

HABAKKUK CHAPTER 3



- First 2 chapters are of a substantially different nature and purpose than chapter 3
- A psalm, a hymn, and a song essentially the same
- We find these types of literature scattered throughout the Old Testament, including in the Prophets
- 2nd major point of contention claims that Habakkuk didn't write Chapter 3... 1QpHab only contained chapters 1 & 2

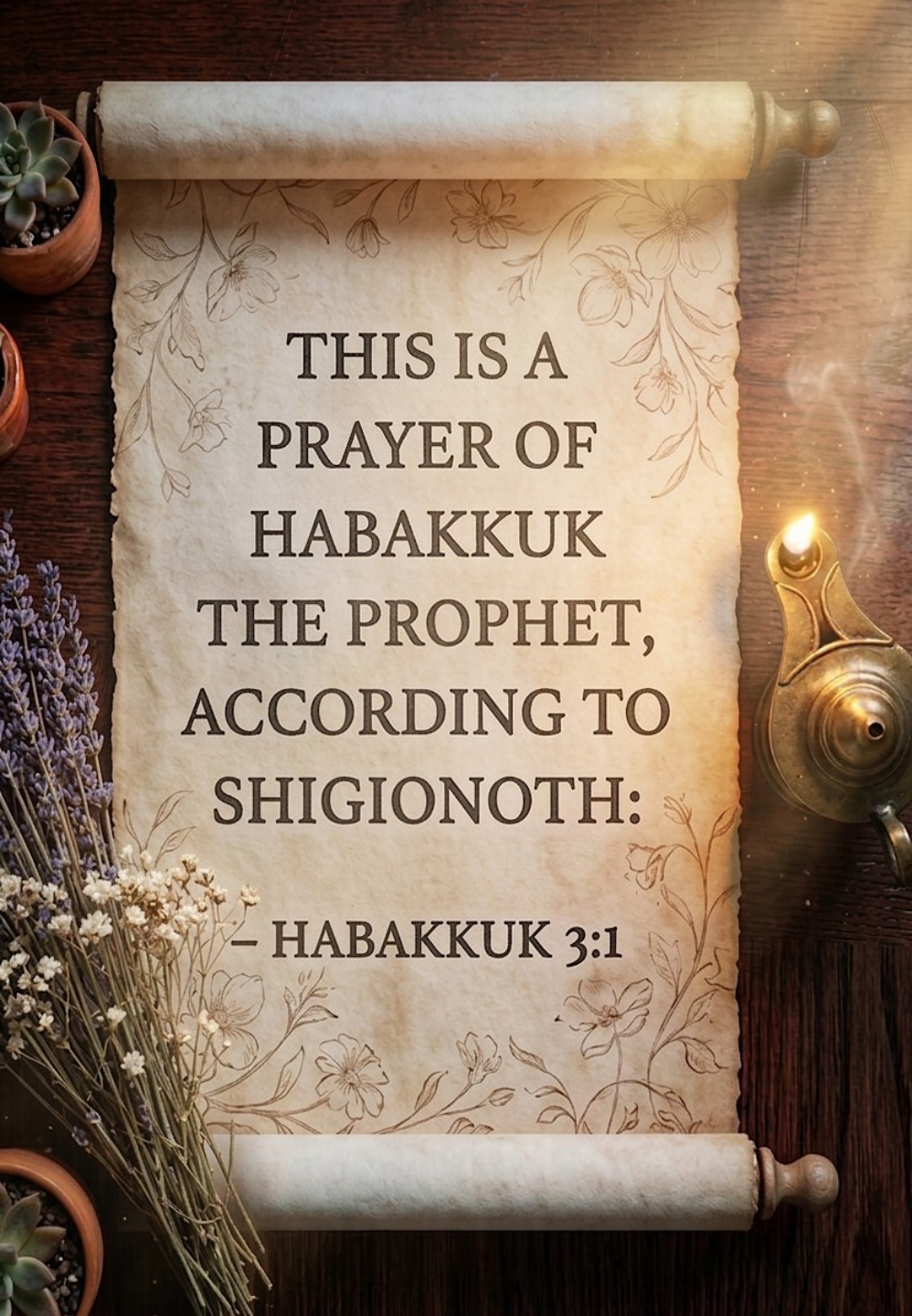


WADI MURABBA'AT



QUMRAN CAVES

- A 3rd contention: different literary structure
- “Absolute proof” is an impossible standard
- Habakkuk chapter 3 the most often re-written
- The Habakkuk scroll at Wadi Murabba'at, and the DSS from Qumran, and the Masoretic Text nearly identical
- Several rare and unique Hebrew words used in Habakkuk, so their meaning is ambiguous

A scroll with Hebrew text is unrolled on a dark wooden surface. The scroll is decorated with a floral pattern. To the right of the scroll is a lit oil lamp with a flame. To the left of the scroll are dried lavender flowers and small potted succulents.

THIS IS A
PRAYER OF
HABAKKUK
THE PROPHET,
ACCORDING TO
SHIGIONOTH:

– HABAKKUK 3:1

- Academics tend to insert their own pre-conceived theological principles and doctrines
- ***Tehilla*** = prayer
An over simplification
- Can also mean a general psalm for use in different situations
- Psalm 17:1
- “Prayerful response” is a good meaning
- Calling the words of chapter 3 lyrical is best characterization

- Habakkuk sounds much like Asaf in Psalm 73
- There is complaint and frustration with God, balanced with undying faith and loyalty to Him
- Habakkuk not breaking new ground
- It is OK to contend with God as long as it does not come from doubt

Yet I am always with you;
you hold me by my right hand.

You guide me with your counsel,
and afterward you will take me into glory.

Whom have I in heaven but you?
And earth has nothing I desire besides you.

My flesh and my heart may fail,
but God is the strength of my heart
and my portion forever.

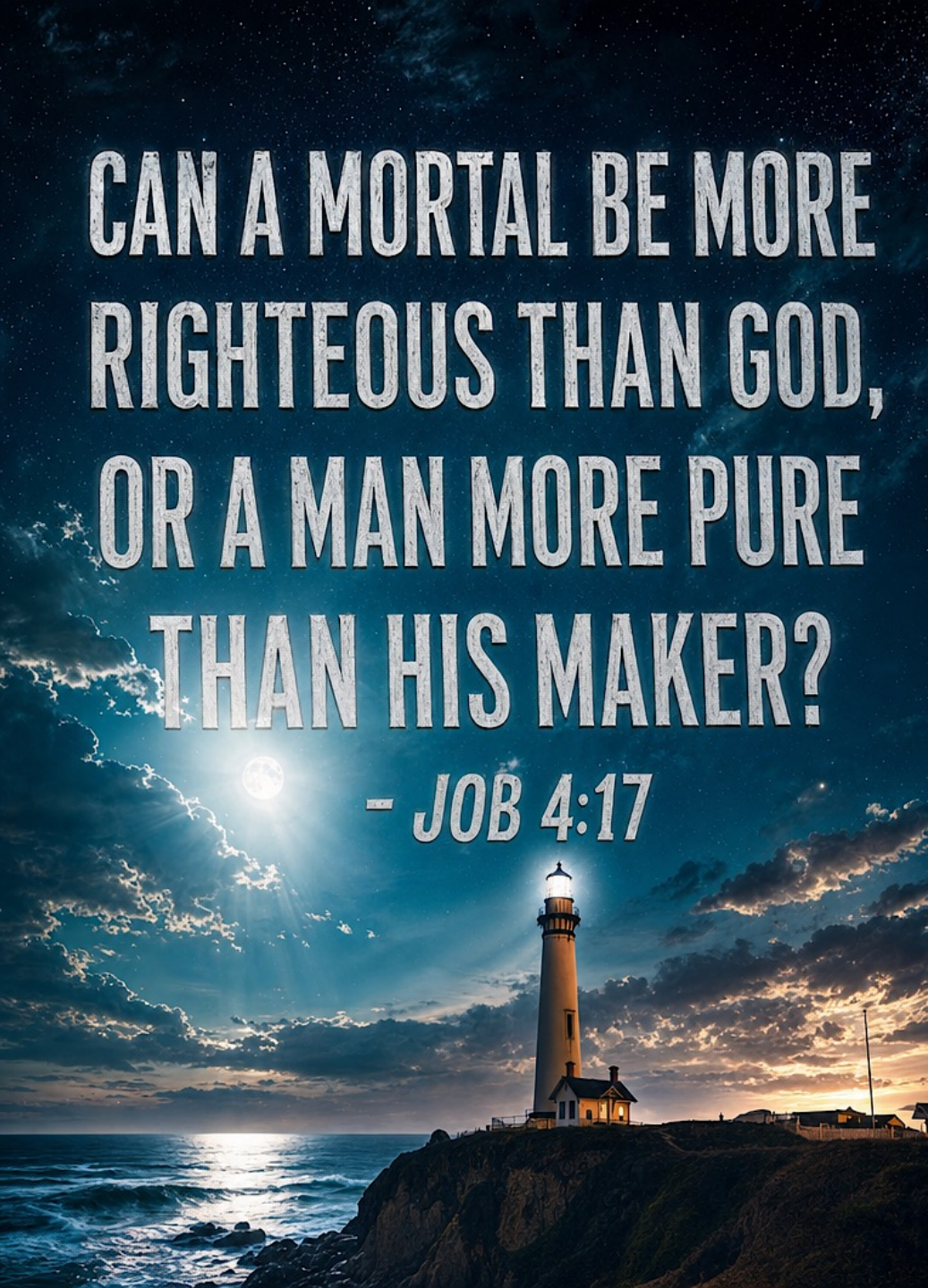
Psalm 73:23-26



HABAKKUK 3:1

This is a prayer of
Habakkuk the prophet,
according to Shigionoth

- *Shigionoth* is an unknown word, so most versions use the un-translated Hebrew
- Some make it a verb, others a noun, even a proper noun (a name)
- Root word = *shiggay*, which means “to stray”
- Habakkuk 3:2 The beginning of the prayer
- Yehoveh used twice in vs. 1, more times in the full chapter
- Tradition starting in 330 B.C. made it illegal to say God’s name



CAN A MORTAL BE MORE
RIGHTEOUS THAN GOD,
OR A MAN MORE PURE
THAN HIS MAKER?

- JOB 4:17

- The tone of Habakkuk shifts from complaint to self-humility
- “I have heard the report about You”, probably a colloquial manner of speaking
- Habakkuk drew much from the Psalms
- Psalm 44
- **Shama** = something already known
- **Shema** = something that is present and current
- A general characterization of God that is evident from His many works of the past

God's mercy in the midst of **JUDGMENT**



- **Qereb** = in the midst, or inward parts
- **Qerob** = approach, in the arrival of time
- Habakkuk is beseeching God to repeat some things of the past that He has done for Israel
- Judgment is warranted, but tempered with mercy
- An important principle that will happen when Babylon invades, later the Romans, again in the End Times



WHAT DOES IT MEAN THAT

GOD CAME FROM TEMAN?

H A B A K K U K 3 : 3

- These words come almost verbatim from Deut.33:1-2
- God is pictured as on a military march from the south
- Teman, a city and clan located in Edom (Esau)
- The Book of Revelation can NOT be rightly understood without knowing the Torah and the Prophets
- John alludes to passages in the Torah and the Prophets using a short-cut that was common, so as not to repeat that same information

A THEOPHANY

- Habakkuk 3:3
The emergence of God
- *Elohay* does not mean “God”
- *Elohay* is the name of a role or is a descriptive title for God
- Holy One = *Qadoshe*’
- Although this appearance of God happened in the past, Habakkuk is speaking of the future



His brightness was like the light;
rays flashed from his hand.

— Habakkuk 3:4 —



- Habakkuk 3:4
- Is it “sun” or “light”?
- “Rays” or “horns”?
- ***Shemesh*** = sun...
not used here
- ***Owr*** = illumination
of divine wisdom
and truth
- God comes with both
kinds of illumination:
bright light and wisdom
- Exodus 34:29 – 30
- A replay in Habakkuk
of a historic event

