

Dr. Marv Wilson, Prophets, Session 21, Habakkuk

© 2024 Marv Wilson and Ted Hildebrandt

This is Dr. Marv Wilson in his teaching on the Prophets. This is session 21 on the Book of Habakkuk.

All right, I'm ready to begin.

Let's pray. As we start this week, our Father, we look to you. We know you have answers where we have questions, but we recognize now we see through a glass darkly.

We know only in part. So even in life when we get partial answers to perplexing questions, we pray that we will have the confidence in you that ultimately, we will know even as we are known. I pray that as we contemplate the message of Habakkuk that we will grasp some of the lasting and eternal themes that emerge from this little book that can help us stay the course as your followers. I pray this through Christ our Lord. Amen.

This is just a reminder that next week, we have our interfaith Passover together on Wednesday.

We'll work out the transportation of that in another class or two. Today our theme is Habakkuk, which I said was a theodicy. Theodicy means the vindication of God's ways, the justice, the power, the love of God in the mixed-up world.

Where the Bible declares that God is just and is not in any way associated with evil, then how do we work this out in our thinking? Habakkuk is perplexed, and he enters into this dialogue with God. Chapters 1 and 2 concern this questioning and answering this dialogue between himself and God. So he asks two questions.

We'll take a look at these questions or complaints. That's why he's sometimes known as the philosopher prophet. The Bible doesn't have philosophers, but sometimes the Bible raises questions that also are important to philosophers.

In the third chapter, after going back and forth in a couple of rounds with God in his complaints and listening to what God has to say about his complaints, then in that third chapter, we come up with that magnificent theophany manifestation of God in bigger-than-life terms. Where at the end of the debate, if you will, this two round debate, what Habakkuk gets in the end is God, not a rational answer to the question of theodicy. Now a few things about the background of this book.

Probably it was written toward the end of Josiah's reign. Probably was written 15, maybe 20 years before the overthrow of the southern kingdom. It would seem that the balance of power had already changed.

Remember, the date 612 is important for Old Testament history. That is the date when Nineveh falls. And after that, now, Babylon is fully in the driver's seat in the ancient Near East and is the new looming threat on the horizon.

Who seems to be in mind when Habakkuk questions God's wisdom about using the Chaldeans to come and deal with this problem of evil that's perplexing him? In the last chapter of Habakkuk, some scholars have questioned whether it was an original part of the book. It certainly is a confession of trust in God.

It seems to have been used in public worship. You'll note the liturgical notations in chapter 3 on Shigionoth, which is a musical instruction, and of course, the repetition of those three Silas not to be translated. Some kind of musical direction.

Perhaps a pause when the music might come in for an interlude and the reader pause to contemplate and think about the previous lines. No one really knows what Sila means, but it seems to have been something used for temple musicians quite likely and may have involved some kind of a musical pause. Most of us don't read the Apocrypha every day.

It is certainly part of the Catholic Bible but not part of the Christian Bible. It would surprise many Christians, however, in America to know that the Apocrypha was included in most copies of English Bibles up into the early 1800s. The fact that the Apocrypha has been weeded out of RSV, NIV, various translations that we use today, ESV, and others is a relatively modern thing.

I mention the Apocrypha because the little book of Bell and the Dragon in the Apocrypha does mention Habakkuk. I'm reading an interesting paragraph in Bell and the Dragon. It's a story and it's a very brief story in the Apocrypha writings.

In lines 33-39, it says, Now the prophet Habakkuk was in Judea, and he had cooked a stew and crumbled bread into a bowl and was going into the field to carry it to the reapers when the angel of the Lord said to Habakkuk, carry the dinner that you have to Babylon to Daniel in the lion's den. And Habakkuk said, Sir, I've never seen Babylon, and I don't know the den. Then the angel of the Lord took hold of the crown of his head, and I suppose this is like a mother cat grabbing a kitten from behind the net.

The angel of the Lord took him by the crown of his head and lifted him up by his hair and, with the speed of the wind, set him down in Babylon right over the den. And Habakkuk shouted, Daniel, Daniel, take the dinner which God has sent you. And

Daniel said, I you have remembered me, O God, and have not forsaken those who love you.

Then Daniel arose and ate and the angel of God immediately put Habakkuk back in his own place again. That's a fascinating little story. Most Protestants would say it's apocryphal.

That's true. It is apocryphal. No mention of that incident in Holy Scripture, but it is a very interesting inclusion in the apocrypha.

So, this book is probably written shortly after 612 and the Chaldeans were coming on strong and were, I think it was 612 or 612, I forget. I think of a concern to the people of Judah. Jeremiah had been warning of exile starting with 627 and so Jeremiah and Habakkuk would have been contemporaries.

There is a catalog of certain sins of the Chaldeans as they are called. Chaldeans and Babylonians are synonymous with the sin of the Chaldeans. And that catalog is found in chapter 2 under the five woes.

Woe to him who piles up stolen goods. Woe to him who builds his realm by unjust gain. Woe to him, who builds a city with bloodshed.

Woe to him who gives drink to his neighbors. And woe to him who says to wood, come to life. In other words, idolatry.

These five woes found in chapter 2 seem to be addressed to the nation of Babylon, which had this lust for empire and wealth, magnificence, and various kinds of vices, including idolatry. And so, the last chapter of Habakkuk is used in the synagogue during Shavuot. Shavuot is, of course, Pentecost, and seven weeks following Passover comes this second of three major Jewish holidays where pilgrimages were made to the temple in Jerusalem.

What is the theme of chapter 3? You've read it. Again, it's a revelation of this powerful God that strides across the earth and reveals himself. This revelation of God is in this psalm because probably the third chapter of Habakkuk is closer to a psalm in the way it's composed than typical prophetic material such as an oracle, for example.

This third chapter happens to be missing in the Dead Sea Scroll material called the Habakkuk Commentary. Now, there are a number of different kinds of materials found at Qumran, where the Dead Sea Scrolls are located. We think of biblical books found at Qumran, and certainly, there are many, many biblical books.

But the Deuteronomy, Psalms, and Isaiah are the more important in terms of multiple copies. There are other works found at Qumran besides copies of Scripture. Of course, copies of all books except Esther in entirety or fragments have been found.

But the Dead Sea Scrolls there are other documents. Some of them are apocryphal. There are other documents that are sectarian.

The Thanksgiving Scroll, the Manual of Discipline, sometimes called the Rule of the Community. The War Scroll which told how these Jews who had come down to the final great battle probably against the Romans. But there's another genre found at Qumran and that's what the Habakkuk Commentary is.

There are other commentaries, and the Habakkuk Commentary gives us an example of one of the earliest commentaries on the Hebrew Bible. The Habakkuk Commentary actually omits the third chapter of Habakkuk, but it does show us a method that scholars call the Midrash Peshet. Midrash Peshet means an interpretive commentary on the Hebrew text.

The word Peshet means literally to explain. And Midrash is this idea of an interpretive, application, sometimes aphoristic or story like explanation of a biblical text. So, Midrash Peshet.

The Habakkuk Commentary on the first two chapters is a type of exegesis known as Midrash Peshet or an interpretive commentary. The way they set it up is an example of a commentary before Jesus' time. You first quote the verse.

So, if you open the Habakkuk Commentary, you would have the verse quoted, and then it says following that, the Peshet of this is. The explanation Peshet of this is. And then it proceeds to apply the description of Habakkuk, interestingly enough, to the current problems of that particular day.

So, they sought to look around them in the world of that time, and the explanation was often found in relation to the Romans around them and that immediate world. Alright, now let's look at the book of Habakkuk itself. The book of Habakkuk is a book in itself.

First of all, in the first chapter, verses 1-4, we have Habakkuk's first complaint or question. Verses 1-4, the prophet asked God, using rhetorical questioning, God, why do you allow violence? Why do you allow all this evil to continue, to go unpunished? And so, verse 2 says, how long, O Lord, must I call for help? You don't listen or I cry to you violence, but you don't deliver or save. Why do you make me look at injustice? Why do you tolerate wrong, destruction, and violence? They're always before me, strife, conflict abounds, and the law seems totally paralyzed.

God's rule, in other words, was a dead issue. Injustice is going to the highest bidder. It is perverted.

So, this is the prophet's complaint. And God comes back with an answer that he is going to punish. It's not the answer he was looking for, as you know from reading the text here, but in the rest of chapter 1, particularly up through verse 11, from 5-11, the answer is that God is going to punish Judah by the Babylonians.

And when you look at the text here, God says in verse 5, I'm going to do something in your days that you wouldn't believe. I'm raising up the Babylonians who are then, in the verses that follow, described as a fearless and dreaded people, whose horses are swifter than leopards and fiercer than wolves, and they have a cavalry, and they come in, and they're bent on violence, verse 9, and they gather up prisoners, just like taking a handful of sand, what a metaphor or a simile that is. They laugh at fortified cities, and here's a little phrase that touches on biblical archaeological studies.

They build earthen ramps, verse 10, which reminds us of siege warfare, how people got into the ramps up to the wall so they could get the battering ram up there. So, actually Ezekiel gives more information on these siege ramps that were placed at certain vulnerable parts of the city. Alright, so, these are the Babylonians, and Habakkuk, however, comes back with another question.

He's not satisfied that God is going to use the Babylonians in this particular way because he sees Judah as less wicked than the Babylonians. The Babylonians are a people more wicked than the Babylonians. And so, his second complaint is precisely that.

Why should you use the Babylonians against your covenant people, using the more wicked to punish the less wicked? That doesn't make any sense. And so, he comes on in the rest of chapter 1 with this complaint that how a holy God could allow the wicked to punish the upright. So, he describes him as the holy one, verse 12.

We'll see that interesting expression when we come to Isaiah, the holy one of Israel, which is one of the key and rather unique expressions for Isaiah. Habakkuk uses holy one here. You've appointed them to execute judgment? You've ordained them to punish? Habakkuk's quite put out by this.

Verse 13 sort of says it all. Your eyes are too pure to look on evil. You cannot tolerate wrong.

I mean, you're a holy God. You're a just God. Why, then, do you tolerate the treacherous? That's the Babylonians. Why are you silent when the wicked swallows

up those more righteous than themselves? So, how can God use such a cruel and barbarous nation? And of course, you want the curriculum vitae on that nation.

Go right on to the five woes in the next chapter to tell you how out to lunch they are. Ideologically, he is speaking and in terms of bad behavior. So, they're going to come in and just like a net or a drag net gathers fish in big numbers.

That's what Babylon is going to do. They're the wicked people, and they're going to scoop up your people like fish and big numbers. And they're going to be laughing the whole time, rejoicing for glee, verse 15, over our downfall.

And this nation is going to keep emptying its net, not just destroying us but even other nations without mercy. That interesting expression, without mercy, is mercy. Of course, the most quoted verse I get from Gordon students on the front of any exam is Habakkuk 3:2. In wrath, remember mercy.

But there are two places actually where mercy occurs here. And one is the last word in chapter 1. That's what Babylon is. It's merciless.

And so, this call for God is to remember his people, to be merciful for them even in the midst of their having to face difficult times ahead. Now, the prophet ends this second complaint by basically stating, alright, I have this problem that you're going to use the more wicked to deal with the less wicked. And he essentially says, I'm going to take my stand, my position, up on the wall, just like a watch guard, looking out there like the Rabshakeh of Isaiah, looking out there and getting a response to some kind of a challenge.

And so, 2:1, which ends that second complaint, says, I'm going to wait for that answer to this second complaint that I have. Now, how does God come back, starting with 2:2 and answering the second complaint? Out of this little section have come two of the most important reflections on a single verse in the whole history of biblical interpretation. Rabbis like Christian interpreters over the centuries have always been interested in, sort of, is there one verse in Scripture that is the most important? Or what does it all boil down to? There's an old saying that the two main schools of interpretation in Jesus' day were Hillel and Shammai.

And, of course, the challenge, can you sum all there is to know about Torah on one foot? Of course, Shammai, who was very strict and very detailed and very halakic, could never do that. But when Hillel was asked by a pagan, can you give a summary of all there is to know about Judaism on one foot? He gave the answer, what is harmful to you to yourself, do not do to anyone else. Everything else in Scripture is commentary on that one theme.

A version of the so-called golden rule, do unto others as you would like them to do unto you, which speaks to this question of mercy and compassion. And of course, Hillel was known as much more compassionate and maybe merciful and kind compared with the rather stern and strict and judgmental way at times Shammai comes out in the debates. The Talmud has 316 debates between the disciples of Hillel and the disciples of Shammai.

By the 200s, there was a Rabbi Simlai, S-I-M-L-A-I, who was the first to count up all of the commandments in the first five books of the Bible. This is called today the Law of Taryag. And if you go to the Encyclopedia Judaica and look up T-A-R-Y-A-G, that's an acronym for, well it includes four Hebrew letters, and when you get the numerical equivalent to each of those Hebrew letters, it comes out 613.

So, the Law of Taryag, 613 commandments, 365 negative ones, one for each day of the year, and 248 positive ones Rabbi Simlai found. But then Rabbi Simlai tried to boil all of this down. Can you find in scripture one commandment that sort of says it all? It's interesting, he gives a number of different configurations and reducing things.

What he comes up with is Habakkuk 2:4 as being the bottom line of the Hebrew Bible. The man who is a just or a righteous man, that is a man who is in covenant relationship with God, is going to live faithfully. That is he lives with persistence and consistence and he hangs in there with a firmness and steadiness of resolve.

So we even have in early Jewish thinking, if there's one verse in the Bible, this one happens to come out of Habakkuk, not out of the Torah, but it summarizes what every person is called really to do. And that means in spite of all the other static in the world, and in spite of all of the hard times and problems around us, you hang in there, faithfully living your life. Now, of course, Martin Luther picked this same text, and this became the battle cry of the Reformation.

Because three times in the New Testament that expression taken out of Habakkuk 2.4 and theologically reworked slightly, the just shall live by faith. Now, in the Bible, God's answer to Habakkuk's complaint, going back to the original context here, God's answer is to write down the revelation and make it plain on tablets so the herald may run with it. For the revelation awaits an appointed time, it speaks of the end.

It won't prove false. And though it lingers, wait for it, and it will certainly come and will not delay. Wait for what? Well, in the context here, it seems to be calling for the demise of Babylon, this people who is going to come on and bring grief to the southern kingdom.

But in the context here, Babylon itself is going to have her day, so it seems to me when he says though it linger, wait for it, wait for 539 as we look on this. Wait for Persia, who, in 539, with the rise of Cyrus the Great, is going to topple the nation of

Babylon. In verse 4, before you come to this famous passage, the just will live by faith, or the righteous will live by his faithfulness; it says, look or see, he is puffed up, his desires are not upright.

This probably personifies the king of Babylon. He's all puffed up, and his desires are not good. Verse 5 says he's arrogant, never at rest, and he's greedy like the grave, he gathers to himself all the nations and takes captive all the people, will not all of them taunt him with ridicule and scorn.

So, it seems contextually that this person is all puffed up with pride, and of course, Isaiah 14 speaks of the king of Babylon and his pride. So, he is probably a collective here for the Babylonians. But Persia in time is to knock this haughty one down and Chaldea or Babylon cannot escape the judgment for the king of Babylon.

And so, her sins. Now, here is the contrast. The original context of this is you have to carry on despite your world falling apart around you, despite foreign armies coming in, despite political persecution.

God's revelation says by a faithful, steady, firm resolve to carry on your everyday life. It says that's how you are to function. To live here then means more than having to security.

The righteous man, the virtuous man, survives the impending doom because he has confidence. What is it? Sound of music? I have confidence. I hear that line.

And this is sort of the message that come what may, the carrying on of your daily affairs, you do it confidently and in the strength of the Lord himself, who is better than life itself. That's how you live. Now Paul had a different purpose in quoting this verse.

Did he quote it out of context? Well, in one sense, yes; in another sense, no. Writers of the New Testament often put slightly different theological spins or had different purposes for how they would use certain Old Testament texts. Now for Paul, Paul was interested in salvation by faith.

For Paul, Abraham was his hero because Abraham believed in God. Genesis 15:6. And it was credited to him for righteousness. So, Paul where draws so heavily upon Abraham in the early chapters of Romans, does it Paul's way?

He trusted God. He believed in God. Not by works of human righteousness, by faith.

And so, for Paul, the emphasis upon piety, not by works of righteousness. Or as we know it in the Gospel of Belief, John's Gospel, Pisteuo, to have belief in, to trust. That was very important for Paul.

And also, the object of that faith is faith in Christ. Now, none of that, of course, is found in this context of Habakkuk. There is no works and faith contrast going on here in the immediate context.

Neither is salvation through faith in Christ or justification by faith in Christ as we come to know it in the theological language of the Christian Church. That's not going on here. For the writer here, this word *emunah* is a very important word.

The rabbis underscored this word because it was first used in the 17th chapter of Exodus. And its literal meaning is found there in the context of the Amalekites. They were cutting down the Israelites as they were passing down the Sinai Peninsula on the way to receive the law at Sinai.

And so, Joshua gets his first military experience as he mows down the Amalekites, but only when Moses is up on the top of the hill with Aaron holding up one of his arms because they were weary and her holding up the other arm. And the biblical text says Moses' arms remained *emunah* until the sun went down. How is it translated? Depending on what version you have, firm or steady.

And so, our word *amen* comes out of this root. When you say *amen*, you're saying I affirm that. That's solid, that's steady, that's grounded.

That's not going to evaporate. That holds. So, the just will live by his, that is, the righteous one who knows the God of Israel will live by firmness or constancy, unswerving loyalty to revelation.

You won't crumble when everything else around you is crumbling, so faith gives you firmness in your life. Faith is nothing but the living consciousness of the omnipresence. And so the Bible is a firmness, a firmness that gives you an inner firmness.

See, we have that wrong, I think, where it's sold in certain Christian quarters where if you come to Christ, sort of it's a Pollyanna version of now Christ is with you, and everything's going to be okay. What the Bible really promises you is inner firmness, inner peace, inner strength, and constancy and steadiness of the soul. Paul's version of this, actually, if you go to his epistle of joy, which is Philippians, where he says to rejoice some twelve times in that little epistle, it's one of his prison epistles.

And Paul was imprisoned with probably little hope of being released and he talked to the Philippians about how they were to live in the midst of hardship. And, of course, he says rejoice in the Lord, rejoice in the Lord. He says I have learned in whatever state I am to be content.

I can do all things through him who strengthens me. King James version, I can do all things through Christ who strengthens me. Now for Paul, Paul knew that the outward circumstances weren't going to do it.

Stoicism was not Paul's answer, though the Stoics had been out there for a couple of centuries before Paul. It's not grin and bear it, grace and wear it. Paul talks about drawing from another resource from within, which he had.

The Christ who lives within, as one rendering of Philippians 4:13 is I have the strength to face all conditions through the power of the one who lives within me. Now that hints at something of what this passage is about and also in the other places where this verse pops up. For example, in the other places in Hebrews 10:35-39, it's used in the sense that the just will live by faith.

The writer of Hebrews says don't throw away your confidence, and it will be richly rewarded. You need to persevere so that when you have done the will of God, you might receive what he has promised. For in just a little while he who is coming will come and will not delay, seems to be an allusion to the return of Jesus.

But my righteous one, that is, the believers, those who are in a covenant relation with God, but my righteous one will live by faith until he comes. And if he shrinks back, I will not be pleased with him. But we are not of those who shrink back.

The flip side of emunah is shrinking back, dissolving, giving in. So, emunah is that confidence of the soul to hang in there in difficult times. There is a fascinating ending to chapter 2 after he goes over the evil of this Babylonian empire, this city of five woes.

I am not going to talk about all of the vices of the Babylonian people as he catalogs them here. But I do particularly want to comment on verses 18-20. The thing that set Israel's religion apart from other religions was the fact, as Abraham Joshua Heschel puts it, God is alive.

He is real. And what Habakkuk does here as is typical of the prophetic genre, it is done in several places by Jeremiah and some of the other prophets, is to poke fun at the competing deities of the world at that time because they are not alive. And the idolatry of that day in the end failed because only the God of Israel, because he was alive, could give genuine and true revelation.

So, he says in verse 18, of what value is an idol since a man has carved it? An image that teaches lies. For he who makes it trusts in his own creation. He makes idols that cannot speak.

Woe to him who says to wood, come to life, or a lifeless stone, wake up. Can it give guidance? Rhetorical question. Of course not.

It is covered with gold and silver, but there is no breath in it. The allusion here to idols is they are not real. In contrast, the Lord is in his holy temple.

Let all the earth be silent before him. Before the great, supposedly great stockbroker E.F. Hutton collapsed, maybe 10 years ago, they had one of the best ads on TV. It went this way: when E.F. Hutton speaks, everyone listens.

It would be like a couple hundred people gathered around a green where a golf match is going on. And all of a sudden, somebody opens their mouth and it is hush, totally silent. When E.F. Hutton speaks, everyone listens.

This idea is to let the earth be silent before this God who is in his holy temple. He can give revelation. He does give revelation.

He is alive, as P.O.D. puts it. The climax of this book, the denouement of the book, after he gives this picture of God who is bigger than life. And he draws on or alludes to previous revelation.

This God who comes theme. In 3:3. This God who comes from T-man, which was south of Judah. This holy one revealed himself from Mount Paran, which was south of Kadesh Barnea.

What was Kadesh Barnea? Why is it important in the Bible? It became the main camp in the wilderness, the place from which the twelve spies were sent out, where Israel set up camp for about 38 years in Kadesh Barnea. And where one of Moses' family members was buried.

Kadesh Barnea. Right near there is this Mount Paran. But God in his glory covers the heaven.

His praise fills the earth. His splendor is like the sunrise. Rays forth flash from his hand.

He stood and shook the earth. He looked and made the nations tremble. It's almost as if this huge, bigger than life figure stands before the whole earth.

The poetry is elevated. It's hyperbolic. It's exaggerated.

To make the point that the whole earth stands still in the presence of this powerful one. Before whom the ancient mountains crumbled. His ways are eternal.

There's a reference here, probably to the coming through of the Red Sea. Did you rage against the sea when you rode with your horses and your victorious chariots? You uncovered your bow. You called for many arrows.

You split the earth with rivers. What does Exodus 15 say? The Lord is a warrior. The song of Moses.

Miriam at the Red Sea. The sun and moon stood still in the heavens at the glint of your flying arrows, at the lightning of your flashing spear. In wrath, you strode through the earth, and in anger, you threshed the nations.

You came out to deliver your people, the Savior, anointed one. Who is the anointed one? Israel. Again, we're seeing in the prophets this theme of God's coming to Israel, delivering Israel.

The one appointed by God for His purposes in the earth. The language then seems strongly to allude to Pharaoh. This is salvation history as God already in history has come to redeem His people.

You crushed the leader of the land of wickedness. You stripped him from head to foot, the destruction of the Egyptians. With your own spear, you pierced his head when his warriors stormed out to scatter us, gloating as though about to devour the wretched who were in hiding.

You trampled the sea with your horses, churning the great waters. So the allusion here seems to be to this God who has come into Israel's history in the wilderness at the Red Sea. He came bigger than life to preserve them, to deliver them, much like a warrior.

And so, the rehearsal of the magnalia, the term the church used for the great redemptive activities of the God of Israel, the great things, the magnalia, which were rehearsed, be told. And if we have a pattern for that in some of the best hymns that recall God's works of old, we're rehearsing, we are remembering. There's a pattern for that in Scripture.

Then, the denouement of the book is in verses 16b through the end. He says, I'll have to wait patiently for the day of calamity, which, of course, links to 2:3. Though it lingers, wait for it. It will certainly come and will not delay.

So, there is that. Okay, 539 BC, when Persia will topple Babylon, it's something I'm going to have to wait patiently for, that day of calamity, to come on the nation invading us. Now, that little expression probably hints at the fact that, as you know, over a period of about a decade, Babylon brought its armies in to attack Jerusalem on three major attacks before the final overthrow in 586.

So maybe the prophet anticipated that invasion was already beginning to take place. Then he says, though the fig tree do not blossom or bud, and there is no grapes on the vine, the olive crop fails, and the grain fields produce no food, there is our agricultural trio coming back to us again that we saw in Hosea. The wine, the oil, and the grain.

The three main staples of biblical economy. So, he says, let's say it's an agricultural disaster. Also, animal husbandry fails.

There's no sheep in the pen. No cattle in the stalls. Yet I will rejoice in the Lord.

Again, could this be behind Paul the Apostle, who may have meditated on works like this in his own personal time of difficulty? He says, I will rejoice in the Lord, and I will rejoice in God my Savior, my Deliverer. The Sovereign Lord is my strength. That's how you get through hard times.

The Lord is my strength. It's an internal emunah that allows people to deal with come what may. He makes my feet grip the heights like the feet of a mountain goat, or a stag, or a deer.

Short-footed confidence is what God gives to one. So, in the end, this is my last word on this. Relationship, biblically speaking, takes precedence over reason.

The Bible does not always give final answers. What it gives is God himself. It gives a relationship, and that relationship is what one has through the difficult times of life.

In the worst of times, come what may, he will hold steadfastly to the Lord, much like Job in the theodicy in that book. Wednesday, for our class, we're going to have a discussion of Kushner's book. So, make sure you've read Kushner by Wednesday.

Bring the book to class if you'd like to. I'd like to get your thoughts on Kushner. I'd like to have a good discussion on the book, get some of your reactions, and I'll share with you some of my thoughts on it.

What's good about it, what don't you like about it, and what we might learn about asking the same question in the modern world? Where are we going to come out on that one? All right, that will be it. This is Dr. Marv Wilson in his teaching on the prophets.

This is Dr. Marv Wilson in his teaching on the Prophets. This is session 21 on the Book of Habakkuk.