

## ~HABAKKUK, BOOK OF (556)

- .. Writer
- .. Canonicity
- .. Date And Setting
- .. Style
- .. Highlights Of Habakkuk

- A book of the Hebrew Scriptures in eighth place among the so-called minor prophets in the **Hebrew** and **Septuagint** texts, as well as in common English Bibles. It is in two parts, (1) A dialogue between the writer and Yehowah (**Habakkuk Chapters 1,2**). (2) a prayer in dirges. (**Habakkuk Chapter 3**)

### .. Writer

- The writer is identified in the book itself. The composition of both sections is ascribed to **Habakkuk** the prophet.
- The pronouncement that **Habakkuk** the prophet visioned. (**Habakkuk 1:1**)
- The prayer of **Habakkuk** the prophet in dirges. (**Habakkuk 3:1**)

## See Also HABAKKUK

### .. Canonicity

- The canonicity of the book of **Habakkuk** is confirmed by ancient catalogs of the Hebrew Scriptures. While they do not mention it by name, the book evidently was embraced by their references to the twelve Minor Prophets, for otherwise the number 12 would be incomplete.
- The books canonicity is unquestionably supported by quotations from it in the **Christian Greek Scriptures**. Though not referring to **Habakkuk** by name, Paul quoted (**Habakkuk 1:5**) (**LXX**) while speaking to faithless Jews.
- Look! His soul has been swelled up, it has not been upright within him. But as for the righteous one, by his faithfulness he will keep living. (**Habakkuk 2:4**)

- But as for the righteous one, by his faithfulness he will keep living, when encouraging Christians to display faith.
- For I am not ashamed of the Good News. It is, in fact, God's power for salvation to everyone having faith, to the Jew first and also to the Greek. (**Romans 1:16**)
- For in it God's righteousness is being revealed by reason of faith and toward faith, just as it is written: But the righteous one, by means of faith he will live. (**Romans 1:17**)
- Moreover, that by Law no one is declared righteous with God is evident, because, the righteous one will live by reason of faith. (**Galatians 3:11**)
- But my righteous one will live by reason of faith, and, if he shrinks back, my soul has no pleasure in him. (**Hebrews 10:38**)
- Now we are not the sort that shrink back to destruction, but the sort that have faith to the preserving alive of the soul. (**Hebrews 10:39**)
- Among the Dead Sea Scrolls is a manuscript of (**Habakkuk Chapters 1,2**) in a pre-Masoretic Hebrew text with an accompanying commentary. It is noteworthy that in the text Yehowah's name is written in ancient Hebrew characters, whereas in the commentary the divine name is avoided, and instead, the Hebrew word 'E/, meaning God is used.
- Scholars believe that this scroll was written toward the end of the **First Century B.C.E.** This makes it the oldest extant Hebrew manuscript of the book of **Habakkuk**.
- For here I am raising up the Chaldeans, the nation bitter and impetuous, which is going to the wide-open places of earth in order to take possession of residences not belonging to it. (**Habakkuk 1:6**)
- This manuscript reads Chaldeans, thus confirming the correctness of the Masoretic text in showing that the Chaldeans, Babylonians, were the ones Yehowah would raise up as his agency.

## .. Date And Setting

- The statement, Yehowah is in his holy temple.
- But Yehowah is in his holy temple. Keep silence before him, all the earth! (**Habakkuk 2:20**)
- And the note that follows;
- Yehowah the Sovereign Lord is my vital energy, and he will make my feet like those of the hinds, and upon my high places he will cause me to tread. To the director on my stringed instruments. (**Habakkuk 3:19**)
- To the director on my stringed instruments, indicate that Habakkuk prophesied before the temple built by Solomon in Jerusalem was destroyed in **607 B.C.E.**
- Also, Yehowah's declaration; I am raising up the Chaldeans.
- For here I am raising up the Chaldeans, the nation bitter and impetuous, which is going to the wide-open places of earth in order to take possession of residences not belonging to it. (**Habakkuk 1:6**)
- And the prophecy's general tenor show that the Chaldeans, or Babylonians, had not yet desolated Jerusalem. But,
- Is that why he will empty out his dragnet, and does he have to kill nations constantly, while he shows no compassion? (**Habakkuk 1:17**)
- May suggest that they had already begun to overthrow some nations. During the reign of Judah's good king Josiah, **659-629 B.C.E.**, the Chaldeans and Medes took Nineveh in **632 B.C.E.**, and Babylon was then on its way toward becoming a world power.
- And it must occur that everyone seeing you will flee away from you and will certainly say; Nineveh has been despoiled! Who will sympathize with her? From where shall I seek comforters for you? (**Nahum 3:7**)
- There are some who hold, in agreement with rabbinic tradition, that Habakkuk prophesied earlier, during the reign of King Manasseh of Judah. They believe that he was one of the prophets mentioned or alluded to at

- **And Yehowah kept speaking by means of his servants the prophets, saying; (2 Kings 21:10)**
- **And Yehowah kept speaking to Manasseh and his people, but they paid no attention. (2 Chronicles 33:10)**
- **They hold that the Babylonians were not yet a menace, which fact made Habakkuk's prophecy more unbelievable to the Judeans.**
- **See, you people, among the nations, and look on, and stare in amazement at one another. Be amazed, for there is an activity that one is carrying on in your days, which you people will not believe although it is related. (Habakkuk 1:5)**
- **For here I am raising up the Chaldeans, the nation bitter and impetuous, which is going to the wide-open places of earth in order to take possession of residences not belonging to it. (Habakkuk 1:6)**
- **On the other hand, in the early part of Jehoiakim's reign, Judah was within the Egyptian sphere of influence**
- **Furthermore, Pharaoh Nechoh made Eliakim the son of Josiah king in place of Josiah his father and changed his name to Jehoiakim, and Jehoahaz he took and then brought to Egypt, where he eventually died. (2 Kings 23:34)**
- **And the silver and the gold Jehoiakim gave to Pharaoh. Only he taxed the land, to give the silver at the order of Pharaoh. According to each ones individual tax rate he exacted the silver and the gold from the people of the land, to give it to Pharaoh Nechoh. (2 Kings 23:35)**
- **And this could also be a time when God's raising up of the Chaldeans to punish the wayward inhabitants of Judah would be to them an activity they would not believe, though it was related.**
- **See, you people, among the nations, and look on, and stare in amazement at one another. Be amazed, for there is an activity that one is carrying on in your days, which you people will not believe although it is related. (Habakkuk 1:5)**
- **For here I am raising up the Chaldeans, the nation bitter and**

impetuous, which is going to the wide-open places of earth in order to take possession of residences not belonging to it. (**Habakkuk 1:6**)

- **Babylonian King Nebuchadnezzar defeated Pharaoh Necho at Carchemish in 625 B.C.E., in the fourth year of King Jehoiakim's reign.**
- **For Egypt, concerning the military force of Pharaoh Necho the king of Egypt, who happened to be by the river Euphrates at Carchemish, whom Nebuchadnezzar the king of Babylon defeated in the fourth year of Jehoiakim the son of Josiah, the king of Judah. (**Jeremiah 46:2**)**
- **So, **Habakkuk** may have prophesied and recorded the prophecy before that event, possibly completing the writing thereof about 628 B.C.E. in Judah. The use of the future tense regarding the Chaldean threat evidently indicates a date earlier than Jehoiakim's vassalship to Babylon, 620-618 B.C.E.**
- **In his days Nebuchadnezzar the king of Babylon came up, and so Jehoiakim became his servant for three years. However, he turned back and rebelled against him. (**2 Kings 24:1**)**

## .. Style

- **The style of writing is both forceful and moving. Vivid illustrations and comparisons are employed.**
- **And its horses have proved swifter than leopards, and they have proved fiercer than evening wolves. And its steeds have pawed the ground, and from far away its own steeds come. They fly like the eagle speeding to eat something. (**Habakkuk 1:8**)**
- **At that time it will certainly move onward like wind and will pass through and will actually become guilty. This its power is due to its god. (**Habakkuk 1:11**)**
- **And why do you make earthling man like the fishes of the sea, like creeping things over whom no one is ruling? (**Habakkuk 1:14**)**
- **All these he has brought up with a mere fishhook, he drags them away in his dragnet, and he gathers them in his fishing net. That is why he rejoices and is joyful. (**Habakkuk 1:15**)**

- **And, indeed, because the wine is dealing treacherously, an able-bodied man is self-assuming, and he will not reach his goal, he who has made his soul spacious just like Sheol, and who is like death and cannot be satisfied. And he keeps gathering to himself all the nations and collecting together to himself all the peoples. (Habakkuk 2:5)**
- **For out of the wall a stone itself will cry out plaintively, and from the woodwork a rafter itself will answer it. (Habakkuk 2:11)**
- **For the earth will be filled with the knowing of the glory of Yehowah as the waters themselves cover over the sea. (Habakkuk 2:14)**
- **You will certainly be satiated with dishonor instead of glory. Drink also, you yourself, and be considered uncircumcised. The cup of the right hand of Yehowah will come around to you, and there will be disgrace upon your glory. (Habakkuk 2:16)**
- **Because the violence done to Lebanon is what will cover you, and the rapacity upon the beasts that terrifies them, because of the shedding of blood of mankind and the violence done to the earth, the town and all those dwelling in it. (Habakkuk 2:17)**
- **He stood still, that he might shake up the earth. He saw, and then caused nations to leap. And the eternal mountains got to be smashed, the indefinitely lasting hills bowed down. The walkings of long ago are his. (Habakkuk 3:6)**
- **Is it against the rivers, O Yehowah, is it against the rivers that your anger has become hot, or is your fury against the sea? For you went riding upon your horses, your chariots were salvation. (Habakkuk 3:8)**
- **In its nakedness your bow comes to be uncovered. The sworn oaths of the tribes are the thing said. With rivers you proceeded to split the earth. (Habakkuk 3:9)**
- **Mountains saw you, they got to be in severe pains. A thunderstorm of waters passed through. The watery deep gave forth its sound. On high its hands it lifted up. (Habakkuk 3:10)**
- **Sun, moon, stood still, in the lofty abode thereof. Like light your**

own arrows kept going. The lightning of your spear served for brightness. (**Habakkuk 3:11**)

- Commenting on **Habakkuk's** style, **S. R. Driver** said, **The literary power of Habakkuk is considerable. Though his book is a brief one, it is full of force, his descriptions are graphic and powerful, thought and expression are alike poetic.** Such qualities are, of course, primarily due to divine inspiration.

- The book of **Habakkuk** emphasizes Yehowah's supremacy over all nations.

- But Yehowah is in his holy temple. Keep silence before him, all the earth! (**Habakkuk 2:20**)

- He stood still, that he might shake up the earth. He saw, and then caused nations to leap. And the eternal mountains got to be smashed, the indefinitely lasting hills bowed down. The walkings of long ago are his. (**Habakkuk 3:6**)

- With denunciation you went marching through the earth. In anger you went threshing the nations. (**Habakkuk 3:12**)

- Highlighting his universal sovereignty. It also places emphasis on the fact that the righteous live by faith.

- Look! His soul has been swelled up, it has not been upright within him. But as for the righteous one, by his faithfulness he will keep living. (**Habakkuk 2:4**)

- It engenders reliance upon Yehowah, showing that he does not die.

- Are you not from long ago, O Yehowah? O my God, my Holy One, you do not die. O Yehowah, for a judgment you have set it, and, O Rock, for a reproving you have founded it. (**Habakkuk 1:12**)

- That he justly threshes the nations, and that he goes forth for the salvation of his people.

- With denunciation you went marching through the earth. In anger you went threshing the nations. (**Habakkuk 3:12**)

- And you went forth for the salvation of your people, to save your

anointed one. You broke to pieces the head one out of the house of the wicked one. There was a laying of the foundation bare, clear up to the neck. (**Habakkuk 3:13**)

- For those exulting in him, Yehowah is shown to be the God of salvation and the Source of vital energy.
- Yet, as for me, I will exult in Yehowah himself, I will be joyful in the God of my salvation. (**Habakkuk 3:18**)
- Yehowah the Sovereign Lord is my vital energy, and he will make my feet like those of the hinds, and upon my high places he will cause me to tread. To the director on my stringed instruments. (**Habakkuk 3:19**)

## • Highlights Of Habakkuk

- An answer to the question; Will God execute the wicked?
- Written evidently about **628 B.C.E**, when the Chaldeans were rising in prominence but before Jehoiakim became their vassal.
- Habakkuk cries out for help, asks how long God will allow the wicked to continue.
- The pronouncement that **Habakkuk** the prophet visioned. (**Habakkuk 1:1**)
- Through to;
- At my guard post I will keep standing, and I will keep myself stationed upon the bulwark, and I shall keep watch, to see what he will speak by me and what I shall reply at the reproof of me. (**Habakkuk 2:1**)
- When Yehowah answers that He will raise up the Chaldeans as His instrument for punishment, **Habakkuk** cannot understand how the Holy One could countenance such a treacherous agent, one who makes a god of his war machine, whose dragnet gathers up men like fish, and who mercilessly kills peoples
- The prophet waits for Yehowah's answer, recognizing that he is in line for reproof.



- **Yehowah replies that he has an appointed time, pronounces woe upon the Chaldean agency.**
- **And Yehowah proceeded to answer me and to say; Write down the vision, and set it out plainly upon tablets, in order, that the one reading aloud from it may do so fluently. ([Habakkuk 2:2](#))**
- **For the vision is yet for the appointed time, and it keeps panting on to the end, and it will not tell a lie. Even if it should delay, keep in expectation of it, for it will without fail come true. It will not be late. ([Habakkuk 2:3](#))**
- **Look! His soul has been swelled up, it has not been upright within him. But as for the righteous one, by his faithfulness he will keep living. ([Habakkuk 2:4](#))**
- **And, indeed, because the wine is dealing treacherously, an able-bodied man is self-assuming, and he will not reach his goal, he who has made his soul spacious just like Sheol, and who is like death and cannot be satisfied. And he keeps gathering to himself all the nations and collecting together to himself all the peoples. ([Habakkuk 2:5](#))**
- **Will not these very ones, all of them, lift up against him a proverbial saying and an alluding remark, insinuations at him? And one will say; Woe to him who is multiplying what is not his own, O how long! And who is making debt heavy against himself! ([Habakkuk 2:6](#))**
- **Will not those claiming interest of you rise up suddenly, and those wake up who are violently shaking you, and you certainly become to them something to pillage? ([Habakkuk 2:7](#))**
- **Because you yourself despoiled many nations, all the remaining ones of the peoples will despoil you, because of the shedding of blood of mankind and the violence to the earth, the town and all those dwelling in it. ([Habakkuk 2:8](#))**
- **Woe to the one that is making evil gain for his house, in order to set his nest on the height, so as to be delivered from the grasp of what is calamitous! ([Habakkuk 2:9](#))**
- **You have counseled something shameful to your house, the cutting off of many peoples, and your soul is sinning. ([Habakkuk](#)**

**2:10)**

- For out of the wall a stone itself will cry out plaintively, and from the woodwork a rafter itself will answer it. (**Habakkuk 2:11**)
- Woe to the one that is building a city by bloodshed, and that has solidly established a town by unrighteousness! (**Habakkuk 2:12**)
- Look! Is it not from Yehowah of armies that peoples will toil on only for the fire, and that national groups will tire themselves out merely for nothing? (**Habakkuk 2:13**)
- For the earth will be filled with the knowing of the glory of Yehowah as the waters themselves cover over the sea. (**Habakkuk 2:14**)
- Woe to the one giving his companions something to drink, attaching to it your rage and anger, in order to make them drunk, for the purpose of looking upon their parts of shame. (**Habakkuk 2:15**)
- You will certainly be satiated with dishonor instead of glory. Drink also, you yourself, and be considered uncircumcised. The cup of the right hand of Yehowah will come around to you, and there will be disgrace upon your glory. (**Habakkuk 2:16**)
- Because the violence done to Lebanon is what will cover you, and the rapacity upon the beasts that terrifies them, because of the shedding of blood of mankind and the violence done to the earth, the town and all those dwelling in it. (**Habakkuk 2:17**)
- Of what benefit has a carved image been, when the former of it has carved it, a molten statue, and an instructor in falsehood? when the former of its form has trusted in it, to the extent of making valueless gods that are speechless? (**Habakkuk 2:18**)
- Woe to the one saying to the piece of wood; O do awake! To a dumb stone; O wake up! It itself will give instruction! Look! It is sheathed in gold and silver, and there is no breath at all in the midst of it. (**Habakkuk 2:19**)
- But Yehowah is in his holy temple. Keep silence before him, all the earth! (**Habakkuk 2:20**)

- Yehowah gives the assurance that even though there might seem to be delay, the prophetic vision is for the appointed time, and it keeps panting on to the end, eagerly moving toward its fulfillment
- Pronouncements of woe indicate that the Chaldean instrumentality would not remain unpunished for plundering other nations, cutting off many peoples, building cities by bloodshed, making others drink the cup of shameful defeat, and engaging in idolatry
- The prophet appeals for Yehowah to act and yet to show mercy during the coming day of distress
- The prayer of **Habakkuk** the prophet in dirges. (**Habakkuk 3:1**)
- O Yehowah, I have heard the report about you. I have become afraid, O Yehowah, of your activity. In the midst of the years O bring it to life! In the midst of the years may you make it known. During the agitation, to show mercy may you remember. (**Habakkuk 3:2**)
- God himself proceeded to come from Teman, even a Holy One from Mount Paran. His dignity covered the heavens, and with his praise the earth became filled. (**Habakkuk 3:3**)
- As for his brightness, it got to be just like the light. He had two rays issuing out of his hand, and there the hiding of his strength was. (**Habakkuk 3:4**)
- Before him pestilence kept going, and burning fever would go forth at his feet. (**Habakkuk 3:5**)
- He stood still, that he might shake up the earth. He saw, and then caused nations to leap. And the eternal mountains got to be smashed, the indefinitely lasting hills bowed down. The walkings of long ago are his. (**Habakkuk 3:6**)
- Under what is hurtful I saw the tents of Cushan. The tent cloths of the land of Midian began to be agitated. (**Habakkuk 3:7**)
- Is it against the rivers, O Yehowah, is it against the rivers that your anger has become hot, or is your fury against the sea? For you went riding upon your horses, your chariots were salvation. (**Habakkuk 3:8**)

- In its nakedness your bow comes to be uncovered. The sworn oaths of the tribes are the thing said. With rivers you proceeded to split the earth. (**Habakkuk 3:9**)
- Mountains saw you, they got to be in severe pains. A thunderstorm of waters passed through. The watery deep gave forth its sound. On high its hands it lifted up. (**Habakkuk 3:10**)
- Sun, moon, stood still, in the lofty abode thereof. Like light your own arrows kept going. The lightning of your spear served for brightness. (**Habakkuk 3:11**)
- With denunciation you went marching through the earth. In anger you went threshing the nations. (**Habakkuk 3:12**)
- And you went forth for the salvation of your people, to save your anointed one. You broke to pieces the head one out of the house of the wicked one. There was a laying of the foundation bare, clear up to the neck. (**Habakkuk 3:13**)
- With his own rods you pierced the head of his warriors when they moved tempestuously to scatter me. Their high glee was as of those bent on devouring an afflicted one in a place of concealment. (**Habakkuk 3:14**)
- Through the sea you trod with your horses, through the heap of vast waters. (**Habakkuk 3:15**)
- I heard, and my belly began to be agitated, at the sound my lips quivered, rottenness began to enter into my bones, and in my situation I was agitated, that I should quietly wait for the day of distress, for his coming up to the people, that he may raid them. (**Habakkuk 3:16**)
- Although the fig tree itself may not blossom, and there may be no yield on the vines, the work of the olive tree may actually turn out a failure, and the terraces themselves may actually produce no food, the flock may actually be severed from the pen, and there may be no herd in the enclosures. (**Habakkuk 3:17**)
- Yet, as for me, I will exult in Yehowah himself. I will be joyful in the God of my salvation. (**Habakkuk 3:18**)
- Yehowah the Sovereign Lord is my vital energy, and he will make

my feet like those of the hinds, and upon my high places he will cause me to tread. To the director on my stringed instruments.  
(**Habakkuk 3:19**)

- **Recalling past manifestations of Yehowah's power, the prophet is seized with fear and trembling, but he is determined to wait quietly for the day of distress, exulting in the God of his salvation**
- **Even if the very means for supporting life were to fail, **Habakkuk** determines to rejoice in Yehowah as the God of salvation, the One who strengthens him.**