

**{35} Habakkuk**

**Chapter 1**

(1) The vision which Habakkuk {strong embrace}<sup>a</sup> the prophet saw.

(2) O LORD {Jehovah}, how long shall I cry, and You will not hear! *even* cry out to You *about* violence, and You will not save!

(3) Why do You show me sin, and cause *me* to see perversity? because destruction and violence *are* before me: and there are those who raise up strife and contention.

(4) Therefore the law is not enforced, and justice never goes forth: because the wicked encircle around the righteous; therefore injustice continues.

(5) Listen you who live among the heathen {ungodly nations}, and pay attention, and wonder marvelously: because *I* will work a work in your days, *which* you will not believe, though it is told *you*.

(6) Because, indeed, I raise up the Chaldeans<sup>b</sup>, *that* bitter and hasty nation, which shall march through the breadth of the land, to possess the homes *that are* not theirs.

(7) They *are* terrible and dreadful: their judgment and their dignity will proceed from themselves.

(8) Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen will spread themselves, and their horsemen will come from afar; they will fly as the eagle *that* hastens to eat.

(9) They will all come for violence: their faces will devour as the east wind, and they will gather the captives as the sand.

(10) And they will scoff at the kings, and the princes will be a scorn to them: they will deride every stronghold; because they will heap up dirt, and take it.

(11) Then *his* mind will change, and he will pass over, and offend, giving credit to his god for his power.

(12) *Are* You not from everlasting, O LORD {Jehovah} my God, my Holy One? we shall not die. O LORD {Jehovah}, You have ordained them for judgment; and, O mighty God, You have established them for correction.

(13) *You are* of purer eyes than to look upon evil, and cannot look on sin: why do You look upon those who deal treacherously, *and* hold Your tongue when the wicked *man* devours *one who* is more righteous than he?

We believe that Habakkuk prophesied at a time just prior to the Babylonian invasion of Judah. The Babylonians conquered Jerusalem in 3520 A.H./C-522 B.C. - 114 years after the fall of the Northern Kingdom of Israel to the Assyrians and 377 years after the death of King Solomon. [II Ki. 24:1; II Chron. 36:5-11; Dan. 2:1 ] {Jerusalem and the Temple will be totally destroyed 19 years later in 3539 A.H. due to the rebellion of King Zedekiah against Nebuchadnezzar.} II Ki. 25:1-4,8; Jer. 39:1-2; 52:2-7 – See: Appendix G: World Time Line of Biblical History

1:1a - Habakkuk {חֲבַקּוּק} - strong embrace

1:6b - Chaldeans - i.e. Babylonians

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(14) And make men as the fish of the sea, as the crawling things, *that have* no ruler over them?

(15) All of them take up with the hook, they catch them in their net, and gather them in their fishing net: therefore they rejoice and are glad.

(16) Therefore they sacrifice to their net, and burn incense to their fishing net; because by them their portion is fat, and their meat plenteous.

(17) Shall they therefore empty their net, and not spare continually to kill the nations?

**Chapter 2**

(1) I will stand upon my watch, and set myself upon the tower, and will watch to see what He will say to me, and what I shall answer when I am reproved.

(2) And the LORD {Jehovah} answered me, and said, Write the vision, and make *it* plain upon tablets, that he who reads it may run.

(3) Because the vision *is* yet for an appointed time, but at the end it will speak, and not lie: though it tarry, wait for it; because it will surely come, it will not delay.

(4) Indeed, he whose soul is puffed up is not upright in himself: but the just will live by his faith.

(5) Yes also, because he sins by wine, *he is* a proud man, neither stays at home, who enlarges his desire as hell, and *is* as death, and cannot be satisfied, but gathers to himself all nations, and heaps up to himself all people:

(6) Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him who increases *that which is* not his! how long? and to him who loads himself up with pledges he does not plan to keep<sup>a</sup>!

(7) Shall they not rise up suddenly who will bite you, and awake who will torment you, and you will be for their booty?

(8) Because you have spoiled many nations, all the remnant of the people will spoil you; because of men's blood, and *for* the violence of the land, of the city, and of all who live in it.

(9) Woe to him who desires an evil desire for what belongs to someone else<sup>b</sup> for his house, that he may set his nest on high, that he may be delivered from the power of evil!

(10) You have consulted shame to your house by cutting off many people, and have sinned *against* your own soul.

2:6a - ladens himself with thick clay - clay was used for pledges - a lump of clay was used and each individual pressed his signet ring into the clay to seal his pledge. The issue here is that he is making many pledges that he has no intention of keeping.

2:9b - covets an evil covetousness - i.e. has an evil desire to take that which is not rightfully his for himself

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(11) Because the stone will cry out of the wall, and the beam out of the timber will answer it.

(12) Woe to him who builds a town with blood, and establishes a city by sin!

(13) Indeed, *is it* not of the LORD {Jehovah} of hosts {armies} that the people shall labor in the very fire, and the people will weary themselves for only vanity?

(14) Because the earth will be filled with the knowledge of the glory of the LORD {Jehovah}, as the waters cover the sea.

(15) Woe to him who gives his neighbor drink, that puts your bottle to *him*, and also causes *him to be* drunk, that you may look on their nakedness!

(16) You are filled with shame for glory: you also drink, and expose yourself: the cup of the LORD's {Jehovah's} right hand will be turned against you, and shameful vomiting *will be* on your glory.

(17) Because the violence of Lebanon will cover you, 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 who live in it.

(18) What does the graven image profit that its maker has formed it; the molten image, and a teacher of lies, that the maker of his work trusts in it, to make dumb idols?

(19) Woe to him who says to the wood, Awake; to the dumb stone, Arise, it shall teach! Indeed, it *is* overlaid with gold and silver, and *there is* no breath at all in its midst.

(20) But the LORD {Jehovah} *is* in His holy temple; let all the earth keep silence before Him.

**Chapter 3**

(1) A prayer of Habakkuk the prophet set to poetic verse<sup>a</sup>.

(2) O LORD {Jehovah}, I have heard Your speech, *and* was afraid: O LORD {Jehovah}, revive Your work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

(3) God came from Teman, and the Holy One from mount Paran<sup>b</sup>. Selah {musical pause}<sup>c</sup>. 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<sup>d</sup>: 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 looked, and violently shook the nations; and the everlasting mountains were scattered, the perpetual hills bowed down {before Him}: His ways *are* everlasting.

3:1a - upon Shigionoth {על שגינות} i.e. set to poetic verse

3:3b - Teman and mount Paran - both near Mount Sinai

3:3c - Selah {סלה} - musical pause

3:4d - horns coming out of His hands - horns are used symbolically throughout scripture as a symbol of kingly authority - see Dan. 7:24 - i.e. all ruling authority comes from the Lord

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| <p>(7) I saw the tents of Cushan in affliction: <i>and</i> the curtains of the land of Midian trembled.</p> <p>(8) Was the LORD {Jehovah} displeased against the rivers? <i>Was</i> Your anger against the rivers? <i>Was</i> Your wrath against the sea, that You rode upon Your horses <i>and</i> Your chariots of salvation?</p> <p>(9) Your bow was made quite naked, <i>according</i> to the oaths of the tribes, <i>even</i> Your word. Selah {musical pause}. You divided the earth with rivers.</p> <p>(10) The mountains saw You, <i>and</i> they trembled: the overflowing of the water passed by: the deep spoke, <i>and</i> lifted up his hands on high.</p> <p>(11) The sun <i>and</i> moon stood still in their homes: at the light of Your arrows they went, <i>and</i> at the shining of Your glittering spear.</p> <p>(12) You marched through the land in indignation, You threshed the heathen {ungodly nations} in anger.</p> <p>(13) You went forth for the salvation of Your people, <i>even</i> for salvation with Your anointed; You wounded the head out of the house of the wicked, by uncovering the foundation up to the neck. Selah {musical pause}</p> | <p>(14) You stuck through with his clubs the head of his villages: they came out as a whirlwind to scatter me: their rejoicing <i>was</i> as to devour the poor secretly.</p> <p>(15) You walked through the sea with Your horses, <i>through</i> the heap of great waters.</p> <p>(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 comes up to the people, He will invade them with His troops<sup>e</sup>.</p> <p>(17) Although the fig tree shall not blossom, neither <i>will</i> fruit <i>be</i> in the vines; the labor of the olive will fail, and the fields will yield no food; the flock will be cut off from the fold, and <i>there will be</i> no herd in the stalls:</p> <p>(18) Yet I will rejoice in the LORD {Jehovah}, I will rejoice in the God of my salvation.</p> <p>(19) The LORD {Jehovah} God <i>is</i> my strength, and He will make my feet like deer's <i>feet</i>, and He will cause me to walk upon my high places.</p> <p>To the chief singer on my stringed instruments.</p> |
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3:16e - His troops -- the Lord will use the ungodly Babylonians as His instruments to discipline His people