

HABAKKUK – CHAPTERS 1-3 – The Prophet’s Question; The LORD’s Reply; The Just Shall Live by Faith; Woe to the Wicked; The Prophet’s Prayer’!

OBSERVATION

INTERPRETATION

APPLICATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – **Phil Twente, cell #714 425 9221; email – ptwente@gmail.com** For past studies, audio plus notes, go to: <http://www.missioncalvary.com/> Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

Hab 1:1 The burden which the prophet Habakkuk saw.

The Prophet’s Question – vs. 2-4

Hab 1:2 O LORD, how long shall I cry, And You will not hear? Even cry out to You, "Violence!" And You will not save.

Hab 1:3 Why do You show me iniquity, And cause me to see trouble? For plundering and violence are before me; There is strife, and contention arises.

Hab 1:4 Therefore the law is powerless, And justice never goes forth. For the wicked surround the righteous; Therefore perverse judgment proceeds.

The LORD’s Reply – vs. 5-11

Hab 1:5 "Look among the nations and watch— Be utterly astounded! For I will work a work in your days Which you would not believe, though it were told you.

Hab 1:6 For indeed I am raising up the Chaldeans, A bitter and hasty nation Which marches through the breadth of the earth, To possess dwelling places that are not theirs.

Hab 1:7 They are terrible and dreadful; Their judgment and their dignity proceed from themselves.

Hab 1:8 Their horses also are swifter than leopards, And more fierce than evening wolves. Their chargers charge ahead; Their cavalry comes from afar; They fly as the eagle that hastens to eat.

Hab 1:9 "They all come for violence; Their faces are set like the east wind. They gather captives like sand.

Hab 1:10 They scoff at kings, And princes are scorned by them. They deride every stronghold, For they heap up earthen mounds and seize it.

Hab 1:11 Then his mind changes, and he transgresses; He commits offense, Ascribing this power to his god."

The Prophet’s Second Question – vs. 12- 2:1

Hab 1:12 Are You not from everlasting, O LORD my God, my Holy One? We shall not die. O LORD, You have appointed them for judgment; O Rock, You have marked them for correction.

Hab 1:13 You are of purer eyes than to behold evil, And cannot look on wickedness. Why do You look on those who deal treacherously, And hold Your tongue when the wicked devours A person more righteous than he?

Hab 1:14 Why do You make men like fish of the sea, Like creeping things that have no ruler over them?

v. 1 Here is his big question: Why does God permit this evil to continue among His own people—the iniquity, the injustice, the strife, and contention?

v. 2 Habakkuk's first problem is this: Why does God permit evil?

"O LORD, how long shall I cry, and thou wilt not hear!" Habakkuk is telling God that He is refusing to answer his prayers. He cries out in a night of despair as he sees violence among his people. And God is doing nothing and saying nothing. This is the elegy of Habakkuk. As we shall see, the book concludes with a paean of praise and a note of joy.

vs. 3-4 Here is his big question: Why does God permit this evil to continue among His own people—the iniquity, the injustice, the strife, and contention?

v. 5 Look among - Here God begins to answer the prophet. Among the heathen - See what judgments have been executed upon the heathen for like sins. *Cf – Phil. 4:6-7* Not a peace **from your understanding** but a **peace that surpasses or bypasses** your understanding. *Acts 13:41*

v. 6 Bitter - Cruel, and without mercy. Hasty - Speedy in executing their merciless purposes.

v. 7 Their judgment - The law they observe, is their own will. Their dignity - Their authority is all from themselves, without respect to any other law or rule whatever.

v. 8 The evening wolves - Which with fasting in the day, came out in the evening, fierce and ravenous. Shall spread - All over the land.

v. 9 For violence - To enrich themselves by making a prey of all. Their faces - Their very countenances shall be as blasting as the east - wind.

v. 10 At kings - Which opposed their designs. And seize it - By mighty mounts cast up.

v. 11 This is exactly what Nebuchadnezzar did. - "The king spoke, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" He was lifted up with pride.

v. 12 Shall not die - Be utterly destroyed. Ordained - Set up, and designed. Them - The Chaldean kingdom. For judgment - To execute this judgment, which is tempered with mercy. For correction - To chastise, not to destroy.

v. 13 That is a true statement. A holy God cannot look upon evil and iniquity. That is the reason no one can go to heaven with his sin on him. That is why we must all have the forgiveness for our sins. We all need the cleansing power of the blood of the Lamb. We must be given a new nature. We must be born again.

v. 14 why do You make - Not infusing cruel appetites, but permitting them to act according to such appetite which was already in them. - None to defend the weak, or restrain the mighty.

HABAKKUK: We don’t know precisely when Habakkuk wrote this book, since no reference to any king is mentioned. It believed to have been written right before the time Judah fell to Babylon. The name Habakkuk means “embrace” (Prov. 4:8; 5:20) or “wrestler”. Some have referred to Habakkuk as the “doubting Thomas” of the Old Testament.

- **In Chapter one we see him wondering and wrestling,** in the valley, sighing about why does God permit evil to continue among His own people. Habakkuk has two problems, one with the wicked Israelites and the other with the Lord, for not doing anything about it! His initial complaint was with the wickedness of Judah; his second complaint was with the even greater wickedness of Babylon.

- **In Chapter two we see him watching and waiting,** climbing into the tower, waiting ascending to the mountain, singing, being told the “just shall live by faith”!

- **In Chapter three we see him ascending to the mountain!**

Habakkuk is a great book for any of us who at any time wonder, “Where is God?”

TRUST AND OBEY

When we walk with the Lord in the light of his word, what a glory he sheds on our way! While we do his good will, he abides with us still, and with all who will trust and obey. Refrain: Trust and obey, for there's no other way to be happy in Jesus, but to trust and obey.

Not a burden we bear, not a sorrow we share, but our toil he doth richly repay; not a grief or a loss, not a frown or a cross, but is blest if we trust and obey. (Refrain)

Then in fellowship sweet we will sit at his feet, or we'll walk by his side in the way; what he says we will do, where he sends we will go; never fear, only trust and obey. (Refrain)

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Hab 1:15 They take up all of them with a hook, They catch them in their net, And gather them in their dragnet. Therefore they rejoice and are glad.

Hab 1:16 Therefore they sacrifice to their net, And burn incense to their dragnet; Because by them their share is sumptuous And their food plentiful.

Hab 1:17 Shall they therefore empty their net, And continue to slay nations without pity?

Hab 2:1 I will stand my watch And set myself on the rampart, And watch to see what He will say to me, And what I will answer when I am corrected.

The Just Shall Live by Faith – vs. 2-4

Hab 2:2 Then the LORD answered me and said: "Write the vision And make it plain on tablets, That he may run who reads it.

Hab 2:3 For the vision is yet for an appointed time; But at the end it will speak, and it will not lie. Though it tarries, wait for it; Because it will surely come, It will not tarry.

Hab 2:4 "Behold the proud, His soul is not upright in him; But the just shall live by his faith.

Woe to the Wicked – vs. 5-20

Hab 2:5 "Indeed, because he transgresses by wine, He is a proud man, And he does not stay at home. Because he enlarges his desire as hell, And he is like death, and cannot be satisfied, He gathers to himself all nations And heaps up for himself all peoples.

Hab 2:6 "Will not all these take up a proverb against him, And a taunting riddle against him, and say, 'Woe to him who increases What is not his—how long? And to him who loads himself with many pledges'?

Hab 2:7 Will not your creditors rise up suddenly? Will they not awaken who oppress you? And you will become their booty.

Hab 2:8 Because you have plundered many nations, All the remnant of the people shall plunder you, Because of men's blood And the violence of the land and the city, And of all who dwell in it.

Hab 2:9 "Woe to him who covets evil gain for his house, That he may set his nest on high, That he may be delivered from the power of disaster!

Hab 2:10 You give shameful counsel to your house, Cutting off many peoples, And sin against your soul.

Hab 2:11 For the stone will cry out from the wall, And the beam from the timbers will answer it.

Hab 2:12 "Woe to him who builds a town with bloodshed, Who establishes a city by iniquity!

v. 15 They - The Chaldeans draw out all alike, good or bad. In their net - Destroying many together. And gather - As if they could never have enough, they drive men into their nets.

v. 16 They sacrifice - Ascribe the praise of their victories. Their net - To their own contrivances, diligence, and power.

v. 17 Empty their net - As fisher - men empty the full net to fill it again.

v. 1 stand my watch - I will stand as a watchman on my watch - tower. He - The Lord. Reproved - Called to give an account of the mysteriousness of providence; either to satisfy doubters, or to silence those against.

v. 2 on tablets - What was of public concern, and therefore to be published, was anciently written or engraved upon tables, smooth stones, or wood, and then hung up in a public place to be read. May run - That none may need to stop, but every one may plainly and clearly discern what is written.

v. 3 At the end - When the period appointed of God shall come. Shall speak - Be accomplished, and not disappoint your expectation. *Wait for it; because it will surely come, It will not tarry (linger).*

v. 4 Behold the proud - That proudly contests with the justice and wisdom of the Divine Providence, and provides for his own safety by his own wit. The just - The humble and upright one, who adores the depth of divine providence, and is persuaded of the truth of divine promises. Shall live - Supports himself, by a firm expectation of the deliverance of Zion.

v. 5 He - The king of Babylon. Wine - Hereby Belshazzar, his city and kingdom of Babylon fell a prey to Darius and Cyrus. At home - not stay at home- is ever abroad warring upon some or other. For himself - To his kingdom. All nations - That are round about him. *Cf. Prov. 27:20.*

v. 6 The first woe is a taunting proverb against Babylon because they were seizing by force that which was not theirs.

v. 7 God is saying, "You take it away from somebody, then somebody else will take it away from you. The fall of Babylon in 539 BC came in one night by the Medes and Persians. The Book of Daniel speaks of this disaster and records the drunken orgy that took place under Bel-shazzar the king.

v. 8 Man is bloodthirsty, and man covets. The second woe is for their covetousness and their self-promoting themselves.

v. 9 To his house - His family which he would enrich, and raise high. Delivered - Kept secure and out of danger from all below him

vs. 10-11. Covetousness was a sin of Babylon along with drunkenness. Their covetousness was an evil kind of coveting. They wanted that which did not belong to them. God tells us we are not to covet our neighbor's property or our neighbor's wife or our neighbor's wealth. *Cf. Lk. 12:15-21*

v. 12 This was the method of destruction that built Babylon. They became rich by warfare.

Chap 2 V. 1 - I will stand my watch And set myself on the rampart, And watch to see what He will say to me, And what I will answer when I am corrected.

Note three key components of this verse

- **1-Determination** - *I will stand my watch* – Notice Habakkuk didn't say, maybe I should spend some time with the Lord next, or whenever its' convenient, or if I can brad away from work or whatever – no, he said, I need an answer and I'm determined to get one. I will seek the Lord. *Cf. Jer 29:13*
- **2- Isolation** – *get alone!*– *And set myself on the rampart,* **Habakkuk got away** from his cell phone, his all and any distractions that would bother and bombard him. **If one really wants to hear from the LORD, there is no alternative to a quiet time, a quiet place, and a quiet heart.**
- **3- Expectation!** - *And watch to see what He will say to me,* Habakkuk said that he would watch to see **what the LORD will say to me!** Not, **what He might say to me, not, what I hope He will say to me, not, what I wish He would say to me, but what He will say to me!** –*cf. Heb. 11:6.*

How do you know if God will speak to you or not? Ask yourself this, when you seek the Lord, **do you have journal with you – a pencil and paper in hand. Are you waiting with expectancy** rather than in a position of complacency and lethargy.

KEY VERSE! - Hab 2:4 "Behold the proud, His soul is not upright in him; But the just (righteous, good) shall (will) live by his faith. This is a key verse of New Testament understanding. “The just shall live by faith” – not puffed up with pride concerning their abilities or spirituality, but solely by faith. For Habakkuk this was not the theological base of salvation that we understand from Paul when he quotes this verse in Romans and Galatians, and from the writer to the Hebrews. Rather, the context here deals directly with his own situation. That is, God is saying, “Habakkuk, the Babylonian is so proud and puffed up. But the just shall live by faith. You, Habakkuk, are going to live by faith.”

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Hab 2:13 Behold, is it not of the LORD of hosts That the peoples labor to feed the fire, And nations weary themselves in vain?
Hab 2:14 For the earth will be filled With the knowledge of the glory of the LORD, As the waters cover the sea.
Hab 2:15 "Woe to him who gives drink to his neighbor, Pressing him to your bottle, Even to make him drunk, That you may look on his nakedness!"
Hab 2:16 You are filled with shame instead of glory. You also—drink! And be exposed as uncircumcised! The cup of the LORD's right hand will be turned against you, And utter shame will be on your glory.
Hab 2:17 For the violence done to Lebanon will cover you, And the plunder of beasts which made them afraid, Because of men's blood And the violence of the land and the city, And of all who dwell in it.
Hab 2:18 "What profit is the image, that its maker should carve it, The molded image, a teacher of lies, That the maker of its mold should trust in it, To make mute idols?"
Hab 2:19 Woe to him who says to wood, 'Awake!' To silent stone, 'Arise! It shall teach!' Behold, it is overlaid with gold and silver, Yet in it there is no breath at all.
Hab 2:20 "But the LORD is in His holy temple. Let all the earth keep silence before Him."
Hab 3:1 A prayer of Habakkuk the prophet, on Shigionoth.
Hab 3:2 O LORD, I have heard Your speech and was afraid; O LORD, revive Your work in the midst of the years! In the midst of the years make it known; In wrath remember mercy.
Hab 3:3 God came from Teman, The Holy One from Mount Paran. Selah. His glory covered the heavens, And the earth was full of His praise.
Hab 3:4 His brightness was like the light; He had rays flashing from His hand, And there His power was hidden.
Hab 3:5 Before Him went pestilence, And fever followed at His feet.
Hab 3:6 He stood and measured the earth; He looked and startled the nations. And the everlasting mountains were scattered, The perpetual hills bowed. His ways are everlasting.

v. 13 Is it not of the Lord - Is it not a judgment from God? Shall labor - That men go through the most painful labor. For very vanity - For nothing; without any reward of their labor.
v. 14 This is the far-off goal toward which God is moving. This will be fulfilled when the Lord Jesus Christ returns to the earth (see [Isa 11:9](#)).
v. 15 Here God says, Woe to him that causes his neighbor to drink. The tragic thing is that liquor is something that leads to gross immorality. It leads to the breaking down of morals. It leads men to commit sins they otherwise probably would not commit. *cf. Prov. 23:29-35.*
v. 16 Drunkenness leads to gross immorality. It leads to divorce. It leads to the breaking up of homes. It leads to a life of sin.
v. 17 Violence is another of the fruits which comes from drunkenness. You see, all kinds of immoralities spring from drunkenness. The drug culture, the gross immorality, the prevalence of divorce—all of these sins that are abroad in our land today—have come out of drunkenness.
vs. 18-19 The fifth woe is God's condemnation of the greatest sin of all - the greatest sin is idolatry, false religion, turning to an idol instead of turning to God. This is the worst sin of all.
v. 20 The LORD - He is Jehovah, the fountain of being, life, power, and salvation to his people. Keep silence - Fear, submit, and depend on him; let his enemies be silent, reverence, hope, pray and wait for him, who will arise and have mercy on them, who will make it to be well with the righteous, and ill with the wicked, who will fully and satisfactorily solve the doubts, and unfold the riddles of his providence.
v. 1 Shigionoth is a word having to do with music. Some think it might have been some sort of a musical point used to indicate to the musician the way the piece was to be played. Others think it was a musical instrument.
v. 2 Your speech - In answer to the inquiry made [Hab 1:13-14](#). Was afraid - Trembled at what You speak. In the midst of the years - Even before the seventy years are expired. Make known - Your truth, wisdom, power, and compassion.
v. 3 God - The God of our fathers, made known Himself from Teman, a mountain not far from mount Sinai, where the law was given. Paran - Near Sinai. His glory - This the prophet mentions as a support of his faith, that God so gloriously appeared among their fathers. Full of His praise - Of works which were worthy of all praise.
v. 4 like the light - Pure, clear as the sun, but much more dazzling. His hand - The face of Moses shined; the face, yea, hands of our God, shine with glorious light. There - In that light wherewith he appeared.
v. 5 Before Him - When God was leading the Israelites out of Egypt, He made the pestilence go before him, so preparing room.
v. 6 He stood - Gave His presence with Joshua. The land - The promised land. He beheld - Looked with a frowning countenance. Drove asunder - Cast them out. His ways - The wisdom, goodness, justice, holiness, and power of God, which He shows in governing His people.

This is the hinge upon which this entire book swings. God is not saying, You SHOULD live by faith, or I WANT you to live by faith, but, you WILL live by faith! God is saying, Habakkuk, you won't always have answers to your questions. You won't always have solutions to your problems. You are going to live not by intellect, sight, feelings or touch. You're going to live by faith. That means, you won't always know what I'm doing, how I'm working, where I'm going or what I'm doing what I'm doing. You will live by faith – like it or not. And that's not cruel, not at all! In fact, it's a bit like a mother weaning a child. God says to us through the Scriptures that our physical senses—our eyesight, touch and hearing will be irrelevant in the ages to come. Faith is the currency of eternity and He wants us to be rich people. Therefore, He desires us to hear Him with the ears of faith, see Him with the eyes of faith and touch Him with the hands of faith. God seems to be saying, I'm not going to appear before you like you want Me to because that won't do you and good in the ages to come. I want you to be a people who are spiritually developed and the only way I can do this is to force you to walk by faith, here in this world. God say to Habakkuk, I know you're wrestling, but the just shall live by faith. **I'm going to help you, Habakkuk, develop spiritually because it will come in handy in the next billion years to come.** Let the Babylonians be puffed up with their military plans, their strategy, their economy, their ability—but the just shall live by faith, simply trusting Me.

Commentary on the justified man – Rom. 1:17 For in it the righteousness of God is revealed from faith to faith; as it is written, "THE JUST SHALL LIVE BY FAITH."

Commentary on the Christian life – Gal. 3:11 But that no one is justified by the law in the sight of God is evident, for "THE JUST SHALL LIVE BY FAITH."

Commentary on faith –Hebrews 10:38 NOW THE JUST SHALL LIVE BY FAITH; BUT IF ANYONE DRAWS BACK, MY SOUL HAS NO PLEASURE IN HIM."

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Hab 3:7 I saw the tents of Cushan in affliction; The curtains of the land of Midian trembled.
Hab 3:8 O LORD, were You displeased with the rivers, Was Your anger against the rivers, Was Your wrath against the sea, That You rode on Your horses, Your chariots of salvation?
Hab 3:9 Your bow was made quite ready; Oaths were sworn over Your arrows. Selah. You divided the earth with rivers.
Hab 3:10 The mountains saw You and trembled; The overflowing of the water passed by. The deep uttered its voice, And lifted its hands on high.
Hab 3:11 The sun and moon stood still in their habitation; At the light of Your arrows they went, At the shining of Your glittering spear.
Hab 3:12 You marched through the land in indignation; You trampled the nations in anger.
Hab 3:13 You went forth for the salvation of Your people, For salvation with Your Anointed. You struck the head from the house of the wicked, By laying bare from foundation to neck. Selah
Hab 3:14 You thrust through with his own arrows The head of his villages. They came out like a whirlwind to scatter me; Their rejoicing was like feasting on the poor in secret.
Hab 3:15 You walked through the sea with Your horses, Through the heap of great waters.
Hab 3:16 When I heard, my body trembled; My lips quivered at the voice; Rottenness entered my bones; And I trembled in myself, That I might rest in the day of trouble. When he comes up to the people, He will invade them with his troops.
Hab 3:17 Though the fig tree may not blossom, Nor fruit be on the vines; Though the labor of the olive may fail, And the fields yield no food; Though the flock may be cut off from the fold, And there be no herd in the stalls—
Hab 3:18 Yet I will rejoice (to jump for joy!-jump us and down!) in the LORD, I will joy (to spin around) in the God of my salvation.
Hab 3:19 The LORD God is my strength; He will make my feet like deer's feet, And He will make me walk on my high hills. To the Chief Musician. With my stringed instruments.

v. 7. The tents - The people that dwelt in them. Arabia - Near whose borders Israel marched. In affliction - In fear and pain, lest that mighty people should fall on them. The curtains - Those that dwelt within them; these people dwelt in tents, which were made up on the sides with curtains.
v. 8 The sea - The Red Sea. Ride - As a general in the head of his army. on your horses - Alluding to the manner of men. Salvation - No; but he came to save his people.
v. 9 Your bow - One part of armor is put for the whole. The Lord is represented as armed, in readiness to smite through all his enemies. Oaths - In pursuance of his oath made to our fathers, and their posterity. divided the earth - When they were to march through a dry and thirsty land.
v. 10 Overflowing - The inundation which at that season was very great in and round Jordan, passed away at the word of God; the waters below flowed, and ran from those above, which stood on a heap to make a path for Israel. The deep - Either the deep channel in which Jordan flowed, or the Red Sea with dreadful roaring parted its waters.
v. 11 "The sun and moon stood still in their habitation"—this immediately identifies this with Joshua.
v. 12 When God put His people in that land, He put them in there and removed the Amorites because of the sin in their lives. The Amorites who occupied the section in which Jericho was located were eaten up with venereal disease..
v. 13 With Your anointed - Under the conduct of thine anointed, Joshua, the type of the Messiah. Your struck- Gave a deadly wound to the kings of Canaan. The house of the wicked - The courts of these kings were houses of the vilest wickedness. By laying bare - Destroying all from head to foot.
v. 14 Villages - All the cities and all the unwall towns. They - The inhabitants of Canaan. like a whirlwind - With violence invading me on every side. To scatter - To disperse and drive away the Israelites. Their rejoicing - They rejoiced in full confidence of swallowing up Israel unawares.
v. 15 You walked - You held on Your way, from the entering in on the east of the land, to the west thereof.
v. 16 When I heard - What dreadful desolations God threatened against Israel. My body trembled - Another effect of surprising fears and astonishment. Rottenness - A decay of all my strength. That I might rest - These fears made me betake myself to God, that I might rest in him. He - The king of Babylon. The people - The Jews.
v. 17 The labor - The labor bestowed upon the olive. Yield no food - Corn. Flock - Of sheep.
v. 18 In spite of the impending judgment, Habakkuk is able to say—I want you to understand that God is our strength and our joy. God has not promised peace and prosperity in these days in which we live.
v. 19 T Like deer's feet - That I may escape to God my refuge. He will make my feet - To conquer and triumph. --- **Habakkuk, the wrestler, becomes a worshipper, the one who sobs and sighs becomes a singer – and so can we if we learn the secret of the tower!**

Please note some differences between Jonah and Habakkuk:

- **Jonah ran FROM God** when he heard what God would do. **Habakkuk RAN TO God**, wondering what God would do.
- **Jonah saw the salvation of God to the Gentiles.** Habakkuk **saw the sovereignty of God through the Gentiles.**
- **Jonah's story ends in foolishness** as he **worries** about a gourd. Habakkuk's story **ends in faith** as he **trusts in God.**

The Peace of God:

We tend to think that peace will come when we get answers to all of our “How Long” and all of our “Why’s”. Usually the answers make things worse. Anytime you have the finite mind tracking with the infinite, you always reach a point, we can call a vanishing point. You go on out as far as you think! As great as you can think! Beyond that vanishing point we can not go beyond. But God is infinitely beyond the vanishing point! No matter what, if I'm going to have peace when I understand all that God has in store, I can never find peace, because I'm looking at it as a finite being. No matter how much of the Bible I know nor how smart I am, **I will eventually reach a point, where all I can do it to trust in Him. To have faith. To live by faith. But it's not blind faith! He is trustworthy! - cf. Philipians 4:6-7** *Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; [7] and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.*

There is that peace of God, which is vastly superior to that which comes from our understanding- the peace that we think we will find when get all the answers we are wanting. The peace that comes from trusting in Him. From that faith in Him, praying to Him. It is the peace of God, which surpasses all understanding!!! Sometimes when we really are worried and anxious, we finally just get worn out, and we say, Lord, I'm just going to trust in you.

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1. Complaint again the wickedness and sin of Judah
2. God answers, I will do a work which will astound you.
3. A bigger complaint - the solution of using even more wicked Babylon is worse than the problem.
4. I will go to the rampart and watch and wait and decide how I will respond when corrected by the Lord.
5. The Lord responds, write the vision, it will come at appointed time, wait for it, it will not linger.
6. The proud will be destroyed/judged; but the just shall live by faith.
7. God pronounces judgment on Babylon and summarizes their wickedness
8. Habakkuk prays.
9. He trembles at what the situation is and what will happen.
10. He reviews God's faithfulness - God is requiring faith, but not blind faith, faith based on the proven faithfulness of God.
11. Habakkuk praises the Lord for His goodness and joys in the God of my salvation.
12. Habakkuk rejoices - jumps up and down, spins around because of the salvation of the Lord.
13. He has peace that surpasses understanding!

He is and will live by faith! He acknowledges God's sovereignty over all outcomes. God is in control. He will establish His righteous kingdom in the end. In that day, all wrongs will be made right! The wicked will be judged for their sinfulness and the righteous will be saved. We believers look forward to this day with great joy!!!

Isa 55:8 "For My thoughts are not your thoughts, Nor are your ways My ways," says the LORD.

Isa 55:9 "For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts.

Psa 115:1 Not unto us, O LORD, not unto us, But to Your name give glory, Because of Your mercy, Because of Your truth.

Psa 115:2 Why should the Gentiles say, "So where is their God?"

Psa 115:3 But our God is in heaven; He does whatever He pleases.

Psa 115:4 Their idols are silver and gold, The work of men's hands.

Psa 115:5 They have mouths, but they do not speak; Eyes they have, but they do not see;

Psa 115:6 They have ears, but they do not hear; Noses they have, but they do not smell;

Psa 115:7 They have hands, but they do not handle; Feet they have, but they do not walk; Nor do they mutter through their throat.

Psa 115:8 Those who make them are like them; So is everyone who trusts in them.

Psa 115:9 O Israel, trust in the LORD; He is their help and their shield.

Psa 115:10 O house of Aaron, trust in the LORD; He is their help and their shield.

Psa 115:11 You who fear the LORD, trust in the LORD; He is their help and their shield.

Psa 115:12 The LORD has been mindful of us; He will bless us; He will bless the house of Israel; He will bless the house of Aaron.

Isa 44:14 He cuts down cedars for himself, And takes the cypress and the oak; He secures it for himself among the trees of the forest. He plants a pine, and the rain nourishes it.

Isa 44:15 Then it shall be for a man to burn, For he will take some of it and warm himself; Yes, he kindles it and bakes bread; Indeed he makes a god and worships it; He makes it a carved image, and falls down to it.

Isa 44:16 He burns half of it in the fire; With this half he eats meat; He roasts a roast, and is satisfied. He even warms himself and says, "Ah! I am warm, I have seen the fire."

Isa 44:17 And the rest of it he makes into a god, His carved image. He falls down before it and worships it, Prays to it and says, "Deliver me, for you are my god!"

Isa 44:18 They do not know nor understand; For He has shut their eyes, so that they cannot see, And their hearts, so that they cannot understand.

HABAKKUK – CHAPTERS 1-3 – The Prophet’s Question; The LORD’s Reply; The Just Shall Live by Faith; Woe to the Wicked; The Prophet’s Prayer’!

OBSERVATION

INTERPRETATION

APPLICATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – **Phil Twente, cell #714 425 9221; email – ptwente@gmail.com** For past studies, audio plus notes, go to: <http://www.missioncalvary.com/>
Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

Isa 44:19 And no one considers in his heart, Nor is there knowledge nor understanding to say, "I have burned half of it in the fire, Yes, I have also baked bread on its coals; I have roasted meat and eaten it; And shall I make the rest of it an abomination? Shall I fall down before a block of wood?"

Isa 44:20 He feeds on ashes; A deceived heart has turned him aside; And he cannot deliver his soul, Nor say, "Is there not a lie in my right hand?"

Isa 44:21 "Remember these, O Jacob, And Israel, for you are My servant; I have formed you, you are My servant; O Israel, you will not be forgotten by Me!