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C1223 – July 18, 2012 – Habakkuk 3:13-19
The Salvation Of The Second Coming

Let's turn once more to Habakkuk and tonight we'll start in chapter 2 then we'll move to chapter 3 and conclude the pre-Exilic prophets. Tonight we'll cover the last words God spoke to the southern kingdom of Judah before the Babylonians came in as God's disciplinary rod and killed, ravaged, destroyed and took into captivity those righteous Judeans who walked by faith in the midst of these very tumultuous times. And the fact of the captives, some of whom we will meet in the Book of Daniel, reminds us of the faith technique which is the theme of the book. Notice Hab 2:4. This verse is quoted three times in the NT, twice by Paul in Galatians and Romans and once by the author of Hebrews. Paul picks up the verse and uses it in terms of how we get justified before God and most likely also how we are sanctified. The author of Hebrews uses it strictly in terms of how we are sanctified.

In the original context the verse is placed within the sanctification life. Habakkuk was concerned that the justified remnant of Judah would be caught up along with the unrighteous element of Judah in the coming Babylonian invasion. Was God not going to justly discriminate between the justified and the unrighteous? Was God not going to provide any means of escape for the justified? God's answer in 2:4b says, "But the righteous will live by his faith." That is, those who are righteous by faith, those who are already justified by a faith like unto Abraham's will survive the coming invasion if they are walking by faith. By bringing faith into the discussion God clearly points us to the faith-rest drill. These OT saints would have to apply the principles of the faith technique in the midst of very tumultuous times. When the Babylonians invaded they would be facing famine, insecurity and chaos. And it is always a challenge in such times to trust the promises of God. However, at the end of Habakkuk's Psalm we will see the godly remnant of Judah doing just this. Despite the bleak circumstances

looming on the horizon they were able to exult in the Lord and rejoice in Him and rest assured in His salvation.

To introduce tonight's section in 3:13-19 we once more need to review the prayer requests in 3:2. In the first prayer request Habakkuk says, "O LORD, revive Your work in the midst of the years." What he's asking for there is God to do once more the work which He did in ancient times on behalf of Israel; particularly for the Exodus generation that experienced the miraculous works of God at the Exodus, the Red Sea and during the Wilderness Wanderings. That was a peculiar period of Jewish history that the Psalmists recounted over and over and over. God did stunning miraculous work for that generation, which shows you one thing; miracles are not going on all the time, clearly they were not going on in Habakkuk's time, he was praying that God would revive that ancient work, to do that kind of miraculous work on behalf of the nation Israel once more.

However this time, notice the second prayer request in verse 1, Habakkuk asks, "In the midst of the years make it known." By which he means, make your miraculous work understood by us; make us realize the significance of the miraculous work the next time you do it. And turn briefly to Ps 106 because I want to show you that the generation that saw those miracles did not understand or appreciate them. Even after seeing the ten plagues in Egypt, the parting of the Red Sea, the miraculous provision of manna and water in the wilderness, when the Lord started to hold back they tested the Lord, they grumbled, they continued in disobedience and ultimately wanted to go back to Egypt. Notice verse 6 the Psalmist admits, "We have sinned like our fathers, We have committed iniquity, we have behaved wickedly. 7Our fathers in Egypt did not understand Your wonders; They did not remember Your abundant kindnesses, But rebelled by the sea, at the Red Sea." Notice that in verse 7, they did not understand the miracles; they didn't get it.

So the prayer requests of Habakkuk are that God would do those things again for them but this time, they would understand. Israel never gets it the first time around. It's a pattern in Scripture. Think of the story of Joseph and his brothers, the first time the brothers visited Joseph in Egypt did they recognize him? No they did not. Did they recognize him the second time? Yes they did. In the story of Moses who came as the deliverer of Israel, on the first attempt to deliver them did they recognize him? No. Did they recognize

him the second time? Yes they did. And in the story of Christ who came to deliver Israel, did they recognize Him on His first coming to deliver them? No, they crucified Him. But the second time will they recognize Him? Yes they will. Over and over the pattern of Israel is that they miss it the first time around, they get it the second time around. And that's the pattern with these miracles. When they were performed for the Exodus generation did they understand the miracles? No they did not! But Habakkuk prays that they will understand them the second time around. "in the midst of the years make your work known!"

The third request of Habakkuk, "In wrath remember mercy," we'll get to later but what we have in verses 3 and following is a description in Psalm of God's answer to these three requests at the Second Coming. Of course, they didn't know it as a Second Coming; they just knew that the Messiah would come. But we know now that the Messiah would come two times and this description is of the Second Coming not the First.

Now the difficulty with God's reply here is that in the Hebrew He uses past tenses all the way from vv 3-15. The translators didn't follow that consistently through the passage but they are all past tenses. This can mislead because it may sound like a mere recital of past works of God on behalf of Israel, mainly for the Exodus generation, but it's actually Habakkuk lifting language from those past works of God done on behalf of Israel and applying them to a future work of God on behalf of Israel. In other words, there's a past work of God during the Exodus generation that is going to be repeated to a future generation. And you'll observe there are many, many similarities between God's past work and His future work on behalf of the nation Israel. I suppose that's because God is the same yesterday, today and forever.

For example, read the Book of Exodus next to the Book of Revelation. And what you'll find is just as God sent plagues on Egypt to judge His enemies and save His people so in the future God is going to send plagues on the world to judge His enemies and save His people. Just as God parted the Red Sea to judge His enemies and save His people so in the future God is going to part the earth to judge His enemies and save His people. Just as God descended on Mt Sinai in Shekinah Glory so in the future God will descend on Petra in Shekinah Glory. Just as God nourished His people in the

wilderness so in the future God is going to nourish His people in Petra. And just as God caused sun and moon to stand in their places at Ai so in the future God is going to cause sun and moon to cease giving light. He's picking up that past language and applying it to future events, events so certain they can be looked upon as already completed.

Now we've already seen in vv 3-4 the language used at Sinai of God coming in Shekinah Glory of Jesus Christ clothed in Shekinah Glory at His Second Coming. This event will be so stupendous that every eye shall see Him. In vv 5-7 we saw the language of the Exodus plagues and the Red Sea crossing lifted and applied to the return of Jesus Christ when He stops in His descent, surveys the earth and man and nature tremble at the immensity of His power. And in vv 8-11 we see the language of judgment at the Red Sea and the Flood applied to the destruction of God's enemies at the Second Coming. God was not and is not angry at nature; He was and is angry at man who sinned and corrupted nature. Such judgments of God upon man and nature are ancient and well known to all men but men suppress the truth in unrighteousness. In verse 12 when He comes He is not coming to bring good news to the afflicted, to proclaim liberty to captives, he is coming in the vengeance of our God to trample the nations.

That much we covered last time, today we come to verse 13 where we find a continuation of the theme, the Second Coming of Jesus Christ. **You went forth for the salvation of Your people.** Who **went forth**? Messiah **went forth**. Where did He go **forth** from? From the right hand of the Father where He is seated on high. Why did He go **forth**? **for the salvation** of Israel. Why will He go forth at this time for the salvation of Israel? What did we learn last week Jesus said when He cried out on behalf of Jerusalem? You will not see me again until you say, Matt 23:39, "BLESSED IS HE WHO COMES IN THE NAME OF THE LORD." Until the nation Israel says that Messianic Greeting Jesus Christ will remain seated at the right hand of the Father. So the nation must say that in order to trigger Him to get up off the Father's throne and come back **for the salvation of** Israel. So in language used of LORD's salvation of Israel at the Red Sea when Moses said, "Stand by and see the salvation of the Lord," he calls attention to the future salvation of the Lord on behalf of Israel when they call upon Jesus Christ to be saved and He gets up off the Father's throne and descends with great anticipation to gather

them under His wing as a hen gathers her chicks, and this time they will be willing.

Then by synonymous parallelism, why does he return? **For the salvation of Your anointed.** Very interestingly stated, the noun **anointed** usually refers to the Messiah, but this is the Messiah going forth for the salvation of the Messiah's anointed. So here, as in Ps 28:8, the anointed are the people of the Messiah. He's going forth for their salvation. The remnant at this time will be holed up in Petra, the Antichrist and his armies will be at the gate preparing to break through and annihilate but the Messiah will go forth in great power and glory **For their salvation.** Remarkably they are referred to as the **anointed**, which as I said means "messiah," the nation is the messiah in a sense since the Hebrew word means someone or something rubbed with oil so as to be set aside for God's purposes. The components of the OT Temple were anointed by oil as were the priests and in the NT church since we are the temple we are anointed. It just means set apart for a special purpose. So in this verse the **anointed** is not Jesus but the people of Israel. By this time the nation has been regenerated and anointed or set aside by God for holy purposes and therefore the Messiah is coming to rescue them so they can be used for those purposes in the millennium.

And when He first arrives to rescue them notice the first thing He does in the middle of verse 13, right at the gates of Petra, **You struck the head of the house of the evil To lay him open from thigh to neck.** One of the first actions of the Messiah when He returns in all His glory is to destroy the Antichrist who is **the head** or leader **of the house of evil.** What's **the house of evil?** Babylon. Babylon, the first of the great Gentile kingdoms in the times of the Gentiles was not totally destroyed by the Medes and the Persians but persisted down through time by passing on its characteristics to each successive Gentile kingdom. You might think of it like a virus moving from one organism to another. The characteristics of Babylon move from one kingdom to the next and in the final Gentile kingdom the predominant characteristic will be Babylon. So the times of the Gentiles begins and ends with Babylon. And the final king of Babylon is the Antichrist, he will be **laid open from thigh to neck** signifying a death blow. In language reminiscent of God's defeat of Pharaoh at the Red Sea He sets forth His defeat of Antichrist at the Second Coming.

Now upon his defeat turn to Isa 14 to see what will immediately follow. Isaiah 13 and 14 are about Babylon and most of it refers to Babylon in the last days. In Isa 14:1, notice the context is Israel in the last days, “When the LORD will have compassion on Jacob and again choose Israel, and settle them in their own land, then strangers will join them and attach themselves to the house of Jacob. ²The peoples will take them along and bring them to their place, and the house of Israel will possess them as an inheritance in the land of the LORD as male servants and female servants; and they will take their captors captive and will rule over their oppressors.” The picture is Israel is on center stage in her land and the times of the Gentiles have come to an end, they’re in the millennium. And notice verse 3, “And it will be in the day when the LORD gives you rest from your pain and turmoil and harsh service in which you have been enslaved, ⁴that you will take up this taunt against the king of Babylon,” so here’s a victory taunt Israel is going to chant throughout the Millennium and notice it’s a taunt against who? The king of Babylon. This is no ancient king of Babylon, this is a future king of Babylon in the last days we know as the Antichrist. “king of Babylon” is one of many titles given to the Antichrist. Let’s look at the victory taunt, “How the oppressor has ceased, *And how* fury has ceased! ⁵“The LORD has broken the staff of the wicked, The scepter of rulers ⁶Which used to strike the peoples in fury with unceasing strokes, Which subdued the nations in anger with unrestrained persecution.” He’s saying the king of Babylon who ruled all the nations is defeated. Verse 7, “The whole earth is at rest *and* is quiet;” Finally world peace, not on man’s terms but on God’s terms, we can want world peace but realistically there can be no world peace until Messiah comes. “They,” the inhabitants of the earth, “break forth into shouts of joy. ⁸“Even the cypress trees rejoice over you, *and* the cedars of Lebanon,” all man and nature are bursting forth in joy, joy to the world, the Lord has come. Verse 9, “Sheol from beneath is excited over you to meet you when you come;” when who comes? When Antichrist comes. The spirits of all unbelievers go to a place called Sheol which means in the Hebrew, who knows where, but this is where all unbelievers go to await the Great White Throne Judgment. And here is a picture of Antichrist being cast into Sheol and when he arrives notice the response of those there. “It arouses for you the spirits of the dead, all the leaders of the earth; It raises all the kings of the nations from their thrones. ¹⁰“They will all respond and say to you, ‘Even you have been made weak as we, You have become like us. ¹¹‘Your pomp *and* the music of your harps Have been brought down to Sheol; Maggots are spread out *as your bed* beneath you

And worms are your covering.” It’s a shock to the other world leaders there that the greatest world leader ever has been defeated; even he has been brought low. Verse 12 then discusses Satan. Why does it discuss Satan? Because he literally indwells the Antichrist and controls him during his reign of terror against God’s chosen people. And he says of him, “How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, You who have weakened the nations! ¹³“But you said in your heart, ‘I will ascend to heaven; I will raise my throne above the stars of God, And I will sit on the mount of assembly In the recesses of the north. ¹⁴I will ascend above the heights of the clouds; I will make myself like the Most High.” That’s depicting the Fall of Satan and his reign of terror over the nations that will one day come to rest on the Antichrist. And that’s why Satan is described here in the midst of a passage about the Antichrist, king of Babylon because verse 15 returns to the Antichrist, “Nevertheless you will be thrust down to Sheol, To the recesses of the pit.” So when Antichrist is slain by the Messiah his spirit will be cast into Sheol. What about Antichrist’s body? Verse 16 answers, “Those who see you will gaze at you, They will ponder over you, *saying*, ‘Is this the man who made the earth tremble, Who shook kingdoms, ¹⁷Who made the world like a wilderness And overthrew its cities, Who did not allow his prisoners to go home?’” See, he was so great but he fell so easily they’re astonished. Verse 18, “All the kings of the nations lie in glory, Each in his own tomb. ¹⁹“But you have been cast out of your tomb Like a rejected branch, Clothed with the slain who are pierced with a sword, Who go down to the stones of the pit Like a trampled corpse. ²⁰“You will not be united with them in burial,” the body of Antichrist will not be buried; it will be trampled underfoot by his armies until it is hardly recognizable. Why? “Because you have ruined your country, You have slain your people. May the offspring of evildoers not be mentioned forever. ²¹“Prepare for his sons a place of slaughter Because of the iniquity of their fathers. They must not arise and take possession of the earth And fill the face of the world with cities.” So all the offspring of the Antichrist will be slain so that none of them tries to rise up avenge their father’s blood and try to rule the world. So the death of Antichrist is not only a shock to everyone, that one who had such apparent power could be killed with one simple word by the Messiah, but his death marks the total and complete end of Gentile kingdoms.

So let’s go back to Habakkuk 3:13. With the Messiah having returned to save Israel and easily felling the Antichrist He then proceeds in verse 14 to both

inflict damage on the Antichrist's armies and cause them to inflict damage upon themselves. Not only is the order the same as it was at the Red Sea, killing the leader first because Pharaoh would have led his armies into the Red Sea, (I don't care what the commentators say, all the Egyptian Pharaoh's led their armies into battle and the Pharaoh of the Exodus did too, so he was killed and then God proceeded to destroy the commanders and rest of the army) but also in the future he will do this to Antichrist and his armies, but also the same manner. As Pharaoh and his armies passed through the Red Sea their horses and implements of war began to turn against them. Remember the chariot wheels falling off and all of that, before the waters of the Red Sea came together again the army was already going into chaos. So it will be with Antichrist's armies. Before they are finally destroyed by the Messiah they will go into chaos and fight against one another.

The verse says it this way, **You pierced with his own spears The head of his throngs**, meaning you turned their spears against one another. So the leaders of Antichrist's armies will turn against one another and start killing one another. Paganism always ends in chaos.

They stormed in to scatter us. This had been their goal, they were going to storm in and destroy the remnant. Where was the remnant? In the stone fortress city of Petra. So they are storming in to Petra. Why? **To scatter.** That way they can pick off the remnant of Jews one by one. **Their exultation was like those Who devour the oppressed in secret.** That is, they thought it would be an easy victory. They're very arrogant and we all know that arrogance goeth before the fall. So it is to be with Antichrist and his armies as they pridefully boast in victory before they have even defeated the Jews. This pride which is characteristic of Babylon is the polar opposite of faith and will lead to their destruction recalling Hab 2:4.

Verse 15, **You trampled on the sea with Your horses, On the surge of many waters.** Now in one sense this can be looked at as occurring at the Red Sea when God caused the waters to come back together and destroy Pharaoh and his armies, the central component of the Egyptian system; but in another way can be seen as looking forward to the destruction of the future Babylonian system by way of a metaphor. So while this may be referring to literal seas and literal horses I suspect that that this is metaphor for the nations and angels. What does the **sea** stand for in the Bible? Seas in the

ancient world were feared because the winds could kick up at any moment and cause the seas to get very chaotic. This is why the seas were so greatly feared. Not even Jonah wanted to get on the ship that sailed to Tarshish. Few Hebrews ever went on ships! It was far too dangerous. So the seas came to stand in the ancient world for chaos, instability and metaphorically they came in the Bible to stand for the nations that are chaotic, unstable and unpredictable.

Turn to Dan 7 to see this connection between the seas and nations. We're going to look at the Book of Daniel next because he's writing in the Exile and he sketches the times of the Gentiles in great detail. And when you come to a chapter like Dan 7 everyone wants to rush into the vision of the four beasts but hold your horses and notice verse 2, an important identification is made, "Daniel said, "I was looking in my vision by night, and behold, the four winds of heaven were stirring up the great sea. 3And four great beasts were coming up from the sea, different from one another." Now we know each of these four beasts came to represent the four great Gentile kingdoms; Babylon, Medo-Persia, Greece and Rome. But observe that they all arise out of the great sea and it's being stirred up by the winds. The point being that the nations are like the sea, they are easily stirred up and who do you think is stirring them up? Who's the wind? Throughout Scripture, yeah there's the Holy Spirit, but what's the counter of the Holy Spirit? The demons. Demons are always associated with the wind, they're spirits or breath that blow false doctrine and stir up the nations, penetrate with false teaching. That's why Gentile kingdoms are so very fragile, the media is dashing around from one event to another event trying to stir things up, it's chaos, that's what Satan does, that's what we have to live in. So the sea which is so easily disturbed by wind came to represent Gentile kingdoms which are so easily disturbed by Satan and the demons.

I want to show you another passage that shows this connection between Gentile kingdoms and water. The first one came at the beginning of the times of the Gentiles, Dan 7, the second one comes at the end of the times of the Gentiles, Rev 17. Here's Babylon again, a future Babylon which develops through the course of the times of the Gentiles into both a satanic system and a literal rebuilt city that serves as the headquarters of the final Gentile kingdom. And notice verse 1, "Then one of the seven angels who had the seven bowls came and spoke with me, saying, "Come here, I will show you the

judgment of the great harlot who sits on many waters.” So you’re looking and you see this great whore sitting on top of what? “the waters.” Here’s water again. The great whore is defined for us in verse 5 as Babylon, “on her forehead a name was written, a mystery, “BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.’ See, Babylon gave birth to the whole idea of the kingdom of man, she’s the mother of paganism reaching all the way back to the tower of Babel. The waters upon which she sits or controls are defined for us in verse 15, “And he said to me, “The waters which you saw where the harlot sits, are peoples and multitudes and nations and tongues.” So the system of Babylon is controlling all the unbelievers of the earth. They are all under her power, her intoxicating influence.

And if you return to Habakkuk 3:15 you see that Habakkuk is using that imagery of the nations being identified with the chaotic seas that Jesus Christ is trampling. **You trampled on the sea with Your horses, On the surge of many waters.** Jesus Christ is going to destroy all the unbelievers on earth, those who are intoxicated by the system of Babylon which is centered in a re-built Babylon. Jesus Christ is going to trample it. And it says He’s going to trample it **with His horses.** I suspect the **horses** are the angels we’re riding on in Rev 19. You don’t take those horses literally in Rev 19, those are angels, and since the sea is metaphor it makes sense that the horses are metaphor too. When we come back with Jesus Christ we will be riding on angels, each one of us will be riding on an angel. Horses are used to depict angels because of their spirit in battle. Job talks about how the horse was created with a magnificent spirit that can rush into battle without fear and clash against the enemy and so horses came to metaphorically refer to angels. And we’ll be riding on angels with Christ at the Second Coming when He tramples the nations.

Hab 3:16 and here we come to Habakkuk’s response. We’ve seen the vision of the Second Coming which Habakkuk saw, which he put to song, a song of wrath upon the Gentile nations. Ultimately Israel will be saved by the Messiah when they call upon Him to be saved. Now we see Habakkuk’s response. Remember his third prayer request at the end of verse 2? “In wrath remember mercy.” He’s taking us back to his own day. When the wrath of God comes against his nation by the Babylonians he says, “remember mercy.” So we are back in Habakkuk’s shoes, around 609BC, the Babylonian kingdom

is just getting under way, just rising on the world stage, the Judean kingdom is on the verge of military defeat, when that wrath comes, Habakkuk prays, be merciful to us. He already knows Habakkuk 2:4, “the righteous will live by his faith.” Now Habakkuk along with the remnant in song, begin to express their faith. Only the righteous remnant who walk by faith during the Babylonian invasions will survive. Look at the fear in verse 16, **I heard and my inward parts trembled, At the sound my lips quivered.** What did he hear? He heard the report that the Babylonians were coming. And his response? **Decay enters my bones, And in my place I tremble.** Why? **Because I must wait quietly for the day of distress, For the people to arise *who* will invade us.** You know it’s always more scary when you know it’s coming because then you sit there and get anxious about it. That’s the situation Habakkuk was facing. He knew they were coming, he just didn’t know exactly when.

Verse 17 describes the conditions when they came. What were the curses God put on Israel for disobeying the Law of Moses? Agricultural distress, famine and those are the conditions when the Babylonians invaded. Judea was at the fifth degree of divine discipline, it was bad, the economy completely failed because the economy was based on agriculture. So the depiction here is of economic collapse. **Though the fig tree should not blossom And there be no fruit on the vines, *Though* the yield of the olive should fail And the fields produce no food, *Though* the flock should be cut off from the fold And there be no cattle in the stalls,** ¹⁸**Yet look at Habakkuk’s response, Yet I will exult in the LORD, I will rejoice in the God of my salvation. ¹⁹The Lord GOD is my strength, And He has made my feet like hinds’ feet, And makes me walk on my high places.** What is that response? That’s the faith response. God is going to get me through. So let’s conclude by reviewing the faith-rest drill.

A very scary situation is looming on the horizon of Habakkuk’s nation. The Lord said, the righteous will live by faith, they’ll survive *if* they exercise the faith-rest drill. Clearly Habakkuk wants to respond by faith. Clearly he wants rest, notice verse 16, though he’s trembling he says, I must wait quietly for the day of distress, I can’t let myself get out of control, I know it’s coming. It can cause anxiety knowing a disaster is about to arrive, but I have got to quiet my soul down, I’ve got to trust. So how do I get to the place where I can trust? How do you stop your soul from going 90 to nothing? What’s the

very first thing you do? Recall a Scripture; it can be a promise, a story, a verse, a fragment, an attribute of God, anything you can recall. This is why taking in the word of God is so important. Maybe you memorized Rom 8:28, God works all things together for good, that's a good one, call that up, maybe it's a story like Joseph being sold into slavery to Egypt, it didn't seem fair but God meant it for good. Maybe it's an attribute of God like God is sovereign, do things seem like they're out of control. But whatever Scripture you recall you've got to call it up and then hang on for dear life, don't let it go, start mulling it over in your mind. That's what Habakkuk did, Habakkuk grabbed this great promise of life if you walk by faith and he started hanging on for dear life because you can see in verse 16 that it's a very scary situation he was facing. Babylon was a big boy and Babylon was about to spank the tar out of them. So he starts grabbing Scripture, God's promises, don't grab your experience, your experience is far too shallow to solve your problems, only God's word can do that.

The second step in the faith rest drill and here is where you want to Connect your situation with the Scripture. This step has a negative and a positive aspect. The negative is the casting down of any and all other gimmick solutions that the world proffers. You'll be tempted to go to what the world offers as a solution if you don't get the word of God in your soul because the world is always harassing you, through TV, through radio, through books, through friends, it's in the air all around you. So you've got to cast that down, you've got to reject all the worlds coping strategies, whether it's music, alcohol, drugs, sex, shopping, all the escapist strategies to shut the problem down, they don't solve the problem, they are gimmicks. So on one hand at step two you are rejecting these solutions, seeing them for what they really are, a big fat zero. On the other hand you're positively trusting the Scriptures, you've grabbed a Scripture and now you're connecting it with your situation. You're seeing how the Scriptures tie into what you're facing and you start to calm down, you start to be able to bring in some other supporting Scriptures and this reinforces the direction you're going. And in this situation you need reinforcement because what goes on in the human mind when we hit a jam in life is very complicated and you can swing violently from one direction to the other, you're emotions can get the most of you. So to prohibit yourself from swinging the other direction what do you do? You reinforce with more Scripture, maybe another verse comes in, cast your cares upon Him for He cares for you, maybe a Scriptural story of someone who went through

something similar, maybe some more attributes of God come in, God is love, He still loves me. And by doing this you're surrounding your problem on all sides with the Scripture and what this does is it starts to cut your problem down to size. Now you're trusting and your soul calms down.

Step three is the Trust, you're able to trust in the midst of adversity, you're able to rest, you're able to be content. The problem hasn't gone away, it's just that in the midst of the problem you're able to relax because the problem is under the control of the word of God. He's given you the peace that transcends all comprehension. And you're even able to give thanks. What did Paul say, "Give thanks in everything for this is the will of God for you in Christ Jesus," that's the result of the faith-rest drill. And you're able to praise and rejoice. Notice Habakkuk made it to that point, "despite all the problems of verse 17, the economy crashed, the agricultural disaster, notice verse 18, "Yet I will exult in the LORD, I will rejoice in the God of my salvation." He's able to praise God even in complete chaos. But the reason he was able to do that, that doesn't just happen. That comes about by focusing on the Scriptures, that comes about by clinging to the promises of God.

And verse 19, he adds an attribute of God to his praise; **The Lord GOD is my strength**, what attribute? Omnipotence. Is God able to save me? Yes God is able to save me, there's nothing too hard for my God. And then he illustrates it by looking to the deer, **He has made my feet like hinds' feet, And makes me walk on my high places**. Just like the deer can go across dangerous terrain very safely so Habakkuk is going to survive the coming Babylonian invasion safely. There's nothing too hard for our God.

God is a rock and if we would apply the faith rest drill then we'd be able to enjoy the rest in the midst of turmoil that Habakkuk enjoyed. He has now transitioned from a man who very much doubted that God knew what He was doing in chapter 1, to a man who is praising and rejoicing in the God of his salvation in chapter 3.

For the choir director, on my stringed instruments. I believe this song was sung by the godly remnant in the Levitical choir to express their faith in God despite the impending doom that faced the nation. I only wish I could hear it sung today. That wrap sup Habakkuk. Are there any questions about the text, any clarifications?

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