

Note

Habakkuk – Part 1 of 1

| Era | Characters | Chapters |
|--|--|-------------------|
| In the beginning | God created the world. | Genesis 1 |
| Before 4000 BC | Adam & Eve | Gen 1~5 |
| Before 3000 BC | Cain Abel Seth | Gen 4~5 |
| Before 2500 BC | Noah | Gen 5~10 |
| Before 2100 BC | Job Elihu | Job |
| About 2000 BC Era of Patriarchs | Abraham Isaac & Ishmael Jacob & Esau Joseph | Gen 11~50 |
| About 1500 BC~ 1000 BC Era of prophets | Moses Aaron Joshua | Exo Lev Num Deu |
| | Joshua | Joshua |
| | Judges(Othniel Ehud Shamgar Deborah Gideon Tola Jair Jephthah Ibzan Elon Abdon Samson) Abimelech | Judges |
| | Ruth Boaz Naomi | Ruth |
| | Eli Samuel Saul David | 1 Samuel |
| About 1000 BC Era of princes | Saul Jonathan David Absalom Solomon | 1 Samuel 2 Samuel |
| | Solomon Jeroboam Rehoboam Ahab Elijah Elisha Jehu | 1 kings |
| | Ahab Hezekiah Manasseh Josiah Elisha Jehu Elijah | 2 kings |
| | Saul David Solomon | 1 Chronicles |
| | Solomon Rehoboam Asa Jehoshaphat Jehoram Joash Hezekiah Josiah | 2 Chronicles |
| About 500 BC Era of priests | Zerubbabel Ezra Nehemiah Haggai Zechariah | Ezra Nehemiah |
| | Esther Mordecai Haman Ahasuerus | Esther |
| | Isaiah Ahaz Hezekiah | Isaiah |
| | Jeremiah Baruch Zedekiah | Jeremiah |
| | Jeremiah | Lamentation |
| | Ezekiel | Ezekiel |
| | Daniel Nebuchadnezzar Belshazzar | Daniel |
| | Hosea | Hosea |
| | Joel | Joel |
| | Amos | Amos |
| | Obadiah | Obadiah |
| | Jonah | Jonah |
| | Micah | Micah |
| | Nahum | Nahum |
| | Habakkuk | Habakkuk ✦ |

Summary

Habakkuk - Part 1 of 1.....3

Habakkuk is another prophetic book but with a unique narrative. Unlike other prophetic books that convey visions or messages from God to His people, Habakkuk is a petition and lamentation to God on the wayward state of Israel. Through the dialogues in the three chapters, the heart of God is revealed;

- i) Omniscient God is still on the throne and He remembers His own
- ii) We live in a fallen world – suffering, sin, evil and wickedness is prevalent and endured by all. No man can bring about permanent solace or change, except God’s great redemptive plan.
- iii) Trust God and remain steadfast in faith on His promise. In His appointed time, an eternal, righteous and everlasting kingdom will be established through His Son Jesus Christ for all who partake in the finished work of Christ on the Cross.

Key points

- Chapter One: Habakkuk gets an unexpected response from God for his complain against rebellious Israel – God tells Habakkuk that He will use the evil Babylonians to punish Israel
- Chapter two: Habakkuk protests and appeals to God’s Righteous and Holy nature which, in his opinion, contradicted with God’s prophesy to raise up evil Babylonians to oppress Israel. God response, again, reminds us that His plans are beyond human understanding. And His Word will come to pass in His perfect/appointed time.

Chapter Three: A song of praise, Habakkuk reminisces in a song all the wonderful things God has done for Israel in the past. Even when Israel faces the wrath and devastation of the Babylonian conquest, Israel can trust and rejoice in God’s steadfast love for His own. The story of His chosen people does not end with the oppression under the hands of sinful man but in the salvation of His Son Jesus Christ and the establishment of a new perfect Eden.

Transcript

Habakkuk – Part 1 of 1

Today, we come to the book of Habakkuk. It's a very small book, three chapters, pretty obscure. Most people have no idea why the book is there. Though there are some verses that are often used by preachers, and quite often a little out of context, you know, it's part of our, even preachers like to play the lucky dip thing, you know, pick a verse, and make a whole sermon out of it. And often the verse, the text is taken out of context.

This is a very unique prophetic book, it's found in the prophecy section. Normally prophetic books speak, God speaks to a prophet who speaks to people so basically, the prophet warns people. In this book, very different, prophet addresses God, he never actually speaks to people. He complains to God, he laments to God. So almost like Lamentations, remember when we learned about Lamentations, it's a man, in a way bringing God's attention to the suffering and the problems around, complaining to God, why are you not doing something about this? So Habakkuk actually is getting God's attention. He's asking God questions. He's asking God for answers. So it's a very different kind of prophecy.

Habakkuk lived at the time in Judah, southern kingdom where the condition was so bad. There was so much corruption from top to bottom. With the corruption came violence, strong people taking advantage of weak people, to the extent that it was not even safe to walk in the city because people would muck you, the strong guys would rob you. So it was violent, unsafe. And so Habakkuk basically argues with God, God, if you are good, and if you are powerful, then why do good people suffer? And why do evil people prosper?

This is the question that is asked over and over again. If God is not good, then there's no issue, there's nothing to ask. If God is not powerful, then you can't do anything about it anyway. But we who believe that God is good, holy, who hates evil, and God is powerful, why is He not doing something about the suffering we see around us? So basically, this is the struggle of Habakkuk.

Most of us have this in our minds and we don't really bring it up. We're too polite to ask God, we feel it's not right to question God. We Asians in particular, anyone superior to us, even if we have a question to ask, we don't ask a question because it's like, who am I a subordinate to question someone above me, let alone God. That's way too high to question.

But when we read something like Habakkuk, we realize God allows this. God put it down, that lamentations, God put it down. It is how we process our thinking, how we process our feelings, process our emotions, and God wants us to process it, not to suppress it, not to keep it there, and be always a stumbling block in our thinking. At the end of this book, Habakkuk gets his answer. He praises God, he's no more complaining.

Chapter 3 is about praise up to God. So, when we have a question and we don't have an answer, you wonder, why is God like that, check the Bible. Often you'll find the reasons but if you can't, then ask God directly. That's the beauty of us as Christians, we have a personal relationship with God which means we can ask God. Don't be afraid to do that. Often when something goes wrong, you just go to your quiet time and say, God, I don't understand why, can you show me, can you tell me why? And God often answers either through helping you find a passage of scripture, or God uses a wise man to explain to you or God shows some circumstances and answers your question?

That's what we call a personal relationship with God. He's not like, far away, we have no rights to Him. We have absolute rights to come humbly and confidently, that's the balance. Reverently but confidently. He's our Abba Father, just as we respect our father, we respect our God, but we can ask Him. So basically this is how we have to look at the book of Habakkuk and it gives us a new view of God that He's a loving father. He allows us to come to him so boldly.

Chapter 1 is basically an interrogatory prayer. Interrogatory means questioning, this is what I just said, you can question God. And let's look at it since it's a very short book, we can do again what I call a chapter Bible study, not a book Bible study. And we can go quite quickly through, which I love to do but will never have time when there's a lot of chapters, 3 chapters, we can do it in our allotted time.

Look at chapter 1 and verse 2 to verse 4. "O Lord, how long shall I cry for help and you will not hear? Or cry to you "Violence!", and you will not

save? Why do you make me see iniquity, and why do you idly look at wrong? Destruction and violence are before me; strife and contention arise. So the law is paralyzed, and justice never goes forth. For the wicked surround the righteous; so justice goes forth perverted.” This is a complaint.

He says, God, why do you allow me to see all this violence, see all this quarreling? Everybody is quarreling, citizens are quarreling with one another, families are quarreling, children are arguing with their parents. And then you know what? The people who are wrong are the ones that get the advantage. Why do you do nothing, God? I am sure when you go to places where you see all these oppression of the poor always in perpetual debt, children hardly having enough to eat, the rich just living it up, flaunting their wealth.

And then you begin to ask God, why, why, why are you not doing something? So that was the complaint of Habakkuk. Let's see God's answer. Chapter 1 verses 5 and 6, “Look among the nations and see; and wonder and be astounded. For I am doing a work in your days that you would not believe if told. For behold, I am raising up the Chaldeans (Babylonians), that bitter and hasty nation, who march through the breath of the earth, to seize dwellings, not their own.”

The chapter begins by Habakkuk saying, God, you're doing nothing, just leave it like that. God says, I'm going to give you an answer, I'm going to do something. Can't you see I'm raising up the Babylonians. The Babylon at that time was a rising power, very fast. Assyria was a declining power and Babylon was just conquering with their scorched earth policy. The Babylonians use this method, not just impaling a few people to terrify the nations. But God used the Babylonians to conquer and in their conquering, they killed everybody, the plants, everything, the animals, scorched earth, leave nothing behind so that the next city will say, surrender, don't fight. We're not going to be like this. That saves them a lot of having to fight the Babylonians, terrified people.

God say, can't you see I'm already raising up somebody, you said, I'm not doing anything? Hey, I'm raising up the Babylonians, can't you see that? This will shock you, but I'm raising up the Babylonians. You say, I do too little, we'll do something.

So God does answer Habakkuk but not in the way he anticipated. That's very, very common. God's ways are not our ways, His ways are higher than our ways. His span of doing things, His program is much longer than our

program. So Habakkuk now is like taken aback, Oh my goodness, why did I open my big fat mouth and ask for trouble.

One principle here we learned is that God often uses one evil nation to destroy another evil nation. When the evil nation then becomes too evil, He raises up another evil nation to destroy this evil nation. And when this new conqueror becomes more and more evil, He brings in another one to conquer it. We've seen that over and over again, empires come, empires go, empires get corrupted. It's like men, it's like kings, same thing. Succession.

And man is always looking for that king that will help us, that priests that will help us, that prophet that will help us, that kingdom that will save us, but at the end of it all, none of them, none will ever satisfy us. That's all it is. You see, king after king, you're quite tired of reading of the kings. We're in the time of kingdoms falling, quite tiring to read it.

But that's the goal of it for God to tell us, why are you looking for the next kingdom, it's going to be like this. Look for the Eternal Kingdom, for the Everlasting King, for the Everlasting Prophet, for the Everlasting Priest, Jesus Christ. So God is just doing what He's been doing.

Habakkuk obviously is not a great thinker of the past. not a great Bible scholar, he just complains what he saw. We all have this little tunnel vision and what we see we think we see everything, like we're super smart, like we have to teach God something, that's our character. God, don't you see this? God said, don't you see the bigger thing?

So now his complaint number two. First he complained He didn't do enough, now his complaint number two is you do too much now. Let's look at complaint number two from Habakkuk. Let's look at verses 12 and verse 13. And when Habakkuk heard that God's gonna raise up the Babylonians now, you mean they're going to come? Israelites are wicked, I mean they beat their wives and they cheat the poor, but you're going to raise someone more wicked to fix these wicked Israelites.

Verse 12, "Are you not from everlasting, O Lord my God, my Holy One? We shall not die. O Lord, you have ordained them as a judgment, and you, O Rock, have established them for reproof. You who are of purer eyes than to see evil and cannot look at wrong, why do you idly look at traitors and remain silent when the wicked swallows up the man more righteous than he?" Suddenly Habakkuk said, God I know I complain about these guys

being wicked but you know, Babylonians are more wicked? You're going to use them to whack the wicked Israelites, aren't they going to be more wicked, aren't you of purer eyes, aren't you the Holy God? How come you allow evil men to do these evil things?

All of a sudden, this Habakkuk is arguing with God again and complaining. I thought your eyes are holy, you use unholy people? I thought your eyes don't like to see evil, you use these people to commit horrendous evil, butchering people. Israelites just slapped their wife, now they come to slaughter our babies and smash babies against the wall. Are you the Holy God who allows this? So we see this is his complaint number two. God, this is too much. You are holy right?

You know this verse is very often used by preachers, "You who are of purer eyes than to see evil and cannot look at wrong." This is used, preachers like to pull this text out and say, you know God has a purer eyes, He doesn't look at evil, that's a lie. God looks at evil every day. You mean He doesn't look at evil? He looks at evil, He looks good, He looks at everything. His pure eyes does look at evil. He sees every rape, He sees every murder, He sees it clearly. He doesn't say, Oh, I don't want to look at that, He looks at it in detail. So this is often taken out of context by preachers. I mean, it's part of life, you know, we like to take what we like to take and make God say what we want to say.

So here we see Habakkuk now complaining and let's see what these Babylonians would do. Let's look at verse 15, verse 14, "You make mankind like the fish of the sea, like crawling things that have no ruler. He brings all of them up with a hook; (Babylonians); he drags them out with his net; he gathers them in his dragnet; so he rejoices and is glad." Can you imagine a picture of a fisherman dragging his net in and filled with fish.

"Therefore he sacrifices to his net and makes offerings to his dragnet; for by them, he lives in luxury, and his food is rich. Is he then to keep on emptying his net and mercilessly killing nations forever?" How poetic. Habakkuk says, God, the Babylonians take people like fishermen catching fish. You know, have you ever seen fish in a net? You don't feel a lot of sympathy for fish, it's funny.

If I were to catch a mammal, say a deer and then you have to kill the deer, you feel somewhat hard, even a pig, hard to slaughter a pig or even a chicken, come to think of it. But somehow when we can catch a fish, it's like nothing. I've seen very good Christians catch a fish out of a net,

slammed the fish on the ground. In fact you go to market, they often whack fish with the flat of a knife to slam the fish dead. Nothing. Nobody says, hey, don't do that! Imagine taking a chicken, you know slam it on the wall and kill the chicken. Imagine the guy in the market selling chicken, hey they don't kill chickens that way, it's cruel, friend, don't do that. But fish, nobody seems to feel for it. Maybe it's cold blooded or whatever, I don't know, I used to see that and you know, just like nothing.

This is what cruel men do to other men, they don't see them as men, they are not, they're just like fish. Catch 20 average, I've more to eat, more to sell. Slave traders never saw humans as men. Colonialists didn't see natives as men. Hitler didn't see the Jews as men. They were just like fish, 6 million in the gas chamber. If I have to sacrifice, the British sacrifice 1 million Indians to starvation, or 100 million Indians to starvation. It's no problem, take the grain and bring it to mother England for the English to live better, never.

We sell opium to the Chinese and they all become addicts and starve to death and it's okay. They're not humans, they don't say that. But we don't say to the fish, you're not a living creature, you don't have feelings, we don't do that, but we just. So here we see the evil of the human heart. When we can take advantage of people easily as the Babylonians could easily conquer other people, then we don't see them as fellow human beings. So when I read this, in fact it tells me, all over the world it's like that. You bomb people, you use drones, you kill them. They're not like humans. It's okay. It's okay. They just, whatever. So, we see here a very, very sad scene.

Let's go to chapter 2. When Habakkuk complains and God said, Okay, I'll send the Babylonians and Habakkuk says, "I will take my stand (Chapter 2 verse 1) at my watchpost and station myself on the tower, and look out to see what He will say to me, and what I will answer concerning my complaint." I will complain to God, how can you use more wicked people to punish Israelites? I know Israelites are wicked, but you can't do that. But God said, I'm gonna do that, I'm gonna take you like fish.

And so, Habakkuk in protest, he said, I'm going to watch tower, you say you're going to do it, really? You, the Holy God are going to do this thing, this horrible thing? I'm going to stand at the watch tower and see whether you really do it. I call your bluff. So he went up to the watch tower, stands there and says, where's the Babylonians? God would never do that, how can God do that, the Holy God.

Habakkuk chapter 2 verse 2, “And the Lord answered me: “Write the vision; (I told you, write it down) make it plain on tablets.” It’s not going to change, put it on clay tablets. Write that God said, the Babylonians, I’ll raise up the Babylonians “so he may run who reads it.” This “who may run who reads it” could be read either way, I’m not sure. The one who reads that Babylon is coming, are going to come, he can run away, better run fast. Or it can mean that with these tablets written down with the prophecy of God, unchanging, written on clay tablets you can’t erase. People, messengers are going around and tell the people, “Hey, the Babylonians are going to come, repent, so it could mean either.

The word, “so he may run who reads it”, is it the messenger running with it as he reads it, or is it the person who reads it and run away, don't know. Verse 3, “For still the vision awaits its appointed time; it hastens to the end - it will not lie. If it seems slow, wait for it; it will surely come; it will not delay.” He tells Habakkuk, God says, no need to stand there, it will surely come but not so fast. It will come in my time.

See, this is again our struggle, we are not only short sighted, we have short time frames to see things done because we only live 70 years, 100 years, not eternity like God. So God tells him, it's going to come, I guarantee you that.

Verse 4 is so commonly used and it's probably the most quoted scripture during the Protestant Reformation. Luther made this the whole mark of the Protestant Reformation. “Behold, his soul is puffed up, it is not upright within him, (he’s talking about the babylonians) but the righteous shall live by his faith.” So we see a contrast here.

But the second part of it, the righteous shall live by his faith was used by Luther as the rallying cry against the Roman Catholic Church. The Catholic Church, its salvation is by works. You do certain things, you get the merit from God, you add it to what Christ did and then you get saved but Luther said, no. The righteous live by faith, simple faith in the cross, simple faith, not works. You want to be right with God, live by faith in what Christ did at the Cross, finished work at the Cross, that’s it. Works will follow. You are saved by faith alone but that faith is not alone. That faith you have in Christ will result in works. That's the cry of Luther.

But actually if you read the context, it’s quite different. It's saying that though you don't see them coming yet, you just have to believe that God will punish you. God will punish you. You have to have faith that when God

says it, it will come, whether you stand at the watch tower and see nothing. But if God says it, even you cannot see the Babylonians coming, it will come.

Righteous people, the right way to live with God is to know, whatever He says, believe. It's basically the context of this verse. It's not about justification by faith, it's about living day by day, trusting what God says, not trusting what your eyes see. We don't live by sight, we live by faith, righteous people shall live by their faith, not by their eyeballs sight. That's what the context is but again, you see, that is how Bible reading, Bible preaching is today. Anyway, enough said. So here we are in chapter two.

Let's look at verse 5 and verse 6 and see what's going to happen. "Moreover, wine is a traitor, an arrogant man who is never at rest. His greed is as wide as Sheol; (place of the dead, departed dead, Sheol and Jews believe all the people go to this pit) like death he has never enough. He gathers for himself all nations and collects as his own all peoples."

It is the nature of men, greed of men, bottomless greed of men. The billionaire wants more, no billionaire says, "Ah, enough, 50 billion, why not 55 billion, why not 500 billion." So it's a bottomless pit, greed, the greed to collect more, more employees, more people to exploit, they got more people to sell their services to, whatever. They just keep, customer base is more, revenue is more. It's a bottomless pit like Sheol, you can keep throwing dead bodies in and Sheol never gets full. But the problem is, Sheol, the more you throw in you don't get more good stuff, you get more dead bodies.

It's like people who have more and more money give them more and more problems, families, their own siblings quarrel, they don't talk to their brother, their sons don't talk to one another. All the money does is, it brings more misery to the families just like these idiot Babylonians who bring more and more corpses and throw into Sheol and think they are filling it with riches, don't realize they're filling it with corpses.

And people who have more and more money don't realize they're filling their families with more and more problems. If you read the family feuds of rich families, super rich, super rich, you can just see this played out. The guy who's making money never stops having enough and then the families never stopped having quarrels over the corpses in there. We're seeing a lot of human nature here.

And let's go on and read in chapter 2, where are we now, in chapter 2 verse 5 and 6. Then we see the woes, the woes, a woe is a curse, there're a lot of woes. Woe to him in verse 6. "Shall not all these take up their taunt against him, with scoffing and riddles for him and say, "Woe to him who heaps up what is not his own - for how long?- and loads himself with pledges!" Will not your debtors suddenly arise, and those awake who will make you tremble.? Then you will be spoil for them. Because you have plundered many nations, and all the remnant of the peoples shall plunder you, (when you plunder the people you don't kill all, one day they will, the remnant who are not killed will get back to you) for the blood of man and violence to the earth, to cities and all who dwell in them."

Verse 9, "Woe to him who gets evil gain for his house, to set his nest on high, to be safe from the reach of harm!" Many people get more and more money thinking the more money I have, the more secure my future will be. Their security is in their money. Funny part is the rich people don't know they are often the attraction for attack.

When I go on the mission field, people have asked me, how do you go on the mission field, you go to all kinds of strange places since you were for 30 years and how come nobody has harmed you so far? I say, of course it's God's protection but you have to do your part. You have to dress very normal. For me, it's difficult, I'm taller than most people in the poor communities I go to, I've fairer skin than most of them. But then I have to dress as simple as I can, drag the simplest little bag I can, wear the simplest clothes, buy the cheapest watch. Then I'm not their target, for I mean, if you want to rob somebody, why rob somebody who doesn't seem to have much to rob. But the more you have, the bigger a target you'll become.

And rich people think their wealth is their security, they don't know their wealth is their attraction for people to attack them, whether it's corporate attacks, whether it's sabotage attacks, whether it is whatever, blackmail, whatever, I don't know. They think it's their security, this is of course the perverse thinking of fools.

Verse 12, "Woe to him who builds a town with blood and found a city of iniquity! Behold, is it not from the Lord of hosts that people labor merely for fire, and nations weary themselves for nothing?" So God says, people just fill themselves with all this so called security and wealth and possessions. All of that will come to nuts.

This verse, verse 14, “For the earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea.” It comes, it seems to be out of place here, talking about people gathering themselves, filling their houses with wealth, and security and possessions and then God said, “For the earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea.” Suddenly like out of the blue, he’s basically saying, one day all that is going to disappear, everything you collect. I mean honestly the day you die, naked came you into the world naked shall you return, you can’t carry one cent with you, not a toothpick with you can you carry with you and everything is gone. But you know what, the earth shall always be filled with the glory of the Lord as the waters cover the sea. Man's wealth evaporates to dust, God continues forever.

“Woe to him who makes his neighbors drink- (verse 15), you pour out your wrath and make them drunk, in order to gaze at their nakedness! (People make others drink so that they will live shamefully, they make women drink so they can rape them or do bad things to them to gaze at their nakedness) You will have your fill of shame instead of glory. Drink, yourself, and show your uncircumcision!” Sounds quite crude, the Bible sounds quite crude. You drink, you want to make people naked, strip them. One day you drink, you will be naked and stripped. You will expose yourself because the drunkard doesn’t know what he's doing. So again, it just shows the folly of men.

Finally, in the end of chapter 2, verse 18, “What profit is an idol when its maker has shaped it, a metal image, a teacher of lies? For its maker trusts in his own creation when he makes speechless idols! Woe to him who says to a wooden thing, Awake; to a silent stone, Arise! Can this teach? Behold, it is overlaid with gold and silver, and there's no breath at all in it. But the Lord is in his holy temple; let all the earth keep silence before him.”

This is another verse very, very popular, “The Lord is in his holy temple; let all the earth keep silence before him.” This is often used in preparing people for worship but if you see the context of this, quite different. I'm not saying you can't use this verse, but it's quite different. It contrasts how the Babylonians will turned to their idols in their time of need, pleading idols to help me, and said the dumb idols, they can’t speak, they can’t teach you anything. But for us, we just know God is there, always there. Keep silence, just be still and know that He's on the throne. That is the best message of all, that's the best message of all. “The Lord is in His holy temple, let all the earth keep silence before Him.”

You want to get the lesson from God in the midst of all the trouble. Lord why this, Lord why that, give me an answer. What's the best answer? God is still on the throne! When I'm in trouble, I always say, God is still on the throne and He remembers His own, that's all I need to know. What he's going to do next, I don't need to know. Why is it happening around me, I don't need to know. If He is on the throne, He is in control. God is still on the throne and He remembers His own, me, that's all I need.

After this, chapter 3 becomes very different, chapter 2 is like complaint. Look at chapter 3 and if you have time, read chapter 3, and it's no more God, why you do this, God, why you allow the violence in Jerusalem? No God why you allow the Babylonians to come? Oh God, why are these people always making people drunk? Why these people catching people like fish? Habakkuk is complaining, complaining and suddenly he says, he did stop it. God is on the throne, let all the earth keep silence including Habakkuk's big fat mouth keep silence before God.

And then chapter 3 is no more the complaint. Chapter 3 begins "A prayer of Habakkuk the prophet, according to Shigionoth." Shigionoth is a musical term. Chapter 3 is no more about complaint, it's a song of praise, you see the word, Selah, Selah. Selah is like end of a chorus of songs, pause, like we sing, we take a break, then in the next chorus we sing. So chapter 3 is a song of praise.

So you see chapter 1 was interrogatory prayer, "Why God?" Chapter 2 is like preaching, they do this, they do this, they do this, God, do you know? And then chapter 3 is after he said that all the earth keep silence. He just starts to sing about the wonderful things that God has done for Israel in the past. I don't need to read it. It's very flowery suddenly, like God, you did amazing things for us in the past. He remembers, he trembles at God's past action, trembled in amazement, not trembled in fear.

So what have you learned from this? He learned that God is still on the throne. Kingdoms come, kingdoms go but we can trust our God. From what we've seen in the past, how He dealt with Israel, how He delivered them, how He showed his power, we can trust Him for the future. Look back at how God has been good to us in the midst of fear, now I don't know what fear you have. He said, He saw me through all that, I thought I would die, no he didn't. He delivered me, He saved me, opened my eyes and He can do it again.

Let's end with chapter 3 verse 17 to 19. So what 16 is, looking back to the past. 17 to 19, "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, yet I will rejoice in the Lord; I will take joy in the God of my salvation. 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."

This is the song. So he ends with saying, all this is to the choirmaster, we're going to sing this. If you look at verse 17, it appears like he's describing the scorched earth policy of the Babylonians. After they whacked Israel, they whacked Jerusalem, there's nothing left, zero. Even the animals are dead, the plants are gone, burnt. But you know what, even when that happens, I will rejoice in the Lord. He knows what he's doing. His plan is bigger than this immediate crisis.

I like that, it says in verse 19, "God, the Lord is my strength; He makes my feet like deer's; He makes me tread on my high places." The deer or the mountain goat, they all could go up to these little, little ledges on the hills and mountains. It's so tiny a ledge if you and I stand there, we'll shiver and fall down because we're terrified I might lose my balance and fall. But this mountain deer, they just climb up, climb up, little space just enough for their little feet and they'll just climb up, totally stable. Even when there's almost nothing around us, everything's taken from us, we've just enough to stand on one foot, one leg and God is still on the throne. You will be stable, you won't be shaky, you won't fall.

So I hope you see this, it's kind of poetic but it's beautiful. We always complain, God why like that, God, why like that? And then we realized God has a bigger plan but we don't need to know the plan. God's plans are higher than our ways, our minds can't figure it out but we just know. He said, this holy temple is still on the throne, He remembers His own. Keep silence, rest, let your feet stand and be still and know that He is God.

So what is Habakkuk saying, Habakkuk is going to tell us life is full of problems, life is full of injustice, wicked men are everywhere. Part of life in this world, sinful world. Why are you, why are you, why are you perplexed? Genesis already told you, in the sweat of thy brow you will eat your bread. Agony, sadness is your life. But you know what, God has a great redemption plan for us who trust in Him, the just will wait for God. Who knows, whatever is around us, by simple faith in the promises of God, we have an Eternal Kingdom.

These kingdoms, wicked kingdoms will come and be replaced by another wicked kingdom, God allows that. But that's not the end of the story, that's part of the story. You and I will be, if we have faith in Christ, we will be at the end of the story in the great Eternal Kingdom with an Eternal King, and eternal righteousness, justice where the Garden of Eden, not what we saw here, nothing left, scorched earth. The Garden of Eden, renovated version two will be waiting for you and me.

God has a plan for you and me. His plan is in this book, and yet, we will not see that plan until the appointed time. God is not in a hurry, God is showing Himself and bringing in the gentiles, and eventually the Jews. And you and I, at the end will see this beautiful story. In the meanwhile, enjoy the beautiful book. God bless you.