

**Through The Clouds**  
**Habakkuk 3:16-19**  
**Pierre Cannings**  
**August 7, 2022**  
**Bayou City Fellowship, Spring Branch**

**I. Sunny Day v.16**

a. I Tremble

i. Inward Parts

1. Inward- Belly

2. Trembled- **be caught in restless motion** *rāgaz* express agitation growing out of some deeply rooted emotion, agitation itself,

ii. Lips Quivered - chattering of teeth associated with shivering

iii. In my Place

1. The prophet's **heart pounded**, his **lips quivered**, and his **legs trembled**. Habakkuk was about to collapse from this amazing encounter with God. He felt as though his **bones** were in a state of **decay** and his nervous system was all unraveled. In his weakened state, however, his confidence and hope were renewed.

2. 3:6 He saw the Lord standing and shaking the earth. These descriptions are standard for theophanies (Exod 15:14–16; Nah 1:3–5; Joel 2:10). "In every image there is the essence of power barely held in check by the deity and a recognized danger to the mortal involved. The setting for these divine/human encounters also adds to the awe of the moment and the importance of the messages being conveyed."

3. Habakkuk's response fits the biblical model. When Isaiah received the vision of God in the temple, he felt his own worthlessness and recognized his sin (Isa 6:5–7; cp. Luke 5:8).

b. OHave to Wait

i. Wait Quietly- Wait Patiently

1. Habakkuk had moved from "how long?" (Hab 1:2) to "I will wait patiently

2. His circumstances have not changed. The outer world with its evil conduct and rapacious warfare remains the same. God's people remain in time of lamentation.

ii. People come to Invade

1. Verse 16 follows the theophany with the prophet's response to wait quietly for the evil to come on the Babylonians
- iii. Moses waiting on God for direction while Egyptians come Exodus 14:13
  1. Be Still Ps 46:10
  2. Wait upon the heart Ps 37:9; 123:2

## II. The Clouds v.17

- a. The loss of any of these individually might be survived. Together, the losses spelled economic disaster and devastating loss of hope—loss of their daily provisions, loss of their economic strength, loss of the Lord's blessing due to their sin (Lev 26; Deut 28; Amos 4:6–9; Hag 1:6–11).
  - i. Figs served as a delicacy in Israel, but their loss did not produce severe hardship.
  - ii. Grapes provided the daily drink, but again the loss of the fruit of the vine would produce inconvenience rather than privation.
  - iii. The olive crop on the other hand produced oil for cooking and lighting. Grain (barley and wheat) provided for the staple diet of Palestine.
  - iv. The failure of the fields to produce food might mean starvation for large segments of the population. Both sheep and cattle made up much of the wealth of Palestine.
  - v. Sheep and goats provided wool and the occasional meat for the Israelite diet. Hebrews did not normally eat cattle, but they were used for preparing the soil for planting and other heavy work.
- b. But of even greater concern was the national corruption. Great unrest stirred within Judah. Josiah had been a good king. When he died, Josiah's son Jehoahaz rose to the throne. In only three months, the king of Egypt invaded Judah, deposed Jehoahaz, and placed his brother Jehoiakim on the throne. Jehoiakim was evil, ungodly, and rebellious (2 Kings 23:36–24:7; 2 Chron. 36:5–8). Shortly after Jehoiakim ascended to power, Habakkuk wrote his lament over the decay, violence, greed, fighting, and perverted justice that surrounded him.

## III. The Sun Shine Through v. 18-19

- a. Exult in the Lord
  - i. Exult - Triumph-These words describe an emotion of joy which finds expression in singing and shouting.

1. ἀγαλλιάω <sup>v1.</sup>, *rejoice exceedingly*: 2 Sa 1:20; Hab 3:18; Ps 60:8; 68:5 (4x)<sup>2</sup>
- ii. Lord-Savior
- b. I will Rejoice I will rejoice- **shout in exultation, rejoice**
  - i. Root meaning is “to circle around” from which such ideas as “to circle in joy” are readily derived. The root meaning is more applicable to vigorous, enthusiastic expressions of joy;
    1. More than “toughing it out” or “hanging in there” Habakkuk would be “joyful” in the God of his salvation (cf. Jas 1:2; Rom 8:35–37).
    2. Joy- Fruit of the Spirit Gal 5:22
      - a. Positive human condition that can be either feeling or action. The Bible uses “joy” in both senses
      - b. It is a quality, and not simply an emotion, grounded upon God himself and indeed derived from him (Ps. 16:11; Phil. 4:4; Rom. 15:13), which characterizes the Christian’s life on earth (1 Pet. 1:8),
      - c. Paul also suggests that affliction, even martyrdom, could be viewed as a reflection of Jesus’ own suffering, and thus it becomes a sign of the true disciple or apostle and a further basis for rejoicing (2 Cor. 11:23-12:10).
      - d. **Joy** (*chara*) is a deep and abiding inner rejoicing which was promised to those who abide in Christ (cf. John 15:11). It does not depend on circumstances because it rests in God’s sovereign control of all things (cf. Rom. 8:28)
  - ii. God of Salvation- **help, deliverance,** <sup>3</sup>
    1. Salvation- That which is wide connotes freedom from distress and the ability to pursue one’s own objectives. To move from distress to safety requires deliverance. Generally the deliverance must come from somewhere outside the party oppressed. In the or the kinds of distress, both national and individual, include enemies, natural catastrophes, such as plague or famine, and sickness
    2. He trusted in the Lord who is the Lord of nature. This is the only place outside the Psalms (16:2; 68:20; 109:21; 140:7; 141:8) that the phrase *yahweh ’ădōnāy* (“Sovereign LORD”) occurs, expressing the divine personal name preceded by his title. The names emphasize the power and majesty of God.
    3. Why? God is my Strength- **Might, strength, power; able**

---

<sup>1</sup>v. verb

<sup>2</sup> [The Lexham Analytical Lexicon of the Hebrew Bible](#) (Bellingham, WA: Lexham Press, 2017).

<sup>3</sup> Ludwig Koehler et al., [The Hebrew and Aramaic Lexicon of the Old Testament](#) (Leiden: E.J. Brill, 1994–2000), 449.

- a. The hind (a female deer) was noted for its surefootedness in high places. Drawing on an image from Ps 18:34, Habakkuk acknowledged the protection of God in every experience of life. “Surefooted, untiring, bounding with energy, the Lord’s people may expect to ascend the heights of victory despite their many severe setbacks. The heights of the earth, the places of conquest and domain, shall be the ultimate possession of God’s people.”<sup>1442</sup>
- b. The strength He gives is like the power found in **the feet of a deer**, a gazelle, or any active, swift-footed animal. Much as a deer can quickly bound through a dark forest, so the prophet said he could move joyfully through difficult circumstances. Though his legs trembled (v. 16) at the awesome theophany of God, that same Lord was His joy (v. 18), strength (v. 19), and assurance. Furthermore, God enabled the prophet to walk **on the heights**. Not only would he bound through trials; he would also climb to the mountaintops of victory and triumph

---

<sup>4142</sup> Robertson, *Nahum, Habakkuk, Zephaniah*, 247.