Zech. 2:13) (see study # 2).

Chapter 3

I. Habakkuk's Prayer unto Jehovah (3 all):

- A. *"A prayer of Habakkuk the prophet, set to Shigionoth. O Jehovah, I have heard the report of thee, and am afraid: O Jehovah, revive thy work in the midst of the years; in the midst of the years make it known; in wrath remember mercy"* (3:1-2).
 1. Habakkuk now composes a prayer unto Jehovah that illustrates his gratefulness for the Lord answering his complaints. Habakkuk understands that Jehovah has not slumbered in apathy about Judah's sin. The prophet also understands that by God's sovereignty over the kingdoms of men that He is able to use the wicked Chaldeans to punish Judah and then He will punish them too.
 2. The word "*Shigionoth*" is a Hebrew word meaning a poem. Habakkuk has heard the vision of Jehovah's revelation concerning his complaints and now has great fear over the carnage that is about to be unleashed. Habakkuk's response is that God's purpose would be fulfilled yet that the Lord would remember the mercy side of his being.
- B. *"God came from Teman, and the Holy One from mount Paran. His glory covered the heavens, and the earth was full of his praise, and his brightness was as the light; he had rays coming forth from his hand; and there was the hiding of his power"* (3:3-4).
 1. Teman and Paran are mountainous regions in and around Edom.
 2. These lofty mountains are depicted as places where Jehovah is seen coming with all His glorious radiance so that all the earth (i.e., His creation of man, beasts, kingdoms of men, and all nature) are affected by the brightness of His omnipotent being.
- C. *"Before him went the pestilence, and fiery bolts went forth at his feet. He stood, and measured the earth; he beheld, and drove asunder the nations; and the eternal mountains were scattered; the everlasting hills did bow; his goings were as of old"* (3:5-6).
 1. At God's disposal are pestilence, lightning, and all nature for the betterment of mankind.
 2. During times gone by the Lord has used His power to chasten and bring man to where He desires them to be for the eternal betterment of their being.
- D. *"I saw the tents of Cushan in affliction; the curtains of the land of Midian did tremble. Was Jehovah displeased with the rivers? Was thine anger against the rivers, or thy wrath against the sea, that thou didst ride upon thy horses, upon thy chariots of salvation? Thy bow was made quite bare; the oaths to the tribes were a sure word. Thou didst cleave the earth with rivers"* (3:7-9).
 1. The land of Cush (Ethiopia) and Midian were the enemies of Jehovah and thereby suffered affliction in judgment. God was not angry with any of creation's nature such as the Nile River and the Red Sea but rather demonstrated His divine sovereignty over these objects to accomplish His purpose of saving His people (see study # 2).
 2. The bow, chariot, and horses of Jehovah are depicted in His divine authority over nature to accomplish His will for His people.
- E. *"The mountains saw thee, and were afraid; the tempest of waters passed by; the deep uttered its voice, and lifted up its hands on high. The sun and moon stood still in their habitation, at the light of thine arrows as they went, at the shining of thy glittering spear"* (3:10-11).

1. Habakkuk continues to reveal his understanding of God's sovereign uses of the forces of nature to accomplish His will and purpose among the kingdoms of men. The kingdom of the Chaldeans did, in all reality, quake and do all God's bidding. The omniscient God knew how they would react to certain circumstances and thereby used them affectively to accomplish His ends.
 2. Habakkuk reveals that the mountains, waters, sun and moon submit and obey the will of God. Joshua had once prayed to God for additional time to wage war in the valley of Aijalon and Jehovah answered the prayer by halting the earth from its orbit around the sun (see study # 2).
- F. *"Thou didst march through the land in indignation; thou didst thresh the nations in anger. Thou wentest forth from the salvation of thy people, for the salvation of thine anointed; thou woundedst the head out of the house of the wicked man, laying bare the foundation even unto the neck"* (3:12-13).
1. Jehovah God threshed the Egyptians, the Assyrians, those of the Northern (Israel) and Southern (Judah) kingdoms, and He will soon thresh the Babylonians.
 2. God's purpose for such threshing was to chastise the wicked and prepare them with a message of hope that the *"anointed"* would soon come and provide the promised blessings of salvation through the forgiveness of sins. The *"Christ"* (Gr. *Christos*) = "anointed, the Christ, the Anointed One, the Messiah" (Moulton 439). The idea of the *"anointed"* one is depicted in Isaiah 45:1 where we find Cyrus as the *"anointed"* (Heb. *mashiyach* / Messiah) of God. Here the word simply means one consecrated (i.e., "to dedicate to a given goal or service... to have a sacred purpose" [AHD 312]). The divine service or sacred purpose given to Cyrus by God was to have them return to Jerusalem to rebuild the city, temple, and its walls. The divine service or sacred purpose given to Jesus, the Messiah prophesied of in the OT, was to set men free from the bondage of sin (cf. Jer. 31:31ff). God thereby *"anointed"* Christ with the Holy Spirit and power to accomplish this goal (cf. Acts 10:38) (see study # 6; The Messiah in Prophecy).
 3. God had wounded the deadly wicked Zedekiah of Judah (cf. Ezek. 21:23-27) and He will certainly do the same to all those (such as Nebuchadnezzar of Babylon) who oppose His sovereign rule.
- G. *"Thou didst pierce with his own staves the head of his warriors: they came as a whirlwind to scatter me; their rejoicing was as to devour the poor secretly. Thou didst tread the sea with thy horses, the heap of mighty waters"* (3:14-15).
1. The days of old were filled with times where the Lord turned the enemies swords upon their own selves to give Israel victory.
 2. Those who came out against the poor and unprotected were threshed upon like a chariot that runs through a river.
- H. *"I heard, and my body trembled, my lips quivered at the voice; rottenness enters into my bones, and I tremble in my place; because I must wait quietly for the day of trouble, for the coming up of the people that invade us"* (3:16).
1. Habakkuk has heard God's divine revelation regarding the coming of Babylon and the threshing of Judah and it has made him tremble.
 2. There is nothing for the prophet to do but await the dreaded day. By faith Habakkuk sees the day approaching and can do absolutely nothing about it.
- I. *"For though the fig-tree shall not flourish, Neither shall fruit be in the vines; The labor 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 Jehovah, I will joy in the God of my salvation. Jehovah, the Lord, is my strength; and he maketh my feet like hinds feet, and will make me to walk upon my high places"* (3:17-19).
1. Habakkuk knows by faith that Jehovah's divine vision of the invading Chaldeans who shall thresh Judah is sure. A day comes when all figs, olives, and flocks will be no more. What shall the people do? The prophets have revealed the dreaded judgment of God and it is sure. Again, what shall they do? The prophet tells us what he shall do. *"Yet I will rejoice in Jehovah, I will joy in the God of my salvation."* Such wonderful words of faith ought to motivate us all to such a lofty state of obedience unto the Lord.

2. Divine revelation reveals a day of God's wrath being pored out upon the ungodly and wicked of this world (cf. Rom. 2:3ff). What manner of man ought I to be in this present world? The Day of Judgment surely comes. Shall I lay up treasures in this earth? Shall I cheat and steal to achieve my objectives in business? Shall I try to elevate myself in the eyes of fellow laborers? Shall I give up a life of godliness because of another brother's discouraging remarks? Shall I give up my faith for the world's goods, pleasures, and pride? Let us all say as Habakkuk (and others who have faithfully gone on before us [Heb. 11:1ff]), "*Yet will I rejoice in Jehovah, I will joy in the God of my salvation.*" One day the glorified saints of God shall walk upon the high places of Jehovah God in heaven (see study # 3).