

Habakkuk

The book of Habakkuk is primarily a two-way discussion between God and Habakkuk. Habakkuk was concerned about vindicating God's character against false accusations." Perry Stone, OT Hebraic Study Bible, p. 1441

"Habakkuk is a freethinking prophet who is not afraid to wrestle with issues that test his faith. He openly and honestly directs his problems to God and waits to see how He will respond to his probing questions. After two rounds of dialogue with the Lord, Habakkuk's increased understanding of the Person, power, and plan of God cause him to conclude with a psalm of unqualified praise. The more he knows about the Planner, the more he can trust His plans." The Open Bible, NKJV, p. 925

"Habakkuk ministers the 'death throes' of the nation of Judah. Although repeatedly called to repentance, the nation stubbornly refuses to change her sinful ways. Habakkuk, knowing the hardheartedness of his countrymen, asks God how long these intolerable conditions can continue. God replies that the Babylonians will be His chastening rod upon the nation = an announcement that sends the prophet to his knees. He acknowledges that the just shall live by faith, not by sight. Habakkuk concludes by praising God's wisdom even though he does not fully understand God's ways." The Open Bible, NKJV, p. 924.

Habakkuk Chapter 1 NKJV

The Prophet Questions God's Judgments

1 The burden which the prophet Habakkuk saw.

"The burden which the prophet Habakkuk saw."

a. The prophet Habakkuk: We don't know much about the prophet Habakkuk from any other book in the Bible. Since he prophesied the coming Babylonian army and its destruction of Judah, he prophesied some time before that invasion. Many think that Habakkuk ministered sometime during the reign of King Jehoiakim, perhaps around the year 607 B.C.

1. It's hard to say with certainty when Habakkuk prophesied. Since he speaks of God raising up the Babylonians (Habakkuk 1:6), we can guess that he wrote in the 25-year period between the time when Babylon conquered Nineveh and the Assyrian Empire (612 B.C.) and the time when Babylon conquered Jerusalem (587 B.C.).

2. We don't know how old Habakkuk was when he gave this prophecy, but it is likely that he lived during the time of the godly King Josiah (640 to 609 B.C.) and then gave this prophecy during the reign of one of Josiah's successors. Habakkuk knew what it was like to live during a time of revival, and then to see God's people and the nation slip into lethargy and sin. "Habakkuk had a problem. He had lived through a period of national revival followed by a period of spiritual decline." (Boice)

b. The burden which the prophet Habakkuk saw: Habakkuk had a burden – not only in the sense of a message from God but also in the sense of a heavy weight. It was heavy in its content because Habakkuk announced coming judgment on Judah. It was also heavy in its source because Habakkuk brought a message from God, and every word of God is heavy with meaning and relevance.

1. The name Habakkuk is derived from the Hebrew verb "embrace." His name probably means, he who embraces, or he who clings. It is an appropriate name for both the prophet and the book because Habakkuk comes to a firm faith through grappling with tough questions.

2. The prophet: "This title is rare in book headings (see Haggai 1:1; Zechariah 1:1) and is taken by some to indicate that Habakkuk was a professional prophet, one who earned his living serving as a prophet at the Temple or court, unlike Amos (cf. Amos 7:14)." (Baker)

<https://enduringword.com/bible-commentary/habakkuk-1/>

The Prophet's Question

2 O Lord, how long shall I cry,

And You will not hear?

Even cry out to You, "Violence!"

And You will not save.

This verse is simple. He had been inquiring of the Lord but had not yet received an answer. God heard the prophet. As always, in God's sovereignty and mercy, He does answer.

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.

“b. Why do You show me iniquity, and cause me to see trouble? This was, and is, an excellent question. Why does God allow us to see iniquity and trouble, in ourselves or in others?”

1. Some reasons why God allows us to see iniquity in ourselves:

- To keep us humble.
- To keep us submissive to Him in the hour of trouble.
- To make us value salvation even more.

2. Some reasons why God allows us to see iniquity in others:

- To show us what we might have been ourselves.
- To make us see the wickedness of sin, that we might pass by it and hate it, and not indulge in it ourselves.
- To make us admire the grace of God when He saves sinners.
- To set us more earnestly to work that God can use us to save others and extend God’s kingdom. “Ah, my brethren, we need to know more of the evil of men, to make us more earnest in seeking their salvation; for if there be anything in which the Church is lacking more than in any other matter, it is in the matter of earnestness.” (Spurgeon)

<https://enduringword.com/bible-commentary/habakkuk-1/>

4 Therefore the law is powerless,

And justice never goes forth.

For the wicked surround the righteous;

Therefore, perverse judgment proceeds.

“The prophet is grieved because of sins that are going unpunished.” “We must remember God is longsuffering, but when God lifts His hand and removes His hedge of protection, then judgment comes swiftly.” Perry Stone, OT Hebraic Study Bible, p. 1441.

II Peter 3:9 NKJV - “9 The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.”

The Lord's Reply

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.

"God will do a work so fantastic in their days that it will not be believed even if it were told. The apostle Paul quoted this verse when preaching justification by faith in Christ and warning Jews to believe and not fall into unbelief." Perry Stone, *OT Hebraic Study Bible*, p. 1441.

Acts 13:33-41 NKJV - "33 God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm: 'You are My Son, today I have begotten You.' 34 And that He raised Him from the dead, no more to return to corruption, He has spoken thus: 'I will give you the sure mercies of David.' 35 Therefore He also says in another Psalm: 'You will not allow Your Holy One to see corruption.' 36 "For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption; 37 but He whom God raised up saw no corruption. 38 Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins; 39 and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses. 40 Beware therefore, lest what has been spoken in the prophets come upon you: 41 'Behold, you despisers, marvel and perish! For I work a work in your days, A work which you will by no means believe, though one were to declare it to you.'"

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.

7 *They are terrible and dreadful;*

Their judgment and their dignity proceed from themselves.

"c. I am raising up the Chaldeans: When the Babylonians (the Chaldeans) eventually came against Judah, they came as sent by the LORD. It wasn't that they themselves did not want to come, but God allowed their sinful desire to conquer Judah to come to fruition. If God had not allowed them to do it, they never could have conquered Judah and exiled God's people from the Promised Land." <https://enduringword.com/bible-commentary/habakkuk-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.*

*9 “They all come for violence;
Their faces are set like the east wind.
They gather captives like sand.*

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

*11 Then his mind changes, and he transgresses;
He commits offense,
Ascribing this power to his god.”*

“Using imagery that would be understood in this culture, the Lord says He will use the Chaldeans (another word for Babylonians) as an instrument of judgment against the severe injustices of the land.” Perry Stone, OT Hebraic Study Bible, p. 1441

The Chaldeans were led by God to come in judgment against His people, yet, they, gave all credit and worship to their gods for this invasion and battle.

The Prophet’s Second Question

*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.
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?*

“a. Why do You look on those who deal treacherously: Habakkuk was first troubled that there was no judgment against Judah; God answered by telling him judgment was on the way. Then Habakkuk was troubled by the agent of judgment, the Babylonians – who were an even more wicked people than the people of Judah.

1. It would be like crying out to God about the state of the church in America, and hearing God respond by saying, “I’ll fix the problem by an enemy invasion of America.” We might say, “Wait a minute LORD – the problem is bad, but Your cure is worse than the disease!”

2. Some people face crisis times like this all the wrong way. They withdraw from the church and from fellowship and they pull back into a little spiritual corner. Others give up on God altogether. D. Martyn Lloyd-Jones suggested a better response (cited in Boice):

- Stop to think – before talking about it, think about it.
- Restate basic principles – as you think about the problem, don’t begin with the problem. Go back further to basic principles about God and His dealing with man.
- Apply the principles to the problem – now, think about your problem in light of these basic principles.
- Commit the matter to God in faith – whether you know what to do or not.

b. You are of purer eyes than to behold evil and cannot look on wickedness: This is even more problematic to Habakkuk because he knew the character of God. Since he understood the holy character of God, he was more troubled than ever as to why God would judge wicked Judah by exalting even more wicked Babylon.

c. Shall they therefore empty their net, and continue to slay nations without pity? Habakkuk wondered how long God would allow the Babylonians to continue their cruel conquest of nations. It was as if God’s people were conquered as easily as fish are captured in a net.

1. "Easily are we taken and destroyed. We have no leader to guide us, and no power to defend ourselves. Nebuchadnezzar is here represented as a fisherman, who is constantly casting nets into the sea, and enclosing multitudes of fishes; and being always successful, he sacrifices to his own net." (Clarke) <https://enduringword.com/bible-commentary/habakkuk-1/>

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

*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.

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

*17 Shall they therefore empty their net,
And continue to slay nations without pity?"*

"The prophet points out the pagan practices of burning incense to a false god in a fishing net so that the idol would help the fishermen catch fish." Perry Stone, OT Hebraic Study Bible, p. 1442.

Habakkuk Chapter 2 NKJV

"1 I will stand my watch

And set myself on the rampart (prayer tower, guard post),

"In ancient times, watchmen were posted to observe enemy activity in order to provide safety for the citizens of a region or city. Given the responsibility to guard life and property, watchmen were assigned to important locations, such as the city gates, walls, or areas where the enemy intended to enter, attack, weaken, or rob."

“These stone watchtowers were built high so watchmen could oversee olive crops and grape vineyards, farms, or grazing areas where large herds of livestock were during the day. The watchmen were to be on the alert for thieves coming to steal goods or for wild animals, such as lions, bears, and leopards, that would attempt to devour livestock.”

- One group of watchmen was called the ‘*natsar*’, a Hebrew word for a person standing guard in a watchtower (SEE: II Kings 17:9; 18:8).
- The Hebrew word for watch is ‘*mishmereth*’ and alludes to ‘setting a sentry or a guard at a post to safeguard something or someone.’
- A second Hebrew word for watchmen is ‘*shamar*’ meaning ‘to hedge something in by keeping a close guard on it.’ The word is often used to describe watchmen who were secretly sent out to walk around a city to observe the activities of people out late at night. (SEE: SOS 3:3; 5:7; Isaiah 62:6)
- A third word used for watchmen in the OT is ‘*tsaphah*’, which means to ‘lean forward or peer into the distance.’ (SEE: Isaiah 52:8, 56:10; Jeremiah 6:17; Micah 7:4) This word describes the physical action of a watchman who is alert and awake. During the day, this watchman leans forward and peers across the horizon; at night, he watches for flickers of light indicating lit torches in the distance.”
- Watches: In the Roman period, the watches (divided up into military watches) were divided into four sections of time = the first began @ 6:00 p.m.; second @ 9:00 p.m.; third @ midnight; fourth @ 3:00 a.m.
- The Jews had three watches:
 - First – See: Lamentations 2:19
 - Middle – See: Judges 7:19
 - Third- See: Exodus 14:24; I Samuel 11:11

Adapted from Perry Stone, OT Hebraic Study Bible, p. 1446

The parable of the expectant servant from **Luke 12:35-40** NKJV:

“35 “Let your waist be girded and your lamps burning; 36 and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately. 37 Blessed are those servants whom the master, when he comes, will find watching. Assuredly, I say to you that he will gird himself and have them sit down to eat, and will come and serve them. 38 And if he should come in the second watch, or come in the third watch, and find them so, blessed are those servants. 39 But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. 40 Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.”

Psalm 63:6 NKJV – “6 When I remember You on my bed, I meditate on You in the night watches.”

Psalm 119:148 NKJV – “My eyes are awake through the night watches, that I may meditate on Your word.”

Revelation 16:15 NKJV – “Behold, I am coming as a thief. Blessed is he who watches, and keeps his garments, lest he walk naked and they see his shame.”

The body of Christ should all be mighty vicious prayer warriors! We should all pray and be watchful and alert. God has set apart His people to intercede and watch and pray, and Holy Spirit will reveal the Father’s will as He leads us into all truth. All saints within a local congregation should communicate what they see, hear, or perceive in prayer, dreams, visions, impressions, etc. The senior leadership is responsible before God with what is communicated to other leaders and congregation.

And watch to see what He will say to me,

And what I will answer when I am corrected.

“a. And watch to see what He will say to me: Habakkuk has raised two important questions with God, yet he asked both with a proper attitude. He anticipated an answer from God and was willing to watch – that is, wait for it. Often when we question God, we don’t expect Him to answer, but Habakkuk did. Other times we not only expect God will answer, but we demand that He answer, and answer according to our schedule. Habakkuk approached this with the correct attitude.

1. “How often God’s answers come and find us gone! We have waited for a while, and, thinking there was no answer, we have gone our way but as we have turned the first corner the post has come in. God’s ships touch at our wharves; but there is no one to unload them.... It is not enough to direct your prayer unto God; look up, and look out, until the blessing alights on your head.” (Meyer)

b. And what I will answer when I am corrected: Habakkuk’s attitude was also right because he expected God to correct him. From this, we see that Habakkuk didn’t ask God this question because he thought God was wrong and had to explain Himself. He asked it because he knew that he was wrong, and he needed to be corrected. His questions were his invitation to God saying, “God, I don’t understand what You are doing, but I know that You are right in all things. Please speak to me and correct me.” a. And watch to see what He will say to me: Habakkuk has raised two important questions with God, yet he asked both with a proper attitude. He anticipated an answer from God and was willing to watch – that is, wait for it. Often when we question God we don’t expect Him to answer, but Habakkuk did. Other times we not only expect God will answer, but we demand that He answer, and answer according to our

schedule. Habakkuk approached this with the correct attitude.
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2 Then the Lord answered me and said:

“Write the vision

And make it plain on tablets,

That he may run who reads it.

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.

Proverbs 29:18 KJV “Where there is no vision, the people perish...”

God reveals His plans and heart and Kingdom Vision to His people and leaders. It is VITAL for the body of Christ to UNDERSTAND KINGDOM VISION and to expect to receive heavenly direction, blueprints, instruction, and purpose for their lives and callings. God will give His wisdom (See: Proverbs 1-9) in all things pertaining to life. He gave the prophets many ‘visions’ and living words that were foretold to warn, instruct, prepare, or empower His people for what He is doing in the earth and or their assignments.

Amos 3:7-8 NKJV

“7 Surely the Lord God does nothing,

Unless He reveals His secret to His servants the prophets.

8 A lion has roared!

Who will not fear?

The Lord God has spoken!

Who can but prophesy?”

I Chronicles 16:22 NKJV

“Saying, “Do not touch My anointed ones, and do My prophets no harm.”

4 *“Behold the proud,*

His soul is not upright in him;

But the just shall live by his faith. (See: Romans 1:17; Galatians 3; Hebrews 10:38)

Woe to the Wicked

5 *“Indeed, because he transgresses by wine, (strong drink)*

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.

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?’

7 *Will not your creditors rise up suddenly?*

Will they not awaken who oppress you?

And you will become their booty.

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.

“These verses are a rebuke to those who are drunk with wine and heap treasures upon themselves by confiscating other people’s possessions.” Perry Stone, OT Hebraic Study Bible, p. 1442.

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!

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

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

12 “Woe to him who builds a town with bloodshed,
Who establishes a city by iniquity!

13 Behold, is it not of the Lord of hosts
That the peoples labor to feed the fire,
And nations weary themselves in vain?

“Habakkuk warns those who build their own houses through covetousness. The wealthy had acquired dishonest gain by desiring possessions of others and doing what was necessary through their greed to obtain them. To covet the possessions of others is a sin and is forbidden in the Ten Commandments” (See: Exodus 20:17). Perry Stone, OT Hebraic Study Bible, p. 1442.

**14 For the earth will be filled
With the knowledge of the glory of the Lord,
As the waters cover the sea.**

God is encouraging the prophet with truth of the future!

“This will literally occur at the return of Christ when during the millennial reign of one thousand years the world will be filled with the knowledge of the Lord and the Law of God will go forth from Zion (See: Amos 1:2). Perry Stone, OT Hebraic Study Bible, p. 1443.

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!*
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.*
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.*

Proverbs 20:1 NKJV – “Wine is a mocker, strong drink is a brawler, and whoever is led astray by it is not wise.”

Ephesians 5:18 NKJV – “And do not be drunk with wine, in which is dissipation; but be filled with the Spirit.”

Luke 21:34 NKJV - “But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that Day come on you unexpectedly.”

Romans 13:13 NKJV – “Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy.”

Galatians 5:21 NKJV – “envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.”

I Peter 4:3 NKJV – “For we have spent enough of our past lifetime in doing the will of the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries.”

18 *“What profit is the image (idol), 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?

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.

“All idolatry is utter nonsense. How can an image carved or chiseled by a human be a divine being with ears to hear and eyes to see? Idolatry was a grievous sin of the people in Israel and Judah who had been influenced by heathen tribes to worship mute (silent) idols.” Perry Stone, OT Hebraic Study Bible, p. 1443.

I Corinthians 12:2 NKJV - “2 You know that you were Gentiles, carried away to these dumb idols, however you were led.”

Exodus 20:3-6 NKJV - “You shall have no other gods before Me. You shall not make for yourself a carved image—any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me, but showing mercy to thousands, to those who love Me and keep My commandments.”

20 “But the Lord is in His holy temple.

Let all the earth keep silence before Him.”

Habakkuk Chapter 3 NKJV

The Prophet's Prayer

“1 A prayer of Habakkuk the prophet, on Shigionoth.

“The term Shigionoth is not a new name for God or a person's name, but its root word signifies reeling back and forth from giddiness or intoxication.” Perry Stone, OT Hebraic Study Bible, p. 1444.

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.

“The following words used in the prophetic Scriptures have the same connotation: restore (Joel 2:25), return (Micah 5:3), and revive (this passage); see also restitution (Acts 3:21). These words communicate that the Jews will be returning to their land, experiencing a revival of righteousness, and seeing restoration of their homes, Jerusalem, and the temple. Habakkuk is decreeing that the work of God be revived as the people wait for God to resolve their situation.” Perry Stone, OT Hebraic Study Bible, p. 1444.

3 God came from Teman,

The Holy One from Mount Paran. Selah

(This refers to God’s brining of Israel out of Egypt through the wilderness (Deut. 33:2))

His glory covered the heavens,

And the earth was full of His praise.

4 His brightness was like the light;

He had rays flashing from His hand,

And there His power was hidden.

“Habakkuk is speaking here of the time when darkness is broken in the morning by the rising sun; as the sun peeks over the mountains, it emits rays of light beams into the sky. This represents God’s power, authority, a king, and a kingdom. Thus, God’s authority through signs and wonders is released when He moves His hand!” Perry Stone, OT Hebraic Study Bible, p. 1444.

SEE: Exodus 34:29-35.

The following verses declare God’s glory, dominion, greatness, and power:

5 Before Him went pestilence,

And fever followed at His feet.

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.

7 I saw the tents of Cushan in affliction;

The curtains of the land of Midian trembled.

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?

9 Your bow was made quite ready;

Oaths were sworn over Your arrows. Selah

You divided the earth with rivers.

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.

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.

12 You marched through the land in indignation;

You trampled the nations in anger.

*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

*Matthew 1:21 NKJV – “And she will bring forth a Son, and you shall call His name **JESUS**, for He will save His people from their sins.”*

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.*
15 *You walked through the sea with Your horses,
Through the heap of great waters.*

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.*

“In the beginning of the book, Habakkuk asked God, “How long shall I cry, and you will not hear!” (1:2). Now he has heard God speak (as in audible voice), and he describes in vivid terms how he feels. The prophet describes his belly trembling and his lips quivering at the voice. He also says he felt rotten (unworthy) inwardly and requested that he would be safe when trouble came.”
Perry Stone, OT Hebraic Study Bible, p. 1445.

A Hymn of Faith

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—
18 *Yet I will rejoice in the Lord,
I will joy in the God of my salvation.**

*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."*

“In this grand statement, the prophet expresses confidence the LORD will be with him despite the coming impending famine and agricultural crisis. Believers can TRUST in God, who will be with us and help us rise above any national or personal calamity that could come.” Perry Stone, OT Hebraic Study Bible, p. 1445.

SEE: Bible Project Video

<https://bibleproject.com/explore/video/habakkuk/>

Recommended Reading: Hinds' Feet on High Places, Hannah Hurnard