

New Sermon series starting 21 April

# HABAKKUK

a minor prophet

---

“Pleasure can be ignored. But pain insists upon being attended to. God whispers to us in our pleasures, speaks in our conscience, but shouts in our pains: it (pain) is his megaphone to rouse a deaf world.”

— C.S. Lewis, *The Problem of Pain*

“One who is full loathes honey, but to one who is hungry  
everything bitter is sweet”

-Proverbs 27:7

“Whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life.”

-John 4:14

“They who dive in the sea of affliction bring up rare pearls.”

- Charles Spurgeon

A prayer of Habakkuk the prophet, according to Shigionoth. 2 O Lord, I have heard the report of you, and your work, O Lord, do I fear. In the midst of the years revive it; in the midst of the years make it known; in wrath remember mercy. 3 God came from Teman, and the Holy One from Mount Paran. His splendor covered the heavens, and the earth was full of his praise. 4 His brightness was like the light; rays flashed from his hand; and there he veiled his power. 5 Before him went pestilence, and plague followed at his heels. 6 He stood and measured the earth; he looked and shook the nations; then the eternal mountains were scattered; the everlasting hills sank low. His were the everlasting ways. 7 I saw the tents of Cushan in affliction; the curtains of the land of Midian did tremble.

8 Was your wrath against the rivers, O Lord? Was your anger against the rivers, or your indignation against the sea, when you rode on your horses, on your chariot of salvation? 9 You stripped the sheath from your bow, calling for many arrows. You split the earth with rivers. 10 The mountains saw you and writhed; the raging waters swept on; the deep gave forth its voice; it lifted its hands on high. 11 The sun and moon stood still in their place at the light of your arrows as they sped, at the flash of your glittering spear. 12 You marched through the earth in fury; you threshed the nations in anger.

13 You went out for the salvation of your people, for the salvation of your anointed. You crushed the head of the house of the wicked, laying him bare from thigh to neck. 14 You pierced with his own arrows the heads of his warriors, who came like a whirlwind to scatter me, rejoicing as if to devour the poor in secret. 15 You trampled the sea with your horses, the surging of mighty waters. 16 I hear, and my body trembles; my lips quiver at the sound; rottenness enters into my bones; my legs tremble beneath me. Yet I will quietly wait for the day of trouble to come upon people who invade us.



17 Though the fig tree should not blossom, nor fruit be on the vines, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls,  
18 yet I will rejoice in the Lord; I will take joy in the God of my salvation.  
19 God, the Lord, is my strength; he makes my feet like the deer's; he makes me tread on my high places. To the choirmaster: with stringed instruments.

— Habakkuk 3:1-19

“A prayer of Habakkuk the prophet, according to Shigionoth. . .  
To the choirmaster: with stringed instruments.”

— Habakkuk 3:1+19

## **Habakkuk 3:1-19**

- **vs 2:** Appeals To God's mercy ("Yahweh")
- **vss 3-15:** Recalls God Mighty Saving Power ("Elohim")
- **vss 16-19:** Responds To God's Faithful Sovereignty ("Yahweh Adonai")

# Yahweh

- Translated “LORD”, is used over 5,300 times and stresses His eternal presence and commitment to help His people.
- The name Yahweh is probably from the Hebrew verb hayah, which means “to be”, thereby describing God as the One Who eternally is, exists, and is present.
- The great “I am” or Yahweh denotes that He is tender toward our circumstances, incapable of forgetting His promises, and unwilling to leave our side or cast us aside.

2 O Lord, I have heard the report of you, and your work, O Lord, do I fear. In the midst of the years revive it; in the midst of the years make it known; in wrath remember mercy.

- Habakkuk 2:2

## **Three Commitments in Habakkuk 3:**

**#1:** On the basis of God's loving-kindness ("Yahweh"), Habakkuk chooses to see God's goodness and his perfect ends in the midst of his present suffering.

3 God came from Teman, and the Holy One from Mount Paran. His  
splendor covered the heavens, and the earth was full of his praise.  
4 His brightness was like the light; rays flashed from his hand; and  
there he veiled his power. 5 Before him went pestilence, and plague  
followed at his heels. 6 He stood and measured the earth; he looked  
and shook the nations; then the eternal mountains were scattered;  
the everlasting hills sank low. His were the everlasting ways. 7 I saw  
the tents of Cushan in affliction; the curtains of the land of Midian  
did tremble.

13 You went out for the salvation of your people, for the salvation of your anointed. You crushed the head of the house of the wicked, laying him bare from thigh to neck. 14 You pierced with his own arrows the heads of his warriors, who came like a whirlwind to scatter me, rejoicing as if to devour the poor in secret. 15 You trampled the sea with your horses, the surging of mighty waters.

- Habakkuk 3:3-7, 13-15



# Elohim

- Translated “God”, is used over 2,300 times and stresses His power and sovereignty as Creator and Ruler.
- The name Elohim is probably derived from a verb meaning “to be in front or lead”, or perhaps from a noun meaning “strength or power”, thereby describing God as the Strong One or Mighty Leader.
- Elohim denotes God as the First Cause or Creator of all that is, which assumes His mighty power and ability to create.

## **Three Commitments in Habakkuk 3:**

**#1:** On the basis of God's loving-kindness ("Yahweh"), Habakkuk chooses to see God's goodness and his perfect ends in the midst of his present suffering.

**#2:** On the basis of God's mighty power ("Elohim"), Habakkuk chooses faith in God over fear of the Babylonians.

16 I hear, and my body trembles; my lips quiver at the sound; rottenness enters into my bones; my legs tremble beneath me. Yet I will quietly wait for the day of trouble to come upon people who invade us. 17 Though the fig tree should not blossom, nor fruit be on the vines, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls, 18 yet I will rejoice in the Lord; I will take joy in the God of my salvation. 19 God, the Lord, is my strength; he makes my feet like the deer's; he makes me tread on my high places. To the choirmaster: with stringed instruments.

— Habakkuk 3:16-19

# Adonai

- Translated “Lord”, is used over 400 times and stresses His absolute authority and sovereignty over time, history and creation.
- The singular noun Adon means lord (over subjects) or master (over servants), both of which stress His absolute authority.
- The intensive or majestic/royal plural ending (-ai) attached to Adon marks Him as “Lord par excellence” or “Lord of all”... king above kings... Lord of lords.

## **Three Commitments in Habakkuk 3:**

**#1:** On the basis of God's loving-kindness ("Yahweh"), Habakkuk chooses to see God's goodness and his perfect ends in the midst of his present suffering.

**#2:** On the basis of God's mighty power ("Elohim"), Habakkuk chooses faith in God over fear of the Babylonians.

**#3:** On account of God's governing Lordship (Adonai), he chooses joy over fear, faith over anxiety, and worship over complaining.

- These things I have spoken to you, that my joy may be in you, and that your joy may be full.

— John 15:11

- You have put more joy in my heart than they have when their grain and wine abound.

— Psalm 4:7

"The secret formula of the saints: When in the cellar of affliction, I look for the Lord's choicest wines. For this is his storehouse."

- Samuel Rutherford

“I have learned to kiss the waves that throw me up against the Rock of Ages”

- Charles Spurgeon



## **Three Commitments in Habakkuk 3:**

**#1:** On the basis of God's loving-kindness ("Yahweh"), Habakkuk chooses to see God's goodness and his perfect ends in the midst of his present suffering.

**#2:** On the basis of God's mighty power ("Elohim"), Habakkuk chooses faith in God over fear of the Babylonians.

**#3:** On account of God's governing Lordship (Adonai), he chooses joy over fear, faith over anxiety, and worship over complaining.