

8/18/16

Habbakuk 3

We come to the last chapter of Habakkuk which contains the prayer song of the prophet.

The entire book of Habakkuk unfolds through prayer.

1. The confusion of the prophet is expressed in prayer.

Hab. 1

* God is in control and active in the world.

2. The perception of the prophet is cleared up by prayer. Hab. 2

* God will judge the wicked.

3. The revelation to the prophet is revealed through prayer. Hab. 3 (Xavier Ries)

* God blesses and strengthens the righteous.

3:1-2 The introduction to the prayer.

3:1 The instruction for the prayer.

1) A prayer “t@phillah” of Habakkuk mean to intercession of lament to God for Divine intervention to help. vs. 1a

* Remember Habakkuk “chabaquwq” means “embrace”.

2) The directive for the prayer is that it is to be song with mucical accompaniment. vs. 1b

a) Shigionoth “shiggayown”, the means is uncertain, but it is related a mucical accompaniment, perhaps an upbeat mode.

b) The prayer song is directed to the chief musician with stringed instrument. vs. 19

1)) Perhaps Habakkuk was a Levite?

2)) The temple worship was arranged with string instruments for the temple choir. 1Chron. 25

3:2 The particulars of the prayer.

1) He acknowledges hearing God’s voice resulting in fear. vs. 2a-b

2) His petition is two-fold. vs. 3c-f

a) To keep alive the nation, “LORD, revive Your works in the midst of the years.” vs. 3c-d

b) To execute His plan as revealed, “In the midst of the years make *it* known” vs. 3c

c) To give them less than they deserved, “In wrath remember mercy.” vs. 3f

3:3-6 The return of Christ to judge the world.

* The theophonic description of God’s Second Advent.

1) The prophet’s praise of God for His power and involvement in world affairs in man’s history. Hab. 3:3-15

2) Here the prophet reveals the Coming of Jesus to set up the Kingdom, yet associates God’s past events dealing with Israel.

3) MeGee sees Abram in verse 3-6, Moses 7-10, Joshua verses 11-15 in the descriptive events of the past.

3:3 The announcement of the Coming of Jesus.

- 1) God comes from Teman, the area of Edom or Seir, south and east of the Dead Sea. vs. 3a
* Gen. 25:25, 30; 32:2-3, 36:1-9, 34; Jer. 49:7, 20; Ezk. 25:13; Amos 1:11-12; Obe. 8-9Is. 63:1-6
- 2) The Holy One from Mount Paran, is the wilderness area bounded on the north by the land of Israel, on the west by the wilderness Ethan, on the south by the desert of Sinai, and on the east by the valley of Arabah, the Exodus came through this area, coming to Kadeah Barea. vs. 3:3b
- 3) This is the return of Jesus, His return is with incredible glory covering the heaven and earth full of His praise at His return. Hab. 3:3c-d
 - a) The word Selah means “to pause”, perhaps to reflect, contemplate and meditate on the significance and grandure of it andoften found in the Psalms.
 - b) John tells us His glory will be seen by all, “Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.” Rev. 1:7
 - 1)) The temple of Solomon was filled and all the priests had to run out. 1Kings 8:11

2)) Moses face shined, Jesus was transfigured on the Mount. Ex. 34:29-30; Matt. 17

- c) The praise will be by the Remnant of Israel and those waiting for His return having been saved through the preaching of the gospel.

3:4 The majestic presence of Jesus.

- 1) Jesus will return in His brightness was like the light. vs. 4a
 - a) The lightening and thunder at Mount Saini, at Media in Arabia. Ex. 19; 24; Deut. 5:22-36; Gal. 4:25
 - b) Jesus said He was the light of the world. Jn. 8:12
 - b) “who being the **brightness** of *His* glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high.” Heb. 1:3
- 2) Jesus will have rays *flashing* from His hand. vs. 4b
 - a) The rays “qarnayim” has the idea of streams of glory projection from His hands, the radiance of his spendor and presence.
 - b) Jesus has the same glorified body when He ascended up to heaven from the Mount of Olives, “who also said, “Men of Galilee, why do you stand gazing up into heaven? This *same* Jesus, who was

taken up from you into heaven, will so come in **like manner** as you saw Him go into heaven.” Acts 1:11

- 3) And in the hands of Jesus His power *was* hidden. vs. 4c
- a) Jesus is Omnipotent, all powerful, no longer as the Suffering Servant, but rather the Conquering Christ who will destroy the armies of the world that are gathered to stop Him from establishing His Kingdom. Ps. 2, Rev. 19

3:5-6 The devastation judgment by Jesus.

- 1) The Coming of Jesus is preceded by judgment and pestilence in the Great-Tribulation. vs. 5
- a) There will be war, famine and pestilence through the seven seals, bowls and trumpet judgments. Rev. 6-18
- b) Ferver “resheph”, means fire bolts or flames.
- * “His **feet** *were* like fine brass, as if refined in a furnace, and His voice as the sound of many waters.” Rev. 1:15
- 2) The coming will bring about the judgment of the world. vs. 6
- a) Jesus will judge the nations for their treatment of the Jews in tht tribulation, “He stood and measured the earth; He looked and startled the nations.” vs. 6a-b
- 1)) This is stated clearly in the gospels. Matt. 24-25; Mk. 13; Lk. 21

2)) The Mount of Olives will split. Zech. 14:1-71

- b) Jesus is given His due honor by creation I a very poetical expression of His magnificence, “And the everlasting mountains were scattered, The perpetual hills bowed. His ways *are* everlasting.” vs. 6c-e
- * Creation groans for the coming of Jesus. Rom. 8:22

3:7-15 The past acts of God’s parallel the coming judgment and the Second Coming.

- * Now Moses thought to be the focus. vs. 7-10
- * Joshua. vs. 11-15

3:7 The return of Jesus is to judge a guilty world not an innocent one.

- 1) Jesus sees results of the evil and wickedness, “I saw the tents of Cushan in affliction.” vs. 7a
- * Cushan is believed to be Etheopia oppressors of Isreal. Judges 3:8-11
- 2) Jesus sees the fear of their judgment having to give an account, “The curtains of the land of Midian trembled.” vs. 7b
- a) Midian is the area Moses fled to when he fled from Egypt, where Jethro became his father-in-law. Ex. 3:1
- b) Midian is in Arabia, east of the Jordan Riven, this is where Mount Sinai is located, not in the Sinai peninsula as all

Bible maps declare. Gal. Ex. 2:15-3:1;
Gal. 4:25

3:8 The Holy God must judge sin
consistently.

- 1) The rhetorical question has the obvious answer no, “O LORD, were *You* displeased with the rivers, *Was* Your anger against the rivers, *Was* Your wrath against the sea.” vs. 8a-d
 - a) The displeasure of God was not with creation, but sinful man and used creation in His judgment.
 - b) This could be referring to the judgment at the flood for the word rivers “nahar”, is used for underground steams or maybe is refers to the water brough forth from the rock?
 - c) The wrath of God against the sea probably refers to the Red Sea. Ex. 14-15
 - d) There was also the parting of the Jordan at flood season. Josh 3-4
- 2) That You rode on Your horses, Your chariots of salvation? vs. 8e
 - a) A beautiful picturesque poetic description of the Captain of the armies of heaven, a mighty warrior victorious in judgment. Ps. 104:3; 18:10-12, Is. 19:1
 - b) The focus and outcome being salvation.
 - 1)) “Some *trust* in **chariots**, and some in horses; But we will remember the name of the LORD our God.” Ps. 20:7

2)) “The **chariots** of God *are* twenty thousand, *Even* thousands of thousands; The Lord is among them *as in* Sinai, in the Holy *Place*.” Ps. 68:17

3)) God defeated the chariots of Egypt, celebrated in the victory song led by Mariam with timbrel and dance. Ex. 14-15

3:9 The judgment came directly from God.

- 1) God is never too quick to judge, but when He does no one can accuse Him of being impatient, “Your bow was made quite ready,” vs. 9a
- 2) God can not lie and promises to judge sin, “Oaths were sworn over *Your* arrows.” vs. 9b
 - a) God sword lifting His hand to heaven about judgment those departing from Him and His enemies. Deut. 32:40-42
 - b) God can swear by no one greater, He swore by Himself. Heb. 6:13
- 2) God uses nature to judge often in the Scriptres, “Selah You divided the earth with rivers. vs. 9c
 - a) This could refer to the flood in the days of Noah?
 - b) Selah, again consider, ponder and meditate on this Holy God and His judgments!

3:10 The creation of God subject to Him.

- 1) The seems to flow with the parting of the Red Sea, “The mountains saw You *and* trembled; The overflowing of the water passed by.” vs. 10a-b
* Though it could include the flood and the parting of the Jordan River.
- 2) The agreement and oneness of creation with the will of God is indicated, “The deep uttered its voice, *And* lifted its hands on high.” vs. 10c-d

3:11 The disrupting of the natural in judgment.

- 1) God stopped their normal activity, “The sun and moon stood still in their habitation.” vs. 11a
- 2) God used them for his glory, “At the light of Your arrows they went, At the shining of Your glittering spear.” vs. 11b-c
* God intervened for Joshua in like manner at Gibeon to destroy the enemy. Josh. 10:12-14

3:12-15 The warrior God defeating the nations.

- 1) Some see this as a reference to Egypt, but most likely to the two-fold judgment of the Babylonians and the Second Coming. vs. 12
 - a) God marches through the land in indignation. vs. 12a
* Indignation is a term for the Great-Tribulation, prior to the Second Coming.

- b) God trampled the nations, plural, in anger, plural. vs. 12b
* The nations in Canaan in the past and the nations at His coming, often the short and long term is included.
- 2) The salvation of the remnant of Israel.
 - a) “The salvation of Your people”, Jews at the Second Coming. vs. 13a
* This again short term and long term!
 - a) Salvation is stated twice, for the remnant in the last days, “with Your Anointed” refers to the Messiah Jesus Christ. vs. 13b
 - b) The victory would be sure, “You struck the head from the house of the wicked, By laying bare from foundation to neck. Selah” vs. 13c-e
* Selah, again either means “pause” to reflect on what has been stated or a crescendo of music?
- 4) The victory is all of God, not man. vs. 14
 - a) This could refer to God using Babylon to punish His people and then judge them, “You thrust through with his own arrows The head of his villages.” vs. 14a
 - b) Babylon delighted in their victory over Judah, “They came out like a whirlwind to scatter me; Their rejoicing was like feasting on the poor in secret.” vs. 14b-c
 - c) Perhaps referring to the past victory of God over the Egyptians to assure the victory of God over Babylon and the Second Coming, “You walked through

the sea with Your horses, Through the heap of great waters.” vs. 15

* Remember the common two-fold fulfillment in Scripture.

3:16-19 The proclamation of Habakkuk through a prayer of faith to trust in God for in spite of coming judgment.

3:16 The response of Habakkuk to the revelation of God.

1) Fear gripped the prophet again hearing the voice of God affecting him emotionally and physically. vs. 16a-c

a) The future return of Christ to judge the world as a mighty warrior. Hab. 3:3-6

b) The past judgments of God to certify, He would judge the present sin of Judah and Babylon. Hab. 3:7-15

1)) His body “beten” refers to his visceral area, where all emotions are felt, particularly fear and anxiety and it trembled “ragaz”, to quake and shake.

2)) His lips quivered “tsalal”, meaning to tingle, comprehending the horrific power and justice of God.

* Like Isaiah, “**Woe** is me, for I am undone! Because I *am* a man of unclean lips, And I dwell in the midst of a people of unclean lips; For my eyes have seen the King, The LORD of hosts.” Is. 6:5

2) Faintness overcame the prophet. vs. 16d-e

a) He became unsteady, the word rottenness “raqab”, means decay, the idea being that the bones in his legs were unable to hold him up to stand erect and balanced.

b) He tremble “ragaz”, is the same before to quake and shaking, in shock.

* Daniel also fainted and was sick for many days after his vision. Dan. 8:27

3) Faith triumph over the prophet’s fear over the clear revelation of God’s faithful justice, though horrible was deserved by Judah, resulted in Habakkuk accepting and trusting the ways and will of God. vs. 16f-h

a) The word rest “nuwach”, to settle down, remain reposed and quiet.

b) The time is in the day of trouble “tsarah” distress, when Babylon would destroy Jerusalem and take Judah captive.

1)) “When he (Babylon) comes up to the people.”

2)) “He (Yahweh) will invade them with his troops.”

3:17-19c The faith of the prophet.

1) The faith of Habakkuk is state in trustworthy hope in spite of the coming doom. vs. 17

a) The fruit trees devastated.

b) The olive orchards neglected.

c) The fields uncultivated for food.

d) The flock disappear.

1)) The fig and olive tree were symbolic of the nation of Israel. Hos. 9:10;

- 14:6; Joel 1:7; Matt. 24:32; Rom. 10:24
- 2)) All of this in accord with the promises of God if they turned from Him. Lev. 26; Deut. 28
- 4) The faith of the prophet Habakkuk was to believe and rejoice in the promises of God, not be distracted by the present or the coming difficult times. vs. 18
- a) Habakkuk would set his heart and mind on the person of His God, “Yet I will rejoice in the LORD.” vs. 18a
- 1)) The word Habakkuk used, rejoice “alaz”, means to exult or triumph.
- 2)) Literally, “I will jump up and down and spin around!
- b) Habakkuk would set his mind on the God who saved him, “I will joy in the God of my salvation.” vs. 18b
- 1)) The decision was personal again, “I will joy”.
- 2)) The commitment and focus was going to be on, “the God of my salvation.”
- 5) The prophet Habakkuk expressed he would be resilient in strength through the judgment by depending on God in faith. vs. 19a-c
- a) Habakkuk confessed he had not trust in his own strength, but on his God’s strength. vs. 19a
- 1)) The covenant name was given to Moses by God. Ex. 3:13-15

- 2)) The word strength “chayil”, means ability and efficiency for the future ahead. a) Neh. 8:10g; 2Cor. 12:9; Phil. 4:13; Jn. 15:4-5; Gal. 2:20; Eph. 3:20-21; Is. 40:29-31
- 3)) Moses said to God, “Indeed, when I come to the children of Israel and say to them, ‘The God of your fathers has sent me to you,’ and they say to me, ‘What is His name?’ What shall I say to them?” vs. 13
- 3)) God said to Moses, “I AM WHO I AM.” vs. 14a-b
- a) The word “hayah” is the singular verb “to be”, “to happen”, means continuing, unfinished action, “I am being that I am being”, active presence.
- * I AM, He who exists and will be all you need in the present, is the One Who sent me
- 4)) This was God’s name forever and His memorial to all generations. vs. 15
- * Revealing His person, character, authority, power, acts and mighty deeds, all that He was, His reputation through all generations.
- b) Habakkuk described in a vivid picturesque way the affirmation of the sufficiency of God’s strength for him, “He will make my feet like deer’s feet, and He will make me walk on my high hills.” vs. 19b-c

- * God would make Habakkuk an overcomer, as a deer's feet hitting the high places with a surefoot in rough and difficult terrain and not be tripped up. Ps. 18:33
- c) God would make Habakkuk "walk on his high hill", referring to God's strength and fellowship to sustain him victoriously.
 - * Nehemiah said, "Go your way, eat the fat, drink the sweet, and send portions to those for whom nothing is prepared; for *this day is holy* to our LORD. Do not sorrow, for the **joy** of the LORD is your strength." Neh. 8:10
- 6) The prophet Habakkuk closed his book with instruction regarding his prayer to the Chief Musician. vs. 19d-e
 - a) The word chief "notsach", means preeminent or superintendent over the musicians, whoever he might be.
 - * When David set up the arrangement for the temple services regarding the singers and musical accompaniment, Asaph and his sons seem to be the one appointed. 1Chron. 25; 2Chron. 29:30; 35:15
 - b) Habakkuk specifies the kind of instrument to be used to accompany the Psalm of song, "With my stringed instruments." vs. 19e
 - 1)) There were many instruments used in the temple worship.

- 2)) The opening of chapter three gives us the word Shigionoth "shiggayown".
- 3)) The means is uncertain, but it could refer to the mode of performance with enthusiastic bravado by musical accompaniment for the temple choir. 1Chron. 25
- 4)) If so, this devastating judgment was to be celebrated in an upbeat spirit, due to the holy righteous judgment of God, who would redeem the remnant. exalting God's faithfulness in this liturgical Psalm Hymn. Hab. 3:13