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*“Behold, as for the proud one,
His soul is not right within him;
But the righteous will live by his faith.” - Hab. 2:4*



MAJOR LESSONS FROM
HABAKKUK

WITH PASTOR CARY GREEN

TITLE:

This prophetic book takes its name from its author and possibly means “embracer” or “one who _____” (1:1; 3:1).

By the end of the prophecy, this name becomes appropriate as Habakkuk clings to God regardless of his confusion about God’s plans for His people.

AUTHOR AND DATE:

As with many of the Minor Prophets, nothing is known about the prophet except that which can be inferred from the book.

In the case of Habakkuk, internal information is virtually nonexistent, making it impossible to establish any certain conclusions about his identity and life.

His simple introduction as “*the _____ Habakkuk*” may imply that he needed no introduction since he was a well-known prophet of his day.

It is certain that he was a contemporary of Jeremiah, Ezekiel, _____, and Zephaniah.

The mention of the Chaldeans (1:6) suggests a late-seventh-century BC date, shortly before Nebuchadnezzar commenced his military march through Nineveh (612 BC), Haran/Harran (609 BC), and Carchemish (605 BC), on his way to Jerusalem (605 BC).

Habakkuk’s bitter lament (1:2–4) may reflect a time period shortly after the death of _____ (609 BC), days in which the godly king’s reforms (*cf.* 2 Kings 23) were quickly overturned by his successor, Jehoiakim (Jer. 22:13–19).

The most likely date for the book is in the early part of Jehoiakim's reign (609-597 BC).

Jehoiakim was a godless king who led the nation down the path of destruction (2 Kings 23:34–24:6; Jer. 22:17).

BACKGROUND AND SETTING:

Habakkuk ministers during the "death throes" of the nation of Judah.

Though repeatedly called to repentance, the nation stubbornly _____ to change her sinful ways.

Habakkuk, knowing the hardheartedness of his countrymen, asks God how long this intolerable condition can continue.



God replies that the _____ will be His chastening rod upon the nation of Judah—an announcement that sends the prophet to his knees.

He acknowledges that the just in any generation shall live by faith (2:4), not by sight. And Habakkuk concludes by praising God's wisdom even though he doesn't fully _____ God's ways.

Habakkuk also prophesied during the final days of the Assyrian Empire and the beginning of Babylonia's world rulership under Nabopolassar (Nah-bo-po-LAH-sur) and his son Nebuchadnezzar.

When Nabopolassar ascended to power in 626 BC, he immediately began to expand his influence to the north and west.

Under the leadership of his son, Nebuchadnezzar, the Babylonian army overthrew Nineveh in 612 BC (thus fulfilling Nahum's prophecy), forcing the Assyrian nobility to take refuge first in Haran and then in Carchemish. Nebuchadnezzar pursued them, overrunning Haran in 609 BC, and Carchemish in 606 BC.

The Egyptian king, Pharaoh Necho, while traveling through Judah in 609 BC to assist the fleeing Assyrian king, was opposed by King Josiah at Megiddo (2 Chron. 35:20-24).

Josiah was killed in the ensuing battle, leaving his throne to a succession of three sons and a grandson.

Earlier, as a result of discovering the Book of the Law in the temple (622 BC), Josiah had instituted significant spiritual _____ in Judah (2 Kings 22, 23), abolishing many of the idolatrous practices of his father Amon (2 Kings 21:20-22) and grandfather Manasseh (2 Kings 21:11-13).

Upon his death, however, the nation quickly reverted to her evil ways (*cf.* Jer. 22:13-19), causing Habakkuk to question God's silence and apparent lack of _____ action (1:2-4) to purge His covenant people.

If Habakkuk had experienced life under good King Josiah, and then had endured the heartbreakingly rapid slide into depravity led by King Jehoiakim (Jer. 22), it's easy to understand why his heart was breaking and his sense of justice was infuriated at the evils he saw in society.

KEY WORDS IN HABAKKUK:

Image: Hebrew *pesel* (פֶּסֶל)—2:18—related to a verbal root meaning “to hew out stone” or “to cut or carve wood” (see Ex. 34:4). A *pesel* is an image or _____ in the likeness of a person or an animal, made from stone, wood, or metal. At Mt. Sinai, God had prohibited the Hebrews from making such idols (Ex. 20:4). God intended the _____ of images among the Hebrews to be one distinguishing feature of their true religion. Tragically, Israel followed the example of their pagan neighbors and worshiped carved images (Judg. 18:30; 2 Chron. 33:7). The psalmist describes such images as worthless and those who worship them as shameful (Psa. 97:7, ESV). Both Isaiah (40:19-20; 44:9-20) and Habakkuk (2:18-19) mock the fundamental _____ of those who put their trust in images made by their own hands. They have no capacity to see, hear, speak, or do anything for their devotees

KEY NAMES IN HABAKKUK:

Habakkuk—Hebrew “Chabaqquq” (חַבְבַּקֻּקַּי), meaning “one who clasps/embraces”—the _____ prophet sent to Judah before its fall into Babylonian captivity (1:1-3:19)

The Chaldeans—Babylonians raised up by God to punish Judah (1:6-11; 2:2-20)

HISTORICAL AND THEOLOGICAL THEMES:

The opening verses reveal a historical situation similar to the days of Amos and Micah.

_____ had essentially disappeared from the land; violence and wickedness were pervasive, existing unchecked.

Habakkuk looks at his native Judah, sees the violence and injustice on every hand, and cries out to God with some perplexing questions:

–Why are the wicked _____ in the midst of God’s people?

–Why are the righteous beaten down?

–And why is God seemingly inactive and indifferent in a day of wickedness?

In the midst of those dark days, the prophet cried out for divine intervention (1:2–4).

God’s reply is even more shocking than the conditions in Judah.

God assures His prophet He **IS** _____ something.

The Chaldeans are about to descend as God’s rod of chastening (1:5–11).

Habakkuk reacts with shock and dismay, for the Chaldeans (Babylonians) were even more _____ than the disobedient nation of Judah.

In light of that, God’s response creates an even greater theological dilemma for Habakkuk.

–Why didn’t God just flush out the evil from His people and restore their righteousness?

–How could God use the Chaldeans to judge a people more righteous than they (1:12–2:1)?

God's answer that He would judge the Chaldeans also (2:2–20), does not fully satisfy the prophet's theological dilemma; in fact, it only intensifies it.

In Habakkuk's mind, the issue crying for resolution is no longer God's righteous response (or apparent lack thereof) toward Judah's evil, but the vindication of God's _____ (1:13).

–How could it be right for a holy God to punish His unholy people with an even more unholy people?

Like Job, Habakkuk argued with God.

Whereupon God patiently instructs His messenger, until at last the prophet is able to respond with a psalm of praise:

"Yet I will exult in the Lord, I will rejoice in the God of my salvation" (3:18).

Habakkuk achieved a deeper understanding of God's _____ character and a firmer faith in Him (*cf.* Job 42:5-6; Isa. 55:8-9).

And ultimately, Habakkuk realized that God was not to be worshiped merely because of the temporal blessings He bestowed on His chosen people, but for His _____ sake (3:17–19).

KEY DOCTRINES IN HABAKKUK:

The nature of God's _____ –God used the Babylonians to judge the people of Judah (Hab. 1:5–11; 2:2–20; *cf.* Deut. 28:49–50; 2 Kings 24:2; 2 Chron. 36:17; Jer. 4:11–13; Ezek. 7:24; 21:31; Mic. 4:10; Acts 17:31; Rom. 2:16; Rev. 6:17)

Proper _____ of God—God is not to be worshiped merely because of temporal blessings, but for His own sake (Hab. 3:17–19; cf. Deut. 28:1–14; Psa. 97:12; Isa. 12:2; 41:16; 61:10; Luke 1:47; Phil. 4:4; Rev. 4:10–11)

Justification by _____—People are saved through faith in God alone, and not through works (Hab. 2:4; cf. Gen. 15:6; Isa. 45:25; 50:8–9; Zech. 3:4, 5; John 3:36; Rom. 1:17; 5:1; Gal. 3:11; Col. 1:22–23; Heb. 3:12–14; 10:38)

GOD'S CHARACTER IN HABAKKUK:

God is _____ –2:14

God is wrathful—3:2

CONTRIBUTION TO THE BIBLE

Habakkuk was a daring thinker who openly—though respectfully—expressed his _____ to God. He was a man of integrity who was concerned with the character and program of Yahweh.

Habakkuk's unusually extended dialogue with God (about two-thirds of the book) was initiated by the prophet.

Normally, the prophetic process was begun by God, and after receiving the divine oracle, the prophet then transmitted it to the people.

However in this book, we find Habakkuk initiating his own conversations with God; and there's not actually any reference to his relaying those conversations to the people, though he may have done that.

We find some striking similarities and contrasts between the prophets _____ and Habakkuk. Both faced severe tests of their faith. But they approached their problems very differently.

- God called on *Jonah*.
- Habakkuk called on _____.

- Jonah ran *from* God.
- Habakkuk ran _____ God.

- Jonah was in the *fish*.
- Habakkuk was on the *watchtower*.

- Jonah prayed only *during* his trouble.
- Habakkuk prayed all _____ his trouble.

- Jonah ends in *foolishness*.
- Habakkuk ends in *faith*.

- Jonah brings the *salvation* of God to the Gentiles.
- Habakkuk shows the _____ of God over the Gentiles.

The most often _____ passage in Habakkuk is: "*the just shall live by faith*" (2:4).

This concept is central to the argument of Habakkuk and influential in the thought of three New Testament books (Rom. 1:17; Gal. 3:11; Heb. 10:38).

The concluding psalm of praise in chapter 3 is one of the greatest psalms in the Old Testament. This magnificent declaration of faith in the character and ways of God has much in common with Psalms 18 and 68.

In fact, Habakkuk 3:19 appears to be _____ Psalm 18:33 in the phraseology, "*He has made my **feet** like **hinds' feet**, and makes me walk on my high places.*"

CHRIST IN HABAKKUK

Although Habakkuk never mentions Messiah's name, he rejoices in the saving ministry of the coming Messiah as the *"God of my salvation"* (3:18).

Habakkuk also foreshadows Christ's coming salvation: *"You went forth for the salvation of Your people; for salvation with Your **Anointed**"* (3:13).

The Old and New Testaments clearly point to Jesus as the _____ (*"Messiah"* in Hebrew; *"Christ"* in Greek); (Psa. 28:8; Dan. 9:25, 26; Acts 4:27; 10:38; Heb. 1:9).

And when He comes again,
"the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (2:14).

ANSWERS TO TOUGH QUESTIONS

Question #1—In what ways do God's answers to Habakkuk's deep questions offer help to modern people reading this book?

God's answers to the prophet's searching questions give a proper understanding of God's character and sovereign actions in history.

Ultimately, Habakkuk demonstrates that life's meaning does not rest in finely argued intellectual answers, but in _____ **God**.

The prophet echoes the theme of genuine holy living: *"The just shall **live** by his faith"* (2:4).

Those who read the prophet today will find a fellow traveler who may lead them to trusting the God he came to trust.

Question #2–What impact does Habakkuk have on the New Testament?

The New Testament references to Habakkuk 2:4 ascribe unusual _____ importance to Habakkuk.

The queries of the prophet represent some of the most fundamental questions of life, with the answers providing crucial foundation stones on which to build a proper understanding of God's character and His sovereign ways in history.

The core of Habakkuk's message lies in the call to trust God (2:4)–*"the just shall live by his faith."*

The Apostle Paul employed this verse twice (Rom. 1:17; Gal. 3:11) to accentuate the doctrine of justification by faith.

The writer of Hebrews also quoted this verse, but he applied it to the believer's need to remain _____ in the midst of affliction (Heb. 10:38).

In other words, "faith" or "trusting God" is not a one-time act at the moment of salvation, but a way of life.

The true believer, declared righteous by God, will persevere in faith throughout his or her _____ life (Col. 1:22–23; Heb. 3:12–14).

Whether or not he understands what God is doing, the believer will trust his sovereign God, Who only does what is right.

OUTLINE:

I. Superscription (1:1)

II. The _____ of Habakkuk (1:2-2:20)

- A. *Habakkuk's First Complaint (1:2-4)*
- B. *God's First Response (1:5-11)*
- C. *Habakkuk's Second Complaint (1:12-2:1)*
- D. *God's Second Response (2:2-20)*

III. The _____ of Habakkuk (3:1-19)

- A. *Petition for God's Mercy (3:1, 2)*
- B. *Praise of God's Power (3:3-15)*
- C. *Promise of God's Sufficiency (3:16-19)*

THE MEAT OF THE BOOK OF HABAKKUK

Other than his name, which comes from a Hebrew root meaning "to clasp" or "to embrace," Habakkuk is yet another Minor Prophet who is virtually anonymous, as we know nothing about his tribe, his family, his background, or his home.

As he calls himself simply "*the prophet*" (1:1), this may have been his full-time calling; it certainly seems to hint that he was recognized as a man whose message was divinely inspired.

We know that he lived in Judah (possibly in Jerusalem) and that he was a contemporary of the major prophet Jeremiah, who lived during the reigns of Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah.

A unique aspect of Habakkuk's writing is that it has _____ direct message from God to His people.

Instead, it tells us what Habakkuk and God said to each other, and the prophet's eventual response to their dialogue.

The book can be divided into two complaints by Habakkuk and two answers from God, followed by a psalm of praise which ends with what has rightly been called: "*one of the beautiful expressions of _____ found in the Old Testament.*"

Ask any group of Christians to nominate what they think is the greatest single verse in the Bible, and few would be likely to choose one from the book of Habakkuk.

AND YET it was a New Testament _____ of something Habakkuk wrote, that in the sixteenth century was used by God to change the spiritual climate of Europe—"*the just shall live by his faith*" (Hab. 2:4).

We can get a grasp of the context in which it was originally written by looking more closely at Habakkuk's overall message.

"The oracle which Habakkuk the prophet saw" (1:1) was written at a time when Judah was in a state of appalling moral and spiritual decline.

Violence, strife, conflict, a paralyzed _____ system, the oppression of the righteous by the wicked, and the perversion of justice were all rife (1:2-4).

Anyone who thinks that the Bible is irrelevant in the twenty-first century has failed to make the obvious connection.

Today's media is awash with reports of political skulduggery, terrorists committing suicide in order to guarantee the deaths of other people, financial corruption on an industrial scale, horrific levels of child abuse, and millions of lives ruined by chemical misuse of one kind or another.

These things should make us shudder with shame, yet if we are surprised that such things happen, we have failed to grasp what the Bible means when it says, "*The heart is more deceitful than all else and is desperately sick; who can understand it?*" (Jer. 17:9).

Quote:

"As the salt flavors every drop in the Atlantic, so does _____ affect every atom of our nature." –C.H. Spurgeon

Habakkuk lived in a nation that had known a spiritual revival, but was now in serious spiritual decline.

But what troubled him even more than man's sin was God's _____; and so we read the prophet's bewildered inquiry as to why God would apparently be sitting on His hands while His people are defiantly breaking every aspect of the Law.

*"How long, O Lord, will I call for help, and **You will not hear?**" (1:2).*

The word "hear" comes from a root meaning "to reply by _____ something."

As far as Habakkuk could see, the wicked were metaphorically (and literally) getting away with murder.

Habakkuk's contemporary, the prophet Jeremiah, was equally baffled:

"Righteous are You, O Lord, that I would plead my case with You; indeed I would discuss matters of justice with You:

Why has the way of the wicked prospered?

Why are all those who deal in treachery at ease?"

(Jer. 12:1).

We can almost hear Jeremiah turning the issue over in his mind.

He knew that God was a God of _____ justice Who hated evil and had promised to bless His people; then why did He allow the faithless to "thrive" and to "grow and produce fruit" (Jer. 12:1-2)?

Another Old Testament writer, though hundreds of years earlier, reflected the same bewilderment:

*“There is something else meaningless that occurs on earth: the **righteous** who get what the _____ **deserve**, and the **wicked** who get what the **righteous deserve**” (Eccl. 8:14, NIV).*

This was precisely Habakkuk’s problem. Evil was rampant, and evildoers were flourishing, while the righteous floundered.

Habakkuk is completely up front with God about this, and pours out his heart in genuine concern that his passionate and persistent prayers for God to intervene seem to be getting no further than the ceiling.

Yet Habakkuk is soon to be more baffled than ever, as we can see by looking at God’s response, one phrase at a time.

*“I **am** doing something...” (1:5).* At last, there seems to be some light at the end of the tunnel.

God *has* been _____, and He is working to answer Habakkuk’s prayers.

We can almost sense the prophet’s heart rate gathering pace as he realizes that he has not been praying in vain after all.

It was certainly good news that God was at work, BUT Habakkuk would hardly be human IF he didn’t hope that the answer would come sooner rather than later—ideally, while he was still alive.

Countless Christians feel the same way today as they pray for a genuine, Biblical _____ of godliness in their own nation and in the world at large.

After decades of spiritual decline in many parts of the world, how wonderful it would be if we could have just one year of our lives—a few months even—when we saw God moving in such a truly marvelous and massive way that even the secular media would be forced to acknowledge it!

“... in **your** days...” (1:5).

In Habakkuk's case, God added precisely this promise: He would answer His people's petitions while Habakkuk was still alive to see it. We can imagine the prophet's pulse gathering even greater pace.

God's answer to his prayer was not to come at some future date when the prophet would no longer be there to rejoice in it. Instead, it was time-sensitive, with a deadline prior to the prophet's _____.

Imagine how we would feel if God assured us beyond any misunderstanding that He was going to send genuine revival to our nation during our lifetime—or better yet, that Christ would come back in our lifetime!

“... that you would **not believe** if you were told...” (1:5).

It was great news that God would answer his prayers during the prophet's lifetime, BUT what kind of answer would it be? However welcome, what if it were to be something that would affect relatively few people?

If that thought had even crossed the prophet's mind, it was soon swept aside by God's assurance that the answer would be so _____ as to be beyond the normal boundaries of belief.

It would not be a gentle slap on the wrist for the wicked, or a gentle boost to the fortunes of the faithful, but something so radical that had the word not come from God Himself, NO ONE would believe it.

At this point we can imagine Habakkuk verging on a mild heart-attack—but now comes the REAL SHOCK...

*“For behold, I am raising up **the Chaldeans**, that **fierce and impetuous people** who march throughout the earth to seize dwelling places which are not theirs. They are dreaded and feared...” (1:6-7).*

Habakkuk can hardly believe his ears.

The Chaldeans (also known as the Babylonians) were the very epitome of _____, and in the following verses God reminds the prophet of their track record in invading and ravaging other lands.

They were *"fierce and impetuous . . . dreaded and feared . . . keener than wolves in the evening . . . guilty, they whose strength is their god!"* (1:6-8, 11).

Yet these violent, godless hordes were to be God's instrument of His judgment on Judah and His answer to the prophet's prayer.

It's not difficult to see why Habakkuk was utterly confused.

It was understandable that God was going to punish Judah for its abominable sin and shameless rebellion.

What Habakkuk could not understand was that in order to punish His covenant people, God was going to use a _____ nation with which He had never made a covenant.

As far as Habakkuk was concerned, the whole thing was inconceivable.

God's punishment of His people seemed far greater than their crime, and His answer to the prophet's prayer seemed to _____ His character.

To make things even more confusing, Habakkuk's uncertainties were fueled by his theological certainties.

We can see this in 1:12-13, a statement that begins with a rhetorical question and forms what we might call a summary of the prophet's systematic _____.

It speaks of God's **eternality**– *"Are you not from everlasting?"* (1:12).

It speaks of His _____ – *"...my God, my Holy One"* (1:12).

It speaks of His **faithfulness**– “We will not die” (1:12).

It speaks of His **sovereignty** and _____ – “...You have appointed them to judge” (1:12).

It speaks of His **stability**– “O Rock” (1:12).

It speaks of His **purity**– “Your eyes are too pure to approve evil...” (1:13).

And it speaks of His _____ – “...You cannot look on wickedness with favor...” (1:13).

Although “We will not die” reflects Habakkuk's assurance that God's faithful remnant would not be wiped out when the invasion came, the prophet was still even more baffled than when he brought his original complaint to God.

How could God's use of the ungodly Chaldeans harmonize with His holiness?

Habakkuk reels under the resulting tension when he tries to reconcile God's plan for the nation with His flawless attributes.

He _____ understand God bringing judgment on the covenant nation that had turned its back on Him, BUT he could not grasp how God could do this by means of a pagan nation with which he had never established a covenant.

Surely God should be punishing the _____, not using them to punish Judah?

Habakkuk is simply being brutally honest here.

The Christian who never wrestles to reconcile the sovereignty of God with rampant evil has never thought seriously and honestly about the issue.

Quote:

"The wickedest enemies of God are only axes and saws and hammers in His hands, and are ignorantly His _____ for doing His work in the world."

– J.C. Ryle

Habakkuk may have begun to catch a glimpse of this.

He took a deep breath and determined that the right response was to **trust God** even when he was unable to _____ Him:

*"I will stand on my guard post and station myself on the rampart; and **I will keep watch to see what He will speak to me...**" (2:1).*

Although still reeling from the news of God's intentions, the prophet decided to wait patiently for the outworking of His promises.

God begins His second reply by asking Habakkuk to be _____ and by assuring him that His intervention is certain: *"Though it tarries, **wait** for it; for it will certainly come, it will **not delay**" (2:3).*

God is NEVER in a hurry, NOR is He ever late!

While the swaggering Chaldeans were flexing their muscles and gearing themselves up for "Operation Judah," God gives His faithful people this life-changing word:

*"...the righteous shall live **by his faith**" (2:4).*

This is our "major point" from Habakkuk, and one of the greatest statements in all of Scripture.

Quote:

"To understand it is to understand the Christian _____ and the Christian life."

– James Montgomery Boice

Once again, this verse is so important that it is quoted _____ times in the New Testament—in Romans 1:17, Galatians 3:11, and Hebrews 10:38.

The prophet was deeply concerned for the spiritual welfare of Judah, and his passionate prayer was that God would intervene to arrest its downward spiral.

In response God told him that He was going to unleash the vicious Chaldeans against the nation.

A modern parallel would be God responding to the prayers of Christians in the United States, concerned about its spiritual decline, by saying that He was going to allow the cartels of Mexico and the terrorists of the Middle East to sweep into the nation and overcome it, killing some and deporting the rest.

It's no wonder that Habakkuk was baffled and that God's answer produced an even bigger question.

It was in precisely this kind of situation that God's ultimate word to Habakkuk was, *"the righteous shall live **by his faith**"* (2:4)

This tells us that nothing, not even the most calamitous of national or international developments, must be allowed to shake our utter confidence in the settled sovereignty of God, Who *"works all things according to the counsel of His will"* (Eph. 1:11).

God is not merely **observing** history; He is _____ it for His eternal glory and for His people's eternal good.

History is *"HIS story."*

This is why Paul was able to write, *"And we know that God causes **all things** to work together for good to those who love God, to those who are called according to His purpose"* (Rom. 8:28).

When things for unbelievers seem to be getting better and better, they are in fact getting worse and worse, as each and every day takes them closer to their dreadful _____.

BUT when things for even the weakest of God's people seem to be getting worse and worse, they are in fact getting better and better as every day brings them closer to their glorious reward in Heaven.

History is not going around in circles.

Quote:

"The Biblical view of history is not cyclical, it is linear. It has a definite beginning, with God's creation of the universe, and it is building to a final climax. It is moving inexorably and at God's ordained pace toward the time when, as He revealed to Habakkuk, 'the earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea' (2:14). The entire universe will eventually acknowledge that 'His sovereignty rules over all' (Psa. 103:19)."

For even the best of Christians, there are times when life seems so fractured and fragile that they may wonder, "What in the world is happening?"

When personal disaster strikes there is sometimes the temptation to ask, "Why me?"

Yet however severe the trial or painful the circumstances, this betrays _____ thinking.

Paul pointed to a much more secure approach when he wrote, "We are afflicted in every way, **but not crushed**; perplexed, **but not despairing**; persecuted, **but not forsaken**; struck down, **but not destroyed**."

Paul saw that even the worst thing that happens to God's people
"*...is producing for us an eternal weight of **glory** far beyond all comparison, while we look not at the things which are seen, but at the things which are **not seen**; for the things which are seen are temporal, but the things which are not seen are **eternal**"*
(2 Cor. 4:17-18).

When Christians finally see God face-to-face, then they will come to see that all the pain, _____, and perplexity that they experienced in this lifetime had been working together for their good and God's glory.

Quote:

"All the world's ends, arrangements, changes, disappointments, hopes, and fears are without meaning if not seen and estimated by eternity." – Tryon Edwards

Christians are not exempt from life's pains and pressures, conflicts and confusions, BUT when facing these we are to _____ in the assurance that "*...we are looking for **new heavens and a new earth**, in which righteousness dwells"* (2 Peter 3:13).

By the time Habakkuk finished his oracle he had passionately embraced the truth of what he had written.

At the end of the book the prophet honestly admits that initially the thought of the Chaldean invasion was _____:

*"I heard and my inward parts **trembled**,*

*At the sound my lips **quivered**.*

Decay enters my bones,

*And in my place I **tremble**"* (3:16).

YET he saw beyond the coming terror to the time when the Chaldeans would get their just retribution.

God had promised this by pronouncing five "Woes" on them (see 2:6, 9, 12, 15, 19).

Each “woe” reflected their sins, and all of them culminated in their nation’s obliteration by the _____ in 539 BC.

Habakkuk would not have known this timetable, nor precisely how God was to punish Judah’s enemies for their sins; but he would “wait _____ for the day of distress, for the people to arise who will invade us” (3:16).

Finally, comes Habakkuk’s triumphant testimony that faith had overcome his fear.

Even if the Chaldeans’ invasion of Judah included a scorched earth policy, so that the country’s crops would fail and there would be no sheep or cattle left (see 3:17, which lists the sources of the nation’s staple foods), nothing would shake his confidence in God.

He would still cry, “Yet I will exult **in the LORD**, I will rejoice **in the God** of my salvation” (3:18).

But how could he do that if everything around him were falling apart?

The answer comes in his final sentence:

“**The LORD God is my strength**, and He has made my feet like hinds’ feet, and makes me walk on my high places” (3:19).

Habakkuk’s faith was not in **his** faith, BUT in the _____ **of God**.

Quote:

“The Bible teaches us that our ultimate destiny is not based on **our** faithfulness, but rather **on** _____” –Anthony Sevlaggio

Habakkuk’s circumstances had not changed.

The nation was still a moral cesspool.

The godly were still a tiny remnant.

AND now he knew that the vicious Chaldeans were on their way.

YET God enabled the prophet to see beyond the circumstances to the One Who _____ over all of them, and Whose sovereign purposes for His people could never be thwarted.

Habakkuk may not have understood God's ways, but he was certain that he could _____ His wisdom.

He had the God-given faith that was *"the assurance of things hoped for, the conviction of things not seen"* (Heb. 11:1).

This message is hugely relevant to God's people today, as we live in the very last of the Last Days between God's Biblical promises and their final fulfillment.

Quote:

"The only way to honor and trust God's sovereign power and care is to exclude absolutely _____ from it" – John Legg

LIST OF PROPHECIES IN HABAKKUK:

The following is a list of prophecies found in the book of Habakkuk. Possible fulfillment time periods include: the Old Testament, the First Coming of Christ, the Last Days (our age), the Tribulation, the Second Coming of Christ, the Millennial Kingdom, and the Eternal State

Statistics

Total Verses: 56

Prophetic Verses: 16

Prophetic Percentage: _____%

Prophetic Count

✓ Historically Fulfilled: 2

❖ Partial Fulfillment: 0

❖ Awaiting Future Fulfillment: 3

Habakkuk 1:5-11

*"For behold, I am raising up the Chaldeans,
That fierce and impetuous people
Who march throughout the earth
To seize dwelling places which are not theirs..."*

➤ **Prophecy:** God will raise the Chaldeans (_____) to devastate Judah.

✓ **Status:** Historically Fulfilled in 586 BC (2 Kings 24-25)



Period: Old Testament

Habakkuk 2:6-13,15-19

*"...Because you have looted many nations,
All the remainder of the peoples will loot you..."*

➤ **Prophecy:** The Chaldeans (Babylonians) will be destroyed.

✓ **Status:** Historically Fulfilled (539 BC) (Daniel 5)



Period: Old Testament

Habakkuk 2:14

For the earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

➤ **Prophecy:** A day will come when the whole world will know God's _____.

❖ **Status:** Awaiting Future Fulfillment



Period: Millennial Kingdom

Habakkuk 3:3-4

God comes from Teman, and the Holy One from Mount Paran. Selah.

His splendor covers the heavens, and the earth is full of His praise.

His radiance is like the sunlight; He has rays flashing from His hand, and there is the hiding of His power.

➤ **Prophecy:** A day will come when God unveils His _____ and power, and the whole world will know Him.

❖ **Status:** Awaiting Future Fulfillment



Period: Second Coming, Millennial Kingdom

Habakkuk 3:12-15

In indignation You marched through the earth;

In anger You trampled the nations.

You went forth for the salvation of Your people,

For the salvation of Your anointed.

You struck the head of the house of the evil

To lay him open from thigh to neck. Selah.

You pierced with his own spears

The head of his throngs....

➤ **Prophecy:** The Messiah will come in wrath to judge the nations, defeat His enemies, and bring salvation to His people.

❖ **Status:** Awaiting Future Fulfillment (Jesus will return in wrath and cataclysm to defeat the _____ [vv. 12-15], bring judgment upon the evil nations [vv. 6-15], and become the salvation of the Jewish remnant [vv. 2,13].)



Period: Second Coming

QUESTIONS FOR DISCUSSION:

- How did God answer Habakkuk's question: *Why don't You do something when things aren't fair, God?*
- When you experience struggles and doubt, how do you resolve them?
- In what ways is the Book of Habakkuk a tribute to the sovereignty of God?
- For Habakkuk, what was the ultimate source of hope in this world?
- What injustices confuse you today? Describe your prayer life in response to those injustices. How does it compare to Habakkuk's?
- If you had heard God's plan to punish evil people with even more evil people, what would your reaction have been? Why are we surprised by God's actions, even though His ways are higher than our own?
- Consider Habakkuk's line of questioning in 1:12-17. When is it appropriate to question God's plans? What kind of heart do we need to have when presenting such questions to Him?
- How does the judgment on Babylon in chapter two help you better accept God's surprising actions?
- Who are some examples of Christians you know who "live by faith"? What behaviors of theirs are worth following? What preparation do they make to be able to live in that way?
- Is there a time when you have had to trust God's goodness and wisdom despite apparent "evidence" to the contrary? What gives you confidence in Him when your world fails?

THEMES

HOSEA: GOD IS FAITHFUL

JOEL: GOD IS WRATHFUL

AMOS: GOD IS JUST

OBADIAH: GOD IS JEALOUS

JONAH: GOD IS MERCIFUL

MICAH: GOD SEES EVERYTHING

NAHUM: GOD IS PATIENT

HABAKKUK: GOD WANTS OUR FAITH

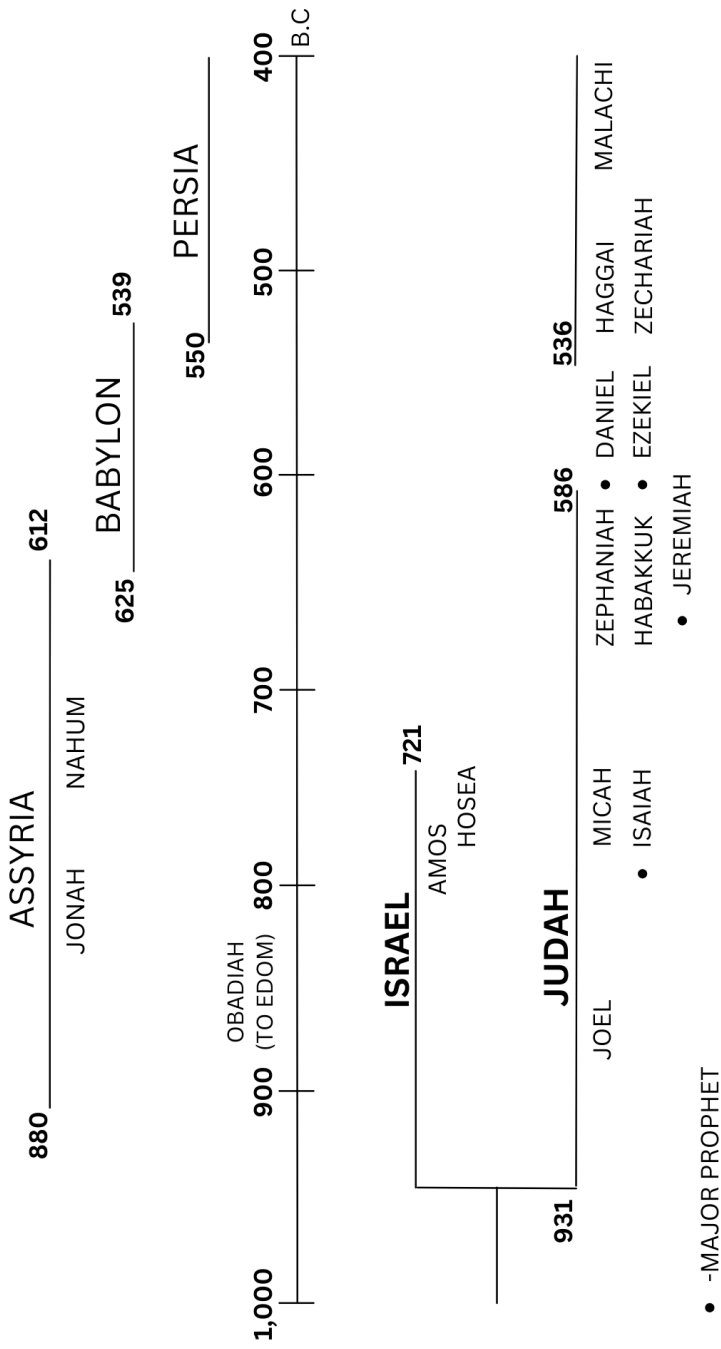
ZEPHANIAH: GOD IS WITH US

HAGGAI: GOD WANTS FIRST PLACE

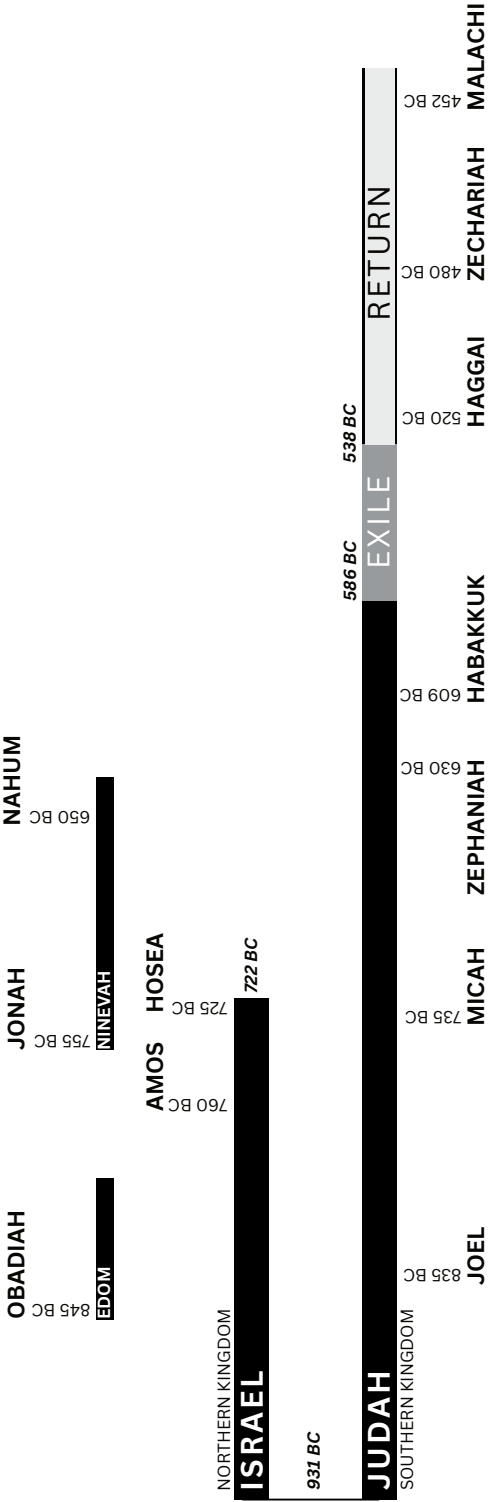
ZECHARIAH: GOD CHOSE JERUSALEM

MALACHI: GOD WANTS OUR LOVE

Chronology of the Prophets of Israel and Judah



TIMELINE



ORACLES AGAINST THE NATIONS IN THE MINOR PROPHETS

	Isaiah	Jeremiah	Ezekiel	Joel	Amos	Obadiah	Jonah	Nahum	Zephaniah	Zechariah*
Ammon		49:1-6	25:1-7		1:13-15					
Arabia	21:13-17									
Assyria (Nineveh)	10:5-19; 14:24-27						(Nineveh)	(Nineveh)		
Babylon	13:1-14:23; 21:1-10; 46:1-47:15	50:1-51:64								2:9-12?
Damascus	17:1-6?	49:23-27			1:3-5					9:01
Edom	21:11-12	49:7-22	25:12-14		1:11-12	1-14?				
Egypt	18:1-20:6	46:2-26	29:1-32:32							
Elam		49:34-39								
Ethiopia									2:12-15	
Gaza					1:6-8					9:05
Kedar and Hazor		49:28-33								
Lebanon										11:1-3?
Moab	15:1-16:14	48:1-47	25:8-11		2:1-3				2:8-11	
Philistia	14:28-32	47:1-7	25:15-17	3:4-8					2:5-7	9:06
Tyre Sidon	23:1-18		26:1-28:19; 28:20-23	3:4-8	1:9-10					9:2-3

