

HABAKKUK

Book note for Habakkuk

No book note, yet.

Chapter note for Habakkuk 1

1 Unto Habakkuk, complaining of the iniquity of the land, 5 is shewed the fearful vengeance by the Chaldeans. 12 He complaineth that vengeance should be executed by them who are far worse.

Hab 1:1

Habakkuk = embrace.

Hab 1:5

Ac. 13:40-41 says “despisers” instead of “heathen.” It is a different context, applied to salvation by grace.

Hab 1:9

“Sup up” = absorb, consume, esp. in the sense of drying up.

Hab 1:13

Hence God is not all-seeing. Some things he refuses to look upon.

Hab 1:14

Mat. 4:19.

Chapter note for Habakkuk 2

1 Unto Habakkuk, waiting for an answer, is shewed that he must walk by faith. 5 The judgment upon the Chaldeans for unsatiableness, 9 for covetousness, 12 for cruelty, 15 for drunkenness, 18 and for idolatry.

This chapter parallels Isaiah 14 and Ezekiel 28.

Hab 2:4

This is written under the law; “his” is dropped under grace (Rom. 1:17). Satan lifts himself up, exalting himself above God (Isa. 14:14).

Hab 2:6

“Woe ... not his”: i.e., by contrast, his own he perceives as decreasing. Clay is heavy and rich in minerals.

Hab 2:8

Isa. 14:16.

Hab 2:9

E.g., Simon the sorcerer. Also, Communism, socialism, and modern liberalism enlarge their wealth by encouraging class division (poor against rich). A man who teaches his children covetousness in order to enlarge his house by that. Thus he thinks the abundance of his money will protect him from misfortune (evil).

Hab 2:11

Lu. 19:40.

Hab 2:12

E.g., on liquor, gambling, etc. Cf. v. 15.

Hab 2:13

Re. fire: Isa. 50:11.

Hab 2:14

3:3.

Hab 2:15

This verse is used by some to argue that Jesus would not have created alcoholic wine in John 2. However, the woe here is against him who gets his neighbor drunk to look on his nakedness, be it his, his wife, or to get him to say things he ought not to say and which are none of his business.

Hab 2:17

The spoil of beasts made Lebanon afraid, for they saw men’s blood and men’s violence.

Chapter note for Habakkuk 3

1 Habakkuk in his prayer trembleth at God's majesty. 17 The confidence of his faith.

Hab 3:2

Revival is of the Lord.

Christ was resurrected in the midst of the years: circa A.M. 4034, the years ranging from A.D. 1 to A.D. 7000. The Reformation happened in the midst of the Church age.

Hab 3:3

Job 6:19.

The route of the second advent is here presented. Deu. 33:2.

If God's glory can cover the heavens, the heavens are finite. 2:14.

Hab 3:6

Psa. 114:4.

Hab 3:7

Cushan is Ethiopia and its possessions. (See Cush in Gen. 10.)

Hab 3:9

Gen. 9:13 v.f. Gen. 10:25.

Hab 3:11

Josh. 10:12 v.f.; Isa. 28:21.

I think Hab. 3:11 is both a reference to Joshua and a prophetic one to Revelation. There's where the moon is mentioned the third time. On a deeper level, there may be three times that the sun and moon stand still. Joshua is one, near the end of the tribulation a second, and at the end of the millennium a third. We have three references, the Scripture in Josh. 10:12-13, the book of Jasher, which does not mention the moon, and Hab. 3:11. Of those three, the middle one omits the moon. Now the moon is a type of the church, and if the church does not go through the tribulation but is raptured before it, then it is not present on earth for the second occurrence (the darkened moon of Joel 2:10?). Jasher means upright, righteous. It is in the middle of the three. During the Millennium the church is present, ruling as the bride of Christ, thus she is present for the third occurrence.

Does "the light of thine arrows" refer to vectors? Cf. Job 6:4 for references.

Hab 3:13

Verse 14; Gen. 3:15. The second advent, not the first.

Hab 3:18

I.e., even if there is no revival.

Hab 3:19

I.e., sure-footed.