

# **Bible Commentary on Habakkuk**

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# **Bible Commentary on Habakkuk**

by Jonathan Cooper

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The dates before each chapter reflect the date it was written, and the dates it was edited or expanded.

# Introduction

This is not your typical commentary, so I'd like to give a few words of explanation before you begin. As a child I was taught to read the Word of God on a daily basis. Our goal as a family was to read through the Bible once a year, and that is what we did. When I became an adult I kept reading the Bible from cover to cover.

One day, however, I realized that I wanted something more. Reading the Bible was good, but I wanted to actually *study* it. Could I explain what each verse meant? Did I really understand what each chapter was saying? I decided to start writing daily commentary instead of just reading the Word.

This commentary was put together to help me study the Bible. I have no plans to release it, for there are far better commentaries out there that were written by much wiser men. This document is simply a tool to help me understand what the Word of God has to say.

Jon Cooper  
4/14/2019

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## **Introduction to Habakkuk**

Scholars believe that this book was written around 607 BC.

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### **Habakkuk 1**

"1 The burden which Habakkuk the prophet did see. 2 O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save! 3 Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention."  
(Habakkuk 1)

This book doesn't begin with an introduction explaining who Habakkuk was or what kings he ministered under. (Scholars believe that Habakkuk received his burden in 607 BC, two years before Nebuchadnezzar became the ruler of Babylon, but that's just a guess.) Some books have this and some do not. Since Habakkuk was a prophet he probably had a ministry before this book began – after all, this book starts with Habakkuk complaining to God! It doesn't start out with God coming to Habakkuk and giving him a message. We're already missing a lot of information before this book begins, and the book stays pretty focused on Habakkuk's complaint.

Habakkuk is upset because he sees evil all around him. He hates the sin that's going on everywhere. He hates the violence and the strife but he doesn't know what to do about it. He's been

crying out to God but God hasn't done anything. He wants God to stop the violence but that hasn't happened. He wants God to fix this problem but God hasn't fixed anything.

I think we can definitely relate to this. How many times have we been in this same position? We see a terrible problem and cry out to God, but nothing happens. Habakkuk doesn't understand what's going on. Why is God showing him all these awful things if Habakkuk can't do anything about it? Why is God allowing this evil to endure?

"4 Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth." (Habakkuk 1)

In Habakkuk's time (and this is the case in our time as well) the wicked have won. No one cares about the law of God anymore. Justice is gone. The wicked are everywhere and they are oppressing the righteous – and God doesn't seem to be doing anything about it. Habakkuk is asking God to save the righteous, but the righteous aren't being saved. The wicked have won the day and are living as they please. Where is God in all of this?

I think this is something a lot of Christians in many different historical eras can relate to. This seems to happen a lot.

"5 Behold ye among the heathen, and regard, and wonder marvelously: for I will work a work in your days which ye will not believe, though it be told you. 6 For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not their's." (Habakkuk



1)

God tells Habakkuk that He has a plan. During the days of Habakkuk God is going to raise up a terrible, evil, wicked nation and have them come into the land and destroy it. They are going to conquer Israel and take it over, and that will be God's judgment upon them for their sins.

Nebuchadnezzar became the king of Babylon in 605 BC. In that same year he carried the prophet Daniel away captive. Nebuchadnezzar destroyed Jerusalem and the temple in 586 BC. If this prophecy was given in 607 BC then the destruction of Jerusalem was just 21 years away.

"7 They are terrible and dreadful: their judgment and their dignity shall proceed of themselves. 8 Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat." (Habakkuk 1)

This army is fierce and terrifying. They are an unstoppable military force and will do terrible things to Israel.

"9 They shall come all for violence: their faces shall sup up as the east wind, and they shall gather the captivity as the sand. 10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it." (Habakkuk 1)

Habakkuk had been complaining that the wicked were getting away with their wickedness and were persecuting the righteous. In response God told Habakkuk that He was going to send a terrible army against Israel. The Chaldeans were going to be strong and very violent, and would conquer the land and carry away its people as captives. They would crush the corrupt princes and kings of the land and demolish the defenses of Israel. It was going to be a massive slaughter.

"11 Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god." (Habakkuk 1)

After the Chaldeans have done this their leader will go too far: he will believe that his victory was due to the idol he worshiped, instead of the power of the Lord God of Israel.

"12 Art thou not from everlasting, O Lord my God, mine Holy One? we shall not die. O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction. 13 Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?" (Habakkuk 1)

Habakkuk was very upset about this news. Put yourself in his position: how excited would you be if God told you that He was going to send an enemy nation against your country, and they were going to conquer it, destroy its cities, and slaughter and enslave its inhabitants? (After all, that's where you live!)

Habakkuk wanted to see evil put down but he didn't want to see his whole country destroyed and killed. On top of that, the Chaldeans were even more wicked than Israel. Why was God going to give Israel into the hands of such grossly wicked people?

I think Habakkuk was hoping that the righteous would somehow overcome the wicked. Habakkuk wasn't expecting God to find a nation that was even worse than Israel and use them to judge Israel's sin.

"14 And makest men as the fishes of the sea, as the creeping things, that have no ruler over them? 15 They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad. 16 Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous. 17 Shall they therefore empty their net, and not spare continually to slay the nations?" (Habakkuk 1)

Hezekiah was horrified at the coming fate of the nation. The Israelites were going to be rounded up and killed. They would no longer have a ruler and would be treated like animals that were rounded up for the slaughter. Incidentally, that is actually what happened: the nation of Israel was destroyed, and although a remnant survived and returned, the people didn't have their own ruler or exist as an independent nation again for a long time. It was every bit as bad as Habakkuk feared.

Habakkuk may have been hoping for a revival, not slaughter by an enemy nation. That is the thing about praying that God would do something about the wicked: what He might do may not be what you were hoping for.

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## **Habakkuk 2**

"1 I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved." (Habakkuk 2)

Habakkuk has to wait for the Lord to reply. We don't know how long he had to wait, but he had to watch. Sometimes the answers don't come right away. Sometimes (quite often, actually) we have to wait upon the Lord. This is normal.

We can also see that Habakkuk *expected* God to reprove him. He knew that he was misunderstanding something before God even replied and was patiently waiting on God to set him straight.

"2 And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it." (Habakkuk 2)

When God responded to Habakkuk He commanded him to write down the response so other people could read it. This is something God wanted everyone to know.

"3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." (Habakkuk 2)

I think this is saying that Habakkuk needs to wait for the fulfillment of the vision. What God is telling him is going to happen, but it's not going to happen soon. Although Habakkuk is going to have to wait the vision will come to pass. Given that chapter 3 of this book is about the return of Christ at the end of the tribulation to defeat the antichrist, we can see that a *lot* of waiting was involved. This still hasn't come to pass even in our time! Yet it will happen, for God always keeps His promises.

There are times when we have to wait a long time for God to fulfill His Word (such as the rapture, for instance). Yet God will always fulfill His Word at the time He has appointed. It may not be when we expected it to happen, but it will always be at the day and hour God appointed. It will never be late! That is where faith comes in: we wait upon the Lord, knowing that He will do exactly what He said. We wait with faith, knowing His word will come to pass.

"4 Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith." (Habakkuk 2)

When the book of Romans says "the just shall live by faith" it was quoting Habakkuk – one of the most obscure books in the Old Testament! Did you know that? This is where that teaching came from. It wasn't a new thing; it was an old thing. A lot of the New Testament was in the Old Testament first. People just don't realize it because they don't know their Old Testament.

God resists the proud but gives grace to the humble (James 4:6). Those who are just will live by faith. Without faith it is impossible to please God (Hebrews 11:6). Those who are righteous will live by faith: they will believe in the promises of God, they will act on them, and they will wait for the Lord to bring them to pass. That is the core of the Christian walk.

(Believers demonstrate their faith by their actions, but that is a topic for another time.)

"5 Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:"  
(Habakkuk 2)

We need to step back a little bit here in order to understand what is going on. God told Habakkuk that this vision isn't going to be fulfilled for a long time. In chapter 3 we will see a description of the Lord Jesus Christ returning at the end of the tribulation to defeat the armies of the antichrist. Here we have a proud man who gathers together all nations. Given the context, it makes a lot of sense for this to be talking about the antichrist. After all, he will rule the world during the tribulation and will have control over all nations. He will also be the enemy of Israel and will try to exterminate them. (That is actually why Jesus returns at the end of the tribulation – to rescue His people from destruction at the hands of the antichrist.)

The tribulation begins when Israel makes a covenant with death (Isaiah 28:15-18), which happens to be with the antichrist. I think that's who this verse is talking about.

This is clearly a wicked man. He is drunk and proud. He ignores his own household and can never be satisfied. The righteous don't do any of these things. The righteous may drink wine (as Christ did) but they don't let wine master them. The righteous are humble and trust in the Lord, not in themselves, and boast in the Lord alone. The righteous tend to their homes and families. The righteous are content with what they have and are easily satisfied. The righteous also don't engage in world

conquest (not that that comes up a lot).

"6 Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay! 7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? 8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein."  
(Habakkuk 2)

Given the context of this book, it makes a lot of sense for this to be talking about the coming antichrist. He is going to spoil many nations (Daniel 11:43-45), but in response the nations will rise up against him and burn Babylon to the ground (Revelation 18:2-3, 17-19). They will betray him when he has left home to go exterminate Israel. The people he spoiled will turn around and spoil him.

"9 Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! 10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul." (Habakkuk 2)

There are some rich people who lie and cheat and steal in order to get as much wealth as possible, and then use that wealth to protect themselves from the evil that they see around

them. They think that they're invulnerable because of their wealth. As James 5:1-3 says, "You have heaped together treasure for the last days". These people think they're safe, but you cannot save yourself by living a life of sin and evil! No amount of wealth or power can save you from the wrath of God.

"11 For the stone shall cry out of the wall, and the beam out of the timber shall answer it."  
(Habakkuk 2)

One of the things the Bible says is that the ill-gotten wealth of the wicked will testify against those who have it (James 5:3). It isn't going to protect them from God; instead it will condemn them. His very house will cry out to God about the wickedness of the man who inhabits it – and God will not overlook what he has done.

"12 Woe to him that buildeth a town with blood, and stablisheth a city by iniquity! 13 Behold, is it not of the Lord of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?" (Habakkuk 2)

Cities and nations that climb their way to prosperity through sin and violence may find wealth, but they will also find woe because God will not let them go unpunished. God hates sin and God will judge it. There may be a lot of money in sin, but ill-gotten wealth will only condemn you. It's much better to be poor and righteous and have your sins forgiven, than to be wealthy and facing everlasting damnation. The wealth of this world is vanity; you cannot keep it and it will not help you in the day of



judgment. You do *not* want God to cast you into everlasting fire, where you will be tormented forever! Seek righteousness instead of wealth, for righteousness is much better. Faith in God is what you need. Repentance will save your soul. What good is gaining the whole world if you lose your soul?

"14 For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Habakkuk 2)

This will come to pass in the Millennium, and it will be glorious. The wicked will not always win the day, and the righteous will not always be oppressed. One day the world will be changed tremendously, and the righteous will rule over the world with Christ (Revelation 2:26-27) and delight themselves with peace (Psalm 37:11). This will be a wonderful time to be alive! Things will not always be as they are now. The wicked may be winning now, but they will not win forever – God will see to that.

"15 Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness! 16 Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory." (Habakkuk 2)

Just in case you weren't sure, it's a terrible sin to get your neighbor drunk and then use their drunkenness to have sex with them (or see things you never should have seen). Everything

about this is wrong: you shouldn't be having sex with your neighbor in the first place, you shouldn't be getting anyone drunk, and you shouldn't be trying to take advantage of others. Treat other people as you want to be treated. God will judge those who have done such wicked things; He will bring shame upon those who have shamed others. He will take your glory and destroy it.

Notice how many times the Bible says that God will punish sin with everlasting shame. The wicked may not be ashamed now, but they will be when God judges them.

"17 For the violence of Lebanon shall cover thee, and the spoil of beasts, which made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein." (Habakkuk 2)

God will punish a violent land with violence. If a nation sheds innocent blood then God will judge them by shedding their blood as payment for the great evil they have done. If the nation repents He will save them, but if they do not repent then they will die.

"18 What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? 19 Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it." (Habakkuk 2)

This is another recurring theme: idols are incapable of

helping the one who made them. They cannot see, or hear, or care about anyone. The idol can't even save itself, much less those who are calling out to it! Idols can do nothing and are worthless gods. It's far better to cry out to the Lord, who is strong and powerful and mighty to save. There is no profit to be had in idols, but there is much to be gained in the worship of the Lord.

"20 But the Lord is in his holy temple: let all the earth keep silence before him." (Habakkuk 2)

That is the difference between God and idols! The Lord is real, and powerful, and mighty, and He rules over the nations and even over the weather. Call out to Him alone; do not call out to worthless idols. One day the Lord will reign over all the world from Jerusalem, and all the kingdoms of the world will bow down to Him and serve Him. That will be a glorious day.

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## **Habakkuk 3**

"1 A prayer of Habakkuk the prophet upon Shigionoth." (Habakkuk 3)

From what I can tell, no one has any idea what Shigionoth means. (That's why it's not translated in the text.) It is actually a little amazing that, in spite of the Bible's immense age, there are only a few words that no one has been able to figure out (and those words don't seem to be critical).

Regardless, this chapter was written in response to what God said in the previous chapter. It is a prayer from Habakkuk. Let's take a look and see what this prophet's response is to all of

this.

"2 O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." (Habakkuk 3)

I think anyone would be afraid if God told us He was going to send enemy invaders into our country to destroy it and kill everyone, and then enslave the survivors! Habakkuk is praying for mercy – for God to not destroy Israel completely but have compassion on them, even in His wrath. As we know, God didn't completely destroy Israel; instead He had mercy on them, and eventually regathered them to the land (right on time, too).

In Habakkuk we have yet another prophet who, when hearing of the coming wrath of God, asked God to have mercy on the wicked. It seems that only Jonah wanted to see the wicked annihilated; the others sought to intercede. That should tell us something about the heart of the prophets.

"3 God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. 4 And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power. 5 Before him went the pestilence, and burning coals went forth at his feet. 6 He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting." (Habakkuk 3)

Teman is associated with the Edomites. Do you remember the verse that asks who is he that comes from Edom (Isaiah 63:1) wearing bloodstained garments (Isaiah 63:2-3)? Habakkuk 3 is talking about the same event that we find in Isaiah 63, Joel 3, and Revelation 19. This is all a reference to the seven-year tribulation.

The tribulation will begin when Israel enters into a seven-year covenant with the antichrist (Daniel 9:27). In the middle of that period the antichrist will go into the temple at Jerusalem and declare himself to be God (Daniel 9:27, 11:37). That is when he will begin a relentless persecution of the Jews, who will flee to what used to be the land of Edom. The Jews will be safe there for a while because that territory will escape the antichrist's world domination (Daniel 11:41), but at the very end of the seven-year period the antichrist will gather together the world's armies and try to invade Bozrah and wipe out the Jews. This is the legendary battle known as Armageddon.

This battle is not going to go well for the antichrist because in that day the Lord Jesus Christ will return and annihilate him and his armies. It will be a massive slaughter. If you want to know what Jesus is going to be like when He returns to defend His people, just read Habakkuk's description.

Verse 6 will literally come to pass. Jesus is indeed going to destroy the wicked nations in that day, and the mountains will tremble and the hills will collapse. This is an end-times prophecy.

"7 I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble. 8 Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation? 9 Thy bow was made quite naked, according to the oaths of

the tribes, even thy word. Selah. Thou didst cleave the earth with rivers." (Habakkuk 3)

In the first chapter Habakkuk asked God why the wicked were winning. God replied that the wicked in Israel were going to be destroyed by people even more wicked than they were. Habakkuk didn't understand this at all. In the second chapter God said that the just will live by faith, and one day the whole world will be filled with the knowledge and glory of God. What we see in this chapter is a look at the time when God will destroy the wicked – not with other wicked people, but with the might of His power.

Notice the mention in verse 8 of horses. What will Jesus be riding on when He returns to save His people? A white horse (Revelation 19:11). What will the Church be riding on when it returns from Heaven with Jesus? Horses (Revelation 19:14). This is not a coincidence! That means that, once again, something in the New Testament was actually referring to something in the Old Testament.

"10 The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. 11 The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear." (Habakkuk 3)

If the death of Christ caused a mighty earthquake, it should not come as a surprise that the return of Christ will cause an even mightier and more devastating earthquake. In Revelation 18:18-20 we are told of an earthquake so severe that it will destroy the cities of the nations, cause every island in the world

to move, and level the mountains. That will be a good time to *not* be in this world!

Verse 11 is interesting. Do you remember when the sun and moon stood still so that Joshua could be avenged of his enemies (Joshua 10:12-13)? What if that was historical event had a prophetic component and looked toward the time when Christ would return, and the sun and moon would stand still a *second* time so Christ could be avenged of His enemies on the day of Armageddon? Revelation doesn't mention this, but it's certainly an interesting possibility.

"12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger. 13 Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah." (Habakkuk 3)

This fits the tribulation perfectly. That is exactly when Jesus will return and march through the land in great indignation and wrath. That is when He will thresh the heathen in anger. Plus, when He does these things He will be doing them in order to literally save His people from death. It all fits.

"14 Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly. 15 Thou didst walk through the sea with thine horses, through the heap of great waters." (Habakkuk 3)

Even the sea is not going to be a barrier to the Lord when

He returns with the armies of Heaven. The antichrist does not stand a chance, and will easily be defeated. Not only will he be defeated, but Isaiah 63:3 tells us that Jesus will do all the fighting single-handedly. He will be accompanied by the armies of Heaven (Revelation 19:14) but they will not do any fighting. Jesus will defeat His enemies *personally*. Their days of devouring the poor will be over.

"16 When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops." (Habakkuk 3)

This display of God's divine power and holiness – the destruction of armies, the earth quaking, the sun and moon standing still – would be enough to put fear and trembling into anyone! Small miracles make us pause and catch our breath; something like this would be overwhelming. Yet (and verse 16 hints at this) when the day of trouble comes we will be at rest. The church will not go through the wrath of the tribulation because Jesus will return at the rapture before the tribulation begins and take us to Heaven. When Jesus returns at the end of the tribulation we will come back with Him (although we will not do any fighting). Verse 16 hints at this truth, which was revealed at last by Paul in the New Testament (1 Corinthians 15:51).

"17 Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and



there shall be no herd in the stalls: 18 Yet I will rejoice in the Lord, I will joy in the God of my salvation." (Habakkuk 3)

What Habakkuk seems to be saying is that even in difficult times – even when there is a terrible famine in the land, and the food and drink is gone, and the animals are gone, and he seems to be facing pain and suffering and death – he will still rejoice in the Lord. Did you catch that? Even in times of great suffering he would rejoice! Even if God *didn't* save him from the army of the Chaldeans and left him to endure that invasion, he would still rejoice in the God of his salvation. Habakkuk understood that the day would come when God would save him out of all of his troubles, and defeat the wicked once and for all. There is a resurrection coming, and after that we will find a much better country in the Millennium. It may be that it's God's will for us to suffer now so that He might be glorified, but it is *not* the will of God for us to suffer forever. God will still save us and give us hope and a future; we just have to wait for it.

That is what it means to live by faith: to look beyond our immediate circumstances and trust in the goodness and will of God.

"19 The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments." (Habakkuk 3)

The church doesn't sing hymns like this anymore, do they? Instead I see so many hymns that are self-centered, light on theology, and high on self-esteem. We would be much better off if we sung the hymns that are found in the Bible! Yet I find it

difficult to imagine many churches singing the sort of truths that we find in this chapter. Who today is going to sing about God's coming judgment upon the wicked? I think you would be hard-pressed to find a church that would consider this appropriate – which says a lot about what the modern church has become. Once you reach a point where hymns that were written by God Himself are deemed "unacceptable", that's when you know you are no longer a friend of God. (Lest you think I'm being overly dramatic, how many modern hymns can you name that praise God for threshing the heathen in anger when He returns to judge the world? That's what Habakkuk 3:12 says. Can you name even *one*? What do you think would happen if you proposed such a hymn?)

This hymn is *exactly* what we need to start singing. Its fulfillment is drawing closer every day. This is where our heart should be.

# Resource 1: Chapter Summary

## Habakkuk

### Habakkuk 1

- THE BURDEN OF HABAKKUK
- O LORD, HOW LONG WILL I CRY AND YOU WILL NOT HEAR? WHY DO YOU SHOW ME INIQUITY? THE WICKED COMPASS THE RIGHTEOUS
- GOD RESPONDS: I WILL RAISE UP THE TERRIBLE CHALDEANS, AND THEY WILL MARCH THROUGH THE LAND
- O GOD, WHY ARE YOU ALLOWING THE WICKED TO DEVOUR MEN WHO ARE MORE RIGHTEOUS THAN THEY?

### Habakkuk 2

- I WILL WAIT TO SEE WHAT GOD TELLS ME
- THE JUST SHALL LIVE BY FAITH
- THE LORD SAID TO WRITE THE VISION, FOR IT IS YET FOR AN APPOINTED TIME; THOUGH IT TARRY, WAIT FOR IT
- WOE TO THIEVES AND EVILDOERS! YOU HAVE SINNED AGAINST YOUR SOUL
- THE EARTH SHALL BE FILLED WITH THE KNOWLEDGE OF THE GLORY OF THE LORD AS THE WATERS COVER THE SEA
- WOE TO THOSE WHO LOOK TO IDOLS FOR WISDOM! BUT THE LORD IS IN HIS HOLY TEMPLE

### Habakkuk 3

- A PRAYER OF HABAKKUK UPON SHIGIONOTH
- O LORD, I HAVE HEARD YOUR SPEECH AND WAS AFRAID
- GOD STOOD AND MEASURED THE EARTH; HE DROVE

ASUNDER THE NATIONS

- THE MOUNTAINS SAW YOU AND TREMBLED; THE SUN AND MOON STOOD STILL
- YOU WENT FORTH FOR THE SALVATION OF YOUR PEOPLE; YOU WOUNDED THE HEAD OF THE WICKED
- GOD IS MY STRENGTH, AND WILL MAKE ME WALK UPON HIGH PLACES

# Resource 3: The Teachings Of The Bible

## Habakkuk 1

- God gave this message to Habakkuk (v1)
- Habakkuk was a prophet (v1)
- The message that God gave to Habakkuk was called a burden (v1)
- Habakkuk had been crying out to the Lord (v2)
- Habakkuk had cried out to God for a long time, but God had not answered his prayer (v2)
- Habakkuk was upset that he had asked God to save them from the violence of wicked men, but God had not done that (v2)
- Habakkuk had asked God to save him for a long time, but God had not delivered him (v2)
- God had allowed the violence of the wicked to endure for a long time (v2)
- Habakkuk was upset about the violence of the wicked, and he wanted God to put an end to it (v2)
- Sometimes God does not answer our prayers (v2)
- Sometimes God does not provide deliverance (v2)
- Habakkuk was upset because God had showed him great iniquity and evil, but God had not put a stop to it (v3)

- There was great evil in the land, and it had not been stopped (v3)
- In those days there was great violence (v3)
- In those days there was much strife (v3)
- In those days there was much contention (v3)
- Violence, strife, and contention are bad things (v3)
- Habakkuk was aware of the evil that was going on, and the great violence that was in the land, and yet when he prayed about it God did not stop the evil or provide deliverance (v3)
- There are times when God allows violence, strife, and contention (v3)
- There are times when God shows us great iniquity and yet does not put a stop to it (v3)
- Habakkuk's knowledge of the terrible evils that were being done only made his life worse; he was aware of the problem, but he had no way to change things and God did not hear his prayers to provide deliverance (v3)
- Habakkuk wanted to know why God showed him all these things when nothing was changing or getting better (v3)
- In those days there was no justice (v4)
- In those days the law was not respected or enforced (v4)
- In those days the wicked oppressed the righteous and triumphed over them (v4)
- In those days there was terrible injustice (v4)
- Since the wicked were not punished, people did not keep

the law (v4)

- Since the wicked were not punished, injustice reigned (v4)
- Since the wicked were not punished, they were able to overcome the righteous and oppress them (v4)
- God allowed the wicked to triumph over the righteous and oppress them (v4)
- Even though injustice was flourishing, God did not put a stop to it (v4)
- Even though the righteous were being persecuted by the wicked, God did not put a stop to it (v4)
- God does not always rescue the righteous from the wicked (v4)
- God does not always answer our prayers to put an end to oppression, wickedness, and injustice (v4)
- Habakkuk was upset about the injustice that was going on and the oppression of the righteous, and the fact that even though he prayed about it God did not put a stop to it (v4)
- Habakkuk was upset that even though evil was winning and the righteous were losing, God did not answer his prayers for deliverance (v4)
- God told Habakkuk that He was going to work a marvelous wonder (v5)
- The wonder that God was going to do was so great that Habakkuk would not believe it even if someone told him about it (v5)

- God was going to do something amazing among the pagans (the Gentiles) (v5)
- The wonder that God was going to do would be done in the days of Habakkuk (v5)
- God was the one who was going to do this work; it wasn't going to happen on its own (v5)
- God was going to raise up the Chaldeans and give them great power (v6)
- The Chaldeans were a bitter nation (v6)
- The Chaldeans were a hasty nation (v6)
- The reason the Chaldeans were going to rise to power was because God was raising them up to accomplish His purpose (v6)
- God is the one who raises up nations and gives them power and authority (v6)
- The Chaldeans were going to march through the land of Israel (v6)
- The Chaldeans were going to conquer many nations and possess them (v6)
- In response to the terrible evils that Habakkuk had witnessed, God was going to raise up the Chaldeans, bring them against Israel, and give them the land (v6)
- God was going to use one nation to punish a different nation (v6)
- God was going to use a pagan nation of heathens to carry out His judgment upon the wicked (v6)
- There are times when God uses wicked nations to carry



out His righteous judgment (v6)

- Sometimes God uses the wicked to carry out His purposes (v6)
- The Chaldeans were terrible (v7)
- The Chaldeans were dreadful (v7)
- The Chaldeans enforced their own concept of judgment, which they got from themselves, not from God (v7)
- The dignity of the Chaldeans came from themselves; they chose to value themselves highly (v7)
- God was sending a terrible and dreadful nation of pagans against Israel to punish them for their sins (v7)
- The horses of the Chaldean army were extremely swift (v8)
- The horses of the Chaldean army were extremely fierce (v8)
- The Chaldean army had many horsemen (v8)
- The Chaldean horsemen came from many distant lands (v8)
- The Chaldean army moved very swiftly (v8)
- God was sending a swift and fierce army of horses and horsemen against Israel to punish it for its sins (v8)
- God compared the horses of the Chaldeans to leopards and wolves (v8)
- God compared the horsemen of the Chaldeans to an eagle who was in a hurry to get food (v8)
- The Chaldeans are violent (v9)

- The Chaldeans will enslave many people and send them into captivity (v9)
- God is going to give the land of Judah into the hand of the Chaldeans, and they will turn the Jews into captives and send them into captivity (v9)
- God is going to use the Chaldeans to end the violence in the land by using them to destroy the kingdom of Judah and bring it to an end (v9)
- The Chaldeans will have no respect for kings, but will scoff at them (v10)
- The Chaldeans will have no respect for princes or royalty, but will scoff at them (v10)
- The Chaldeans will mock strongholds and have no fear of them (v10)
- The Chaldeans will destroy every stronghold (v10)
- The Chaldeans will be an unstoppable army that will conquer kings and nations (v10)
- After the Chaldeans have done all these things, the ruler of the nation will offend the Lord by giving credit for everything he has accomplished to his god; this is most likely a reference to Nebuchadnezzar's fall (v11)
- God knows the end from the beginning; He knows exactly what will happen long before it happens (v11)
- God does more than just know the future; He is the one who determines what the future will be and how things will play out (v11)
- God knows every detail of everyone's life; no one can deviate from the plan that God has for them (v11)

- God controls the fate and decisions of kings (v11)
- God becomes angry when people give glory to false gods instead of to Him; this even applies to pagans (v11)
- Habakkuk replies to God; he does not understand how God could use a wicked nation like the Chaldeans to punish a wicked nation like Israel, so he speaks up (v12)
- God is an eternal being; He is from everlasting; He had no beginning (v12)
- God was the God of Habakkuk (v12)
- God is called the Holy One (v12)
- God is holy (v12)
- Habakkuk believed that the nation of Israel would not die (v12)
- Habakkuk knew that God was not going to utterly destroy His people and wipe them out, but He was going to punish them for their sins (v12)
- God is mighty (v12)
- The punishment that God was going to send upon the Jews was correction, not total destruction (v12)
- Habakkuk said that God was too pure to look upon iniquity (v13)
- Habakkuk did not understand how God could use the Chaldeans to punish the Israelites, because the Chaldeans were much worse than the Israelites (v13)
- Habakkuk did not understand how a holy and righteous God could give victory to a nation as wicked as the Chaldeans (v13)

- Habakkuk expected God to destroy a nation as wicked as the Chaldeans, not give the promised land to them (v13)
- Sometimes God punishes a nation by using another nation that was even worse than the one being punished (v13)
- Sometimes God gives victories to very wicked and vile nations (v13)
- It is bad to deal treacherously (v13)
- It is bad for the wicked to oppress and destroy the righteous (v13)
- The fish of the sea have no ruler (v14)
- Insects have no ruler(v14)
- Habakkuk was upset because God was going to take away the ruler of the Israelites, and was going to leave them without one (v14)
- It is a bad thing when people do not have a ruler (v14)
- Habakkuk compares people to fish and insects (v14)
- The sea has fish (v14)
- God has the power to set up rulers over people, and to take them away (v14)
- Habakkuk was upset that the Chaldeans were going to make captives of the Jews, just like a fisherman catches fish in a net (v15)
- Habakkuk compares the upcoming captivity of the Jews to fishing (v15)
- Habakkuk was upset that the Chaldeans were going to

rejoice over the Jews that they would enslave (v15)

- Fish are caught using a net (v15)
- Fishermen rejoice when they catch fish (v15)
- Habakkuk said the Chaldeans would offer sacrifices and incense to their false gods in order to give them the praise for all of the military victories (v16)
- Habakkuk said that since the Chaldeans were going to be victorious and gain much spoil, they would use that to praise and worship their false gods (v16)
- Habakkuk was upset that the spoils of the Chaldeans' victory were going to be used to glorify idols (v16)
- Habakkuk didn't understand how God could give victory to the Chaldeans when they were going to use the proceeds from those victories to worship idols, which is something God hated (v16)
- Sometimes God gives victory to very evil people, even though they will use the proceeds of that victory to do very evil things (v16)
- Habakkuk wanted God to change his mind and not give the Chaldeans power over the nations (v17)
- Even though the Israelites were evil, Habakkuk did not want God to turn them over to the Chaldeans (v17)
- Habakkuk did not want God to allow the Chaldeans to slay the nations (v17)
- Habakkuk wanted God to use someone who was righteous to punish Israel, not someone who was wicked; yet God was going to use a nation that was much worse than Israel in order to carry out His judgment (v17)

- Sometimes the instrument of God's judgment upon the nations is evil, pagan, idolatrous, and more wicked than the nations that are being judged (v17)

[Last updated 8/11/2022, 8/12/2022]

## **Habakkuk 2**

- Habakkuk believed that God was going to answer his prayer (v1)
- Habakkuk believed that God was going to reprove him; he believed that his understanding of the situation was incomplete or wrong, and God was going to show him the truth (v1)
- Habakkuk patiently waited for God to answer him (v1)
- Habakkuk stood and watched for God's answer to his prayer (v1)
- Habakkuk stood upon a tower as he waited for the answer to his prayer (v1)
- Habakkuk believed there was an answer to his questions that he did not know about, and he believed that God would give him that answer (v1)
- God gave Habakkuk an answer (v2)
- God answered Habakkuk by giving him a vision (v2)
- God wanted Habakkuk to write this vision down so that others could read it (v2)
- The vision that God gave Habakkuk was for an appointed

time (v3)

- It was not yet time for Habakkuk's vision to come to pass (v3)
- God commanded Habakkuk to wait for the vision to come to pass, because its time would surely come (v3)
- When it came time for the vision to be fulfilled, it would come to pass; it would not be late (v3)
- The vision that God gave Habakkuk was true; he would have to wait until its appointed time to see it come to pass, but it would happen (v3)
- Some prophecies that God gives are for an appointed time in the future, and we have to wait for them to come to pass (v3)
- Sometimes God gives us a prophecy and then tells us to wait patiently for it to come to pass (v3)
- The words of God will ultimately come to pass; they are not lies (v3)
- The appointed time will surely come (v3)
- This prophecy seems to speaking of the end times, for God said that it was not yet time for the vision to come to pass in the days of Habakkuk (v3)
- The just shall live by faith - not by works or by anything else (v4)
- Those who are proud are not upright (v4)
- God calls us to live by faith, not by pride (v4)
- God hates pride (v4)

- People have souls (v4)
- If we do not have faith then we cannot be just (v4)
- Faith is something we must live by (v4)
- In a prophecy about the end times, God speaks of a man who cannot be satisfied, who gathers all nations, and who is as death; this seems to be a reference to the antichrist (v5)
- The antichrist is a drunkard (v5)
- The antichrist is a proud man (v5)
- The antichrist does not remain in his own home (v5)
- The antichrist is compared to hell (v5)
- The antichrist is compared to death (v5)
- The antichrist cannot be satisfied (v5)
- The antichrist gathers all people and nations unto himself (v5)
- It is wrong to be a drunkard (v5)
- It is wrong to be proud (v5)
- It is a bad thing to neglect your own household (v5)
- It is a bad thing to be unable to be satisfied (v5)
- The antichrist is a man (v5)
- People will taunt the antichrist for taking things that do not belong to him (v6)
- Woe is pronounced upon the antichrist for his thefts (v6)
- People will taunt the antichrist for burdening himself with



"thick clay", which seems to be a reference to all the people that he enslaved (v6)

- During the reign of the antichrist, there are some who will oppose him and speak proverbs against him, and will condemn his actions (v6)
- God believes that theft is wrong; people are not allowed to take things that belong to others (v6)
- God will raise up people against the antichrist, and they will fight against him and vex him (v7)
- The antichrist will not reign unopposed; he will face enemies during his reign who will cause him trouble (v7)
- The people that God raises up against the antichrist will win victories over him and take spoil (v7)
- The antichrist will not be an all-powerful figure who will reign unopposed and win every encounter (v7)
- The power of the antichrist will have limits (v7)
- The enemies of the antichrist will rise up suddenly (v7)
- The antichrist will spoil many nations (v8)
- Because the antichrist spoiled many nations, the survivors will take spoil from him (v8)
- The antichrist will not succeed in killing everyone; a remnant will remain (v8)
- The antichrist will shed much blood (v8)
- The antichrist will carry out much violence (v8)
- The violence and bloodshed of the antichrist will be returned upon him; he will not escape unpunished (v8)

- The antichrist will be full of covetousness; he will covet things that belong to others (v9)
- The antichrist will covet things that belong to others, and will take them so that he can magnify himself (v9)
- The antichrist will steal many things in an attempt to become invincible (v9)
- God pronounces woe upon those who covet the possessions of others (v9)
- God hates covetousness (v9)
- It is wrong to magnify yourself (v9)
- The antichrist seeks to magnify himself and set himself on high, just as the devil once did (v9)
- The antichrist will kill many people (v10)
- When the antichrist kills many people, he will not strengthen his household; instead he will bring terrible shame upon it and sin against his own soul (v10)
- Sin does not strengthen a household; instead it brings shame and judgment upon it (v10)
- It is possible to sin against our soul (v10)
- Murder and violence brings shame (v10)
- The murder of nations is a sin (v10)
- Sin and violence do not bring deliverance (v10)
- The sins of the antichrist will not be hidden, for the stones and the wooden beams will testify to them (v11)
- The vision of Habakkuk speaks of a time when the stones will cry out (v11)

- The vision of Habakkuk speaks of a time when the timber will cry out (v11)
- The antichrist will build a city using bloodshed and sin; this is probably a reference to the way that Babylon will be established (v12)
- God pronounces woe upon those who found a city using bloodshed and sin (v12)
- God cares about the way that a city is built, and how it gains its power (v12)
- God is against the shedding of innocent blood (v12)
- God is against those who pursue objectives using evil means (v12)
- The ends do not justify the means (v12)
- God is called the God of armies (v13)
- The people of the antichrist's kingdom will labor in fire and weary themselves, but for nothing (v13)
- The people who work for the antichrist will serve him in vain; their labor will be for nothing (v13)
- The antichrist and his kingdom will be defeated and brought to nothing; this will be accomplished by the Lord (v13)
- All of the covetousness and murder and violence of the antichrist will not make him invincible; instead he will be destroyed, and all of his labor will be in vain (v13)
- The antichrist is going to be defeated; his wicked reign will not endure (v14)
- After the reign of the antichrist has ended, the entire

world will be filled with the knowledge of the glory of the Lord (v14)

- After the reign of the antichrist has ended, all nations will glorify God and will know Him (v14)
- In the days to come all nations will glorify God, not the antichrist (v14)
- The kingdom that will endure is the Lord's kingdom, not the antichrist's kingdom (v14)
- The knowledge of the glory of God will one day cover the world as thoroughly and completely as the waters cover the sea (v14)
- In the end the victor will be the Lord, not the antichrist; the antichrist will be utterly defeated and all of the nations will serve the Lord and glorify Him (v14)
- God pronounces woe upon those who get their neighbor drunk so they can take advantage of him and put him to shame (v15)
- It is wrong to take advantage of others (v15)
- It is wrong to get other people drunk (v15)
- It is wrong to get other people drunk and then use their drunken state to abuse them (v15)
- The antichrist will intoxicate people in some way and use that to take advantage of them (v15)
- The antichrist seeks glory, but will receive shame instead (v16)
- Just as the antichrist took advantage of others, so others will take advantage of them (v16)

- The shame of the antichrist will be revealed by God (v16)
- The Lord resists the proud and brings shame upon them (v16)
- The glory of the antichrist will be covered with shame (v16)
- God was going to do to the antichrist what he had done to so many others (v16)
- The path of sin brings shame, not glory (v16)
- The antichrist is uncircumcised (v16)
- Violence will come against the antichrist from Lebanon (v17)
- The antichrist will be punished for all the innocent blood he shed (v17)
- The antichrist will fill the land and the city with violence (v17)
- The antichrist will kill many animals and make them afraid (v17)
- In connection with the antichrist, the prophecy speaks of an idol; this is most likely a reference to the image of the beast, which is also spoken of in Revelation (v18)
- Idols are worthless; those who make them are not profited by them (v18)
- The antichrist will not be profited by the idol that he will make; his idol will not save him (v18)
- Those who create idols trust in them, but those idols cannot save them (v18)

- Idols cannot speak; any idol that seems to speak (which will be the case for the idol of the antichrist) is a lie, for an idol has no voice of its own (v18)
- Idols are lies; they have no power and they cannot speak or save (v18)
- Idols are so powerless that they must be created by others (v18)
- Those who trust in idols are fools, for they are trusting in something that cannot help them or speak to them (v18)
- God pronounces woe upon those who create idols and urge them to speak and teach (v19)
- Idols are not alive; they cannot speak or teach anyone (v19)
- A wooden or stone idol that is covered in silver or gold is not alive; it cannot speak to anyone or teach anyone (v19)
- Those who seek wisdom from idols are fools, for they cannot speak (v19)
- Idols cannot teach or give wisdom (v19)
- The Lord is not like idols; the Lord is real and is alive (v20)
- The Lord is not like idols; the Lord speaks (v20)
- The Lord resides in His holy temple (v20)
- Let all the world keep silence before the Lord (v20)

[Last updated 8/15/2022]

## Habakkuk 3

- This chapter contains a prayer of Habakkuk (v1)
- Habakkuk was a prophet (v1)
- This prayer was for Shigionoth; unfortunately, no one knows what that is (v1)
- Habakkuk heard the Lord's reply; it made him afraid (v2)
- Habakkuk was afraid of the coming wrath of the Lord and asked Him to be merciful (v2)
- Habakkuk prayed that God would one day revive the work of His hands (v2)
- The coming wrath of the Lord filled Habakkuk with fear, not joy (v2)
- Habakkuk believed what the Lord told him, even though he had not yet seen it come to pass (v2)
- Habakkuk said that God came from Teman (an Edomite city that was located to the east of Israel); this may be a reference to the Second Coming, as Isaiah 63:1 also speaks of the Lord coming from Edom at the time of the Second Coming (v3)
- Habakkuk said that God came from mount Paran (a mountain that was located to the east of Israel) (v3)
- Habakkuk looked forward to a day when God's glory would cover the heavens, and the whole world would be full of His praise; this seems to be a reference to the Second Coming (v3)
- One day God's glory will cover the heavens (v3)

- One day the whole world will be full of God's praise (v3)
- This verse mentions the Holy One, which seems to be a reference to the Messiah (v3)
- The Holy One of God is extremely bright (v4)
- The Holy One of God is powerful (v4)
- The Holy One of God is described as having horns coming out of His hand; in the Bible horns are symbolic of power, so that may be a reference to either His power, or to the marks of the crucifixion (v4)
- The power of the Holy One of God is said to be hidden (v4)
- When the Holy One of God came, a pestilence went before Him (v5)
- When the Holy One of God came, burning coals came from his feet (v5)
- The Holy One of God brought judgment (v5)
- When the Holy One of God came, He stood and measured the world (v6)
- When the Holy One of God came, He destroyed the nations (v6)
- When the Holy One of God came, He scattered the mountains (v6)
- When the Holy One of God came, the mountains bowed down to him (v6)
- The Holy One of God is more powerful than the nations (v6)



- The Holy One of God is stronger than the mountains (v6)
- The entire world will bow down before the Holy One of God (v6)
- The ways of the Holy One of God is everlasting (v6)
- The Holy One of God is much stronger than the antichrist (v6)
- When the Holy One of God came, the inhabitants of Cush were afflicted (v7)
- When the Holy One of God came, the inhabitants of Midian trembled (v7)
- The verse asks if God was displeased and angry with the rivers and the sea (v8)
- The verse asks if the reason God came while riding on His horses and chariots was because He was angry with the rivers (v8)
- When the Lord comes, He will come with horses and chariots (v8)
- When the Lord comes, He will bring salvation (v8)
- The Lord unsheathed His bow (in judgment) upon the world (v9)
- The bow of the Lord is His Word (v9)
- The judgment that God poured out upon the nations was determined by the oaths that the tribes had sworn (v9)
- God will judge this world, along with its people and nations (v9)
- God will use His Word to judge the world (v9)

- When the Lord comes, He will use rivers to split the world (v9)
- The Lord has control over the rivers (v9)
- When the Lord came, the mountains saw Him (v10)
- The mountains trembled before the Lord (v10)
- When the Lord came, the flood passed by (v10)
- When the Lord came, the deep water spoke (v10)
- The coming of the Lord will be accompanied by an earthquake of some kind that will cause the mountains to shake, and a great flood to occur (v10)
- Nature itself will respond when the Lord comes (v10)
- When the Lord comes, the sun will stand still in the sky (v11)
- When the Lord comes, the moon will stand still in the sky (v11)
- When the Lord comes, He will take out His bow and fire His arrows (v11)
- The arrows of the Lord give off light (v11)
- When the Lord comes, He will have a spear as well (v11)
- The spear of the Lord will shine (v11)
- When the Lord comes, He will be armed for battle, bearing a bow and arrows and a spear (v11)
- When the Lord comes, He will march through the land in anger (v12)
- When the Lord comes, He will thresh the heathen in

anger (v12)

- When the Lord comes, He will be angry with the pagan nations and will punish them (v12)
- The Lord will come to this world in wrath, bearing weapons (v12)
- The Lord will be victorious over the nations (v12)
- There are times when God is angry (v12)
- There are times when God is angry with the nations of this world (v12)
- God does not simply sit by and watch the nations do whatever they want; instead He intervenes in history and punishes nations (v12)
- God interacts with His creation (v12)
- God interacts with the nations, and takes action against them (v12)
- The reason the Lord went forth was to save His people (v13)
- The people of God are called His anointed ones (v13)
- When God comes He will destroy the house of the wicked; He will cut off its head (v13)
- God will save His people by destroying the wicked (v13)
- One day God will save His people from the wicked (v13)
- One day God will take action against the wicked (v13)
- A transition of some sort appears to take place at the end of this verse ("selah") (v13)

- The Lord will strike the head of the antichrist's villages (v14)
- The Lord will strike with His staves (staff) (v14)
- The Lord will come against the leaders of the antichrist's kingdom (v14)
- The leaders of the antichrist's kingdom came out as a whirlwind to scatter the Jews (v14)
- The leaders of the antichrist's kingdom rejoiced as they tried to destroy the Jews and devour them (v14)
- The leaders of the antichrist came against the Jews secretly (who are described as poor) (v14)
- God will move against those who move against His people (v14)
- When the Lord returns He will walk through the sea with His horses (v15)
- When the Lord returns He will go through the flood (v15)
- When Habakkuk heard this news, his belly trembled (v16)
- When Habakkuk heard this news, his lips quivered (v16)
- When Habakkuk heard this news, he was weakened; rottenness entered his bones (v16)
- When Habakkuk heard this news, he trembled (v16)
- Habakkuk trembled and was weakened because he wanted to rest in the day of trouble; he wanted to be hidden while all of these terrible things were taking place (which means he was longing for the deliverance of the rapture, which had not yet been revealed) (v16)

- When the antichrist comes he will invade the land with his troops (v16)
- In the day of trouble, the fig tree will not blossom (v17)
- In the day of trouble, there will be no fruit on the vines (v17)
- In the day of trouble, the olive tree will fail to produce olives (v17)
- In the day of trouble, the fields will not produce any food (v17)
- In the day of trouble, the livestock will be gone (v17)
- In the day of trouble all food will be gone and there will be great distress (v17)
- In the day of trouble Habakkuk will rejoice, even though there is no food (v18)
- In the day of trouble Habakkuk will have joy in God and will still see Him as a bringer of salvation, even though all food is gone (v18)
- Habakkuk will rejoice in the Lord regardless of his circumstances and his personal needs (v18)
- Habakkuk's joy in the Lord does not depend on whether God provides him with food; he will even rejoice when all food is gone and there is nothing left (v18)
- Habakkuk looked to God for salvation (v18)
- Habakkuk's source of strength was the Lord (v19)
- God was the one who provided Habakkuk the strength he needed to endure hard times (v19)

- Habakkuk believed that God would give him the strength he needed to walk on high places (v19)
- This chapter is a song that was intended to be sung (v19)
- This chapter was written for the chief singer (v19)
- This chapter was intended to be sung on stringed instruments (v19)
- It is good to sing to the Lord (v19)
- This is a song of judgment and distress, and yet it was still intended to be sung to the Lord (v19)
- There is nothing wrong with using stringed instruments to sing to the Lord (v19)
- Stringed instruments are not evil, and may be used to praise the Lord (v19)

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