

# THROUGH THE BIBLE STUDY

## HABAKKUK 2:5-3:19

Years ago, I ran across a Tabloid article entitled, "[Atheist Bursts into Flames.](#)" [Dateline: Lille, France.](#)"

Let me say upfront, the tabloid in which this article appeared is known for its questionable stories. In fact, I doubt the account is true. But follow with me, for whether it's true or not, it makes an interesting point...

According to the report a rabble-rousing atheist named Adrian Gaits had been making the rounds of churches. He was causing pastors and worshippers great grief - he was even hauled to jail on occasion.

But his reign of terror came to a fiery end one Easter Sunday. He entered a church in the south of Lille and started shouting profanities at Pastor Clement Tasseau and his congregation. One of the churchgoers said he was shaking his fist at the pastor and screaming, "[God is dead. God is a fraud.](#)" He was ranting and raving and taking God's name in vain. He even told people in the church that they were idiots for believing in God.

*And that's when it happened...*

The article states, "[Gaits suddenly burst into flames like someone had put a torch to him, and burned him to a crisp!](#)" Pastor Tasseau was quoted, "[The Almighty struck him down before our very eyes.](#)" One of the church members said, "[We got a firsthand look at hell.](#)"

People commented that the flames shot 20 feet into the air, but incredibly no one else was burned, even singed - not

even the floor or pews. All that was left was the pile of ashes that had once been Mr. Gaits.

One of the firemen who got the call admitted he had no explanation for the blaze. An investigator made the comment, "So if someone wants to tell me this was the work of God, all I can say is, it makes sense to me."

*And this would make sense to us as well!*

For most of us, this is how life is suppose to work. **When somebody picks on God they get cut down.**

God barbecues the blasphemer. Anybody who curses God should get *fired* on the spot. Almighty God should take vengeance on any punk who defies Him.

Hey, if we were God this is the way we'd handle a heretic - but here's the point, *that's not the approach God usually takes!* This is why I have my doubts about the authenticity of the article. For the God of the Bible is amazingly patient and long-suffering with sinners.

It's true, God promises the unbeliever a fiery finale, but in most cases it's after He's spent a lifetime being kind, and forbearing, and enduring toward that person.

2 Peter 3:9 says of our Father in heaven, "(God) is long-suffering toward us, not willing that any should perish, but that all should come to repentance."

**We** often become confused and frustrated in the face of God's patience. **We** wonder how God can put up with evil and tolerate blasphemy. We moan, "*Why does God keep His cool? Why doesn't He just annihilate people who rebel*

*against Him?"* And we think this, all the while forgetting we were once one of *those people!*

This was Habakkuk's hangup!

He saw corrupt people getting away with their corruption, and there was nothing he could do about it.

He was *so disturbed* - *so perturbed* over the wickedness in Jerusalem, he was ready to scream.

He'd prayed, "*God what are you doing?*" And when the Lord's answer came, he didn't like His reply. It stirred up more questions than it answered... God will destroy the wicked. He'll raise up a ferocious army to invade Judah. The judgment - the fire from heaven - will fall in the form of the barbaric Babylonians.

Did you hear of the guy who said, "*I was wondering why a frisbee appears larger the closer it gets to you... then it hit me!*" And that's when it hit Habakkuk...

He was about to applaud God's administration of justice, when it hit him, "*God, did you say you were using the Babylonians to judge your people, Israel?*"

This further confused Habakkuk. The Babylonians were idolators. They were vile and violent - far more wicked than the people they were being sent to judge.

This was like the teacher using a dropout to tutor a B-student. What God was doing just didn't make sense. It'd be like washing off mud with dirty water.

*How do you respond when God doesn't seem to make sense - when He works in ways, or allows circumstances for which there's no clear explanation?*

Do you jump to the wrong conclusions: *"God must not love me. God must not care. God must have gone to sleep at the wheel. God must be powerless to help."*

There are some people who've even jumped to the fatal conclusion that there is no God - it's all a crock.

*They were foolish to believe in a loving God....*

But rather than jump to conclusions, Habakkuk climbed the ramparts. He scaled the city's walls, ascended to the tower. He found a quiet place.

Habakkuk realized that God's ways are higher than his ways, and God's thoughts are higher than his thoughts... When God doesn't make sense the problem isn't God, it's us. *God never loses His poise, or purpose, or power, but we can lose His perspective.*

When Habakkuk was puzzled he muzzled his mouth and climbed to the tower to regain God's perspective.

When you're faced with a puzzling situation you can either **jump** or **climb**. You can *jump to conclusions about God*, or *climb into a conversation with God*.

You can draw conclusions that'll later be proven wrong, or you can come to God, consider His wisdom, His will - then conclude that He is God and in control!

Habakkuk suggests we do *the latter* - and climb *the ladder*. He says in 2:4, *"the just shall live by his faith."*

Some people are **visual** - they like to see.

Some people are **cerebral** - they like to think.

Some people are **emotional** - they like to feel.

I think Habakkuk was all the above - **visual**, **cerebral**, and **emotional** - but none of the above served him well in his relationship with God. For we're not called to live by what we **see, or think, or feel**, but to live **by faith**.

Which brings us to where we left off last week..

Beginning in 2:5 the Lord pronounces **five woes** on the Babylonians. God is essentially saying to Habakkuk, *"Yes, I'm going to use the Babylonians to judge the Jews, **but when I'm done, I'm then going to see to it that the Babylonians are judged!"***

In short, **he's asking Habakkuk to trust Him!"**

Verse 5, **"Indeed, because he transgresses by wine, he is a proud man, and he does not stay at home.**

**Because he enlarges his desire as hell, and he is like death, and cannot be satisfied, he gathers to himself all nations and heaps up for himself all peoples."**

The evil of the Babylonians has not gone unnoticed. God is aware of King Nebuchadnezzar's wicked ways!

For one, the king drank too much. He was proud, greedy. He didn't know his place. As God puts it, **"He does not stay home."** His ego was as large as hellfire.

The rest of Chapter 2 deplores Nebuchadnezzar's five offenses... In verse 6 he's condemned for his **greed**. In verse 9 its his **gain**. In verse 12 his **gore**. In verse 15 his **guile**. And in verse 19 his **gullibility**.

Did you know that fifty million light-years away in the constellation of Virgo there exists a blackhole two to three billion times the weight of our own sun?

A blackhole is a collapsed star whose gravitational pull is so strong it eats everything in which it comes in contact. Even light - light traveling at 186,000 miles per second - gets sucked into it's pull. It can't escape.

For years the concept of a blackhole was postulated, but only recently, thanks to the Hubble Telescope, blackholes have actually been discovered.

The telescope has observed a blackhole traveling at 1.2 million miles per hour, with a temperature of 18,000 degrees Fahrenheit. It's estimated that this cosmic sinkhole has sucked up billions of other stars.

And there are some Bible scholars who theorize that perhaps hell is actually an enormous blackhole that God has tucked away somewhere in the universe.

A blackhole would fit the biblical description of hell...

*Its a consuming fire... a bottomless pit... a lake of fire... It's on fire, yet its black, it traps it's own light...*

The Bible refers to hell as a lake of fire and as outer darkness - apparent contradictions. Yet a blackhole would actually fit both descriptions. It's interesting...

Here Nebuchadnezzar is described as a blackhole.

He's never at home. He's always on the prowl. He consumes everything with which he comes in contact. His

hunger for more is insatiable. Like hell the king of Babylon is constantly enlarging his kingdom.

And did you know that you are either *a blackhole* or *a shining star*? You either live for yourself, consuming everything you touch - or you shine like a star, giving warmth to others, shining out the glory of God?

Here's the question, *are you a sucker or a shiner?*

Verse 6, "Will not all these take up a proverb against him, and a taunting riddle against him, and say, 'Woe to him who increases what is not his - how long? And to him who loads himself with many pledges'?"

Here is the first woe against Babylon... it's **greed**.

"Will not your creditors rise up suddenly? Will they not awaken who oppress you? And you will become their booty."

The OKJV renders the phrase, "shall they not rise up suddenly that shall bite thee?" We still use the expression, "taking a bite out of someone."

Nebuchadnezzar was pillaging the nations before him, but all he's taking will need to be paid back. One day Babylon's creditors will take a bite out of Babel.

"Because you have plundered many nations, all the remnant of the people shall plunder you, because of men's blood and the violence of the land and the city, and of all who dwell in it."

Lust - an unbridled desire for more and more and more eventually backfires.

It's interesting how eskimos kill wolves. They coat the blade of their knife with layers of frozen blood; then they plant the

knife in the snow. The wolf sniffs the blood - it's attracted to the knife - and licks the blade.

The more the wolf tastes the blood, the stronger his thirst becomes. His lust for more overshadows the sting of the razor-sharp blade. The wolf ends up unable to distinguish between the blood on the knife and his own. Thus, he ends up consuming his own blood. In the morning the wolf is found dead in the snow!

Such is the legacy of a lust. An uncontrolled desire will eventually control you. If there's a fire burning out of control in your life its time to douse the blaze.

Verse 9, “Woe to him who covets evil **gain** for his house, that he may set his nest on high, that he may be delivered from the power of disaster!” The second woe is **gain**. Nebuchadnezzar thought he could buy protection - build an empire calamity couldn't touch.

And people today make the same mistake. They think enough money can shelter them from life's problems. They can purchase peace, and buy rest.

*Not so!* Jesus spoke of the “**deceitfulness of riches.**” Money can't buy health, or happiness, or holiness.

A millionaire was once asked, “**How many dollars does it take to make you truly happy?**” His revealing reply, “**Only one more.**” Money won't buy happiness.

“**You give shameful counsel to your house, cutting off many peoples, and sin against your soul. For the stone will cry out from the wall, and the beam from the timbers will answer it.**”



“Woe to him who builds a town with bloodshed, who establishes a city by iniquity!”

The third woe against Nebuchadnezzar is **gore**.

As in gore, violence, bloodthirsty. Nebuchadnezzar bowled over and intimidated his opponents with brute force. He not only *conquered* nations, he deliberately *crushed* them. And God was not pleased with the king.

“Behold, is it not of the Lord of hosts that the peoples labor to feed the fire, and nations weary themselves in vain? For the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea.”

Ultimately, Nebuchadnezzar will be crushed. The prophet says in the end, the earth will *not* be filled with the glory of Nebuchadnezzar, but with the glory of God.

“Woe to him who gives drink to his neighbor, pressing him to your bottle, even to make him drunk, that you may look on his nakedness!” The fourth woe reveals Babylon's **guile**, their stealth and deception.

Nebuchadnezzar was subversive. He got the world drunk on promises, then took advantage of the nations. He manipulated the kings into compromising positions.

And this is how Satan works. Before he tempts us with sin, he twists our reasoning and gains our trust.

He deceives us into thinking that he has our best interests at heart. He lures us to a bed of compromise.

Verse 16, “You are filled with shame instead of glory. You also - drink! And be exposed as uncircumcised!

The cup of the Lord’s right hand will be turned against you, and utter shame will be on your glory.”

Remember verse 5 spoke of Nebuchadnezzar's pride, but in the end he'll be the one to get drunk and disgrace himself. Utter shame will smother his glory.

It reminds me of a 70 year-old actress who died in her New York apartment. She had a box of newspaper clippings that highlighted her fame and career.

One day she was removing the clippings from the top shelf when the box fell on top of her. She suffocated under her own press clippings. You might say she was *pressed to death*. And likewise it was Nebuchadnezzar’s boast that insured his destruction.

“For the violence done to Lebanon will cover you, and the plunder of beasts which made them afraid, because of men’s blood and the violence of the land and the city, and of all who dwell in it.” Babylon’s ravaging of Lebanon will come back to haunt them.

“What profit is the image, that its maker should carve it, the molded image, a teacher of lies, that the maker of its mold should trust in it, to make mute idols?

Woe to him who says to wood, ‘Awake!’ To silent stone, ‘Arise! It shall teach!’ Behold, it is overlaid with gold and silver, yet in it there is no breath at all.” Here's God's final woe on the Babylonians, their **gullibility**.

They were foolish to trust in idols - *sleeping sticks* and *silent stones*. Why create gods who are never conscious and are

unable to communicate? How gullible it is to bow to gods who have *“no breath at all”*?

There is a wilderness club in the northwest called Mountain Man Anonymous, and initiation into the club involves a dangerous stunt. Initiates have to be willing to allow a member to shoot a tin can off the top of their head with a bow and arrow, at a hundred paces.

Anthony Roberts was one such candidate for membership. Sadly though, the member missed and the arrow went right through Robert's eye socket.

Amazingly, it missed all his vital organs and Roberts survived. His doctor actually commented, *“He can be grateful that he has a small brain.”* *You don't say!*

Well, Habakkuk is saying that anyone who rejects the overwhelming evidence for the true and living God to follow after false gods, or invent his own god, or set himself up as god, *has a small brain.* Psalm 14:1 tells us, *“The fool has said in his heart there is no God.”*

In contrast to the breathless idols of Babylon, verse 20 declares, *“But the Lord is in His holy temple. Let all the earth keep silence before Him.”* Habakkuk went to the tower. He'd climbed to the top of the wall. He had gotten a glimpse of God's wisdom and God's glory.

He realizes, God is faithful. The Lord's sovereignty is undiminished. Habakkuk decided to live by faith.

God showed Habakkuk that Babylon was just a blip on the screen of history. It was not *the glory of Babylon*, but *the glory of God* that would shine forever.

Satan didn't defeat Habakkuk, because he couldn't deceive him. Habakkuk knew to *climb* instead of *jump*.

Chapter 3 starts, "A prayer of Habakkuk the prophet, on Shigionoth." The meaning of this word "*shigionoth*" is unclear. It also appears in Psalm 7. It was either a type of instrument or some kind of musical notation.

Habakkuk 3 is actually psalm. Habakkuk was not only a priest and prophet, but he was also a musician.

The last verse of Chapter 3 says this psalm was to be played on stringed instruments, and delivered to the Chief Musician, to be used in the Temple worship.

One suggested translation for the word "*shigionoth*" is "to wander or to ramble". This phrase could imply an erratic beat or a disjointed melody. Which means this may've been the first hip-hop song ever written.

Verse 2, "O Lord, I have heard Your speech and was afraid; O Lord, revive Your work in the midst of the years! In the midst of the years make it known; in wrath remember mercy." Habakkuk confesses he was wrong.

He's saying, "*Lord, I get your point! I was rash. I forgot your patience is essential for salvation. I was looking through the lens of malice. But in the tower with You, I could look with You through the lens of mercy.*"

I love his thought, "in wrath remember mercy."

In Judaism there's a legend told about Abraham.

One day he found a traveler on the road. He invited the man into his tent and prepared him a meal. When the man went to eat he failed to give thanks.

Abraham questioned him. He replied, "I worship only fire and reverence no other god." Abraham became incensed and threw the man out of his tent. God called to his friend Abraham and asked him what he'd done.

Abraham replied, "Lord I forced him out because he didn't worship you." God answered him, "I have tolerated this man for 80 years although he dishonors me. Could you have not endured him for one night?"

Habakkuk realized God is *patient*, not because He's *powerless*, but because He really wants to *pardon!*

But there's even more to Habakkuk's statement.

He's also saying, "*Lord, I'm not totally sure of your work or your timing, but I trust You are wise and wonderful.*" Habakkuk has learned that the just walk not *by sight, or smarts, or sensation*, but *by faith*.

Habakkuk is proof that time in the tower with God changes a person's perspective. If you have a hard time understanding God's ways and accepting His will perhaps you need to get alone with Him on the walls. It's in God's presence that a feeble faith grows strong.

Habakkuk writes in verse 3, "God came from Teman, the Holy One from Mount Paran. Selah His glory covered the heavens, and the earth was full of His praise." "*Selah*" is another musical notation. It means "to pause and think it through." At the "*Selah*" the musicians played an instrumental

interlude. This is where the lead guitar was allowed to insert a few licks.

Every time you read "*Selah*" you were to reconsider the previous thought. Mull it over again in your mind..

Some Bible scholars take this next section, from verse 3-16, to be **historic**. It speaks of the Lord at the exodus meeting Israel in Teman *or Edom* and bringing them up out of the wilderness into the land of Canaan.

But other Bible teachers treat these verses as **prophetic**. Remember, Isaiah 63 describes Jesus' Second Coming and reveals that the Lord will come up from Bozrah or Teman wearing blood stained robes.

He will execute judgment on the armies of the world while defending the Jews who take refuge at Petra.

So which is it *historic or prophetic*? I believe its both. In this psalm God wants Habakkuk and the Jews to realize that just as God has delivered them in the past, He will also deliver them in the future! *It's by focusing on God's past work and putting His faith in God's future work that Habakkuk finds peace for the present!*

Verse 4, "His brightness was like the light; He had rays flashing from His hand, and there His power was hidden. Before Him went pestilence, and fever followed at His feet. He stood and measured the earth; He looked and startled the nations. And the everlasting mountains were scattered, the perpetual hills bowed.

His ways are everlasting. I saw the tents of Cushan in affliction; the curtains of the land of Midian trembled.” Here Habakkuk speaks of Egypt's neighbors and the fear they showed at the sight of God’s power.

He probably references God’s shaking of Mt. Sinai.

God had lightning in his hand. He also mentions His plagues upon Egypt. The exodus *“startled the nations.”*

Verse 8, *“O Lord, were You displeased with the rivers, was Your anger against the rivers, was Your wrath against the sea, that You rode on Your horses, Your chariots of salvation? Your bow was made quite ready; oaths were sworn over Your arrows. Selah You divided the earth with rivers.”* Remember, God divided both the Red Sea at the exodus, and the Jordan River when He brought His people into the Promised Land.

And God will divide rivers and shake mountains again. He’ll do both when He judges this earth in the last days - during final seven years of Great Tribulation.

*“The mountains saw You and trembled; the overflowing of the water passed by. The deep uttered its voice, and lifted its hands on high. The sun and moon stood still in their habitation; at the light of Your arrows they went, at the shining of Your glittering spear.”* It was at the Battle of Beth Horon that the sun and moon stood still. God worked a cosmic miracle.

Remember, General Joshua prayed for more daylight to vanquish the enemy, and God caused the sun to stand still on its march across the horizon. The extra time and hailstones from heaven won the victory.

And in the last days, God will work these kinds of miracles. He'll rock the Earth with celestial judgments.

Verse 12, “**You marched through the land in indignation; You trampled the nations in anger.**” When did God Himself march through the land to do battle? Or is this just metaphorical and poetical language?

I believe Habakkuk is speaking literally.

We often say that Joshua fought the battle of Jericho, and he did. But Joshua had help. On the night before the battle, the Captain of the Lord's army appeared to Joshua and took over command. The next day, Joshua followed the Captain of the Lord's orders.

I believe, and the Scriptures bear witness, that this Captain was a pre-incarnate appearance of Jesus.

He marched with the troops around Jericho and won the battle. In fact, He “**marched through the land.**” He was the mastermind behind the conquest of Canaan.

Habakkuk continues, “**You went forth for the salvation of Your people, for salvation with Your Anointed. You struck the head from the house of the wicked, by laying bare from foundation to neck. Selah**”

It's interesting, Jesus not only won *the first battle* in Canaan at Jericho, He'll win *the final battle* staged at Armageddon. Habakkuk says “**Your Anointed,**” literally “**Messiah,**” will go out to win salvation for His people.

In the final fight Jesus will once and for all strike the head of the house of the wicked. He'll defeat Satan.



Remember the ancient promise given to the serpent in the Garden of Eden. Genesis 3:15 says, “I will put enmity between you and woman, and between your seed and her seed; He shall bruise your head, and you shall bruise His heel.” The seed of the woman is the Messiah, and the seed of the Serpent is the Antichrist.

The cross was Jesus’ heel bruise, but at His second coming our Messiah will crush the serpent's head.

And notice the strategically placed **“Selah.”** Here's something you really need to chew on... *especially if you're under the gun - if your back's against the wall - if there's two strikes against you - if you're down for the count, and not sure you can get back on your feet...*

Think of the victory Jesus won at the cross, and the one He’ll win in the end. When Jesus returns He’ll defeat the house of the wicked, by cutting off its head.

That means no matter what you’re currently facing, Jesus will help you overcome. **He won at the cross. He’ll win in the end. And He’s faithful in the present.**

Verse 14, **“You thrust through with his own arrows the head of his villages. They came out like a whirlwind to scatter me; their rejoicing was like feasting on the poor in secret. You walked through the sea with Your horses, through the heap of great waters. When I heard, my body trembled; my lips quivered at the voice; rottenness entered my bones; and I trembled in myself, that I might rest in the day of trouble. When he comes up to the people, he will invade them with his**

**troops.**” In Chapter 1 Habakkuk was in **turmoil**. He was swamped by his circumstances. In Chapter 2 he learns to **trust**. He gets his eyes off the present circumstances and sees the plight of the wicked.

Now in Chapter 3 Habakkuk **triumphs**. He recalls how God has always orchestrated circumstances. In the past and in the future God is Sovereign. Habakkuk now accepts - even rejoices - that God is in control!

Habakkuk rose from *turmoil to triumph* when he learned to *trust*. And here his trust is strengthened by a fresh perspective. Reminders of God’s faithfulness in the past and His promises for the future are what strengthens our faith today. It’s what puts us at peace.

It’s when I truly understand that *history is His Story*, that God has written the script in advance and controls the outcome, that’s when I can rest and be at peace.

But here’s our problem... The reason peace eludes us is we’re so wrapped up in the present, we forget the past, and we’re too shortsighted to focus on the future.

Some of you have come to me with problems. You're worried that God won't come through... *when six months earlier we were rejoicing over God's love and faithfulness*. He's never let you down before and He won't start now! Remember His power and provision.

**And** focus on God’s promises for the future.

When I read a book I like to thumb to the last chapter and see how the story ends. It removes the suspense.

For when it comes to my future I don't like suspense.

That's why shortly after I became a Christian I decided to read ahead in my Bible, and find out how the story ends. *And guess what I discovered?*

*Check this out...* no matter what happens now, we're going to win in the end! We're joint-heirs with Jesus. We're going to reign forever with Him. *Hallelujah!*

Hey, knowing how the story ends eliminates any suspense in the present. My destiny is going to be okay. God is going to take care of me. I can relax, rest.

The future isn't a *mystery*, in Christ it's a *certainty!*

Once, a Christian and his friend were walking down Fifth Avenue in New York City. They were discussing life and its difficulties. The Christian stopped at the Rockefeller Center and took his pal into the courtyard.

There he showed him the statue of Atlas. Here was a man with bulging muscles holding the world on top of his shoulders. His face showed signs of obvious strain.

Then the Christian took his friend across the street to Saint Patrick's Cathedral. There behind the altar was a small shrine dedicated to the boy Jesus - a statue of Jesus, perhaps nine years old. His hand was stretched out, and the world was sitting in the palm of his hand.

The message was crystal clear. You can strain and struggle and try to carry the world on your shoulders. You can be an Atlas. Or you can rest in the knowledge that Jesus has it all in the palm of his hand. He's in control of the world and my life! *Learn to live by faith!*

And here, Habakkuk sings the loudest! Verses 17-18 is one of my favorite passages. Habakkuk writes, "Though the fig tree may not blossom, nor fruit be on the vines; though the labor of the olive may fail, and the fields yield no food; though the flock may be cut off from the fold, and there be no herd in the stalls..."

A modern equivalent might be: "Though the stock market crashes, and the bank forecloses, and the company lays me off, and my house burns to the ground, and my teenager wrecks the car, and the Falcons lose all sixteen games..." Verse 18, "Yet I will rejoice in the Lord, I will joy in the God of my salvation."

Here's Habakkuk's conclusion - Come what may! Regardless of how rough life gets, he says "*I will rejoice in the Lord, I will joy in the God of my salvation.*"

And as beautiful as those words are, our English translations don't do it justice. It doesn't capture the flavor and colorfulness that comes out in the Hebrew.

The word "*rejoice*" means "to jump up and down."

The word "*joy*" means "to spin around."

Remember the song we use to sing, years ago. It went something like, "Jump down, turn around, clap your hands, and praise the Lord." And there were hand motions. We'd get goofy and make it a lot of fun.

*And this is the spirit in which Habakkuk wrote it* - he's not being goofy, but he's definitely getting giddy.

He rejoices and laughs and dances knowing that come what may God is in charge and we can rejoice!

Habakkuk is saying, *“When calamity strikes I'm not going to worry, or fret, or fear, or sweat. I'm going to dance for joy, because I know God is in control!”*

The prophet has chosen to live by faith not by sight, or smarts, or senses. He's going to trust in God.

God's peace isn't found in understanding a plan - or making sense of complicated circumstances - it's found in knowing a *person*. Ephesians 2:14 reads, *“(Jesus) is our peace.”* He doesn't give peace, He is our peace.

**No Jesus, no peace. Know Jesus, know peace.**

Habakkuk rested when He focused on God's character and faithfulness. **God promises a peace that passes understanding, not a peace caused by understanding.** God's peace is the result of us having faith - not the result of us figuring out the situation.

These verses reminds me of 1 Thessalonians 5:18, *“In everything give thanks.”* Notice, Paul doesn't say *“for everything give thanks.”* I can't give thanks *for* everything - there are some real tragedies in life - but I can give thanks **in the midst of everything.**

I can thank God that He's in control - that all things are working together for good to them that love God and to them that are called according to His purpose.

Philippians 4:4 is another great verse. It tells us to *“rejoice in the Lord always.”* I can't always rejoice in my circumstances, but I can always rejoice in the Lord.

Verse 20, “The Lord God is my strength; He will make my feet like deer’s feet, and He will make me walk on my high hills.” A deer walks on rocky cliffs. He runs on mountain ledges and grazes on steep slopes.

The terrain he traverses is treacherous, yet a deer prances and dances as if he’s on *level ground* rather than *lethal ground*... When we are in Israel we visit En Gedi, by the Dead Sea, and usually see the ibex, the local deer, on the high mountain ledges. They’re so graceful even in the midst of dangerous circumstances.

And here, God is promising us deer’s feet. If we trust Him He’ll give us stable footing even on shaky terrain.

Walk by faith and you’ll *dance in the midst of danger*. You’re *prance your way through problems*. You’ll enjoy God’s incredible peace even in scary circumstances.

Habakkuk closes with these instructions, “To the Chief Musician. With my stringed instruments.”

Apparently, when this song was played Habakkuk wanted it peppy! It called for the string ensemble!

This little prophecy of Habakkuk... *what a book!*

From **sighing** in the valley, to **seeking** in the tower, now Habakkuk is **standing** on the mountains and **singing** God’s praise. And you too can sing a peppy song, when you learn that “*the just shall live by faith!*”