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“LORD, How Long?”
Habakkuk 1:1-4

Introduction: How long can Judah continue in their sin? Why would God use a wicked nation to chastise Judah? These questions plagued the mind of Habakkuk. God is a merciful God and He will allow sin to continue only for a space of time. The Lord informs the questioning prophet with the coming captivity headed by the Babylonians (1:6- “Chaldeans”). He would use a nation that was viler than Judah to punish them. After God’s children would be chastened, then God would deal with Babylon. This is the sum of Habakkuk as he questions God about His nation. Habakkuk went from inquiring from God to singing praise to God. Seemingly, he went from pouting and doubting to shouting. Notice a brief overview of Habakkuk.

1. The Preaching of Habakkuk 1:1- “The burden which Habakkuk the prophet did see.”
2. The Pondering of Habakkuk (It is almost as if Habakkuk is the “Doubting Thomas” of the Old Testament.)
 - a. 1:2- “how long shall I cry, and thou wilt not hear!”
 - b. 1:2- “*even* cry out unto thee of violence, and thou wilt not save!”
 - c. 1:3- “Why dost thou shew me iniquity, and cause *me* to behold grievance?”
 - d. 1:12- “*Art* thou not from everlasting, O LORD my God, mine Holy One?”
 - e. 1:13- “wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he?”
 - f. 1:14- “And makest men as the fishes of the sea, as the creeping things, *that have* no ruler over them?”
 - g. 1:17- “Shall they therefore empty their net, and not spare continually to slay the nations?”
 - h. 2:6- “Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth *that which is* not his! how long? and to him that ladeth himself with thick clay!”
 - i. 2:7- “Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?”
 - j. 2:13- “Behold, *is it* not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?”
 - k. 2:18- “What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?”
 - l. 3:8- “Was the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride upon thine horses *and* thy chariots of salvation?”
3. The Prayer of Habakkuk 3:1-2- “A prayer of Habakkuk...O LORD, revive thy work”
4. The Playing of Habakkuk 3:19- “To the chief singer on my stringed instruments.”

Body: Habakkuk, Jeremiah’s contemporary and the last of the Minor Prophets to write before the Babylonian captivity (606 B.C.), prophesied during the reign of Josiah. Judah,

the Southern Kingdom, had become so wrapped up in their sin that it seemed that they would continue in that situation. He cries out to God to see how long this can continue. All Habakkuk saw was the injustice and havoc that God's people were committing. Notice how he pleads with God.

- I. The Burden of Habakkuk 1:1- "burden...did see"
 - A. He Seized His Burden- "Habakkuk"—"embrace"
 - B. He Saw His Burden- "did see"

- II. The Beseeking of Habakkuk 1:2- "how long shall I cry"
 - A. His Cry
 - 1. How Long?- "how long shall I cry"
 - 2. Hearing Lingered?- "thou wilt not hear"
 - B. His Cruelty- "*even* cry out unto thee *of* violence"
 - C. His Condition- "and thou wilt not save"

- III. The Bereavement of Habakkuk 1:3- "Why dost thou shew me..."
 - A. Bereaved Over Distress- "shew me iniquity"
 - B. Bereaved Over Dilemmas- "cause *me* to behold grievance"
 - C. Bereaved Over Destruction- "spoiling and violence *are* before me"
 - D. Bereaved Over Disputes- "there are *that* raise up strife and contention"

- IV. The Battle of Habakkuk 1:4- "wrong judgment proceedeth"
 - A. The Word is Slacked- "the law is slacked, and judgment doth never go forth"
 - B. The Wicked is Surrounding- "the wicked doth compass about the righteous"
 - C. The Wrongdoing is Sent- "wrong judgment proceedeth"

Conclusion: It almost seems as if the cry of Habakkuk is the cry of preachers today. America has become so vile that wrong is right and right is wrong. Can America continue in this condition? The answer to this is, "How did God deal with Judah?" If God would judge Judah, then He will judge America. It is easy to brood over this condition of apostasy and judgment, but may we do like Habakkuk and praise the Lord in spite of our state.

“The Unbelievable Work of the Lord”
Habakkuk 1:5-11

Introduction: Will Judah face the judgment of an Almighty God for her continuous rebellion? This is the sum of verses one through four. God answers Habakkuk in the following verses. While Habakkuk was still living, God promised him that he would see the enemies of Judah judge Judah. The Lord would “raise up” a nation, the Chaldeans, to bring justice to the wickedness of Judah. Although this seems impossible, due to the Assyrian control, our Lord affirmed that He would complete this work. The Chaldeans began to expand westward and commenced to seize control of the land. This is the topic of verse five. Notice:

1. The Unseen Warfare 1:5- “Behold ye among the heathen”
 - a. The Look of the Prophet/People- “Behold ye”
 - b. The Land of the Punishment- “the heathen”
2. The Undeniable Wonder 1:5- “regard, and wonder marvelously”
3. The Unusual Work 1:5- “for *I* will work a work in your days” Acts 13:40-41
 - a. The Asking 1:2- “O LORD, how long...”
 - b. The Answer 1:5- “in your days”
4. The Unbelievable Words 1:5- “*which* ye will not believe, though it be told *you*”

Body: Can God lie (Numbers 23:19)? If God proclaimed to us that He will judge His people, then He will (Deuteronomy 32:35-36, Psalms 50:4, 96:13, 98:9, Hebrews 10:30). God’s timing and methods are sometimes unusual to the human mind, but they are always on time. Unknowingly to Habakkuk, God was preparing a nation to use as a rod to punish Judah for their sins. He answers Habakkuk’s question with a response that Habakkuk was not expecting. Notice how our Lord describes His crafted tool to bring repentance to Judah.

- I. The Raising of A Nation 1:6- “I raise up the Chaldeans” (Rule: II Kings 6:14, 23)
 - A. Their Attitude Problem- “*that* bitter and hasty nation” Jeremiah 6:18-25
 - B. Their Abundant Possessions- “to possess”
 1. The Distance of the Land- “march though the breadth of the land”
 2. The Dwellings of the Land- “to possess the dwellingplaces *that are* not theirs”
- II. The Reputation of the Nation 1:7- “They *are* terrible and dreadful”
 - A. Their Dread- “They *are* terrible and dreadful”
 - B. Their Decisions- “their judgment and their dignity shall proceed of themselves”
- III. The Rapidness of the Nation 1:8- “swifter...they shall fly as the eagle” Ezekiel 23:23-24
 - A. Their Horses- “Their horses also are...” Jeremiah 4:13
 1. They are Swift- “swifter than the leopards”

2. They are Stern- “more fierce than the evening wolves” Jeremiah 5:6, Zephaniah 3:3 (Wolves that prowl in the evening are the fiercest.)
 - B. Their Horsemen- “their horsemen shall...” Jeremiah 4:29
 1. Their Cover- “their horsemen shall spread themselves”
 2. They Collect- “their horsemen shall come from far” Deuteronomy 28:49, Isaiah 39:3
 3. They Consume- “they shall fly as the eagle *that* hasteth to eat” Jeremiah 48:40, 49:22, Lamentations 4:19
- IV. The Rampage of the Nation 1:9- “They shall come all for violence”
- A. Their Cruelty- “all for violence” (The reaping of 1:2)
 - B. Their Covetousness- “their faces shall sup up *as* the east wind”
 1. This applies to the effects of the east wind.
 2. “As at the blast of a burning wind all green things dry up, so at the sight of these men all shall be wasted.” (Jerome)
 - C. Their Captivity- “they shall gather the captivity as the sand”
 1. The Narration of the Captivity- “they shall gather”
 2. The Number of the Captivity- “as the sand”
- V. The Ridicule of the Nation 1:10- “they shall scoff...scorn...deride”
- A. Scoffing- “they shall scoff at the kings” II Chronicles 36:6, II Kings 24:1-3
 - B. Scorning- “the princes shall be a scorn unto them” II Kings 24:10-16
 - C. Sneering- “they shall deride every strong hold” II Samuel 20:15, II Kings 19:32, 25:1
 - D. Stacking- “they shall heap dust, and take it”
- VI. The Reproach of the Nation 1:11- “*imputing* this his power unto his god”
- A. The Changing of His Mind- “Then shall *his* mind change”
 - B. The Condemnation of His Motives- “he shall pass over, and offend”
 - C. The Corruption of His Message- “*imputing* this his power unto his god” Daniel 4:28-30

Conclusion: Judah reaped exactly what she sowed (Proverbs 22:8, Jeremiah 12:13, Galatians 6:7-9). Sometimes it seems that God is doing nothing about the sins of His people, but in the background, God is working. Because of the neglect to listen, God unleashed the Babylonians on Judah. After the third attack, Nebuchadnezzar led his forces to burn Jerusalem and the temple to the ground. Many were led captive and treated in unmentionable ways. This is the unbelievable work of the Lord!

“We Shall Not Die”
Habakkuk 1:12-17

Introduction: Judgment is certain. Judah will fall under the control and captivity of the Chaldeans. Swift punishment will be the method that the Lord will use to correct the rebellion of Judah. The only hope that Judah has now is the pledge that the Lord made with their ancestors (Genesis 12:1-3, 13:14-17, 15:1-18, 17:1-8). Although chastisement is coming, there remains one ray of light in this message of darkness. What God has promised, He will fulfill. This is seen in the phrase, “we shall not die”. It seems as if Habakkuk finally took the position of Job, “Though he slay me, yet will I trust in him”. Physical death is only a shadow to the child of God. There is life beyond this body of clay. Even Jesus illustrated this in the gospel of John. Notice:

1. The Provision for Death John 6:50- “that a man may eat thereof, and not die”
2. The Power over Death John 11:25- “he that believeth in me, though he were dead, yet shall he live”
3. The Promise for Death John 11:26- “whosoever liveth and believeth in me shall never die”

Body: Why would God use a nation viler than Judah to chasten Judah? How can a Holy God use an unholy nation to accomplish His will? This is the sum of the next set of questions from Habakkuk. There is one thing that we must realize. God is not a respecter of persons. If God would use Assyria to chastise the northern kingdom (Isaiah 10:5), then why would not God use the Babylonians to discipline the southern kingdom? God will remain a pure God no matter whom He chooses to carry forth His purposes. Who are we to question God? Observe how the Lord will remain righteous even though He uses the Babylonians (Chaldeans).

- I. The Correction of the Creator v. 12- “thou hast established them for correction”
 - A. Because of His Time- “Art thou not from everlasting, O LORD my God” (Genesis 17:7-8, 13, 19-“everlasting”)
 1. The Past Time- “from everlasting”
 2. The Powerful Trinity- “LORD”
 3. The Presented Truth- “my God”
 - B. Because of His Testimony- “mine Holy One”
 1. It Was Personal- “mine”
 2. It Was Pure- “Holy One”
 - C. Because of His Trustworthiness- “we shall not die”
 1. The Citizens- “we”
 2. The Covenant- “shall not die”
 - D. Because of His Terribleness- “O LORD, thou...” Ps. 47:2, 65:5, 66:3, 76:12
 1. The Terribleness of His Punishment- “thou hast ordained them for judgment”
 - a. The Ordination- “ordained them” Jeremiah 46:28
 - b. The Obligation- “judgment”

2. The Terribleness of His Position- “O mighty God” Deuteronomy 32:4, 15, 37, Psalm 18:2, 31:3, Isaiah 17:10
 3. The Terribleness of His Payment- “thou hast established them for correction”
 - a. The Establishment- “thou hast established them”
 - b. The Execution- “for judgment”
- II. The Chastity of the Creator v. 13- “*Thou art of purer eyes*”
- A. Can He Look on the Displeasing?- “than to behold evil”
 - B. Can He Look on the Distressing?- “canst not look on iniquity” Psalm 5:5
 - C. Can He Look on the Deceitful?- “wherefore lookest thou upon them that deal treacherously” Psalm 5:6, Isaiah 21:2, 24:16
 - D. Can He look on the Devouring?- “*and holdest thy tongue when the wicked devoureth the man that is more righteous than he?*”
 1. The Holding of the Tongue- “holdest thy tongue”
 2. The Horror of the Transgressor- “the wicked devoureth”
 - a. The Lewdness of the Renegades- “devoureth”
 - b. The Level of Righteousness- “more righteous than he”
(Romans 3:10)
- III. The Control of the Chaldeans v. 14- “makest men...no ruler over them”
- A. Like Unruly Sea Animals- “as the fishes of the sea” Psalm 104:25
 - B. Like Unruly Soil Animals- “as the creeping things” Proverbs 6:6-7, 30:27
- IV. The Catching of the Chaldeans v. 15- “catch them” (They catch Judah with the angle, net, and the drag. This represents the army and weapons of Babylon.)
- A. The Chaldeans Entice- “They take up all of them with the angle”
 1. Through the Ascension- “take up”
 2. Through the Angle- “with the angle”
 - B. The Chaldeans Entrap- “in their net...in their drag”
 1. The Little Net- “they catch them in their net” (cast net)
 2. The Larger Net- “gather them in their drag” (drag net)
 - C. The Chaldeans Enjoy- “therefore they rejoice and are glad”
 1. Their Glee- “they rejoice”
 2. Their Gladness- “are glad”
- V. The Corruption of the Chaldeans v. 16- “they sacrifice unto their net” 1:11
- A. In Their Offering- “Therefore they sacrifice unto their net” (The thing that a man puts his trust in becomes his god.)
 - B. In Their Odor- “and burn incense unto their drag”
 - C. In Their Observation- “because by them...” Isaiah 10:13
 1. Concerning their Portion- “their portion *is* fat”
 2. Concerning their Plenty- “their meat plenteous”

- VI. The Continuation of the Chaldeans v. 17- “continually to slay the nations?”
 - A. The Emptying of the Net- “Shall they therefore empty their net” (They empty their net in order to fill it again.)
 - B. The Extermination of the Nations- “and not spare continually to slay the nations”
 - 1. Sparing- “not spare”
 - 2. Slaying- “continually to slay the nations”

Conclusion: Judah’s obligation now was to trust the Lord and turn to Him. God did not have to explain the situation nor the way He chose to correct His children. Although the chastisement would hurt (Hebrews 12:11), it would yield the, “peaceable fruit of righteousness unto them which are exercised thereby.” God will answer Habakkuk’s question in the next chapter. The Chaldeans will be judged for their sin.

“Habakkuk’s Waiting for the Word”

Habakkuk 2:1-4

Introduction: In chapter one, we saw the *perplexities* of Habakkuk. Next, in chapter two, we will look at the *perception* of Habakkuk. Finally, in chapter three, we will note the *praises* of Habakkuk. Chapter two is a revelation from the Lord to the prophet in reference to his questions. God will unfold to Habakkuk His perspective of the situation. When we start seeing things from God’s perspective instead of ours, we will start to understand more. Habakkuk, from the tower, was able to see:

1. The Faith of the Saints Habakkuk 2:4- “the just shall live by his faith”
2. The Filling of the Sovereign Habakkuk 2:14- “For the earth shall be filled with the knowledge of the glory of the LORD”
3. The Father and His Sanctuary Habakkuk 2:20- “But the LORD is in his holy temple”

Body: While waiting on God for a word, Habakkuk decides to consecrate himself and ascend to the top of a tower. Like a watchmen, he plans to watch and wait. During this time, Habakkuk is compelled to write down the Divine oracle on a tablet. This is to be done in plain characters so that the runner can read while he is running. Let us notice the powerful message that was given to the perplexed prophet.

- I. The Watch of Habakkuk 2:1- “I will stand upon my watch”
 - A. A Standing Watch- “stand upon my watch” Ezekiel 3:17
 1. Watchmen are to Watch for Danger Ezekiel 33:1-6
 2. Watchmen are to Warn about a Destruction Isaiah 21:6
 - B. A Setting Watch- “set me upon the tower” Isaiah 21:8
 - C. A Seeing Watch- “watch to see what he will say unto me” Hebrews 11:6, (Jeremiah 33:3- “mighty” means hidden)
 - D. A Surrendered Watch- “I shall answer when I am reproved” (1:13-17)
- II. The Word to Habakkuk 2:2-3- “the LORD answered me...”
 - A. The Composing of the Word 2:2- “Write the vision” 1:1 (Like: Isaiah 8:1, Isaiah 30:8, Jeremiah 30:2, Revelation 1:11)
 - B. The Clarity of the Word 2:2- “make *it* plain upon tables” Deuteronomy 1:5, 27:4-8 (These tables were placed in a public place so that everyone could see them.)
 - C. The Carrying of the Word 2:2- “that he may run that readeth it”
 - D. The Conditions of the Word 2:3- “the vision *is* yet for an appointed time” (Compare with Daniel 8:17, 19, 11:27, 35)
 - E. The Certainty of the Word 2:3- “at the end it shall speak, and not lie” Numbers 23:19
 - F. The Completion of the Word 2:3- “though it tarry, wait for it”
 - G. The Coming of the Word 2:3- “it will surely come, it will not tarry”
 1. The Coming of the Word Habakkuk 2:3
 2. The Coming of the Word Hebrews 10:37, Revelation 22:7

- III. The Walk for Habakkuk 2:4- “the just shall live by his faith”
- A. A Sinful Walk- “his soul *which* is lifted up is not upright in him” Proverbs 14:12
- B. A Steadfast Walk- “the just shall live by his faith”
1. Emphasis on the Saint (To the Jews and Gentiles) Romans 1:17- “The just” (“...the one who has been justified by faith, shall also live by faith” McGee)
 - a. The Redemption in Justification Romans 3:24- “justified freely by his grace through the redemption”
 - b. The Road to Justification Romans 3:28- “we conclude that a man is justified by faith without the deeds of the law”
 - c. The Results of Justification Romans 5:1- “being justified by faith, we have peace with God”
 - d. The Remedy in Justification Romans 5:9- “being now justified by his blood”
 2. Emphasis on the Surrender (To the Gentiles) Galatians 3:11- “by faith” Galatians 2:20
 - a. The Purging of Faith Acts 15:9- “purifying their hearts by faith”
 - b. The Positioning of Faith Acts 26:18- “sanctified by faith”
 - c. The Provision of Faith Romans 3:22- “righteousness of God which is by faith of Jesus Christ”
 - d. The Portals of Faith Romans 5:2- “we have access by faith into this grace”
 - e. The Power of Faith II Corinthians 1:24- “for by faith ye stand”
 3. Emphasis on the Service (To the Hebrews) Hebrews 10:38- “shall live”
 - a. The Commencement of this Life John 6:58- “he that eateth of this bread shall live for ever”
 - b. The Continuation of this Life John 14:19- “because I live, ye shall live also”
 - c. The Consecration of this Life Romans 8:13- “mortify the deeds of the body, ye shall live”

Conclusion: This section closes with one of the most powerful revelations revealed to a prophet. What do we do when tribulations and afflictions come? The answer is to live by faith. We are to accept what our wonderful Saviour sends us and trust Him through the circumstances. Since we have been saved by faith, then we must continue to live by faith.

“The Sentence on the Swelled Soul”
Habakkuk 2:5-8

Introduction: Habakkuk just mentioned the swelled soul in 2:4. Now, he further describes what will happen to him. In contrast, the just soul will live, but the lifted up soul will face the judgment of God. Notice the characteristics of the sinful walk.

1. The Look of the Soul 2:4- “Behold”
2. The Lifting of the Soul 2:4- “his soul *which* is lifted up”
3. The Lawlessness of the Soul 2:4- “is not upright in him”

Body: The prophet Habakkuk is about to begin the “woes” of judgment to those that are not upright. These “woes” deal with Babylon and their future destruction. They will reap exactly what they have sowed.

- I. The Collection of the Swelled Soul 2:5- “enlargeth...gathereth...heapeth”
 - A. His Wine- “because he transgresseth by wine” Proverbs 20:1, 23:32, Daniel 5:3-4
 - B. His Warfare- “*he is* a proud man” Proverbs 16:18
 - C. His Wandering- “neither keepeth at home”
 1. “He who would take away the home of others becomes by God’s Providence, himself homeless.” (Barnes’ Notes, pg. 194)
 2. “The context implies that the primary meaning is the restlessness of ambition; which abides not at home, for his whole pleasure is to go forth to destroy.” (Barnes’ Notes, pg. 194)
 - D. His Wants- “who enlargeth his desire as hell” Proverbs 27:20, Isaiah 5:14
 1. His Lusts are like Death- “*is* as death” Proverbs 30:15-16
 2. His lusts are Dissatisfied- “cannot be satisfied”
 3. His Lusts are Destructive
 - a. “gathereth unto him all nations”
 - b. “heapeth unto him all people”
- II. The Condemnation of the Swelled Soul 2:6- “Woe to him” Nahum 3:1
 - A. Concerning the Parable- “Shall not all these take up a parable” Isaiah 14:4
 - B. Concerning the Proverb- “and a taunting proverb against him”
 - C. Concerning the Proclamation- “Woe to him that increaseth *that which* is not his!” Jeremiah 17:11
 - D. Concerning the Period- “how long?” Psalms 6:3, 90:13
 - E. Concerning the Payment- “and to him that ladeth himself with thick clay”
- III. The Charge to the Swelled Soul 2:7- “shall bite thee”
 - A. The Taxation of the Babylonians- “rise up suddenly that shall bite thee”
 1. “As thou hast cruelly treated others, so shall they, like fierce vipers (Jer. viii. 17), bite thee.” (Pulpit Commentary, pg. 24)

2. “The ‘biters’ rising up suddenly are the Persians who destroyed the Babylonian power as quickly and as unexpectedly as it had arisen.” (Pulpit Commentary, pg. 25)
 3. “The destruction of the wicked is ever sudden at last. Such was the flood, the destruction of Sodom, of Pharaoh, of the enemies of God’s people through the Judges, of Sennacherib, Nineveh, Babylon by the Medes and Persians. Such shall the end be.” (Barnes’ Notes, pg. 196)
- B. The Terror of the Babylonians- “awake that shall vex thee”
 - C. The Taking of the Babylonians- “thou shalt be for booties unto them”
- IV. The Consequences of the Swelled Soul 2:8- “thou hast spoiled...shall spoil thee”
Habakkuk 2:17, Isaiah 33:1
- A. Because they have Wrecked Places- “thou hast spoiled many nations”
 - B. Because they have Wronged People- “and *for* the violence of the land”
Jeremiah 51:11

Conclusion: Woe, woe, woe, woe, woe! A five-fold woe is pronounced on Babylon. Certainly, the Chaldeans will reap what they have sown. Pride and covetousness will be dealt with and Babylon will be humbled and homeless. It is impossible to live a lascivious lifestyle without acquiring the effects.

“Woe to the Desirous”
Habakkuk 2:9-11

Introduction: This is the vision that the Lord gave to Habakkuk concerning what will happen to the Chaldeans (2:1-2). The vision consists of a series of five woes. Since “woe” is a passionate cry of grief or despair, then Habakkuk’s questions are answered as to “how long” the Babylonians are to continue (2:6). Notice the five woes and their application to the Chaldeans.

1. Woe to the Deceitful 2:6- “Woe to him that increaseth *that which is* not his!”
2. Woe to the Desirous 2:9- “Woe to him that coveteth an evil covetousness to his house...”
3. Woe to the Destroyer 2:12- “Woe to him that buildeth a town with blood...”
4. Woe to the Drinkers 2:15- “Woe unto him that giveth his neighbour drink...”
5. Woe to the Devilish 2:19- “Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach!”

Body: In the second woe, we see a judgment pronounced upon the covetous. The desire of the Chaldeans was to build large palaces on high places. Babylonians desired to enlarge their borders and take advantage of those around them, even if it meant death to others. Their building projects were accomplished by “cutting off many people” (2:10, Ezekiel 22:27). Notice how these events unfolded.

- I. The Covetousness of the House 2:9- “an evil covetousness to his house” Jeremiah 6:13, 8:10
 - A. The Acquiring of the House- “an evil covetousness”
 1. “What man coveteth seems gain, but is evil to his house after him, destroying both himself and his whole family or race with him.” (Barnes Notes, pg. 198)
 2. We are to beware of covetousness. Luke 12:15
 - B. The Ascension of the House- “that he may set his nest on high” Num. 24:21, Jeremiah 49:16, Obadiah 1:4 (Job 39:27)
 1. “Babylon lying in a large plain, on the sides of the Euphrates, the image of its eagle’s-nest on high must be taken, not from any natural eminence, but wholly from the works of man.” (Barnes Notes, pg. 198) Job 39:27
 2. “Its walls, and its hanging gardens were among ‘the seven wonders of the world.’...gardens, 400 Greek feet square, supporting at an artificial height arch upon arch, of ‘at least 75 feet,’ forest trees” (Barnes Notes, pg. 198)
 3. “a temple to its god, said to have been at least 600 feet high.” (Barnes Notes, pg. 198)
 4. “Eye witnesses speak of its walls, encompassing at the least 100 square miles, those walls, 335, or 330 feet high, and 85 feet broad; a

fortified palace, near 7 miles in circumference” (Barnes Notes, pg. 198) Daniel 4:30

- C. The Aim of the House- “that he may be delivered from the power of evil”
 - 1. “from the hand of evil” (Pulpit Commentary, pg. 25)
 - 2. “from all calamity” (Pulpit Commentary, pg. 25)
 - 3. “To be delivered from the hand [grasp] of evil; that it should not be able to reach him.” (Barnes Notes, pg. 198)
 - 4. “Evil is spoken of as a living power, which would seize him, whose grasp he would defy.” (Barnes Notes, pg. 198)
 - 5. “The evil covetousness which he wrought, brought on him the evil, from which, in that nest built by the hard toil of his captives, he thought to deliver himself.” (Barnes Notes, pg. 198)

II. The Counsel of the House 2:10- “consulted shame to thy house”

- A. It Brought Shame- “shame to thy house” Proverbs 15:27
- B. It Brought Slaughter- “by cutting off many people” Proverbs 1:19
- C. It Brought Sin- “sinned *against* thy soul” Proverbs 8:36

III. The Cry of the House 2:11- “stone shall cry out...beam...shall answer it” (Luke 19:40, Psalms 19:1)

- A. The Cry of the Stone- “For the stone shall cry out of the wall”
- B. The Cry of the Support- “and the beam out of the timber shall answer it”
 - 1. “Wherefore there are voices in things, although there are not words.” (Barnes Notes, pg. 199)
 - 2. “Man’s works speak of that in him, out of which and for which he made them.” (Barnes Notes, pg. 199)

Conclusion: The sad consequences to such a wicked lifestyle is a constant reminder that cries from within their walls (2:11). Stones and beams begin to howl out against the evil seizures of the Babylonians. This is similar to the blood of Abel crying out from the ground (Genesis 4:10). Even when, after a long hard day of robbery, the Babylonian warrior would try to rest at night, his walls of remembrance would begin to wail. Certainly, unjust gain has its consequences spiritually, physically, and mentally.

“Woe to the Destroyer”
Habakkuk 2:12-14

Introduction: This is the vision that the Lord gave to Habakkuk concerning what will happen to the Chaldeans (2:1-2). The vision consists of a series of five woes. Since “woe” is a passionate cry of grief or despair, then Habakkuk’s questions are answered as to “how long” the Babylonians are to continue (2:6). Notice the five woes and their application to the Chaldeans.

1. Woe to the Deceitful 2:6- “Woe to him that increaseth *that which is* not his!”
2. Woe to the Desirous 2:9- “Woe to him that coveteth an evil covetousness to his house...”
3. Woe to the Destroyer 2:12- “Woe to him that buildeth a town with blood...”
4. Woe to the Drinkers 2:15- “Woe unto him that giveth his neighbour drink...”
5. Woe to the Devilish 2:19- “Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach!”

Body: The third woe deals with the law of reaping and sowing. Babylon will face exactly what they have sown (Galatians 6:7-8). They have taken towns and cities by blood and iniquity only to find out that their labor is in vain. Their disregard to life and others possessions will bring the vengeance of the LORD on them. Not only did they take the land and belongings of Judah, but they also made slaves out of them.

- I. The Founding of the Lewd 2:12- “buildeth...stablisheth”
 - A. Constituted by Slaying- “buildeth a town with blood” Micah 3:10
 - B. Continued by Sins- “stablisheth a city by iniquity” Micah 3:10, Jer. 22:13
- II. The Feebleness of the Laborer 2:13- “labour in the very fire”
 - A. The Vengeance for the Labor- “*is it* not of the LORD of hosts”
 1. “Hath not God ordained that this, about to be mentioned, should be the issue of all this evil splendor?” (Pulpit Commentary, pg. 26)
 2. “the mighty God, the Lord of armies, whose hand when stretched out none can turn back; he does what he pleases, and none can hinder him; when the decree is gone forth from him, it is in vain to attempt to stop it” (John Gill)
 - B. The Vanishing of the Labor- “labour in the very fire”
 1. “The Chaldees and such like nations expended all this toil on cities and fortresses only to supply food for fire, which, the prophet sees, will be their end (Isa. 40:16).”
 2. “By God’s appointment, the end of all their labor is for the fire, what may suffice it to consume. This is the whole result of their labor; and so it is as if they had toiled for this; they built ceiled palaces and gorgeous buildings, only for the fire to consume them.” (Barnes’ Notes, pg. 200)
 3. Jeremiah 50:32, 51:30

- C. The Vanity of the Labor- “the people shall weary themselves for very vanity”
Jeremiah 51:58

- III. The Filling of the LORD 2:14- “the earth shall be filled”
 - A. Where is the Filling- “the earth shall be filled...as the waters cover the sea”
 - B. What is the Filling- “the knowledge of the glory of the LORD” Num. 14:21
 - C. When is the Filling Isaiah 11:9 (The filling is during the millennial reign.
Daniel 2:44)

Conclusion: Although Babylon built their cities and towns off the misfortunes of others, they will face the judgment of an almighty God. Their crooked dealings and perverse ways brought the woe of the Lord on them. Apparently, their sins caught up with them (Numbers 32:23).

“Woe to the Drinkers”
Habakkuk 2:15-17

Introduction: This is the vision that the Lord gave to Habakkuk concerning what will happen to the Chaldeans (2:1-2). The vision consists of a series of five woes. Since “woe” is a passionate cry of grief or despair, then Habakkuk’s questions are answered as to “how long” the Babylonians are to continue (2:6). Notice the five woes and their application to the Chaldeans.

6. Woe to the Deceitful 2:6- “Woe to him that increaseth *that which is* not his!”
7. Woe to the Desirous 2:9- “Woe to him that coveteth an evil covetousness to his house...”
8. Woe to the Destroyer 2:12- “Woe to him that buildeth a town with blood...”
9. Woe to the Drinkers 2:15- “Woe unto him that giveth his neighbour drink...”
10. Woe to the Devilish 2:19- “Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach!”

Body: The sin of the Babylonians in this fourth woe is that of taking advantage of others after influencing them to do wrong. They made their neighbor drunk so that they could perform their vile lusts. Babylonians not only took their belongings, but they added insult to injury by exposing the nakedness of the people.

- I. The Giving of the Drink 2:15- “giveth his neighbour drink” (Contrast with 2:5)
 - A. The Familiarity of the Drink- “him that giveth his neighbour drink” (Contrast with Matthew 19:19 and 22:39)
 - B. The Forerunner of the Drink- “that putteth thy bottle to *him*”
 - C. The Force of the Drink- “makest *him* drunken also”
 - D. The Filth of the Drink- “that thou mayest look on their nakedness” Genesis 9:21-27, 19:30-38
- II. The Glory that has Departed 2:16- “shame for glory”
 - A. The Disgrace of the Glory- “Thou art filled with shame for glory”
 1. “Oppressors think to make themselves great by bringing others down, to fill themselves with riches, by spoiling others.” (Barnes’ Notes, pg. 201)
 2. “They loved shame, because they loved that, which brought shame; they were filled with shame, in that they sated themselves with shamefulness, which was their shame within, before, in the just judgment of God, shame came on them from without.” (Barnes’ Notes, pg. 201)
 - B. The Dishonor of the Glory- “drink thou also, and let thy foreskin be uncovered” Lamentations 4:21
 - C. The Damnation of God- “the cup of the LORD’S right hand shall be turned unto thee” Psalms 60:3, 75:8, Jeremiah 25:15
 - D. The Defilement of the Glory- “shameful spewing *shall be* on thy glory”

- III. The Glimpse of the Destruction 2:17- “the violence of Lebanon shall cover thee”
- A. The Surrounding of the Destruction- “the violence of Lebanon shall cover thee”
 - B. The Sketch of the Destruction- “the spoil of beasts, *which* made them afraid, because of men’s blood”
 - 1. “The meaning is that the wholesale destruction of the wild animals of Lebanon, occasioned by the operations of the Chaldeans, shall be visited upon this people.” (Pulpit Commentary, pg. 27)
 - 2. “They warred not only against men, but against the lower creatures too; and for this retributive punishment awaited them.” (Pulpit Commentary, pg. 27)
 - C. The Scope of the Destruction- “for the violence of the land, of the city, and of all that dwell therein”

Conclusion: “The Chaldeans laid waste Judea, scared and wasted its inhabitants; the end of its plunder should be, not to adorn, but to cover them, overwhelm them as in ruins, so that they should not lift up their heads again. Violence returns on the head of him who did it; they seem to raise a lofty fabric, but are buried under it. He sums up their past experience, what God had warned them beforehand, what they had found.” (Barnes’ Notes, pg. 202)

“Woe to the Devilish”
Habakkuk 2:18-20

Introduction: This is the vision that the Lord gave to Habakkuk concerning what will happen to the Chaldeans (2:1-2). The vision consists of a series of five woes. Since “*woe*” is a passionate cry of grief or despair, then Habakkuk’s questions are answered as to “*how long*” the Babylonians are to continue (2:6). Notice the five woes and their application to the Chaldeans.

11. Woe to the Deceitful 2:6- “*Woe to him that increaseth that which is not his!*”
12. Woe to the Desirous 2:9- “*Woe to him that coveteth an evil covetousness to his house...*”
13. Woe to the Destroyer 2:12- “*Woe to him that buildeth a town with blood...*”
14. Woe to the Drinkers 2:15- “*Woe unto him that giveth his neighbour drink...*”
15. Woe to the Devilish 2:19- “*Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach!*”

Body: Why was Babylon so wicked? What was making them deceitful, covetous, destructive, and drunkards? The answer lies in the next woe. They were not serving the true and living God. Certainly, what a person worships will determine their behavior. The Babylonians were worshipping false gods that they made with their hands. This led them into the ungodly lifestyle they were living. Notice what false gods will do in an individual’s life.

- I. The Profit of False Gods v. 18- “*What profiteth the graven image that the maker thereof hath graven it*”
 - A. Their Making- “*What profiteth the graven image*” I Samuel 12:21, Jeremiah 2:8, 11, Exodus 20:4-5
 - B. Their Maker- “*that the maker thereof hath graven it*” Isaiah 44:9-10, Deuteronomy 27:15
- II. The Perversity of False Gods v. 18- “*the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols*”
 - A. Their Lies- “*the molten image, and a teacher of lies*” Zechariah 10:2, Romans 1:25
 - B. Their Leading- “*that the maker of his work trusteth therein*” Psalms 115:8
 - C. Their Life- “*to make dumb idols*” I Corinthians 12:2
- III. The Proclamation on False Gods v. 19- “*Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach*”
 - A. They Cannot Awake- “*Woe unto him that saith to the wood, Awake*” I Kings 18:27
 - B. They Cannot Arise- “*to the dumb stone, Arise, it shall teach*”

- IV. The Powerlessness of False Gods v. 19- *“Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it”*
A. Its Beauty- *“Behold, it is laid over with gold and silver”* Psalm 115:4
B. Its Breath- *“and there is no breath at all in the midst of it”* Psalm 115:5-7,
Jeremiah 10:14, 51:17
- V. The Position of the Faithful God v. 20- *“But the LORD is in his holy temple: let all the earth keep silence before him”*
A. God’s Temple- *“But the LORD is in his holy temple”* Psalm 115:1-3, 11:4,
Luke 2:14
B. God’s Testimony- *“let all the earth keep silence before him”* Psalm 46:10

Conclusion: The only hope for Babylon, or anyone that worships false gods, is to turn *“to God from idols to serve the living and true God”*. John warned us about idols and gods by saying, *“Little children, keep yourselves from idols. Amen”*. These idols lead to a wicked life and, eventually, hell. It is important to serve only the Lord Jesus Christ.

“Revive Thy Work”
Habakkuk 3:1-2

Introduction: The opening chapter of Habakkuk unveiled gloom, but the final chapter closes in glory. We see Habakkuk turning from pouting to praying and from wondering to worshipping. He realized that the only hope for his kingdom was revival. Notice:

1. The Prayer of Habakkuk v. 1- *“A prayer of Habakkuk”*
 - a. Prayer is Rare Matthew 12:40-41- *“And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.”*
 - b. Prayer is Restricted
 - (1) Concerning the Sinner John 9:31- *“Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.”*
 - (2) Concerning the Saint Psalms 66:18- *“If I regard iniquity in my heart, the Lord will not hear me:”*
 - c. Prayer is Rewarding Matthew 6:6- *“But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.”*
2. The Playing of Habakkuk v. 1- *“upon Shigionoth”*
 - a. In Song- Habakkuk 1:1 *“Shigionoth”*
(Revival and singing go together.)
 - b. On Strings Habakkuk 3:19- *“...To the chief singer on my stringed instruments.”*
3. The Perception of Habakkuk v. 2- *“O LORD, I have heard thy speech”*
 - a. Habakkuk’s Determination to Hear 2:1- *“I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.”*
 - b. Habakkuk’s Distress in Hearing 3:2- *“and was afraid”*
4. The Panic of Habakkuk v. 2- *“and was afraid”*
 - a. The Answer led to Panic- *“afraid”*
 - b. The Answer led to a Plea- *“revive”*
5. The Plea of Habakkuk v. 2- *“O LORD, revive thy work”*
(The only hope for Judah was revival!)
 - a. He was Burdened 1:1- *“The burden which Habakkuk the prophet did see.”*
 - b. He was Bewildered 1:2- *“O LORD, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save!”*
 - c. He was Bereaving 1:3- *“Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention.”*

- d. He was Beseeching 3:2- *“O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.”*

Body: Habakkuk’s watchtower experience made a tremendous impact upon his life. It made him seek the Lord for his people. Instead of growing bitter because of circumstances, he grew better. Now he is in a spiritual condition to pray for his kingdom and supplicate for Judah. He seeks the Lord for revival because that is the only hope for the Southern Kingdom. Observe:

- I. The Person of Revival v. 2- *“O LORD”*
(When it came time for revival, Habakkuk knew where to turn.)
(Habakkuk realized that God must make the move.)
- II. The Product of Revival v. 2- *“revive”*
(What was Habakkuk asking for?)
“revive” (Strong’s)- “to live, have life, remain alive, sustain life, live prosperously, live for ever, be quickened, be alive, be restored to life or health”
“revive” (Webster’s)- “To return to life; to recover life. To recover new life or vigor; to be reanimated after depression. To recover from a state of neglect, oblivion, obscurity or depression.”
- III. The People of Revival v. 2- *“thy work”*
- IV. The Period of Revival v. 2- *“in the midst of the years make known”*
- V. The Pardon of Revival v. 2- *“in wrath remember mercy”*
 - A. The Raising of a Nation 1:6- *“For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not theirs.”*
 - B. The Reputation of a Nation 1:7- *“They are terrible and dreadful: their judgment and their dignity shall proceed of themselves.”*
 - C. The Ridicule of a Nation 1:10- *“And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.”*
 - D. The Revival of a Nation 3:2- *“O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.”*

Conclusion: Habakkuk realized if God revived His people in the past, that He could do it again. Seemingly, this is his prayer, “Lord, do it again!” When we realize the mighty works of God and His power, we will call upon him to “do it again”. Therefore, we see:

1. Habakkuk is Perplexed Chapter One
2. Habakkuk is Pondering Chapter Two
3. Habakkuk is Praising Chapter Three

“The Wonderful Works of God”
Habakkuk 3:3-19

Introduction: In the realm of facing captivity, God allows Habakkuk to see His mighty works, and even sing about them. Regardless the situation, we can sing about the wonderful works of our Lord. Notice how the Scriptures proclaim His wonderful works.

1. His Many Works Psalm 40:5- *“Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered”*
2. His Manifest Works Psalm 78:4- *“We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done”*
3. His Meaningful Works Psalm 107:8- *“Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!”*
4. His Memorable Works Psalm 111:4- *“He hath made his wonderful works to be remembered: the LORD is gracious and full of compassion”*

Body: In this third chapter, God allows Habakkuk to see His wonderful works and write about them. As we move from verse to verse, we observe how God reveals Himself through creation, history, judgment, and the Scriptures. This display of God allowed Habakkuk to make a final decision about serving the Lord. Observe:

- I. The Display of God vs. 3-16- *“His glory”*
 - A. His Place v. 3- *“God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise” 2:4*
 1. “According to some scholars, Mt. Paran is another name for the entire Sinai Peninsula, or for Mt. Sinai itself (Deuteronomy 33:2- *‘And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them’*.” (Wiersbe)
 2. “Teman is usually identified with Edom.” (Wiersbe)
 3. “In this song, Habakkuk seems to be retracing the march of Israel from Sinai to the Promised Land.” (Wiersbe)
 - B. His Power v. 4- *“And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power”*
 1. “These ‘horns’ are spokes of light, rays of light. As you know, when the sun comes up, rays of light shoot up from it. This is the picture we are given of His approach. I think that when the Lord Jesus comes back to take His church out of this world, a glory will be present that was not present when He was born in Bethlehem.” (McGee)

2. "In other words, the glory of God so covered Him that you could not see Him. The very glory of God obscures the glory of God, if you please." (McGee)
- C. His Pestilence v. 5- *"Before him went the pestilence, and burning coals went forth at his feet"*
1. "Verse five takes us to Egypt, where God revealed His power and glory in the plagues and pestilences that devastated the land and took the lives of the firstborn." (Wiersbe)
 2. "Those ten plagues were not only punishment because of Pharaoh's hardness of heart; they also revealed the vanity of Egypt's gods." (Wiersbe)
- D. His Perpetuity v. 6- *"He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting"*
1. "Invading generals either push forward to gain ground or they fall back in retreat, but the Lord simply stood and faced the enemy unafraid. In fact, He calmly measured the earth as a sign that He possessed it." (Wiersbe)
 2. "To measure something is an indication that it's yours and you can do with it what you please. It's also a preliminary step to action, as though the Lord were surveying the situation and estimating how much power it would take to execute His wrath on the nations." (Wiersbe)
- E. His Penalty v. 7- *"I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble"*
1. "The nations that lay between Egypt and Canaan are typified by Cushan and Midian, two peoples living near Edom." (Wiersbe)
 2. "As the news of the exodus from Egypt spread quickly through the nations, the people were terribly frightened and wondered what would happen to them when Israel arrived on the scene." (Wiersbe)
- F. His Passing v. 8- *"Was the LORD displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation?"*
1. "This is a reference to the children of Israel crossing the Red Sea and crossing the Jordan River." (McGee)
 2. "God opened up the waters for them. It is Hebrew poetry, and it speaks of the fact that God was not angry with the rivers because they blocked the way; rather, He merely opened up the Red Sea and let the people cross over, as He did again later with the Jordan River." (McGee)
- G. His Precepts v. 9- *"Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers"*
1. "The bow represents the threat of the vengeance of Almighty God, from which it is at length discharged, if not turned aside; the longer the string is drawn, the sharper issueth the arrow." (Barnes Notes)

2. “So then the more the coming of the day of judgment is delayed, the stricter is the severity of the judgment then issuing. So long as judgment is delayed, the bow seems laid up in its sheath. God’s judgments mostly strike suddenly.” (Barnes Notes)
- H. His Presence v. 10- *“The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high”*
1. “When Moses went up to receive the Law on top of Mount Sinai, the mountain trembled, and the children of Israel were so frightened that they actually did not want to come near it.” (McGee)
 2. “These verses are a picture of how God through Moses delivered the children of Israel. First, God made a covenant with Abraham, and He made it good. Then God made a covenant with Moses that He would deliver the children of Israel out of the land of Egypt. He made that covenant good also, and He delivered them as He had said He would.” (McGee)
- I. His Preeminence v. 11- *“The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear”*
Joshua 10:12-13
1. “The arrows are God’s judgments, as they threaten and wound from afar.” (Barnes Notes)
 2. “When all other light is withdrawn, and the Sun, our Lord, is hardly beheld in the darkness of the last days, and the moon, the Church, shall not give her light, Christ not shining upon her as before, because ‘iniquity shall abound, and the love of many shall wax cold,’ and ‘stars,’ many who seem to shine with the light of grace, ‘shall fall from heaven,’ His own shall walk on and advance in holiness.” (Barnes Notes)
- J. His Plundering v. 12- *“Thou didst march through the land in indignation, thou didst thresh the heathen in anger”*
1. “When God put His people in that land, He put them in there and removed the Amorites because of the sin in their lives.” (McGee)
 2. “The Amorites who occupied the section in which Jericho was located were eaten up with venereal disease. God moved them out of that land because they would have infected the entire human family. It was almost a plague among them in those days.” (McGee)
- K. His Purpose v. 13- *“Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah”*
1. “The prophet speaks again in the past, perhaps to fix the mind on that signal going-forth, when God destroyed Pharaoh, the first enemy who essayed to destroy the chosen line.” (Barnes Notes)
 2. “First, the head is struck off, crushed; then the house from the foundations to its neck; then as it were the headless walls.” (Barnes Notes)

3. "The bruising of Satan, the head or prince of this evil world, is the deliverance of the world." (Barnes Notes)
- L. His Punishment v. 14- *"Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly"*
1. "When the Midianites and Amalekites and the children of the east wasted Israel in the days of Gideon 'the Lord set every man's sword against his fellow, even throughout all the host'; and when God delivered the Philistines into the hand of Jonathan; so it was with 'Ammon Moab and the inhabitants of Mount Seir,' at the prayer of Jehoshaphat and his army." (Barnes Notes)
 2. "And so it shall be, God says, at the end, of the army of God." (Barnes Notes)
- M. His Path v. 15- *"Thou didst walk through the sea with thine horses, through the heap of great waters"*
1. "God Himself is pictured as leading them on the way, Himself at the head of their multitude, having, as Asaph said of old 'His path in the sea.'" Isaiah 63:13 (Barnes Notes)
 2. The heap refers to the waters as seen in Psalm 78:13, *"He divided the sea, and caused them to pass through; and he made the waters to stand as an heap"*.
- N. His Progression v. 16- *"When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops"*
1. "At the end of this book, Habakkuk now gives us his own personal experience. He opened the book, as we have seen, with his own personal experience. He tells now about his own physical reaction to all of this." (McGee)
 2. "Did you ever have that sinking feeling in the pit of your tummy when some crisis faced you or you came to some place in life where there was a great emergency? This was Habakkuk's experience." (McGee)
- II. The Decision of Habakkuk vs. 17-19- *"Yet I will rejoice in the LORD"*
- A. The Reproach Habakkuk Sees v. 17- *"Although..."*
1. Concerning the Figs- *"Although the fig tree shall not blossom"*
 2. Concerning the Fruits- *"neither shall fruit be in the vines; the labour of the olive shall fail"*
 3. Concerning the Fields- *"and the fields shall yield no meat"*
 4. Concerning the Flocks- *"the flock shall be cut off from the fold, and there shall be no herd in the stalls"*
- B. The Rejoicing Habakkuk Shows v. 18- *"Yet I will rejoice in the LORD, I will joy in the God of my salvation"*
1. Habakkuk's Choice to Rejoice- *"Yet I will rejoice in the LORD"*

2. Habakkuk's Cause to Rejoice- *"I will joy in the God of my salvation"*

C. The Reason Habakkuk Sings v. 19- *"my stringed instruments"*

1. His Strength- *"The LORD God is my strength"*

2. His Status- *"and he will make my feet like hinds' feet, and he will make me to walk upon mine high places"* Psalm 18:33

3. His Song- *"To the chief singer on my stringed instruments"*

Conclusion: While Habakkuk was "down in the valley" spiritually, God used a song to lift him up and allowed him to *"walk upon mine high places"*. Whenever a child of God is down, they should immediately begin singing the praises of God because our wonderful Lord gives us *"songs in the night"*. This allowed Habakkuk to rejoice even though the Babylonian captivity was nigh.

"If Habakkuk had depended on his feelings, he would never have made this great confession of faith. If Habakkuk looked ahead, he saw a nation heading for destruction, and that frightened him. When he looked within, he saw himself trembling with fear, and when he looked around, he saw everything in the economy about to fall apart. But when he looked up by faith, he saw God, and all his fears vanished. To walk by faith means to focus on the greatness and glory of God." (Wiersbe)