

THEME: Prophet with a Problem

The Righteous in Violent and Wicked Societies

The Hope of Salvation in a Wicked Society

Trusting God in the Face of Impending Judgment

**THE RIGHTEOUS WILL LIVE
BY HIS FAITH
(2:4)**

HISTORICAL SETTING

Political:

Ungodly king reigning, Babylon on the rise

Societal:

Violence, & wickedness, destruction, strife, contention & injustice abound (1:2-4)

Corrupted Judiciary (1:4)

Evil Gain (2:9)

Moral/Religious:

sinful, idolatrous (2:19)

Prophetic:

Judgment coming at the hands of the Chaldeans (1:5-11)

KEY WORDS

Violence (7x)

Human bloodshed (3x)

wicked(-ness) (4x)

** Chaldeans **

Righteous (3x)

Woe (5x)

'Anger' words (6x)

Salvation (4x)

Why (5x)

Purposes:

1. To solve the question of God's silence & apparent lack of punitive action when the wicked overwhelm the righteous (1:2-4)
2. To reveal God's impending judgment on Judah (1:6-11)
3. To teach that God will always judge sin at the proper time (2:2-3)
4. To strengthen the righteous to live by faith (2:4)
5. To display the sovereignty and power of God (2:20)
6. To teach future generations to trust God as Habakkuk did

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AUTHOR: HABAKKUK

RECIPIENTS: JUDAH

DATE: 607BC, King Jehoiakim's ungodly reign (609-597 BC) (cf. 2 Kings 23:34-24:5; Jeremiah 22;17)

Habakkuk Chapter 1		Habakkuk Chapter 2			Habakkuk Chapter 3				
Habakkuk's Perplexity					Habakkuk's Praise				
Hab's 1st Problem 1:1-4		God's 1st Reply 1:5-11	Hab's 2nd Problem 1:12-2:1	God's 2nd Reply 2:2-20		Habakkuk's Response 3:1-19			
<p>Why no judgment on our sin?</p> <p>The Problem of Unpunished Wickedness</p>		<p>I'm raising up the Chaldeans</p>	<p>Why use those more unrighteous to judge us?</p> <p>The Problem of Excessive Judgment</p>	<p>They also will be judged</p>			<p>God's Person Praised 3:1-3</p>	<p>God's Power Proclaimed 3:4-12</p>	<p>God's Plan Pronounced 3:13-19</p>
				<p>5 woes pronounced on their</p>					
				<p>Greed & aggression, 2:5-8</p>	<p>Exploitation & Extortion, 2:9-11</p>	<p>Violence, 2:12-14</p>			
Problems of Faith					Prayer of Faith				
Oracle (1:1)		Vision (2:2)			Prayer (3:1)				
Faith Troubled Questioning		Faith Taught Listening			Faith Triumphant Praising				

3:1 A prayer

Prayer = *tephillah*, 77x, of poetic or liturgical prayer, here, "a prayer for the manifestation of God's power, and therewith the destruction of His enemies, thenceforth to the Day of judgment" Barnes.

of Habakkuk the prophet,

according to Shigionoth.

A Prayer of the Prophet who, under the inspiration of the Holy Spirit, presented petitions, "praise and thanksgiving, chiefly for God's past mercies in the deliverance from Egypt & the entering into the promised land" Barnes. Note "the poetico-subjective character" (K & D) of this "prophetic" prayer

***Shiggaion*, 2x, meaning doubtful: (1) "a psalm with music expressive of strong emotion, 'erratic' or 'dithyrambic' [any extravagantly emotional speech or writing]... 'set to' music or psalms of this sort [plural form] [Barnes]; (2) "has a musical-liturgical significance,...this chapter was sung" (MacArthur); (3) a "hymn...to be used with musical accompaniment" (K& D); (4) from *shagah*, to err, then to reel to & fro, is applied to the giddiness both of intoxication & of love (Isa 28:7; Prov 20:1; 5:20), here "signifies reeling, and in the terminology of poetry a reeling song, i.e., a song delivered in the greatest excitement, or with a rapid change of emotion, dithyrambus..., after dithyrambs, or 'after the manner of a stormy, martial, and triumphal ode' (Schmieder)" (K & D)**

Other Occurrence is in the superscript of Psalm 7 – A Shiggaion of David, which he sang to the LORD concerning Cush, a Benjamite.

(1) Solomon Van Til... supposes that it refers to "a certain inadvertence or oblivion of himself on the part of the author, or powerful seizure of the mind".... He says that it is commonly supposed to indicate a poem, in which the poet is impelled by his feelings, and drawn along with little regard to the regularity of the numbers or the meter, but in which he pours out his emotions in an erratic or irregular manner from the overflowing of his soul.

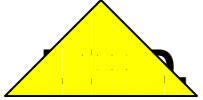
(2) Albert Barnes regards it as "applicable to a psalm where there was an overflow of feeling or emotion that poured itself out without much regard to regular rhythm, or the laws of meter. It is a psalm of a 'wandering' or 'irregular meter.' – this meaning should probably be applied to Habakkuk 3.

(3) Adam Clarke says that it comes from "shagah, to wander, a wandering song; i.e., a Psalm composed by David in his wanderings, when he was obliged to hide himself from the fury of Saul"

(4) Bishop Horsley thinks it may have its name, a wandering ode, from its being in different parts, taking up different subjects, in different styles of composition, or perhaps it might be "an unpremeditated song; an improviso"

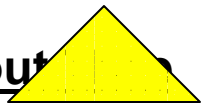
Habakkuk's Response to Revelation (3:1-2a)

3:2



refers back to 1:5-11; 2:2-20 – God's plans for judging Judah & the Chaldeans

I have heard the report about



and

because of the severity of God's judgment

I fear.

A LORD
 B I have heard
 C the report about Thee
 B1 I fear
 A1 O LORD

Fear and Faith (3:1-2)

lit. quicken, or repeat His mighty saving works on behalf of His people

revive work

in the midst of the years,
in the midst of His punishment of Judah

Habakkuk's Request for Revival (3:2b)

In the midst of the years

make it known;

A revive Thy work
 B in the midst of the years
 B1 in the midst of the years
 A1 make it known

In wrath

remember mercy.

Faith Surrenders (v1-2)	Faith Sees (v3-15)	Faith Soars (v16-19)
Habakkuk's Prayer (v1-2)	Habakkuk's Praise (v3-15)	Habakkuk's Pledge (v16-19)
God's Person Praised (v1-3)	God's Power Proclaimed (v4-12)	God's Plan Pronounced (v13-19)

3:3  comes from Teman,

The places where God displayed great power when He brought Israel into Canaan (see De 33:2; Jdg 5:4)

And

the H  e from Mount Paran.

Selah.

Originally, the name of a tribe & then of a district of the Edomites; the name of the eldest son of Eliphaz, the first-born of Esau, & one of the "dukes" of Edom (Gen. 36:11, 15, 42; I Chron. 1:36,53). It was one of the most important of the Edomite tribes, & "Teman" is used as a synonym for Edom itself (Amos 1:12; Obad. 9; comp. Jer. 49:20, 22; Hab. 3:3). The Temanites were famed for their wisdom (Jer. 49:7); & Eliphaz, the oldest & wisest of the friends of Job, came from Teman (Job 2:11).

The Region (3:3)

(1) Paran, abounding in foliage, or abounding in caverns (Gen 21:21); a desert tract forming the north-eastern division of the peninsula of Sinai (Easton); (2) probably the hilly region or upland wilderness on the north of the desert of Param forming the southern boundary of the Promised Land (Deut 33:2; Habakkuk 3:3); (3) "Paran is a dreary waste of chalk covered with coarse gravel, black flint, and drifting sand, crossed by watercourses & low horizontal hills. Not so wild looking as the Arabah, nor yet relieved by such fertile valleys..." (Faussett) - **a mountain range W & S of Edom & NE of Mt Sinai plus a broad desert area in the Sinai peninsula**



Hab prophesies the route of God from His holy mountain to attack the Babylonians. He comes from the South to judge them with pestilence & plague & earthquakes

God's Splendor (3:3c)

 splendor covers the heavens,

And

Psalm 8:1 - O Lord, our Lord, How majestic is Thy name in all the earth, Who hast displayed Thy splendor above the heavens!

God's Praise (3:d)

the earth is full of  praise.

God's Radiance (3:4a-b)

3:4

 radiance is like the sunlight;

 has rays *flashing* from  hand,

And

God's Power (3:4c)

there is the hiding of  power.

God's Plagues (3:5)

3:5

Before  goes pestilence,

Recalling the judgment poured out on Israel's disobedience to the covenant given at Sinai (Ex 5:3; Num 14:12; Deut 28:21,22; 32:34).

And

plague comes after 

- A His splendor
- B covers
- C the heavens
- C1 the earth
- B1 is full of
- A1 His praise

The Resplendence (3:4)

in v3-15, Habakkuk recalls Israel's history: God's majesty displayed in Sinai (v3-4), the plague in the desert (v5), the conquest of Canaan (v6-10), the solar miracle in Gibeon (v11), & the victories accomplished by God for His people (v12-15)

The Result (3:5)

Nations Quake (3:6a)

Mountains Quake (3:6b)

Cushan Quakes (3:7a)

Midian Quakes (3:6a)

A He looked
 B and surveyed
 C the earth
 A1 He looked
 B1 and startled
 C1 the nations

Yes,
 A the perpetual mountains
 B were shattered
 A1 the ancient hills
 B1 collapsed
 C His ways are everlasting
 I saw
 A the tents of Cushan
 B under distress
 A1 the tent curtains of the land of Midian
 B1 were trembling

3:6  stood and surveyed the earth;

 looked and startled the nations.

*The entire universe trembles at the
 Yes, approach of the Lord (see Is 13:13;
 24:1-6, 19-20; Ps 18:7-16)*

the perpetual mountains were shattered,

The ancient hills collapsed.

 ways are everlasting.
 prob. of a nomadic tribal group living in Arabia,
 perhaps a subgroup of the Midianites

3:7  saw the tents of Cushan under distress,

N of Arabia

The tent curtains of the land of Midian were trembling.

Faith Surrenders (v1-2)	Faith Sees (v3-15)	Faith Surrenders (v16-19)
Habakkuk's Prayer (v1-2)	Habakkuk's Praise (v3-15)	Habakkuk's Pledge (v16-19)
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3:8 Did the LORD **rage** against the rivers,

Or

Habakkuk rehearses God's judicial actions against anything that opposes His will

was **anger** against the rivers,

Or

was **wrath** against the sea,

That you didst ride on **horses**,

On **chariots** of salvation?

3:9 **Thy** bow was made bare,

compare Jer 47:6-7

The rods of chastisement were sworn.

Selah.

Thou didst cleave the earth with rivers.

3:10 The mountains saw **Thee** and quaked;

The downpour of waters swept by.

Habakkuk describes the effects of God's presence on the sea which rages and sweeps over the earth with great force and fury, cleaving it with rivers (v8-10) – reminiscent of the recent tsunami in Dec 26, 2004. Compare Rev 8:8-9

The deep uttered forth its voice,

It lifted high its hands.

3:11 Sun *and* moon stood in their places;

They went away at the light of  the arrows,

Compare Josh 10:12-14

At the radiance of  gleaming spear.

Nations Trembled (3:12-15)

3:12 In  indignation

Compare Joel 3:14-17

The Lord Saving Mightily (3:12)

 You didst march through the earth;

In  anger

lit. thresh, often used to depict military invasions & the execution of judgment (cf Is 25:10; Am 1:3)

 You didst trample the nations.

The Lord Saving Majestically (3:13-14)

3:13  You didst go forth for the salvation of  people,

For the salvation of  anointed.

 You didst strike the head of the house of the evil

reminder of God's victory over Pharaoh & the armies of Egypt (Ex 14), or to the king of the Chaldeans, but with a future reference to Christ's victory over Antichrist (see Rev 19:11-21)

To lay him open from thigh to neck.

3:14  You didst pierce with his own spears

The head of his throngs.

They stormed in to scatter us;

Possible reference to the pursuit of fleeing Israel at the Exodus by Pharaoh's army (Ex 14:5-9). Fleeing Israel looked like easy prey

Their exultation was like those

Who devour the oppressed in secret.

Selah.

3:15 You didst tread on the sea with horses,

On the surge of many waters.

God appears and miraculously intervened for Israel at the Red Sea. This demonstrates God's sovereign rulership of the universe & provides assurance to the troubled prophet that the Lord could be counted on to save once more His people

3:16 I heard

and

my inward parts trembled,

Trembling (3:16)

At the sound

my lips quivered.

Fear and Faith (3:16-19)

Decay enters my bones,

Habakkuk ends his prophecy with renewed commitment & affirmation of faith, expressing unwavering confidence in God

And

in my place

I tremble.

Because

While God's answer satisfied Habakkuk, the thought of a Chaldean invasion left him physically exhausted & overwhelmed (cf. Jer 4:19-22)

I must wait quietly for the day of distress,

For the people to arise who will invade us

Irreversible Judgment (3:17)

Even if everything that was normal & predictable collapsed, Habakkuk could still rejoice because he knew the Lord would judge righteously, rewarding the obedient while chastising those who disobey Him (see Psalm 11).

Irrepressible Joy (3:18-19)

3:17 Though the fig tree should not blossom,
And there be no fruit on the vines,
Though the yield of the olive should fail,
And the fields produce no food,
Though the flock should be cut off from the fold,
And there be no cattle in the stalls,

3:18 Yet Lit. "I will jump for joy in the Lord; I will spin around for delight in God" – the hilarity of faith! Joy at its best with circumstances at their worst! What a victory!

I will exult in the Lord,

I will rejoice in the Lord of my salvation.

Obedience to the covenant was a requisite element to enjoyment of agricultural & pastoral prosperity (Deut 28;1-14)

3:19 The Lord is my strength,

God's response to Habakkuk's perplexities not only promised divine wrath but also provided assurance of divine favor & hope. Security & hope is not based on temporal blessings but on the Lord Himself! (see Hab 2;4)

And

He has made my feet like hinds' feet,

And

He makes me walk on my high places.

As the sure-footed deer scaled the high mountains without slipping, so Hab's faith enabled him to endure the hardships of the imminent invasion, & all of his perplexing questions without losing his faith

For the choir director, on my stringed instruments.