



**Habakkuk, Time Traveler  
Video From the Future  
Habakkuk 3:1 – 19**

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Now Habakkuk knows the why and he has also had revealed to him the impending doom of the Babylon of his era, and of the one which is illustrative of the city of man, which takes place at the end of the Tribulation.

Now he worships.

How do we know that? He tells so at the very beginning. This is a prayer, and it is also intended to be worship music. For all you musicians out there, it is a Shigionoth. Everyone knows how to do one of those, right?

I have no clue and no one else does either. That has not stopped folks from writing about it though. It's worship music.

The prayer portion of this worship music is short, the bulk of the song is a picture being drawn for us of some of the events which take place at the end of the age. Ok, the technical term is theophany or appearance of God, but as we look at the description of what it is Habakkuk has seen, we realize he has been taken to the end of the age and he is describing some of the events connected with the second coming of Christ. Habakkuk was a time traveler.



Habakkuk 3:1–2

“A prayer of Habakkuk the prophet, according to Shigionoth. LORD, I have heard the report about You, and I was afraid. LORD, revive Your work in the midst of the years, In the midst of the years make it known. In anger remember mercy.” (NASB 2020)

Habakkuk started off in chapter 2 waiting for the reply from God. He had questions and was concerned that he may have crossed over the line in asking those questions. Why Babylon to discipline Judah? He seriously broadened the question though and YAHWEH provided a response that more than answered the questions.

Recall, this has been a vision. As part of his worship psalm, Habakkuk will treat us to more of what he has seen, and we will discover that some of it sounds a whole lot like what we are told about in the book of Revelation. Did Habakkuk travel through time? We don't know all of the ins and outs of visions that God gives to His servants, but since He is God, and He is the creator of time, I have no difficulty with attributing His picking Habakkuk up 2600 years ago and showing him events still in our future.

This is a prayer, a worship song of Habakkuk the Prophet.

About that word Shigionoth. I did some looking to see if there is any consensus as to what it means, I found out that it is a type of song. So far so good, but one source says it is a wild passionate song, another says a lamentation and another, a hymn. We know that Psalm 7 is also to follow this, whatever it is, musical style. David composed music in this style, but we have no idea what “this style” should sound like. It would be like picking up a score to the 1812 Overture and seeing the term, with cannon. Hmmm.

The one thing we do know is this, Habakkuk has no further questions. The Aramaic version of verse 1 tries to provide more background for us.

Habakkuk 3:1

“The prayer which Habakkuk the prophet prayed when it was revealed to him concerning the extension of time which he gives to the wicked, that if they return to the law with a perfect heart they shall be forgiven and all their sins which they have committed before him shall be as sins of ignorance.” (Cathcart, Maher and McNamara 1990, Hab 3:1)

The Septuagint, though, is more to the point.

Habakkuk 3:1

“A prayer of the prophet Habakkuk with a song.” (Brannan, et al. 2020, Hab 3:1)

We will go with that.

As we go to verse 2, we see Habakkuk say that he has heard “the report about You, and I was afraid.”

This is no longer about his fear regarding Judah being subjected to Babylon. This is a fear or rather, his awe of the Lord.

As believers, we study the scriptures and see in them the acts of God in the past. He has acted in the past to save His people and He does so today and will do so in the future. His power and love towards us was shown to the universe through the death and resurrection of Jesus Christ. He always acts in our behalf...always.

Psalms 29:9

“The voice of the LORD makes the deer give birth and strips the forests bare, and in his temple all cry, “Glory!”” (ESV)



Psalm 33:8 "Let all the earth fear the LORD; let all the inhabitants of the world stand in awe of him!" (ESV)

This is the place Habakkuk has arrived at. Fear, awe of God and what it is He has done and will do. There are times when the Holy Spirit does a work and all we can do is sit and worship in the awe of God and His might, and power and mercy exhibited in giving us Jesus Christ.

We too should be horrified at the evil we see in the world surrounding us. We should be longing for God to act, to send Jesus again, to save his persecuted people and to bring an end to violence, evil and sin. We should daily pray 'your kingdom come'. But of course when God does come in judgement, he will do a thorough and complete job. (Pakula 2014, 121)

As we pray, we also need to be consistently about the business Jesus called us to, making disciples.

As Habakkuk continues in prayer, He asks the Lord to revive His work. This is a prayer on behalf of the remnant that the Lord would once again fulfill His promises to the nation and to other nations, us, through His people Israel. With the coming of Jesus Christ, from the tribe of Judah, who then died on the cross and rose from the dead, He has answered that prayer.

He is also saying with this prayer, since the curses were also part of the promise as well, that God would remember to judge sin as well. "God's wrath is right to deal with sin, yet the prophet pleads that God will remember to show mercy." (Rosscup 2008, 1387)

Habakkuk is praying in accord with the will of God. He is agreeing with God in prayer what it is that He intends to do. As we pray, and we do so according to His will, we find ourselves doing the same.

John 15:7

"If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you." (ESV)

God privileges those who pray to be caught up to His own will and along with it, at one with Him. (Rosscup 2008, 1387)

Habakkuk began by thinking God wasn't doing anything about the wickedness he saw all around him. He was wrong.

Not only was God doing something, but He had Habakkuk view what it is that He will do and is doing not just about Judah's sin problem, but the sin problem of the entire planet. God took him behind the scenes and into the future and blew his mind. Indeed, for all of us who are living by faith, we see the same things around us today that Habakkuk saw. A culture in meltdown

These days, God is moving in judgement, we are so close to the Tribulation now that the shadows of it are now echoing around us. As we pray, we also need to pray as Habakkuk, "in anger remember mercy."

Romans 8:28

"We know that in all things God works for good with those who love him, those whom he has called according to his purpose." (GNB)

Yes, the culture is in meltdown and the world is going crazy. But God is on the throne. We are His kids, and we know...

The time is short, we pray for Him to come as well as the mercy to give us one more Lord, one more soul today.

Now we move from the prayer to the theophany, the view of the future.



### Habakkuk 3:3–4

“God comes from Teman, And the Holy One from Mount Paran. Selah His splendor covers the heavens, And the earth is full of His praise. His radiance is like the sunlight; He has rays flashing from His hand, And the hiding of His might is there.” (NASB 2020)

By the way, selah is a pause or rest. It is a place where the singers take a breath, or sing acapella, or a place to shred a harp solo while we praise the Lord.

Where is it that God is coming from? The locations give us a clue as to the timing of the events Habakkuk is relating. He sees the Lord coming in all of His glory and He is coming from the south and the southwest.

Various scholars looking at this section of scripture see this as being a reference to the nation moving north having been delivered from bondage in Egypt. As He is described as the Holy One, and in splendor and majesty and the entire earth is full of His praise.

I think this thought can also now thrust us in the future as seen by other Old Testament prophets describing the coming of Messiah, or as we see in the New Testament, the second coming of Jesus Christ.

He is coming from Teman, that is a city in Edom. These are descendants of Esau. During the Exodus, Edom refused to allow the nation to pass through and they instead went around.

Then there is Paran. Is it the Negev? Is it deep south Edom? The exact boundaries of the wilderness are tough to determine. But both locations make sense in light of Matthew 24:15 and other scripture speaking about the end of the age.

In the book of Amos (Amos 1:11), the destruction of Edom is promised to the Jewish nation. Ezekiel also talked about this idea in Ezekiel 25.

### Ezekiel 25:12–14

“This is what the Sovereign LORD says: ‘Edom has taken vengeance against the house of Judah; they have made themselves fully culpable by taking vengeance on them. So this is what the Sovereign LORD says: I will stretch out my hand against Edom, and I will kill the people and animals within her, and I will make her desolate; from Teman to Dedan they will die by the sword. I will exact my vengeance upon Edom by the hand of my people Israel. They will carry out in Edom my anger and rage; they will experience my vengeance, declares the Sovereign LORD.’” (NET 2nd ed.)

We covered this in depth in our Ezekiel study. Suffice it to say that judgement is coming to Edom at the hands of Israel. Obadiah talked about this as did Isaiah and Zechariah and Jeremiah. Possibly a war yet to come per Psalm 83.

In Matthew 24, Jesus responds to three questions from His disciples and as part of His answer ““So when you see the abomination of desolation—spoken about by Daniel the prophet—standing in the holy place (let the reader understand), then those in Judea must flee to the mountains.” (Matthew 24:15–16, NET 2nd ed.)

We see elsewhere in the scriptures that when this event takes place at the midpoint of the Tribulation, those who manage to get away and hide head south and east (Revelation 12:6, Micah 2:12) go into what used to be called Edom, and what is today called Jordan. The same Jordan that has current issues with governmental stability.

How is it possible for Israel to move south and east to escape the antichrist at the midpoint of the Tribulation when he enters the Temple and declares himself to be god? By the way, Jordan is currently



an item of concern for the IDF, and the stability of the nation is discussed in the same breath as the issues with Hamas and Hezbollah.

Let's take a look at how close we may be. There are three things to consider as we look at the current geopolitical issues taking place right now in the middle east.

1. Psalm 83 talks of a war that is still to take place. Jordan is a member of the attacking coalition (Psalm 83:6) in this prophecy. That will require a shift in their current internal politics and based on current news, that may be happening right now.
2. The Waqf is the Jordanian appointed authority that has control of the Temple Mount. That is becoming a flashpoint with Jordan. "During the recent wave of Palestinian violence surrounding alleged Israeli attempts to change the status quo on the Temple Mount, Jordan was Israel's leading critic in the Arab world. In early April 2023, King Abdullah even appeared to be calling for a holy war against Israel when he told a Palestinian Authority delegation to Amman that "it is the duty of every Muslim to deter Israel from escalations at the holy sites in Jerusalem.'" (Visser 2023)

When the faithful Jewish Remnant heads south and east to the Petra – Bozrah area in Jordan at the midpoint of the Tribulation Period per Matthew 24:15-16; it assumes control over the area. The mountains are located in Southern Jordan.

3. Based on current geopolitical realities, it's hard to imagine that the Jordanian government would allow a million plus Jewish refugees to take exile into Jordan. This implies something has taken place to dramatically change the status quo. Now that could be the rapture and the Tribulation combining with the 7-year peace accord involving the antichrist, it could also be due to Israel having physical control over the area.

When Jesus Christ returns at the end of the Tribulation to rescue His people, responding to their prayer per Zechariah 13:9, it appears He begins His military takeover of the planet where His people have been hiding out, in or around Bozrah.

Isaiah 34:6

"The sword of the LORD is filled with blood, It is made overflowing with fatness, With the blood of lambs and goats, With the fat of the kidneys of rams. For the LORD has a sacrifice in Bozrah, And a great slaughter in the land of Edom." (NKJV)

Isaiah 63:1

"Who is this who comes from Edom, With dyed garments from Bozrah, This One who is glorious in His apparel, Traveling in the greatness of His strength?— "I who speak in righteousness, mighty to save." (NKJV)

Who is this? Who goes? "...this person is obviously someone to be reckoned with: he is splendidly garbed in bright-colored garments, and there is nothing furtive about his movements. He walks with the swagger of a mighty man. Such a person must clearly be challenged." (Oswalt 1998, 596)

The challenge goes out. Who goes there is essentially the call from the forward observer. The response is the first hint that the rumors of what has just taken place to the south is real and the one who is approaching is the one they have prayed for and hoped for, for a long time. This is the Messiah, and He is headed for a specific touchdown point, and He speaks.

What Habakkuk sees is magnificent. But for the one who is on the wrong side, they're having a really bad day.



#### Habakkuk 3:3b–4

“His splendor covers the heavens, And the earth is full of His praise. His radiance is like the sunlight; He has rays flashing from His hand, And the hiding of His might is there.” (NASB 2020)

Habakkuk is describing the singular event that is the answer to his prayer regarding the continuation or cessation of evil in the planet. The second coming of Jesus Christ.

#### Revelation 19:11–16

“Then I saw heaven opened, and a white horse was standing there. Its rider was named Faithful and True, for he judges fairly and wages a righteous war. His eyes were like flames of fire, and on his head were many crowns. A name was written on him that no one understood except himself. He wore a robe dipped in blood, and his title was the Word of God. The armies of heaven, dressed in the finest of pure white linen, followed him on white horses. From his mouth came a sharp sword to strike down the nations. He will rule them with an iron rod. He will release the fierce wrath of God, the Almighty, like juice flowing from a winepress. On his robe at his thigh was written this title: King of all kings and Lord of all lords.” (NLT)

#### Zechariah 14:3–4

“Then the LORD will go out to fight against those nations, as he has fought in times past. On that day his feet will stand on the Mount of Olives, east of Jerusalem. And the Mount of Olives will split apart, making a wide valley running from east to west. Half the mountain will move toward the north and half toward the south.” (NLT)

There is something unusual about the appearance of the one who is approaching. He is majestic, obviously strong and obviously in command, showing no fatigue and the colors on His clothes are bright red. The Hebrew word is hamus and it means “bright red.” (Koehler, et al. 1994 - 2000, 327)

He speaks. This is the redeemer. We were told in Isaiah 59:21 He has God’s word. We know Him from John 1:1 “In the beginning was the Word, and the Word was with God, and the Word was God.” (ESV). He is the Word.

We also see this same person show up multiple times in the Old Testament and one of His titles is, the Word of God (2 Samuel 7:4)

This is the Messiah; this is Jesus Christ. He announces “It is I.” The approaching figure does not give his name; instead he gradually reveals who he is by describing his purpose and characteristics. This use of a first-person pronoun with a descriptive participle is somewhat similar to other places where God identifies himself. (Smith 2009, 658)

Messiah is the one who is inbound, and He is “might to save.” The word translated save is הוֹשִׁיעַ (lehos) – “to receive help...to be victorious...to accept help...to help, save (from danger)... to come to assist with.” (Koehler, et al. 1994 - 2000, 448-449)

This is what Habakkuk is describing.

God in this vision of the prophet’s comes once more from the southern desert of the Sinai peninsula (v. 3). But this time he comes as King over all the earth: His glorious manifestation so illumines the heavens that all the earth responds in praise (cf. Ps. 48:10). (Achte-meier 1986, 56)

#### Habakkuk 3:5–6

“Before Him goes plague, And plague comes forth after Him. He stood and caused the earth to shudder; He looked and caused the nations to jump. Yes, the everlasting mountains were shattered, The ancient hills collapsed. His paths are everlasting.” (NASB 2020)



God comes in His glory and notice the impacts. He comes with plague.

- He stops and claims the earth as His.
- The King is here bringing judgement and the nations jump with fear.
- The mountains are shattered and the hills collapse.

This LORD who is present in his royal majesty arrives with an accompaniment. His herald is pestilence, while plague (deber, feverish heat, burning flames) is his rearguard. These “envoys” appear in person, for those who travel in his embassy arrive for judgment. (Széles 1987, 48)

One of the judgements that Messiah will utilize upon His second coming is that of plague, at least that is how it is described by Zechariah.

Zechariah 14:12–13

“This shall be the plague with which the LORD will strike all the peoples that wage war against Jerusalem: their flesh shall rot while they are still on their feet; their eyes shall rot in their sockets, and their tongues shall rot in their mouths. On that day a great panic from the LORD shall fall on them, so that each will seize the hand of a neighbor, and the hand of the one will be raised against the hand of the other;” (NRSV)

As we look at other scripture, we see the same impacts as described here.

Revelation 16:17–21

“The seventh angel poured his bowl into the air, and a loud voice came out of the temple, from the throne, saying, “It is done!” And there came flashes of lightning, rumblings, peals of thunder, and a violent earthquake, such as had not occurred since people were upon the earth, so violent was that earthquake. The great city was split into three parts, and the cities of the nations fell. God remembered great Babylon and gave her the wine-cup of the fury of his wrath. And every island fled away, and no mountains were to be found; and huge hailstones, each weighing about a hundred pounds, dropped from heaven on people, until they cursed God for the plague of the hail, so fearful was that plague.” (NRSV)

Zechariah 14:3–4

“Then the LORD will go forth and fight against those nations as when he fights on a day of battle. On that day his feet shall stand on the Mount of Olives, which lies before Jerusalem on the east; and the Mount of Olives shall be split in two from east to west by a very wide valley; so that one half of the Mount shall withdraw northward, and the other half southward.” (NRSV)

The last line of this verse, in the form in which Habakkuk transmitted it, suggests that Yahweh was once more taking the routes that he had taken in days of old. Just as Israel’s ancient hymns celebrated Yahweh’s march from the southern mountains to assist his people, so Habakkuk in his vision sees Yahweh renewing that pattern of action. In short, Yahweh was about to intervene to save his people from their enemies just as he had done in those great days of the past. (Roberts 1991, 154)

Habakkuk 3:7–9

“I saw the tents of Cushan under distress, The tent curtains of the land of Midian were trembling. Did the LORD rage against the rivers, Or was Your anger against the rivers, Or was Your rage against the sea, That You rode on Your horses, On Your chariots of salvation? You removed Your bow from its holder, The arrows of Your word were sworn. Selah You divided the earth with rivers.” (NASB 2020)

What is the route that the Lord would be taking as He moves north towards Jerusalem? It would bring the Lord right through Cushan and Midian.

First of all, this points out that as He returns at the end of the age, He “remembers” those who have oppressed His people in the past. He is faithful also in judgement. We covered both in our study of the



book of Judges. Cushan was dealt with in Judges 3:8-11 under Othniel and Midian received special attention from Gideon in Judges 7.

Secondly, the mountains have melted away, what hope is there for the tents of these two groups of Bedouins. The picture is one of tents collapsing as the Lord passes by leading his people out of the self-imposed captivity caused by the need to hide from the antichrist.

As we pray for the Lord to do something about the evil in the world today, just like Habakkuk prayed the same, we have been provided Habakkuk 3:3 – 7 as just one more picture of the Lord returning at the end of the age to judge the nations and save His people.

Habakkuk 3:8

“Did the LORD rage against the rivers, Or was Your anger against the rivers, Or was Your rage against the sea, That You rode on Your horses, On Your chariots of salvation?” (NASB 2020)

This is a comment on some of the other things which have taken place in the lead up to the grand finale of the Second Coming.

The intent is to remind us of how the Lord parted the Red Sea and the Jordan River for His people. When He returns, He will once again take action on behalf of His own. This time it will include turning the sea to blood two different times (Revelation 8:8, 16:3) as well as the rivers lakes (Revelation 16:4 – 7), just like the Nile in Egypt (Exodus 7:20 – 21).

The view, just as we have seen in Zechariah and Revelation, when He returns, He does so in vengeance. He is returning as the avenger of blood. The Lord of Hosts.

God has flashy arrows and a shiny spear to which the cosmos reacts. The bow symbolizes power and warfare. The mountains shudder, the sea roars, but the sun and moon stand still (Josh. 10:12–14). God tramples the nations in His wrath and saves His people, Israel. God’s purpose is to save His people (3:13), and all the earth will be impacted when God comes in victory and judgment. While this passage points to the rescue of Judah, it also anticipates the Day of the Lord in the end times. This is the hope Habakkuk sought. (Woodbridge 2020, Hab 3:3-15)

I would have placed the next verse to begin right after the pause indicated by Selah, but that is not how our translation has it.

Habakkuk 3:9b–13

“You divided the earth with rivers. The mountains saw You and quaked; The downpour of waters swept by. The deep raised its voice, It lifted high its hands. Sun and moon stood in their lofty places; They went away at the light of Your arrows, At the radiance of Your flashing spear. In indignation You marched through the earth; In anger You trampled the nations. You went forth for the salvation of Your people, For the salvation of Your anointed. You smashed the head of the house of evil To uncover him from foot to neck. Selah” (NASB 2020)

Habakkuk continues with what he saw by expressing the global changes seen during the Tribulation. Toward the end of the Tribulation, there are massive earthquakes resulting in mountain ranges being flattened as well as islands disappearing in the ocean.

Habakkuk tells us some of the other things he sees taking place while the Lord returns. These are the changes to the planet referenced in Revelation, Zechariah and Ezekiel. New rivers being formed, or existing ones being displaced due to ground movement. Oceans lifting up high and then crashing onto the land in the form of massive multiple tsunamis.





Then there are the cosmic events taking place (Zechariah 14, Revelation 16). The light of the sun and the moon going away.

All of what we see here is Habakkuk relating to us what he saw when he looked down on the planet at the Second Coming. All of the upheavals reported in Revelation, Zechariah and Ezekiel taking place.

He also sees the King in all of His glory and all of the armies of heaven canceling out the darkness and "In indignation You marched through the earth; In anger You trampled the nations." (Habakkuk 3:12, NASB 2020). Isaiah covered some of this.

Isaiah 63:3–6

"I have trodden the winepress alone, and from the peoples no one was with me; I trod them in my anger and trampled them in my wrath; their lifeblood spattered on my garments, and stained all my apparel. For the day of vengeance was in my heart, and my year of redemption had come. I looked, but there was no one to help; I was appalled, but there was no one to uphold; so my own arm brought me salvation, and my wrath upheld me. I trampled down the peoples in my anger; I made them drunk in my wrath, and I poured out their lifeblood on the earth." (ESV)

The Lord, at whose coming in the terrible glory of the majesty of the Judge of the world all nature trembles and appears to fall into its primary chaotic state, marches over the earth, and stamps or tramples down the nations with His feet (compare the kindred figure of the treader of the winepress in Isa. 63:1–6). Not all nations, however, but only those that are hostile to Him; for He has come forth to save His people and His anointed one. (Keil and Delitzsch 1996, 424)

This is Messiah in all of His glory returning to the planet. He has returned for the salvation of His people and His anointed one or ones. This is "the salvation of the Lord's people from mystical Babylon, from the oppression and tyranny of antichrist, and from all his false doctrines, superstition, and idolatry, and ruin by them; and particularly the salvation of the two witnesses, the two olive-trees, the two anointed ones that stand before the Lord of the whole earth; (Gill 1810, 637)

Some of the manuscripts have anointed or anointed one as a plural. This is reflected in the NLT translation.

Habakkuk 3:13

"You went out to rescue your chosen people, to save your anointed ones. You crushed the heads of the wicked and stripped their bones from head to toe." (NLT)

The conclusion of verse 13 though is the end of the leader who stood in the way of His people, and His anointed, the antichrist and his forces.

There seems to be a double metaphor in the words, expressing the utter ruin and destruction of antichrist and his party; who, being compared to a building, will be demolished, and razed to the very foundation; that will be dug up, and laid bare, and no trace of an edifice to be seen any more; and, being compared to a human body, will be plunged into such distresses and calamities, as to be as it were up to the neck in them, from whence there is no escape and deliverance. (Gill 1810, 637)

It is clear though that this is a military expedition. The word in the Hebrew translated "went forth" is The verb *yāšā'* means "to set out on a military expedition". (Anderson 2008, 334)

Habakkuk 3:14–15

"You pierced with his own arrows The head of his leaders. They stormed in to scatter us; Their arrogance was like those Who devour the oppressed in secret. You trampled on the sea with Your horses, On the foam of many waters." (NASB 2020)



The Lord will use the weapons being wielded by the enemy of His people, on them. The armies of the antichrist attacked with all their forces to include weapons of mass destruction, or whatever they have left of them by this time in the Tribulation. This could be a hint why the description of the plague those who attacked Jerusalem sounds so much like effects of a neutron or ER bomb.

Zechariah 14:12

“And the LORD will send a plague on all the nations that fought against Jerusalem. Their people will become like walking corpses, their flesh rotting away. Their eyes will rot in their sockets, and their tongues will rot in their mouths.” (NLT)

The point is that whatever weapons or abilities are possessed by those who use them to oppose rather than to further God’s work will find those weapons or abilities turned upon themselves. (Barker 1999, 370-371)

In short, Habakkuk in this vision granted him foresees something of an equivalent of Armageddon (Rev. 16–19)—evil fallen, God triumphant in his final battle with wrong. Indeed, there is even mention in 3:13 of the salvation gained for God’s “anointed,” which is a reference to the Davidic king, who is “saved,” as in Zechariah 9:9 (Hebr.), along with God’s people. (Achtemeier 1986, 58)

Habakkuk 3:16–19

“I heard, and my inner parts trembled; At the sound, my lips quivered. Decay enters my bones, And in my place I tremble; Because I must wait quietly for the day of distress, For the people to arise who will attack us. Even if the fig tree does not blossom, And there is no fruit on the vines, If the yield of the olive fails, And the fields produce no food, Even if the flock disappears from the fold, And there are no cattle in the stalls, Yet I will triumph in the LORD, I will rejoice in the God of my salvation. The Lord GOD is my strength, And He has made my feet like deer’s feet, And has me walk on my high places. For the choir director, on my stringed instruments.” (NASB 2020)

The vision has ended. Habakkuk has been returned to the present and now he is processing all that YAHWEH has shown him. He has seen modern warfare to include the use of weapons of mass destruction and has done his best to describe it to us.

He realizes that all of this is yet to come, and he is speechless over all of it.

By a patient rebuttal that never swerved from his point, the Lord has shut up his servant to a position of passive acknowledgment of the rightness of his ways. Habakkuk earlier had set himself to “answer his rebuke” (Hab. 2:1). But now his speech is paralyzed. (Robertson 1990, 242)

Habakkuk is filled with fear, fear of the Lord over what is coming. His is in awe of the plans of the Lord.

His inner being was rocked by fear, his lips quivered, and “rottenness entered into my bones.” Nothing within himself was adequate. His frame seemed to dissolve; he had no power to stand up, for the message seized him in its powerful grip. (Rosscup 2008, 1389)

In verse 17 he looks at the surrounding countryside once the invader is there. They will take everything.

But Habakkuk is living by faith. He sees disaster coming, and it did indeed come. He outlines a worst-case scenario, and he did not miss the reality that Jeremiah would later report on (Lamentations 2:12,20).

Lamentations 2:21–22

“Young and old lie On the ground in the streets; My virgins and my young men Have fallen by the sword; You have slain them in the day of Your anger, You have slaughtered and not pitied. You have invited as to a feast day The terrors that surround me. In the day of the LORD’s anger There was no refuge or survivor. Those whom I have borne and brought up My enemies have destroyed.” (NKJV)



Habakkuk sees that future, he knows it is coming, but he also knows the the just life by faith, which is where he stands as well as the remnant in Judah. “Now we see him, after all his agonizing and praying, transformed from an impatient prophet into a calm and expectant servant of God. God has spoken his word into his condition and circumstances. The prophet has listened, absorbed, accepted and committed himself to God’s word. He is sure that it will come to pass, that it is true and trustworthy. He can base his life on it.” (Prior 1988, 274)

Habakkuk 3:18–19

“Yet I will triumph in the LORD, I will rejoice in the God of my salvation. The Lord GOD is my strength, And He has made my feet like deer’s feet, And has me walk on my high places. For the choir director, on my stringed instruments.” (NASB 2020)

Knowing the judgment that is coming, Habakkuk places his trust in the sovereign providence of God. Whatever the circumstances, and however events unfold, there is no longer doubt in the prophet’s mind that his God reigns. (Fuhr and Yates 2016, 235)

Habakkuk, who started off with questions followed by shock and some dismay, ahs now wound up being on top of the world as he walks in faith in YAHWEH. He is experiencing joy that the world cannot give, but only is possible through a relationship with the God of the universe. When we see situations through his eyes, we get it. Habakkuk gets it.

He is now confident of and relies wholly upon the providence of God and His sustaining power to carry him through.

As we look at the culture around us we can easily begin to despair about the future. But if we choose to follow Jesus and keep our eyes on Him living a life of faith, we too can find ourselves just like Habakkuk, experiencing the joy of the Lord.

John 14:27

“Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.” (ESV)

Romans 3:21–24

“But now God has shown us a way to be made right with him without keeping the requirements of the law, as was promised in the writings of Moses and the prophets long ago. We are made right with God by placing our faith in Jesus Christ. And this is true for everyone who believes, no matter who we are. For everyone has sinned; we all fall short of God’s glorious standard. Yet God, in his grace, freely makes us right in his sight. He did this through Christ Jesus when he freed us from the penalty for our sins.” (NLT)

Romans 10:9–13

“If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved. As the Scriptures tell us, “Anyone who trusts in him will never be disgraced.” Jew and Gentile are the same in this respect. They have the same Lord, who gives generously to all who call on him. For “Everyone who calls on the name of the LORD will be saved.”” (NLT)

### **ABC’s of Salvation**

- A. Acknowledge that you are a sinner, tell Him that.
- B. Believe that Jesus died on the cross for our sin and that He rose from the dead.
- C. Confess that Jesus is Lord. Tell someone about what you have done.



For those reading ahead, next time we begin the book of Zephaniah.

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