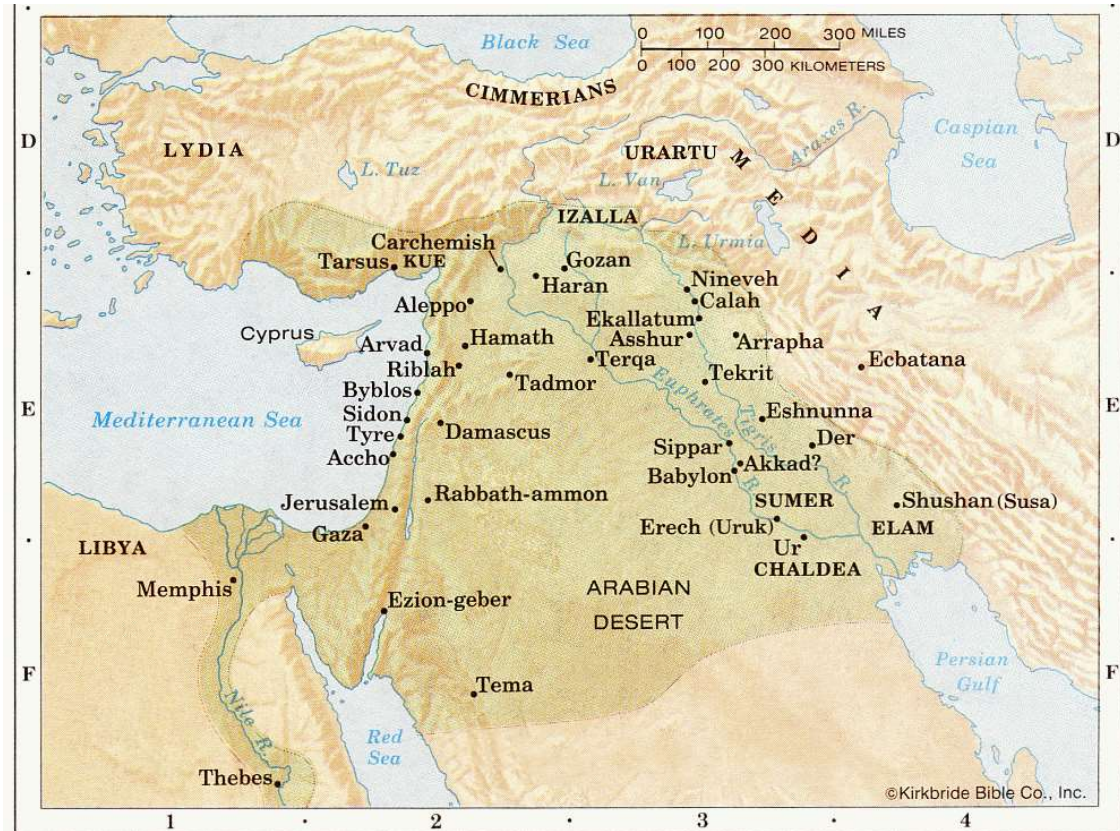


Habakkuk

“Why Does God Not Intervene?”



The Babylonian Empire, 600 BC

Fairview Memorial MBC Winter Bible Study
 Series: *Major Thoughts on the Minor Prophets*
 Bro. Brian Johnson
 February 13, 2023

Habakkuk- Why does God not intervene?

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Introduction

First of all, I want to extend my appreciation to Fairview Memorial and the Winter Bible Study committee for providing me with the opportunity to teach tonight. I am humbled and count it a privilege to be here among brothers and sisters in the Lord. Second, I believe this is one of the hardest questions ever asked by man. With the Holy Spirit's help, we will consider the **56 verses** in the book of Habakkuk and answer this question with the Word of God. People struggle with this question and are looking for help, hope, and comfort. This world is filled with sin, evil, and death. All problems in life are due to the presence of sin in this world. Prior to the Fall, the world was filled with love, life, and peace. Everything was working in harmony.

Today, we must understand three things about the impact of the Fall of man. First, we sin. You and I sin, and our sin has consequences at varying levels. Second, other people sin against us which leads to broken or relationally distant relationships, unpleasant circumstances, and suffering in our lives. Third, we live in a broken world that is filled with disease, natural disasters, and other tragedies.

When we do something wrong, we understand **why** a certain result has occurred most of the time. When other's actions negatively impact our lives, we struggle to understand **why** something has happened in our lives. For example, a young child who grows up without a father in the home may question, "**Why** does my dad not love me?" He or she may struggle with living alone or with grandparents, because his or her mom is working one to two jobs to meet financial obligations. Due to a father's absence, the mother is also absent. A child can grow up without much guidance and struggle to find answers for questions, such as, "Why did I get brought into this type of parental situation?" A child may suffer due to the sin of one or both parents. We struggle to find answers to these questions. In these situations, a child or mother or other person engaged with this family may develop "TRUST ISSUES." When suffering enters a home due to cancer, a tornado, or some other type of tragedy, the question arises again, "Why, I just don't understand?"

Tonight, we are going to find answers to help people who may be walking through some of the darkest times of their lives. The topic which has been assigned to me is "**Why Does God not Intervene?**" The question could be posed in another form as "Why does God allow certain events to happen in our lives? or Why does God not work on my timetable?" We could also ask, "God, where are you when life seems like a maze?" Like I mentioned earlier, we are discussing one of the hardest questions ever posed. We are discussing this doctrinally or philosophically tonight, but if you live long enough, you will be given the opportunity to apply these good and hard truths in your life as you seek to please God when life does not make sense. Ultimately, the question could be reframed by asking, "Why do the righteous suffer and the wicked prosper? Will injustices in the world ever be made right?" Tonight, we will consider the following **1) The Context of the Book of Habakkuk 2) Habakkuk's Human Experience 3) Habakkuk's Holy God 4) Habakkuk's Faith Helps Us Today**

The Context of the Book of Habakkuk (1)

- **The burden which Habakkuk the prophet did see.**
 - What is a burden? "God's utterance and mankind's understanding of it as a heavy load."¹ It is a message of judgement from God.
 - Habakkuk the prophet

¹ Allen C. Myers, [The Eerdmans Bible Dictionary](#) (Grand Rapids, MI: Eerdmans, 1987), 176.

- **He is a prophet of God.** A prophet is one who speaks on behalf of and interprets the will of God often rebuking or predicting events.
- **Author of the 8th book of the Minor Prophets.**
- **His name is derived from a Hebrew word that means “to embrace.”**
- **He prophesied during the late 7th century (in the early 600s BC) before the rise of the Chaldeans (Babylonians).**
 - Habakkuk lived in the period before the rise of the Chaldeans (Hb 1:6), that is, during the reign of the Judean king Jehoiakim. The dates 605–589 BC. delineate the probable period of his prophetic activity.²
- **He is a contemporary of Jeremiah, Nahum, and Zephaniah.**
- **He enters a difficult conversation with God.**
 - The Structure of the Book:
 - **Habakkuk’s Introduction (1:1)**
 - **Habakkuk’s 1st Complaint (1:2-4)** A major questions from a minor prophet
 - **God’s 1st Response (1:5-11)**
 - **Habakkuk’s 2nd Complaint (1:12-2:1)**
 - **God’s 2st Response (2:2-20)**
 - 5 Woes (2:6-20) Funeral dirge. Alas! How Terrible!
 - **Habakkuk’s Prayer (3).** His prayer is written like a psalm to be sung at the Temple in congregational worship. He trusts in the deliverance of God despite what he sees. *See 3:16-19*
- Habakkuk saw this prophecy.
 - **See- to see a vision that gives unknown information, revelation.**
 - How could we know anything unless God revealed truth to us? Deut 29:29
The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law.

Habakkuk’s Human Experience (1:2-4)

For a moment, I want us to enter into Habakkuk’s world. We need to seek to see what he sees and hear what he hears. We have begun this lesson by understanding the context of the book of Habakkuk. Now, we want to understand the context of Habakkuk’s life. When we are counseling someone, we need to be able to enter their world. As Dr. Jeremy Pierre suggests, we need to understand how a person views and responds to God, others, self, and their circumstances.

- **Habakkuk expresses his questions to the LORD.**
 - 1) Where are you? Can you hear me? O LORD, how long shall I cry for help, and you will not hear? (1:2)
 - 2) Why are you not delivering me? Or cry to you “Violence!” and you will not save? (1:2)
 - 3) Why am I having to live through and see this suffering? Why do you make me see iniquity and why do you idly look at wrong (cause me to behold grievance)?
 - 4) Why are you not intervening right now?
- **Habakkuk experiences the downfall of Judah’s society (1:3)**
 - 1) Judah’s *society* is eroding (spoiling)
 - 2) Judah’s *streets* are filled with violence.
 - 3) Judah is *striving* against one another (strife arises, lawsuits, bitter conflict)
 - 4) Judah’s contentious *speech* (strong disagreements)

² Thomas E. McComiskey, “Habakkuk (Person),” in *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 906.

- The battle lines are drawn. Instead of attacking problems with biblical solutions, people are attacking people. Sin degrades everything from society, the streets, and speech of mankind.
- **Habakkuk experiences lawlessness due to idolatry and a lack of godliness.**
 - He sees injustice all around.
 - **The law is paralyzed (slack, ineffective, weak, numb, grow cold, lawlessness).** Habakkuk sees disorder, chaos, and oppression all around him.
 - **The justice system is perverted or twisted. Judgement never goes forth.**
 - He (and the righteous) is surrounded by the wicked.
 - **The Lord’s people are suffering abuse—wrong judgment proceeds.**
 - “He can find no justice among God’s own people. Instead, a brutal perversion of God’s law prevails throughout the land. The righteous people of the Lord suffer endless abuse. Prayers of the devout go unheard. How does the Lord explain this terrible circumstance, and his own lack of response to the cry of the prophetic mediator?”³
 - He says this is not right. He is living during crisis—a time of intense difficulty, trouble, or danger. From his perspective, how does he respond from his heart?
 - 1) He **believes** God can act. His lament is an act of faith.
 - 2) He **desires** revival, a spiritual awakening in the land, and justice.
 - 3) He **thinks** God is not intervening and the law has become ineffective.
 - 4) He **feels** the coldness of humanity—a lack of love and commitment to God.
 - 5) He **chooses** to lament toward God. He cries out with intensity.
 - 6) He **acts** by waiting for God’s reply. He will wait and watch for God’s revelation.
 - 7) He **speaks** about his struggle (How long?), unanswered prayers, lack of deliverance, concern about safety (Violence!), and God’s inactivity.
 - From Habakkuk’s perspective, he can not see how Holy and Righteous God would cause him to see and experience what he am experiencing and allow the nation of Judah to devolve to such a degree.
 - Habakkuk’s experience brings us to the question of this lesson, “Why does God not intervene?”
 - This question is really focused on man’s ability to see—his perspective.
 - He cannot see how God is working right now in the middle of this difficult and devastating situation.
 - He cannot see how we are going to get through this moment in time.
 - He cannot see how things will get any better.

Habakkuk’s Holy God (1:5-2:20)

- **The LORD is sovereign over the nations.** He tells Habakkuk to look and watch among the nations with amazement (foreign nations outside of Israel) (1:5)
 - Behold- look, to perceive one’s attention, to direct one’s gaze toward.
 - Regard- watch, see, to observe with care and pay close attention to
 - Wonder marvellously- wonder and be astounded, to be doubly amazed or astonished.
 - **How easy is it for us to lose our wonder of God in the midst of suffering?**
 - **How easy is it for us to doubt the love of God when we are suffering?**
 - **How easy is it for us to think we have everything under control until it seems things are out of control? (Is 55:8-9)**

³ O. Palmer Robertson, *The Books of Nahum, Habakkuk and Zephaniah*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1990), 141.

- **The LORD is writing an unbelievable story.** He tells Habakkuk, “I will work a work in your days, which you would not believe if told.” I’m doing something unbelievable. No one else could do what I am able to do. This takes us high up in the stratosphere of heaven. If He told us how He would save us through the death, burial, and resurrection of God’s Son, then we would have had a hard time repenting from our own ways and believing the Gospel. Actually, people still overlook the simple gospel message. Some cry, “It’s unbelievable.” While others say, “It’s unbelievable. It’s amazing what God can do!”
 - I am doing a work in your days.
 - You would not believe even if I told you what I was doing.
 - **Believe-** (Amen!) to accept as true, to take to be true.
 - Gen 15:6 And he believed in the LORD; and he counted it to him for righteousness.
 - **Told-** If I wrote what I was doing down on paper, you would not believe or understand it.
- **The LORD shares how He is planning to judge Judah by raising up the Chaldeans.** Habakkuk’s does not understand God’s ways.
 - The LORD is elevating the Chaldeans on the national scene-
 - **The Chaldeans are a bitter and hasty nation.**
 - Bitter- exhibiting great hostility, animosity, fierce, violent, inflicting harm
 - Hasty- rash, hurried, energetic without sense.
 - **The Chaldeans will march through the breadth of the land to possess the homes that are not theirs (1:6)**
 - **The Chaldeans are terrible and dreadful (1:6)**
 - Terrible- They are causing fear, dread or terror (fear-inspiring).
 - Dreadful- to have others to be afraid or scare of, to have others frightened
 - **The Chaldeans judgment and their dignity shall proceed of themselves (1:7)** In their mind, they became the JUDGE on the earth. They saw themselves as worthy of esteem or respect. They had a HIGH VIEW of themselves.
 - **The Chaldeans have great military power (8)**
 - Fast- Their horses are swifter than leopards—able to move very fast.
 - Fierce/Ferocious- They are more fierce and ravenous than the evening wolves who had gone hungry all day.
 - Forceful/ Unstoppable- Their horsemen (skilled in riding horses for battle) shall spread themselves (press proudly on- they ride at a galloping pace.
 - Far from home- Their horsemen shall come from afar.
 - Fly in to destroy/ stealth- They fly like an eagle swift (moving fast) to devour-consume whatever is in their way. They are hungry to devour.
 - **The Chaldeans all come for violence-** an act of aggression, especially physical contact. Lawlessness, terror, and lack of moral restraint.
 - **The Chaldeans face forward toward the east wind (1:9)**
 - **The Chaldeans shall gather the captivity as the sand.** They overcome and capture everyone in their path.
 - **The Chaldeans scoff (mock, make fun of, laugh at) at the kings and rulers/princes.** They do not fear any leader or his power.
 - **The Chaldeans shall deride (laugh at mock, or scoff) at every stronghold (fortress) (10).** They shall pile of dirt and take it. There would be no castle walls that would stop them from securing the spoils of victory.

- **The Chaldeans shall sweep by the wind and go on, guilty men (offenders), whose own might is their god! (11)**
 - They will sweep through Judah effortlessly and take what they want.
 - They are guilty men who will be held accountable for their atrocious actions.
 - They worship their own power (strength, might, mental powers)- God would use them to bring judgment on Judah, but these self-centered, self-sufficient, and self-congratulating people who be held accountable for their plundering, covetousness, bloodshed, idolatry,
 - The Chaldean's looked in the mirror and worshipped their own power (self-image). They denounced the God of Judah. They worshipped their power rather than God. They had no problem marching into Jerusalem and destroying God's temple. They took God's holy things and marched away worshipping their strength, which in their minds, enabled them to get what they desired.
- **Habakkuk displays a confident faith in the character of God (1:12)**
 - Are you not from everlasting, O LORD my God, mine Holy One? We shall not die.
 - **God is Everlasting**- He had been with Israel since the beginning. Isa 37:26
 - **God is covenant-keeping LORD and personal.** . O LORD, my God
 - **God is holy**- my Holy One- *transcendent, set apart from creation and creation's corruption*
 - He expressed faith and hope in God's unchanging character and promises- Because of God's character and His promises to Abraham, Isaac, and Jacob, Habakkuk was assured that Judah would not be completely destroyed (die). God would protect a remnant and be faithful to His promises.
 - **God is just**-
 - O LORD, you have ordained (set up an appointment) them for judgment.
 - **Habakkuk trusted that God had an appointment to set the Chaldeans straight.** He would right all the wrongs the Chaldeans had done by pouring out his swift justice on them.
 - **Mighty God**- Rock- security, stability, strength, permanence), you have established them for correction.
- **Habakkuk displays a perplexed faith in the ways of God (1:13)**
 - You are of purer eyes than to behold evil and you can not look on iniquity. Evil is ugly. Purity is beautiful.
 - Why do you look upon traitors (treacherous and unfaithful) and hold your tongue when the wicked devour the man that is more righteous than he?
 - The wicked gather people like fish with hooks, nets, and dragnets (1:14). Jesus makes us fishers of men (Matt 4:19)
 - The wicked Chaldean sacrifices unto his net and makes offerings (burns incense) to his dragnet. (The Chaldeans worshipped their power, 1:16).
- **Habakkuk questions, "Shall they therefore continue to empty their net and not spare the nations?" (1:17)** Will the Chaldeans ever be stopped?
- **Habakkuk waits on the LORD's answers and prepares to answer the Lord's rebuke (2:1)**
- **The LORD (Yahweh) answered Habakkuk (1:2, 2:2-5).** God communicates. He responded to Habakkuk's questions and complaints. Write down what you see. Wait for it to come to pass.
- **The LORD sees the Chaldean's hearts that are proud and unrighteous.**
 - He sees into the soul of every man including the proud Chaldeans. The soul is the inner self, the part of a person that thinks, feels, wills, or desires (Gen 2:7)

- His soul is lifted up- puffed up, swelled up, false pride, haughty arrogant
 - **Nebuchadnezzar-** Daniel 4:30-33
 - **Belshazzar-** Daniel 5:20-23
- His soul is not upright in him. His heart is not right with God. He does not conform to God's standards meaning he has no moral integrity.
- The proud and unrighteous will die.
- **The LORD knows those who are His—the just ones (2 Tim 2:19).** A person who has a right heart with God. He is in right relationship with God, because he or she has turned from his or her ability to get right with God and trusted in the sacrificial system which pointed to the ultimate sacrifice—the Lamb of God who came to take away the sins of the world. The just ones are true Believers.
 - Just people shall live by his faith. The doctrine that has changed the world. Believers
 - **Shall live-**to have life, or be alive
 - **What is faith?** strong confidence in, and reliance upon, someone or something, often with the object of trust understood.
 - Jepsen demonstrated that “faithfulness” (*’ēṣmûnâ*) is a way of acting that flows from inner stability. It indicated one’s “own inner attitude and the conduct it produces.” Thus it is a type of behavior characterized by genuineness, reliability, and conscientiousness. Jepsen used the terms “sincerity,” “faithfulness,” “reliability,” and “stability” to describe the righteous person who lives by faithfulness.⁴
 - **Living by faith-** Trusting God’s character in challenging circumstances.
 - **Living by faith-** displaying active faithfulness in daily life while trusting and waiting on God for help and deliverance.
 - The NT quote this verse 3 times:
 - **1) Rom 1:17** For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.
 - **2) Gal 3:11** But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.
 - **3) Heb 10:38** Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.
 - The wicked Chaldeans will never be satisfied by their own power. They will remain restless and discontent, always hungry for more like the grave and death. (2:5)
 - **He collects as his own all people. MINE, MINE, MINE.**
- **The LORD will administer justice (2:6)**
 - The nations (all people who have suffered oppression) take up a parable and a taunting proverb against him.
 - 5 Woes are issues toward the oppressor.
 - 2:6-8- Woe to the thief/ plunderer.
 - 2:9-11- Woe to the greedy/covetous
 - 2:12-14 Woe to the murderers.
 - Laboring/building up cities for nothing. Works destroyed by fire. Wearying themselves for vanity.
 - The earth shall be filled with the knowledge of the glory of the LORD like the waters cover the seas (2 Cor 4:6).
 - 2:15-17 Woe to the Drunkards (Debauchery)
 - The Lord’s cup awaits the wicked.
 - 2:18-20 Woe to the Idolaters

⁴ Kenneth L. Barker, *Micah, Nahum, Habakkuk, Zephaniah*, vol. 20, The New American Commentary (Nashville: Broadman & Holman Publishers, 1999), 326.

- **The LORD sits enthroned in the Heavenly Temple as King over all the earth.**
 - The earth is commanded to be silent.
- **The LORD is worthy of our prayers, worship, and absolute trust no matter what happens in our lives.** Habakkuk records a prayer during this DARK time in Israel's history (3:1).
 - This pastoral prayer was directed to God in the heavenly temple. The earthly temple will soon be destroyed.
 - This pastoral prayer was intercessory in nature. The prophet prayed before God and the people. Corporate prayer leads the congregation to God. This is different than personal prayer. Personal prayer relates to the individual's personal life. Congregational prayer requires one to stand before God on behalf of the people.
- **Habakkuk prays:**
 - O LORD, I have heard your speech and I was afraid (Is 66:2, Phil 2:12)
 - Revive your powerful acts of salvation and judgment.
 - Make yourself known.
 - In wrath remember mercy (compassion- as a pregnant woman cares for a child in the womb).
- **Habakkuk portrays God, the Holy One, who powerfully delivered Israel from Egypt and carried them into the Promised Land (3:3-15)**
 - God, the Holy One, comes up from Sinai into the Promise Land
 - Selah- Pause and consider who Habakkuk just wrote about.
 - **He displayed His glory (3:3)** His glory covered the heavens.
 - **The earth was full of His Praise (Rahab's report- Jos 2:9-10).**
 - **His brightness was like the sun (3:4).**
 - **He delivered by His powerful hand.**
 - **He sent forth plagues of judgment (3:5).**
 - **He stood to act and the earth was shaken up (3:6).**
 - The nations were shook up.
 - The mountains were shattered and hills bowed low. Symbols of permanence or stability are removed out of the way. No place to hide from God.
 - The Lord and His ways are eternal and permanent.
 - **He marched through the waters of the Red Sea and Jordan and rode on the chariots of salvation (3:8).**
 - **He revealed his bow and arrows.**
 - Selah- Pause and consider who Habakkuk just wrote about (3:9).
 - **He caused the mountains to tremble, proud waves to lift up their hands, sun and moon stood still as He marched through the land in judgment (3:10-11)**
 - **He threshed the nations with righteous anger (3:12).**
 - **He went forth to save his people and the anointed King (3:13)**
 - **He wounded the head of the enemy and exposed him.**
 - Selah- Pause and consider who Habakkuk just wrote about (3:13).
 - **He saw the joyous Chaldeans who stormed through the earth to secretly devour the poor and afflicted (3:14).**
 - **He saw the unstoppable God who came to save and overthrow the powers of the earth (3:15).**
- **Habakkuk responds with faith in the Living, Covenant-Keeping God of Israel (3:16-19)**
 - He saw what was coming. His heart pounded, lips quivered, body became limp, and his knees knocked with fear and trembling concerning the vision he had seen of God's judgment and salvation.

- He would wait on God for the day of trouble and trust God who would make all things right concerning the people of Judah, the Chaldeans, and the whole world one day (3:16).
- He would trust God despite the absence of the normal productivity of the land—figs, grapes, olives, grain, sheep, goats, or cattle (3:17).
 - His existence is not ultimately dependent on food but on the source of all good things—God. Matt 4:4
- **Habakkuk would rejoice in the Lord, the God of his salvation (3:18).** He BELIEVES in a personal SAVIOR.
 - He knew the LORD and trusted Him no matter what came along in life.
 - He would rejoice in the God of his salvation.
 - He looked to the LORD God for spiritual and physical strength to endure his trial (3:19).
 - He knew he would overcome by the power of God, the fulfillment of His Word, and with His glorious presence in the storm of life.
 - Like a deer, He would walk on high places with stability, strength, salvation from the LORD, and a song in his heart.
 - Faith in the LORD would provide him with victory.
 - 1 John 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.
 - His written prayer pleased God and was to be sung in the congregation of the righteous.

The saints of God serve an eternal, holy, personal, mighty, and pure God who commands the armies of heaven, marches as the Creator through his creation, orchestrates history for His purposes, and continuously intervenes with salvation and judgment. Hear the Good news today. The LORD is coming with salvation and judgment. His greatest intervention came when the eternal Son of God revealed the perfect way of God by conquering sin, evil, death through His death on the cross. Jesus bore the wrath of God as a substitute for sinners, so God in wrath, could remember mercy. All who come to Jesus Christ in repentance and faith can overcome the world, flesh, and devil.

Habakkuk's Faith Can Help Us Today- Practical Application

1. **God intervenes in His own timing and in wisdom. He always knows what He is doing for His own glory and our good. He intervened in Israel's past at the Red Sea. In Habakkuk's time, he would intervene in judgment by the Chaldeans. In the future, He would intervene through restoration into the Land and the coming of the Messiah. The Messiah endured injustice while satisfying God's justice and providing a way for God to justify the ungodly. He will intervene ultimately in the day of the LORD with eternal salvation and judgement.**
 - a. The LORD was working in amazing and unbelievable ways in Habakkuk's day, and He is doing the same in our lives today. We will not be able to understand some things in our lives.
 - b. He will always intervene either through salvation or judgment. His greatest intervention is the cross of Christ.
 - c. D.A. Carson in "How Long, O LORD? Reflections on Suffering and Evil" defends *compatibilism*.
 - i. God is absolutely sovereign, but his sovereignty never functions in such a way that human responsibility is curtailed, minimized, or mitigated.
 - ii. Human beings are morally responsible creatures—they significantly choose, rebel, obey, believe, defy, make decisions, and so forth, and they are rightly held accountable for such actions; but this characteristic never functions so as to make God absolutely contingent.

- d. How does God use something bad and turn it for good for those who love God? (Romans 8:28-30).

2. The believer is not exempt from experiencing evil in varying degrees in this world.

- a. Habakkuk experienced the wickedness of his culture. He witnessed violence, iniquity, spoiling of culture, violence, strife, contention. He lived in a time of spiritual decline, lawlessness, and injustice.
- b. Habakkuk would experience the ravages of war, and the thoughts of such made him tremble.
- c. Habakkuk teaches us to lament to God for relief when things are not right.
 - i. Lamentation is crying out, mourning, or weeping before God with intensity.
 - ii. Laments are reverent complaints with confidence in God. The saint can bring his or her toughest questions to God. We do not need to stuff our pain and disappointments. We can run to God for help and relief. Lamenting frees our soul even if our circumstances do not change.

3. Sin hardens people's hearts to such a degree that they only care about themselves.

- a. Selfish, lust-driven, power-hungry people will eagerly oppress others to get what they want which might be power, money, and the ability to control. A self-centered lifestyle is in opposition to a God-centered and gospel-driven lifestyle.
- b. Power-hungry people oppress and abuse others without fear of accountability.

4. Remind yourself of the character of God. Trust God's heart even when you do not understand His hand. His ways are higher than our ways (Isa 55:8). We have a limited view, but He sees all things clearly.

- a. Revealer- He revealed a burden. (1:1)
- b. Everlasting- He had been with Israel from ancient times (Abraham, Isaac, and Jacob) and way before (1:12)
- c. Personal- My God, My Holy One- Habakkuk knew the LORD.
- d. Holy One (1:12)
- e. Mighty God, Rock (1:12)
- f. Pure (1:13)- Beautiful
- g. Omniscient (2:6-20) - All-knowing, He saw everything that was happening in Judah and with the Chaldeans.
- h. Lord of Hosts (2:13)
- i. King of heaven and earth (2:20)
- j. The Divine Warrior who redeems His people (3:3-15)
- k. Faithful God (3:16-19)

5. Rely on God's calendar by learning to wait with anticipation on the fulfillment of God's plans.

- a. How long? (1:2, 2:6)
- b. Habakkuk was told to write the vision and make it plain for people to read. God would keep his appointments in history. He would make the vision a reality. His Word would come to pass.
- c. The Lord God took holy men and carried them along by the Holy Spirit to write down his vision for time and eternity. He has many things on the calendar that have yet to be fulfilled. We can wait with great anticipation of God's work in our lives and in the world.
- d. God's Word contains everything we need for life and godliness (2 Peter 1:3-4).

6. Walk by faith and not by sight.

- a. The spiritual heartbeat of the Bible is found in Habakkuk 2:4, which states, "The just shall live by his faith."
- b. Abraham believed in the covenant promises of God and his faith was counted as righteousness (Gen 15:6).

- c. A righteous person has repented of his attempts to save himself and keep the law and believed in the Righteous One who secures all of God's covenant promises. Jesus Christ is the YES and AMEN (2 Cor 1:20).
 - d. A righteous person displays fear and trembling before God's word (Hab 3:2, 16; Isa 66:2)
7. **God will hold the wicked accountable (2:6-20).** He delivers 5 woes to the thief, covetous, murderer, drunkard, and idolater.
- a. The sinner is in great danger tonight. Judgment is coming! God will hold everyone accountable for both *sinful attitudes* consisting of beliefs, desires, thoughts, and feeling and *sinful actions* in both word and deed. Judah was going to face the severe judgment of God, and this happened in history. The Chaldeans who were the most powerful nation in the world at one time were brought down in one night. The sinner must flee the wrath to come. Repent, and believe the vision. God's covenant promises will come to balance. The Divine Warrior, God Almighty, sent His Son to die under the judgment of God, so God could show mercy to sinners. Run to Jesus Christ for salvation. Wrath is coming, but mercy is available (3:2)
8. **Keep praying! (1:2; 3:1)**
- a. Habakkuk's prayers seemed to go unanswered, but God heard him. Habakkuk had to wait on the LORD, but he could be certain that God would intervene.
 - b. Habakkuk closes the book with a prayer he had written down for the congregation. The saints would be walking through a season of suffering, but this congregational prayer would remind them of the Divine Warrior who delivered the nation from oppression at the Red Sea and would deliver the remnant through the oppression which was on the horizon. We can see the Cross on the horizon in Habakkuk, as well as, the consummation of all things when God is going to right every wrong and usher His people into a new heaven and a new earth wherein dwells righteousness (2 Peter 3:13).
9. **Congregational singing reminds us we are not alone in our journey of faith.**
- a. The saints need each other to maintain spiritual vitality, fellowship, and to carry out God
 - b. The saints can sing of victory although the final victory has not been fully realized.
 - i. We can sing in faith in God's imminent presence and power to fulfill all He has promised.
 - ii. We can sing with hope, or confident expectation, that God will fulfill all of his promises.
 - iii. We can of His love which secures us in the valley and leads us over every mountain.
10. **Trust God no matter what happens in your life.**
- a. He will provide spiritual strength for your journey.
 - b. His presence will be enough to fill you with joy and peace.
 - c. His people will overcome the injustice, suffering, and difficult circumstance by living by faith. They will be like a deer who treads surefooted and light-footed on the mountain range. The valleys of life will only last so long.
 - d. God is writing an unbelievable story across the pages of time, and we get to play a small part in it.
 - e. We are called BELIEVERS, because we trust God to work all things together for good to those who love the Lord and are called according to His purpose (Rom 8:28).