



Habakkuk 1-3

Habakkuk probably prophesied during the reign of Manasseh. Now Manasseh was the evil son of king Hezekiah, and Manasseh was the one that had Isaiah put to death. So Habakkuk was probably at least familiar with Isaiah. But during the reign of Manasseh, the nation of Judah probably went the lowest, at least certainly up until that period of history. They had gone lower into depravity than at any previous time in their history. Manasseh was an extremely wicked king. In fact, according to the book of Hebrews, some of the old testament prophets were sawn in two. It is generally accepted that Manasseh had Isaiah actually sawed in two. A very wicked and evil man, and thus, Habakkuk had spoken out against the evil. He sees the corruption of the government, he sees the corruption of the nation, as the result of that, and he cries out to the Lord. So he is warning of the judgment that will come from Babylon.

Now at this time, Babylon has just begun to come into a place of prominence. They captured, as we mentioned before, the city of Ninevah. The people of Judah really didn't feel any great threat at this time, from the Babylonian kingdom, because it had not yet become a major world power. Yet there is that prophecy that God will use the Chaldeans as His instrument of judgment against Judah. He begins it by declaring...

The burden which Habakkuk the prophet did see (1:1).

Now Habakkuk did precede Jeremiah. Jeremiah prophesied right after Habakkuk in the next period, under Josiah's reign, and on down. Habakkuk surely lived during the reign of Josiah, and was a contemporary to Jeremiah when Jeremiah was just a young boy. Later on in Jeremiah's prophecies, the Lord forbid the use of this term, "the burden of the Lord". During the time of Jeremiah's prophecy, the Lord said, "Jeremiah, there's a phrase that's been used over and over, overused really, and I'm tired of it. These false prophets are going around saying, 'The burden of the Lord, the burden of the Lord,' when I didn't lay any burden on them". So God forbid Jeremiah from using this term, "the burden of the Lord". But that was before, or that was after Habakkuk's time. So, "The burden which Habakkuk the prophet did see". He begins with a prayer unto the Lord, a complaint.

O Lord, how long shall I cry, and you will not hear! even cry out unto thee of the violence, and you will not save (1:2)!

He saw what was going on. He saw the moral decline. He was praying, but it seems as though God did not answer his prayer. Things weren't changing for the better. It was as though God didn't hear his prayer. So he is complaining unto God, "How long do I go on praying, crying about these things Lord, and you don't hear? I cry to thee of the violence, but you don't save. You, you haven't stopped it!"

Why do you show me the iniquity, and cause me to behold these grievances (1:3)?

"Lord, I'd rather not know these things, I'd rather not have the insight." Now he was of the priestly tribe. He was of the tribe of Levi and he had keen insight into the governmental matters. He knew the corruption that existed, and it was just frustrating to him, because though he could see it, there was nothing he could do about it. It was as though God was not doing anything about it either. So, "Why do you show me? Why do you let me see these things? The iniquity, the grievances?"

For [he goes on to describe them] the spoiling and the violence are before me: ["I'm surrounded by all of this crime, all of the evil, all of the robberies, all of the assaults!"] and there are those that raise up strife and contention. [There's just this social upheaval that's going on.] And the law is slacked, and judgment doth never go forth (1:3-4):

There's a lack of enforcement of the law. There is a lack of real justice in the judicial system. The criminals are being released, and thus...

the wicked does encircle the righteous; and therefore wrong judgment proceeds (1:4).

The wicked seem to be in control. Control of the nation, control of the government. Thus, wrong judgment proceeds. The laws are just not fair. So the Lord responds to the cry of Habakkuk. In verse five, He said...

Behold among the heathen, and regard, and wonder marvelously: for I will work a work in your

days, which you will not believe, though it be told you (1:5).

So he was crying about the inactivity of the Lord. "Lord, you're not hearing, Lord you're not doing. It would seem Lord that you don't care." God is responding to him, and said, "I am doing a work in your days. It'll happen in your time, in which you will not believe it, though it was told to you".

For, [The Lord now reveals to him, His plan.] I raise up the Chaldeans, [or the Babylonians] that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places that are not theirs (1:6).

"I'm gonna use the Babylonians as an instrument of judgment against these wicked people. They're going to come and possess this land."

They are terrible and dreadful: and their judgment and their dignity shall proceed of themselves. Their horses are more swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; and they shall fly as the eagle that hasteth to eat. [So they'll come with their armies, the horses and their chariots.] And they shall come all for violence: and their faces shall sup up as the east wind, and they shall gather the captivity as the sand. And they shall scoff at the kings, and the princes shall be a scorn unto them: and they shall deride every strong hold; for they shall heap dust, and take it (1:7-10).

Building up the, the mounds, the dirt mounds against the walls, taking the cities. The strong holds, they'll just overcome all of the obstacles.

And then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god (1:11).

God said, "I'm gonna use him. He'll be my instrument of judgment against this land. But then, after I have used him, he's gonna be lifted up with pride. He's going to contribute to his god, the victory. Thus Babylon will be dealt with." It has been used by God as His instrument of destruction and judgment, but then Babylon itself, will come into judgment from God. So, the Lord has revealed the plan, and this only creates a greater problem in the mind of Habakkuk, so he prays the second time, and he said...

Are you not from everlasting, ["Are you not the eternal?"] O Lord my God, ["Haven't you always existed?"] my Holy One? we shall not die. O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction (1:12).

"God I don't understand this! The Babylonians? You've ordained them for judgment, and established them to correct us?"

Lord you are of purer eyes than to behold evil, ["So pure, that purer eyes than to behold evil."] and you cannot look upon iniquity (1:13):

Interesting. We remember that when Jesus was upon the cross, that God laid on Him the iniquities of us all. And, when God laid upon Him the iniquities of us all, Jesus cried, "My God, My God, why hast thou forsaken me? Why art thou so far from the words of my roaring?" Then, in Psalm twenty two, the answer to the question, "Why have you forsaken me? But thou art holy, O thou that inhabitest the praises of Israel." God is of, is of pure eyes, and to behold evil, He cannot look upon iniquity", and thus when Jesus, His only begotten Son was bearing our iniquity, the Father turned. Jesus cried, "My God, My God! Why hast thou forsaken me?" Because, He cannot look upon iniquity.

Now this is looking with approval. It doesn't mean that God doesn't see iniquity. He surely does. But He cannot condone it. He will never condone it. He cannot look upon it with approval. So the prophet has a real problem with God's work. "God is gonna use the Babylonians? Why do you look upon them Lord? You, you can't look upon them!"

that deal so treacherously, and you hold your tongue when the wicked devours the man that is more righteous than he (1:13)?

"Lord we're bad, we're horrible! But they're worse! So God, I can't understand why you would use them, why you would look upon them to be your instruments of judgment, and just stand back and behold, as they consume a people that are more righteous than they are!"

You make men as fish of the sea, and as the creeping things, that have no ruler over them? They take up all of them with the hook, and they catch them in their net, they gather them in their drag: and therefore

they rejoice and are glad. Therefore they sacrifice unto their net, they burn incense unto the drag; because by them their portion is fat, and their meat plenteous. Shall they therefore empty their net, and not spare continually to slay the nations (1:14-17)?

“God, I don’t understand. These people are just taking everyone captive. They’re just like catching fish with their nets, with their hooks, with their drags. Then they’re worshiping their nets, they’re worshiping their drags. They are, they are just taking nations, slaying the nations.”

Chapter 2

So the prophet declares...

I will stand upon my watch, I will set me in the tower, and I will watch to see what he will say unto me, and what I shall answer when I am reproved (2:1).

Now he knows that he’s mouthed off to God. He is expecting God to reprove him for it. “So I’ll just go sit, and I’ll wait for God’s response, and then figure out what I’ll answer Him, when He reproves me.”

So the Lord answered him, and he said, Write the vision, and make it plain upon the tablets, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: and though it tarry, wait for it; because it will surely come, it will not tarry (2:2-3).

“The day is coming. Write the vision down, put it on the tablets, in order that people might read, and know what’s going to happen. Because it will surely happen, though it will be yet for awhile, when it starts moving, it’s gonna move right along.”

Now God has declared the judgment that is yet to come upon this earth. As we get into the book of Revelation, chapters six through eighteen, we have great details of that judgment of God that is yet to come upon the earth. God has let man know what is going to take place in the last days, as God judges the earth, prior to the return of Jesus Christ. We see today, the earth ripening for judgment. We see the evil that prevails throughout the earth. We see the godlessness, and we realize that, though it has tarried, yet it’s going to come, it will surely come. So God just told him, “Wait for it”. Then the Lord declared...

Behold, his soul which is lifted up is not upright in him (2:4):

Earlier he had mentioned the pride of Babylon. How that they scoff at the kings, and the princes. They, they’re filled with the pride. So, speaking of Babylon, the Lord said, “Behold, his soul which is lifted up is not upright in him.” You remember in the book of Daniel that the thing that God dealt with Nebuchadnezzar, the king of Babylon so severely about, was his pride. You remember the vision that he had of the tree that had grown up, and all of the birds lodging in the tree? The animals sheltering under the shade of the tree, and he heard the voice of the watcher saying, “Cut it down”, and the tree was cut down. Then out of the roots there came another tree.

Daniel interpreted the vision for Nebuchadnezzar and said, “This is not good. Walk carefully before the Lord. Take it easy king, because God is going to cut you down!” So he was behaving himself for about a year, but then one day walking through the hanging gardens, and looking at the beautiful palaces, and the buildings, he said, “Is this not the great Babylon that I have built!” Then God allowed him that period of insanity until he knew that it was God who reigned, and God who ruled. So the soul that is lifted up in pride is not upright in him:”, in contrast...

but the just shall live by his faith (2:4).

The prideful ones shall be cut down, but the just will survive, they’ll live by His faith. Now this is the word that Habakkuk was going to need in the coming days. As the conditions were going to deteriorate, they were going to get worse, until the nation would be conquered by the Babylonians. They were going to go through a severe famine. The Babylonians were gonna lay siege against Jerusalem. They were going to cut off all of the supplies, until the people would be starving to death within the city. Habakkuk is going to be needing just to trust God, have his faith in God, because there will be nothing else. So, “the just shall live by his faith”.

Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlarges his desire as hell, and is as death, and cannot be satisfied, but gathers unto him all of the nations, and heaps unto him all the people (2:5):

Referring now unto the Babylonians, and their conquering of the world. Their sacking of the world, they're spoiling the world. They're taking the treasures of all of the nations. They're building Babylon with the treasures that they are robbing from the other nations. Thus he speaks of their wine.

You remember when Babylon fell that Belshazzar was in the midst of a drunken orgy, when it fell. Because he transgresses by wine. Because of their pride, neither do they keep their home. "They enlarge his desire as hell, they are as death, they cannot be satisfied." They're, they keep adding more and more and yet, are never satisfied.

Shall not all of these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! [That one who is getting rich off of others, robbing from others, to enrich himself.] how long? and to him that ladeth himself with thick clay (2:6)!

The riches will become a weight. They will not be of value. They'll be like thick clay, worthless.

Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? [Babylon will fall, and they will become then the, the, the prey to someone else who will take their riches, the Medo-Persian empire then conquered Babylon, and took the wealth to Persia.] Because thou hast spoiled many nations, all of the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all those that dwell therein. Woe to him that coveteth an evil covetousness to his house that he may set his nest on high, that he may be delivered from the power of evil (2:7-9)!

He now is, is speaking about the woes. First of all, verse six, "Woe to him that increases that which is not his". Now, verse nine, "Woe to him that coveteth an evil covetousness to his house that he may set his nest on high, that he may be delivered from the power of evil!"

You have consulted shame to thy house by cutting off many people, you have sinned against your soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it. [The third woe.] Woe to him that buildeth a town with blood, and establishes a city by iniquity! Behold, it is not of the Lord of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity (2:10-13)?

The evil of Babylon. Building themselves off of the spoil of the other nations. Building themselves by the bloody conquests of other people. Destroying others, in order that they might gain for themselves.

For the earth (2:14)

Here is all of this evil that, that is in the heart of man being manifested, and yet in the midst of this, a beautiful prophecy of the future of the glorious kingdom age, when Jesus comes to establish His kingdom upon the earth. "For the earth"...

shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea (2:14).

I love this verse! The day is coming when the earth will be filled with the knowledge of the glory of the Lord. "As the waters cover the sea, so the earth will be covered with a knowledge of the glory of the Lord." Oh what a glorious day that's going to be when Jesus reigns upon the earth! You know, I see the world today, and I see the crime, and I see the corruption, and I see men destroying themselves. "Sinning against", he says, "your own soul."

Sinning against your own body. People destroying their own bodies. Taking things into their bodies that are just destructive! I see just the blatant wickedness of man. My heart yearns for righteousness, for the righteous kingdom of God to be established. For that day when the knowledge of the glory of the Lord will be like the waters that cover the sea. Blanket the earth, filled with the knowledge of the glory of the Lord.

Just a little nugget right in the midst of these woes that are coming. Lest you get too pressed down with, "Woe, woe, woe!", he gives you a little nugget in there. There is a bright hope for the future, when the earth will be filled with the knowledge of the glory of the Lord!

But woe to him that giveth his neighbour to drink, that puts the bottle to him, and makes him drunk, that he may look upon their nakedness! [Using liquor as a means of breaking down a person's natural inhibitions.] Thou art filled with shame for glory: drink thou also, that your foreskin may be uncovered: the cup of the Lord's right hand shall be turned unto thee, and shameful vomiting shall be on thy glory. ["You, yourself will be drunken, and just wallow in your own vomit", actually.] For the violence of Lebanon shall

cover thee, and the spoil of beasts, which made them afraid, because of men's blood, and for the violence of the land, of the city, and of all those that dwell therein. What [profit, or what] profiteth the graven image that the maker thereof hath graven it; the molten image, and the teacher of lies, and the maker of his work that trusts therein, to make these dumb idols (2:15-18)?

Now, "dumb", would be the mute idols. Idols that can't speak. Men who make these little idols out of wood, and out of gold, or out of stone, and then cover them with gold.

Woe unto him that saith to the wood, Awake (2:19);

You know, to your little idol. "Wake up little idol! Open your eyes!" And, so they're speaking to these dumb stones, saying...

Arise, and it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it. But the Lord [in contrast] is in his holy temple: let all the earth keep silence before him (2:19-20).

These idols cannot speak, they don't breathe, they cannot help you in the time of calamity. "But the Lord is in His holy temple."

Chapter 3

Now in chapter three, Habakkuk now responds to the Lord. He's been waiting in the tower, God has spoken to him. God has told him of the judgment that's gonna come upon Babylon, after it has been used by God, as an instrument of judgment. Then judgment will fall upon Babylon. But in chapter three...

A prayer of Habakkuk the prophet upon Shigionoth. O Lord, I've heard your speech, and I was afraid (3:1-2):

"The things that you're talking about are terrifying! Talking of the judgment, talking of the bloodshed, talking of the spoiler being spoiled."

O Lord, revive thy work in the midst of the years, and in the midst of the years make known; but in wrath remember mercy (3:2).

"God, I don't really understand your ways. I don't understand why you would use Babylon as your instrument of judgment. I don't understand Lord just what you are doing, but keep on doing it". "Revive thy work", literally is, "keep alive your work". "Don't stop your work." Now this is a position of faith. Trusting God when you don't understand God, and just saying, "Lord, I don't know what you're doing, but keep on doing it! Keep alive your work in my life. Don't stop your work in my life. But Lord continue your work, even though I don't understand it. But Lord, when the judgment is poured out, don't forget to be merciful." So he describes it now, this judgment of God that is going to come. It's going to come upon the earth.

God came from Teman, and the Holy One from mount Paran. His glory covered the heavens, the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand: [Horns are always a symbol of power.] and there was the hiding of his power. But before him went the pestilence, and burning coals went before his feet (3:3-5).

Describing now the glorious coming of the Lord. Brightness as the light, power, as the glory covered the heavens and the earth is filled with His praise, as Jesus comes to establish God's kingdom. But before it, there was the pestilence. The great pestilence that we read about in Revelation. Before Him, there was that fiery judgment of God, as the earth is devoured by fire.

He stood, and he measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, and the perpetual hills did bow: his ways are everlasting (3:6).

The judgment of God. The cataclysmic changes that will take place geographically upon the earth, in the great days of tribulation.

I saw the tents of Cushan [Or Ethiopia] in affliction: and the curtains of the land of Midian did tremble. Was the Lord displeased against the rivers? [We read that the rivers will be turned into blood.] was thine anger against the rivers? was thy wrath against the sea, that you did ride upon your horses and your chariots of salvation? Your bow was made quite naked, according to the oaths of the tribes, even your word. Thou didst cleave the earth with rivers (3:7-9).

It's a beautiful picturesque thing, the, the, how God had cut the, the valleys with the rivers. "Did

cleave the earth with the rivers.”

The mountains saw thee, they trembled: the overflowing of the water passed by: and the deep uttered his voice, and lifted up his hands on high. The sun and the moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation, [Indignation is an Old Testament term for the period of great tribulation, often used for the great tribulation, “You did march through the land in indignation”,] and you did thresh the heathen in anger (3:10-12).

God’s judgment as He brings His judgment upon this blasphemous, Christ rejecting world. Surely the world is ripe for judgment today!

Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; and thou woundest the head of the house of the wicked, by discovering the foundation unto the neck (3:13).

God preserving the righteous. God’s salvation for God’s people, for those that He has anointed. God did not appoint us unto wrath, the scripture declares.

You did strike through with staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly. But you did walk through the sea with your horses, and through the heap of great waters. And when I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, I trembled in myself that I might rest in the day of trouble: when he cometh up to the people, he will invade them with his troops (3:14-16).

So this day of judgment coming. He goes from the local to the future, back and forth. It’s a little difficult to follow. But in prophecy there is often times what they call the near, and the far fulfillment. So that it’s applying to a local, present situation, but also there is a secondary application to the future. So they’re coming. It’s a day of trouble that will come upon the people, as they invade with their troops. So in verse seventeen, the prophet declares...

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no grain; the flock shall be cut off from the fold, and there shall be no herd in the stalls (3:17):

As the result of the siege, starvation. It was a horrible, horrible time. Josephus in his history books records the horror of this siege. The starvation among the people. Cannibalism that finally took over. As the prophet describes this total lack of supplies, no figs on the tree. No grapes on the vine, no olives, no grain, no flocks, no herds.

Yet [he said] I will rejoice in the Lord, and I will joy in the God of my salvation (3:18).

“In the midst of this desolate scene, I’ll be rejoicing in the Lord.” In the Hebrew, the word literally is, “I will jump up and down in the Lord! I will joy in the God of my salvation”. Literally, the word translated, “joy”, is, “spin around in the God of my salvation”. It is speaking of a hilarious joy, an exuberant joy. Not just smiling and happy, but I mean you’re jumping up and down, and spinning around in excitement and in joy for the, in the Lord. Now, not in circumstances.

A few years back there was a book written called, “Prison to Praise”, that had become quite popular, as people were encouraged to praise the Lord for everything. No, you can’t praise the Lord for everything, you can praise the Lord in everything, but not for everything. You can always rejoice in the Lord, you can’t always rejoice in circumstances. Many times we weep because of the circumstances. But yet, while weeping over the circumstances, we can rejoice in the Lord.

If I look at the circumstances, I can get discouraged. I can get despondent. I can feel like giving up. But if I keep my eyes focused on the Lord, then I know that the Lord is in control, and I can rejoice in Him. He is my Lord, I’m His servant. He’s gonna watch over me, He’s gonna take care of me. I don’t have to worry! So there is no visible means of supply, doesn’t matter! My God is able to take care of me, and to supply! Though there be no visible means.

We read concerning the time when Elisha was prophesying to the nation of Israel, the northern kingdom. The city of Samaria had been under siege by the Assyrian army, and again, there was a horrible famine. The bible tells us that inflation was just horrible! A head of a donkey was bringing sixty five pieces of silver. It got so bad that mothers began to eat their own babies. I mean, it was horrible!

When it was brought to the attention of the king, concerning a pact made between two mothers to boil their babies and eat them, the king said, "God do the same to me if I don't get hold of that prophet, and I take his head off today!". So Elisha was there in his house with some of his friends, and he was a very interesting prophet. He had such a close kind of a contact with God, that he was surprised when God didn't tell him things! Now, I'm surprised when God tells me something. I get all excited and surprised! Because God showed something to me. God revealed, "Oh this is glorious!" And I get surprised when God does show me things. He was surprised when God didn't show him. I mean, he lived in such communion with God that the Lord was showing him everything!

In fact you remember at one time when Ben-hadad was planning these invasions against Israel, he would go to the king of Israel and tell him all the plans. So that the king of Israel would have all the troops ready, and they were able to stop every venture into the land, by the Syrians. Until Ben-hadad called together his generals and said, "Okay some one of you guys is a friend of the enemies. Because you're leaking the information. This guy has our plans, he knows them down pat. So one of you is leaking, who is it? You're leaking the information to the enemy!" They said, "That's not true. We're all loyal to you, but there's a prophet over there in Israel, and he knows what you say to your wife when you're in bed at night!" "I mean that guy's got your number! He's got you wired man!"

So that was the case with Elisha, he was just you know, tuned in. So here is the king now, threatening to get his head. Elisha's there in his house, and he must have been an interesting fellow to be around because every once in awhile, he'd get a faraway look, and you know he's not listening to you. So you just sort of wait a minute, and just, "Can you beat that?" "Fine." You know, and he's got some other revelation of the Lord.

So here he was, sitting with his friends, and he went into one of these things you know, he said, "Look what that son of a murderer is planning now!" "He's sending a guy down here to get my neck! To take off my head!" He said, "When the servant knocks on the door, open the door and pin him with it. Hold him fast! For behold the footsteps of his master are right behind him". So presently there's a knock on the door, and Elisha's friends open the door, and they pin the guy back against the door, hold him there. Then comes the king riding up with his general, and he says, "Ah ha! At last I've got you! You've troubled Israel long enough!" And Elisha said, "No. You're the one that's troubled Israel, because you've brought in the worship of Baal, and all". But he said, "Don't worry. Tomorrow at this time, they'll be selling a bushel of fine flour for sixty five cents in the gates of the city of Samaria".

Now they'd been selling a head of a donkey for sixty five pieces of silver. So the prophet's saying, "They're gonna be selling a bushel of flour for sixty five cents". The fellow, the general, the chief liaison man for the king said, "If God would open windows in heaven, could such a thing be?" Questioned, challenged the word of God. Because he was trying in his own mind to figure out how God could so supply so much food that prices would be rock bottom, when they are going through this condition of starvation.

"Tomorrow at this time", but you see God has resources that he knew nothing about. One of our problems is our trying to figure out how God is going to do it. "How can God take care of this problem of mine? Maybe they'll get my number in the Reader's Digest Sweepstakes." "Okay God, play with their computers. Let my number come up!" You know. We try to figure out how God can do it. But God has ways that you know nothing about.

So the prophet, though it is absolutely desperate, there's nothing there. There's no herd in the stall, no flock in the fold, there's no fig on the tree, yet. "I'm gonna just rejoice in the Lord, happy in Jesus. Because I've got His promise! He's gonna take care of me, He's gonna provide. My God shall provide all of my needs, according to His riches and glory, by Christ Jesus. So I will rejoice in the Lord, I'll jump up and down, I'll spin around in the God of my salvation!" For he declares...

The Lord God is my strength (3:19),

Not trusting in myself, not trusting in my own resources, my abilities. "Jehovah God is my strength!"

and he will make my feet like hinds feet [or deer's feet] and he will make me to walk upon mine high places (3:19),

“I’ll rejoice in God, He’s gonna lift me up above the calamities, and the distresses that are coming upon the earth. He’s gonna make my feet like hind’s feet to walk in the high places.” He addresses this little psalm...

To the chief singer on my stringed instruments (3:19).

Get out your guitar and put music to it fellow. So it can be memorized and sung by the people, to remind them that God reigns, and that the purposes of God are established. God’s kingdom shall come, and the earth will be filled with the knowledge of the glory of the Lord, in that wonderful day, after God has judged the earth, and purged it from the wicked, the righteous shall reign in His everlasting kingdom! O Lord, thy kingdom come, and thy will be done, in earth, even as it is in heaven!

Father, we thank You for Your word, it is steadfast, it is sure! Lord, we wait, because even though it tarries, yet it shall come to pass. Lord, we realize that it’s not gonna tarry much longer. That the days have come, and Lord we feel that we’re seeing the precursors to the judgment You have promised, that will come upon the earth. Lord, it’s time for You to move. Man has turned his back upon You. They’ve rejected and scoffed at You. They’ve put You to scorn. Lord arise, establish Your kingdom, your reign of righteousness in our hearts tonight, and over the world. In Jesus’ name we pray, Amen.