

Place: Lurgan Baptist 24:3:2015

A JOURNEY THROUGH THE BIBLE

Reading: Habakkuk 1:1-6

36. THE BOOK OF HABAKKUK

It was 11th March 2011 at 2:46 p.m. when a massive earthquake struck Japan. Several lives were lost, but the greatest loss of life was yet to come as the earthquake triggered massive tsunami waves, some as high as 90 feet, that swept across low-lying cities and killed 16,000 people. **Why ?** How often that question comes in life and how difficult it is to find an answer. Why does a good God allow tragedy to come to His children ? Why should that young beautiful girl be stricken with an incurable disease? Why should the innocent child of devoted parents be born mentally handicapped ? Have you ever looked out upon this world with its injustice and violence and asked the question why ? Why doesn't God do something ? Why is God silent ? Why do the wicked triumph ? Why does God stand back and allow the earth to be plowed and plowed again by the wicked ? How can God remain aloof so long ? You see, as we read the book of Habakkuk we are confronted with,

1. DIFFICULT PROBLEMS:

One of the modern Christian myths that ought to be silenced says that when you trust Christ as your Saviour you get rid of all your problems. You don't. It's true that

your basic spiritual problem, your relationship with the Lord has been solved, but with that solution comes a whole new set of problems that you did not face when you were an unbeliever. Habakkuk was “ *The Questioning Prophet*,” he has been called “ *the Doubting Thomas of the Old Testament*.” He seems to have been more concerned with solving a problem than with delivering a prophecy. As Habakkuk surveyed the situation in the land of Judah he wrestled with problems like, “ *Why did God allow the wickedness in his homeland to continue ?*” Even worse was the question, “ *how could God allow a bad nation to be judged by a worse nation ?*” Indeed we could summarize the teaching of this book by Habakkuk's two questions, and God's two answers.

Question Number 1: Why does God not punish wicked Judah ? Answer: Judah will be punished by the Chaldeans (Ch 1)

Question Number 2: Why does the Lord use godless pagans to chastise His own covenant people ? Answer: The Chaldeans whom God raised up to punish Judah will themselves be punished. (Ch 2)

And so the prophet is grappling with these serious questions. He is watching his society crumble at its very core, only to feel as if God is deaf and dumb to the situation. Job struggled to find the reason for personal suffering. Habakkuk struggled to find the reason for national suffering. Esther teaches us that God is a God of providence. Habakkuk teaches us that God is a God of providence even if that providence is perplexing. 1.

2. A DEFINITE PERIOD:

Habakkuk was living in a dark hour of history.

The opening verse describes the burden as one which

“ *Habakkuk the prophet did see.*” In other words, this was not only a burden which Habakkuk *sensed* in his heart, it was a burden which he *saw* with his eyes. Everywhere he looked he saw the plight of his people. Habakkuk knew that the kingdom of Judah was rapidly deteriorating. Ever since the untimely death of King Josiah, who had attempted to lead the nation of Judah back to God, things only got worse. The religious reforms Josiah had made were soon forgotten, and his son, Jehoiakim, went on to lead the nation away from God, and closer to disaster. You see, the words of (1:5-6) lead us to the conclusion that Habakkuk ministered in the years leading up to the invasion of Judah by Nebuchadnezzar which took place in 605 B.C. His bitter lament in these opening verses may reflect a time period shortly after the death of Josiah in 609 B.C. days in which the godly kings reforms (2 Kings 23:1) were quickly overturned by Jehoiakim. (Jer 23:13-19)

It was a dark hour in Judah's history. Jehoiakim was the king who having heard the Word of God cut it with his knife and threw it into the fire. By his actions, he declared “ *We will not have God and we will not have God's Word.*” (Jer 36:20-25) It seemed to Habakkuk that the wicked were winning. The Word of God says in (Ps 12:8) “ *The wicked walk on every side when the vilest men are exalted.*” (1:3) Habakkuk was living in a time when society was falling apart. Jeremiah lived at that

same time. They were contemporaries and they were watching the internal decay of their nation. I wonder if we are living in a similar period in history ? It seems as if those who believe in that which is good are on the scaffold and those who believe in that which is evil are too often on the throne. Do you ever wonder today about our nation ? 1:2:

3. A DESPONDENT PROPHET:

I mean would you not be despondent if you knew that your nation was about to be taken into captivity ? Here's Habakkuk living on the eve of the captivity of his nation. The Babylonians were about to come down on the nation of Judah, the southern kingdom and destroy it. They were going to take the people of God captive to the land of Babylon. The temple of the Lord would be ransacked and destroyed. So here is this man of God Habakkuk called to serve the Lord on the eve of captivity. No we know nothing of Habakkuk apart from this book. Do you see *His Name*: it means “ *to embrace.*” His great ministry was as Martin Luther once said, to take the people of Judah into his arms and carry them to the Lord. Do you see *His Burden*: Look if you will at (1:1)

That word “ *burden*,” conveys the idea of something heavy, a load to be lifted. He was burdened about the nation's sin, and God's seeming indifference to act in judgment. But the message of judgment he had to deliver became a great burden as well. (Is 13:1 Nahum 1:1)

Do you know something ? *No one is ever greatly used of God who does not have a burden, and nothing great is*

ever going to be down unless someone has a burden. Are we burdened because of our Nations Sins: Are we burdened because of our Broken Homes: are we burdened because of our Lukewarm Churches: are we burdened because of our Lost Families: My we should be burdened because we are not burdened. We should be troubled because we are not troubled. We should be disturbed because we are not disturbed. Evan Roberts who was so greatly used in the 1904 revival in Wales bowed himself over a church pew and prayed, “ *O God bend me, bend me, bend me,*” and God answered his longing heart and met him in such revival blessing as influenced the whole of Wales. A man burdened, a man broken, a man blessed. Now what is unique about Habakkuk’s writing is that it has no direct message from God to His people. Instead it tells what Habakkuk and the Lord said to each other and the prophet’s eventual response to their dialogue. Now the book lends itself very readily to divisions marked off by the chapters.

Chapter 1 - Faith is Puzzled, the believer is Tested.

Chapter 2 - Faith is Patient, the believer is Trusting.

Chapter 3 Faith is Praising, the believer is Triumphant.

Chapter 1: the prophet is Worried with Conditions:

Chapter 2: the prophet is Watching with Confidence:

Chapter 3: the prophet is Worshipping with Contentment:

Chapter 1: the prophet is Sighing:

Chapter 2: the prophet is Silenced:

Chapter 3 the prophet is Singing:

1. THE PROPHET IS WONDERING Chapter 1

Habakkuk told God exactly what he was thinking. At first he complained that God was doing too little and then he complained that God was doing too much, God couldn’t win. Do you see that this prophet believed in interrogatory prayer ? Intercessory prayer is when you ask God for things, but interrogatory prayer is when you ask God questions. Three questions seem to be on Habakkuk’s mind here.

(a) IS GOD INDIFFERENT ?

Habakkuk cries out to God “ *Violence,*” and hears no answer. He faces a problem common to us all, the problem of unanswered prayer. So in his bewilderment and pain he cries out, “ *Lord how long do I have to keep this up ? When are you going to do something ?*” Do you see how he expresses himself in (1:2) ? The word “ *cry,*” is used twice to indicate the intensity of Habakkuk’s prayer. The first word “ *cry,*” (Shawa) means, “ *to cry for help.*” Habakkuk was asking how long he would have to wait until God sent an answer to his plea for help. The second word for “ *cry,*” (Zaag) is a more intense word for help and means, “ *to scream, to cry with a loud voice and a disturbed heart.*”

Apparently, Habakkuk had prayed about this matter for some time, because he asked, “ *O Lord, how long shall I cry.*” He had prayed, cried, begged and pleaded with God, only to feel as if his prayer was unheard, as well as unheeded. Habakkuk had poured his heart out to God, and

prayed that God would do something about the violence, strife and injustice in the land, but God didn't seem to hear his prayer. *Have you ever walked in the same shoes as the prophet Habakkuk ?* Have there been times when you have cried out and called out to God only to walk away feeling as if your prayer rose no higher than your head ? Now here is a man who has got a burden. He is weighed down about the sins of his people, he is perplexed about the ways of God in a world of war and sin and what does he do ? *This burdened prophet takes his burden to the Lord.* You see, prayer is the place where burdens are lifted. *Prayer is the place where burdens change shoulders.* We transfer the burden from our shoulders, and place it upon the shoulder of our Burden-bearer Jesus Christ. He loves to carry our burdens.

Yet, there are those times when we bring our burden to the Lord and it seems that God is nowhere to be found. We pray, we plead, we persist, but there seems to come no answer. My have you been to that place ? Are you there now ? Will you allow me to give you a word of encouragement. Keep pleading. Keep praying. Keep persisting. God delays are not denials. When God seems silent today, it is because He is going to speak someday. So, when prayer seems unheard, unheeded and unanswered don't give up, look up. (a)

(b) IS GOD INACTIVE ?

Do you see how (1:3) opens ? “ *Why.* ” In other words, he was saying, “ *God, You are inactive. Why don't You judge the sins of the people ?* ” Now Habakkuk had lived

in a nation that had known a spiritual revival. Josiah had brought about a great reformation. He cleansed the temple, then the city and then the country.

(2 Kings 22:1-23:30) But it did not last. Judah had gone back to their sins again. Habakkuk names them. One was ***violence***, that is a sin that is widespread today. Another sin was ***iniquity***. It means vanity. It means that the ungodly are prospering. The prophet also mentioned ***grievance***. It means misery. The people were being exploited. The poor were being exploited by the rich. The people were experiencing ***spoiling***, that means destruction. The family was being destroyed. Homes were being destroyed. The nation was being destroyed. Foundations were shaking.

“ ***Strife***, ” refers to disputes and fighting's. It goes along with contention. Strife and contention, is that not a description of society today ? Habakkuk also listed the sin of ***injustice***. The law was slack. The Hebrew word means paralyzed. The law could do nothing. *Yet, through all of this God seemed to be unconcerned. You see, what troubled Habakkuk more than man's sin was God's silence. Why doesn't God do something ?* Have you ever asked that question ? Why is it that God permits certain things to happen ? Why is the Christian church what she is to-day ? Why has God not answered the prayers of His faithful people ? We have been praying for revival for years. Why does not God answer ? Why has God not saved my loved one ? Why is God is sitting idly by allowing our nation to run full-throttle into self-destruction, devastation, and damnation. Why ? Well, let me remind you sometimes God lets us get exactly what we deserve. Do you recall God's Word to a wicked society

in the book of Genesis ? “ *My Spirit shall not always strive with man.*” (Gen 6:3) In other words, God will sometimes allow man to lie in the bed he has made for himself. People don’t want the Bible, they don’t want Gospel-preaching churches, they don’t want standards, they don’t want absolutes, they don’t want the Ten Commandments. God says, “ ***Fine, if you don’t want them, you can have what you want.***” And they get the consequences of rejecting God’s way. I mean how can we rightfully blame God for allowing us to reap what we have sown ? Yet on the other hand God’s ways are often mysterious.

**God moves in a mysterious way
His wonders to perform
He plants His footsteps in the sea
And rides upon the storm**

Is God inactive ? No, for God gives the prophet an answer in (1:5-11) Do you see (1:5-6) God was still on the throne. God was still in control. God controls not only Israel but also His enemies the Chaldeans. Every nation on earth is under the hand of God. *He’s got the whole world in His hands.* But Habakkuk’s prayers may have stirred up an even bigger problem, the Babylonians. It was one of those situations where Habakkuk would have said, “ *I wish I’d never asked the question.*” God was going to use the Babylonians as His instrument to chasten His people, and answer the prophet’s prayer. But not in way he expected. Habakkuk was crying out, “ *Lord are you indifferent ? Are you inactive ?*” And God comes back and says “ *I’m working. I’m working.*” The Chaldeans

were to be God’s instrument of judgment on Judah and God’s answer to the prophet’s prayer. Was this the answer that Habakkuk was expecting ? No. He was hoping that God would send a revival to His people (3:2) judge the evil leaders and establish righteousness in the land. Then the nation would escape punishment and the people and the cities would be spared. Yet though God works mysteriously He works perfectly. He knows what He is doing. Habakkuk needed to claim Romans (8:28) didn’t he ? Habakkuk didn’t have the book of Romans but he did have the God of the book of Romans. You see, even though even cannot understand His actions God does all thing perfectly. Do you believe that ? Can you say with the poet ?

**My Father’s way may twist and turn
My heart may throb and ache
But in my soul I’m glad to know
God maketh no mistake**

You see, we only see a few frames in the total picture of God’s program but the Lord knows the whole story. He sees it all from beginning to end. We need to remember that “ *the secret things belong unto the Lord our God.*” (Deut 29:29) “ *And we know that all things work together for good to them that love God to them who are the called according to his purpose.*” (Rom 8:28) My rest assured God can employ the use of anyone, or anything to accomplish His will, His work, His plan or His purpose. In this case, God enlisted the unusual source of wickedness to judge wickedness. This raised the question,

(c) IS GOD INCONSISTENT ?

Do you see what Habakkuk says in (1:12-13) ? The prophet is saying, “ *Lord I know we are in sin, but they are worse. We know the true God. The Babylonians don't know the true God. How can they come down upon us ?*” Can a holy God just sit and watch His own people being caught like fish or trampled like insects. (1:14) The Chaldeans will just say, “ *Our gods have given us the victory. Jehovah is not the true God.*” Do you ever wrestle with the problems of life ? Does it ever seem to you that the Lord does not care ? Does it appear at times that He has forsaken His people ? My God cannot. Look if you will at (1:12) “ *We shall not die.*” God would not permanently cast off the people with whom He had made an irrevocable covenant.

You see, no matter what happened bad as it might happen, God would not belie, belittle, or betray His own character and nature. My regardless of your plight, problem, or predicament God has not, will not, and cannot flee you, forsake you, forget you or fail you. Habakkuk says, “ *Lord I don't understand this, but You are mightier than I. All I can do is patiently wait for You to reveal Your truth to me.*” And so we see,

(2) THE PROPHET IS WAITING Chapter 2

Instead of becoming an atheist or agnostic, Habakkuk went to his watchtower to pray, meditate and wait on the Lord. Think of,

(a) THE PATIENCE THAT IS REQUIRED:

“ *What's the trouble Dr. Brooks ?*” That was the question once put to Phillips Brooks the famous American preacher. The inquirer had come upon him pacing his study floor like a caged lion. “ *The trouble ? I am in a hurry and God isn't that's the trouble.*”

***Patience is a virtue possess if you can
Seldom found in woman and never in a man***

Yet Habakkuk is told “ *though it tarry wait for it.*” (2:3) The prophet learns what we must learn. He learns that God is never in a hurry. He learns that God will work, but in His own schedule, by His own system, and with His own standard. Waiting on God is the crucible of the Christian life. This is the area which is easy to preach, but hard to practice. We are willing to wait as long as God hurries up. We are willing to wait as long as God gives us the answer we've been waiting for, and He does it in the allotted time. We expect instant answers to our prayers, we expect instant salvation for our loved ones, we expect instant healing of illness, we expect in our personal lives instant guidance to every obstacle, every situation and every decision that we have to make.

And even when we ask God for patience we say, “ *God, give me patience and do it now.*”. We are people with little patience. But Habakkuk was different. Although he sought answers to his perplexity concerning God's dealing with Judah he was patient for he says, “ *I will stand upon my watch and set me upon the tower and will watch to see*

what He (God) will say unto me.” He is told to “ *wait for it,*” for faith is nourished by the waiting. Waiting on God. Like Habakkuk have you a problem or perplexity ? What have you done with it ? Have you brooded over it ? Have you talked to others about it ? Have you gossiped about it ? Or have you said, “ *I am going to the watch tower, I am going to the heights, I am going to look to God and to God alone. I am waiting only on Him.*” (a)

(b) *THE PROPHECY THAT IS RECORDED:*

In effect God said, “ *Its all right Habakkuk I have heard your prayer. I understand your perplexity. Here is my answer. The Chaldeans whom I am going to raise up to punish Judah will themselves be completely routed and destroyed.*” So this prophecy from (2:5-20) is all about the demise of the Babylonians. Five times in (Ch 2) God says “ *Woe.*” The word means “ *calamity and destruction,*” and God pronounces these judgments on the nation of Babylon. There was the *Woe against Selfishness:* (2:6) the *Woe against Covetousness:* (2:9) the *Woe against Ruthlessness:* (2:12) the *Woe against Drunkenness:* (2:15) and the *Woe against Godlessness:* (2:19) Do you see what God says to Habakkuk in (2:2) ? *Do you realize we would not be studying Habakkuk today had he not written down what God told him, what God showed him ?*

Habakkuk is to write down the revelation of God and post it plainly, publicly and permanently so that generation after generation would read it, whether they walked by it, or ran by it. Prophecy was being recorded. Babylon was

going to be destroyed by the Medo Persian Empire (Dan 5:25-31) on 13th October 539 BC. But don’t stop there for this prophecy has a future aspect to it. Do you see (2:3) ? It says, “ *It will surely come it will not tarry.*” Not the writer to the Hebrews inspired by the Holy Spirit changed the “ *it,*” to (2:3) to “ *he.*” (Heb 10:37) Thus we read “ *For yet a little while and he (Christ) that shall come will come and will not tarry.*” Do you know what is going to happen when Christ comes ? He is going to destroy Satan’s diabolical world system of which the Babylonians were a symbol in Habakkuk’s day.

You see, during the Tribulation period Babylon will again stand for the evil religious and political systems, like the Babylon of old. The political system will destroy the religious system, the ecumenical church headed by the Pope of Rome, which in turn will be destroyed by Christ at His coming in glory. My “ *he that shall come will come and will not tarry.*” Its recorded you know. Prophecies concerning the second advent of Christ have slumbered in the womb of time for thousands of years. Today they are stirring into remarkable life and end time events will unfold swiftly when the “ *appointed time,*” comes. But how are we to live in the meantime ? (a) (b)

(c) *THE PRINCIPLE THAT IS REVEALED:*

You see, God answered Habakkuk’s perplexity, by setting forth an unchanging principle that runs throughout the Word of God. God shows the prophet that there are two types of people in the world. There are the *sinner.* Look at (2:4) or “ *behold the proud his soul is not upright in*

him.” These were the Chaldeans who were a type of all mankind. You see, the proud trusts in himself but the just, the believing Jews lives by his faith. Now Habakkuk was not emphasizing justification by faith as the verse is used in the New Testament, because in the context here, *he began with the righteous person who had been justified.* The Hebrew language had no word for faith. The word translated faith in this passage is *emuna* which means “*firmness, faithfulness, fidelity.*” That does not mean that the Old Testament believers were not people of faith. Nor does it mean they were not justified by faith because “*Abraham believed in the Lord and he counted it to him for righteousness.*” (Gen 15:6) When Abraham put his trust in God, God reckoned His own righteousness to Him, counting him a justified man. The word translated faith denotes faithfulness.

My justifying faith will reveal itself in faithful living before the Lord. Now here is how we are to live in a world that is filled with chaos, confusion and corruption ? “ *The just shall live by his faith.* ” Now (2:4) is the hinge on which the rest of this book, as well as the rest of the Bible swings. It is the secret to a successful Christian life. Indeed the New Testament writers quote this verse three times within the New Testament, bringing to us a different aspect of the Christian life. You see, in the book of Romans the emphasis is on “ *the just.* ” (Rom 1:17) Why it was this truth that brought about the conversion of Martin Luther, and became the watchword of the Reformation. I mean Luther was trying to earn salvation by works. He says, “ *I was a good monk and I kept the rule of my order so strictly that I may say that if ever a*

monk got to heaven by his monkery it was I. ” It was when Luther was appointed to lecture in theology and the book of Romans that the gospel dawned in his own soul. “ *The just shall live by feelings,* ” no “ *the just shall live by fastings,* ” no “ *the just shall live by fear,* ” no. “ *The just shall live by faith,* ” Luther said “ *this text was to me the true gate of Paradise.* ” What about you ? Have you ever exercised faith in Christ and been declared righteous before God ? In the book of Galatians the emphasis is on “ *shall live.* ” (Gal 3:11) and in the book of Hebrews the emphasis is on “ *by faith.* ” (Heb 10:38) You see, many of the Hebrew Christians who had been justified by faith in Christ, considered turning back to their old Jewish religion because of persecution. So Paul writes to encourage them to persevere until the Lord came, which would not be long. (Heb 10:35-37)

My are you facing persecution ? Are you encountering severe trials ? Are you tempted to go back ? To give up ? The Lord is saying “ Trust Me.” When the doctor’s report is not good, “ *the just shall live by his faith.* ” When the love of your life walks out, “ *the just shall live by his faith.* ” When the money is gone and the food runs out, “ *the just shall live by his faith.* ” When nuclear war is a daily reality, and when the whole world falls apart, thanks be to God, “ *the just shall live by his faith.* ” (1) (2)

(3) THE PROPHET IS WORSHIPPING Chapter 3

Now what a changed man Habakkuk is. Instead of being puzzled, he is praising, instead of wondering he is worshipping, instead of sighing, he is singing. Did you

notice that he worships the Lord,

(a) BY PRAYING:

And he is praying fervently for that word “*Shigionoth*,” (Ps 7:1) means “ *expressive of profound and strong emotions.*” He has been moved deeply by the revelation that God gave him in (Ch 2) and now he carries his burden to God in prayer. He says “ *Lord I see that Thou art working in this world,*” he was looking back to (1:5) He says, “ *Lord continue that work keep it alive and finish it.*” Habakkuk knew that Judah’s revival could only come after judgment and cleansing had taken place. He is saying “ *Whatever I and my country men may have to suffer is of no concern as long as Thy work is revived and kept alive.*” My are you concerned about the condition of the church, the state of the world, your own spiritual life ? Does that concern express itself in prayer ? C. H. Spurgeon said, “ ***Whether we like it or not asking is the rule of the kingdom.***”

(b) BY PONDERING:

He reviews the history of Israel and the wonderful works of the Lord. He sees His God as the ***God of Majesty:*** (3:3-5) the ***God of Might:*** (3:6-12) and the ***God of Mercy:*** (3:13-15) He knew that God had worked in the past and therefore he could trust Him to work in the present and in the future. Do you see what Habakkuk writes at this point ? He says “*Selah*,” for the third time. (3:13) Do you know what it means ? “ *There, what do you think of that ?*” It means to pause, to mediate and

think on God. Do you need to do that ? Is your faith being tested ? Is it being tried by the circumstances of life ? Do you need to pause this and get a glimpse of the greatness of your God ? You see, the thing that lifted Habakkuk to the mountaintop was his understanding of the greatness of his God. (a) (b)

(c) BY PRAISING:

Indeed some scholars believe that Habakkuk was not only a prophet but a member of the Levitical orchestra in the temple. (3:19 1 Chron 25:1) But do you recall how Habakkuk began his book ? He began it with the question “ *Why ?*” (1:3) It’s the age old problem of unchecked perversity. Then he moved to the question “ *Wherefore ?*” (1:13) It’s the “ *Wherefore of Inactive Providence,*” God sees but seemingly He does not do anything. But I want you to see now that Habakkuk has come from the “ *Why ?*” and the “ *Wherefore ?*” to the “ *Yet,*” look at (3:18) “ *Yet will I rejoice in the Lord I will joy in the God of my salvation.*” Sure, he sees a time when God withdraws His hand of blessing and extends His hand of cursing. But in the midst of despair he found a multitude of delight. He cries, “ *Although the bank account is depleted, the fridge is empty and the heating is broken yet I will rejoice in the Lord.*” Do you know why ?

Now comes the explanation. “ *I will joy in the God of my salvation.*” It’s the testimony of personal experience. It is “ *the God of my salvation.*” **You see, since Habakkuk has God he has all.** There is the story of the husband and his wife and their little boy. The wife became very ill and

died as a result of her illness. The day she was buried, the husband and the young son returned home. As the day wore on the darkness came and bedtime approached. The little boy asked if he could sleep with his father. This was the day his mother's body had been buried. The father granted him permission and they went into the room to sleep together that night. After they crawled into bed, and turned out the lights the little boy called out to his father. " *Daddy, its dark in here, and I'm lonely and I miss Mamma. Daddy, you don't have to turn the lights on but if you would turn over in the bed with your face toward me I would feel so much better.*" That father said to his young son in the darkness of that room. " *I will do that.*" And though that little boy could not see him, he knew that his father was looking at him. He was comforted and was able to sleep because he knew that his father's face was turned toward him.

My there are times when the " *why and the wherefore,*" of many a providence will perplex us, but as long as we know that our Heavenly Father is looking on us, planning for us, ministering to us we can make it through the darkest of nights. Like the deer we will be able to walk securely living victoriously over our circumstances. (3:19) So Habakkuk has come full circle. He began in the valley asking, " *Why Lord ?*" He was lifted by a vision " *the just shall live by his faith.*"

Finally, he walked victoriously living above his circumstances rejoicing in the God of His salvation. All his questions have been answered, all his doubts have been removed, all his fears have been banished. His

problem has been swallowed up by praise, because God was still on the throne. *Habakkuk looked beyond the impending judgment to the Coming Cyrus and then to the Conquering Christ. (3:13)* My God is Ruling, Christ will Reign. Will you then Rest in Him ? " *For the just shall live by his faith.*"

