

# Bible Reading Class - The Book of Habakkuk

May 18, 2023 - Chapters 1-3

## INTRODUCTION

1. The **Book of Habakkuk** is the \_\_\_\_\_ book of the minor prophets; list the other minor prophets that we have discussed up to this point. \_\_\_\_\_  
\_\_\_\_\_
2. Not much is known about the prophet Habakkuk; his name means “\_\_\_\_\_.”
3. This book differs from the other minor prophet books in the following way; instead of taking God’s \_\_\_\_\_ directly to the \_\_\_\_\_, the prophet takes his \_\_\_\_\_ to \_\_\_\_\_.

## CHAPTER ONE

1. **Chapter 1** can be divided into three sections:
  - 1) **The Prophet’s Question to God (vv. 1-4)**,
  - 2) **God’s Reply to the Prophet (vv. 5-11)**, and
  - 3) **The Prophet’s Second Question to God (vv. 12-17)**.
2. The **Book of Habakkuk** starts like the **Book of Nahum** with the prophet stating, “**The \_\_\_\_\_ which the prophet \_\_\_\_\_ saw.**” Nahum’s vision was in relation to the fall of the city of \_\_\_\_\_ and the nation of \_\_\_\_\_, whereas Habakkuk’s vision is about the destruction of the city of \_\_\_\_\_ and the nation of \_\_\_\_\_.
3. The word “**burden**” is translated “\_\_\_\_\_” in the **ASV** which means a \_\_\_\_\_ from God.
4. In **section 1**, the prophet’s question to God is, “**how \_\_\_\_\_ shall I \_\_\_\_\_, and You will not \_\_\_\_\_?**” The prophet Habakkuk had been praying to God for a prolonged period of time about the \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_ of the people of Judah.

5. Habakkuk's \_\_\_\_\_ to God is that he had been \_\_\_\_\_ the sinfulness and violence of Judah and \_\_\_\_\_ to God about the matter, but \_\_\_\_\_ had been \_\_\_\_\_; the prophet desires to know \_\_\_\_\_ God had \_\_\_\_\_?
6. In **verse 4**, the prophet declares that the "law is \_\_\_\_\_" that is, God's law ceased to be \_\_\_\_\_ by the people; the rulers and people did what they considered right rather than turning to God's law as described by the prophet Jeremiah in **Jeremiah 7:24; 8:6**.
7. Habakkuk wants to know how God can ignore such \_\_\_\_\_ and \_\_\_\_\_ of Judah?
8. In **section 2**, God responds to the prophet's \_\_\_\_\_ [**God had not been ignoring the prophet's prayer, but He had been displaying the following attributes - \_\_\_\_\_, mercy, loving-kindness and \_\_\_\_\_ to \_\_\_\_\_**] (**Jonah 4:2; Nah. 1:3**).
9. In **verse 5**, God says to the prophet that Judah and other nations were about to experience \_\_\_\_\_ that if one were to hear it, they would be in \_\_\_\_\_; God says that He is going to use the \_\_\_\_\_ (**Babylonians**) as a \_\_\_\_\_ to discipline the nation of \_\_\_\_\_ (**Southern Kingdom**).
10. God gives two descriptions of the Chaldeans; they are \_\_\_\_\_ and \_\_\_\_\_. They had the following reputation: their \_\_\_\_\_ are faster than \_\_\_\_\_, and more destructive than hungry \_\_\_\_\_; and the \_\_\_\_\_ (**horsemen**) press-on proudly and the horsemen comes from afar and they move like \_\_\_\_\_ ready to devour.
11. The Chaldeans (**Babylonians**) move for \_\_\_\_\_, that is, with a purpose to \_\_\_\_\_, and they \_\_\_\_\_ (**make fun**) at other \_\_\_\_\_ (**nations**).
12. In **section 3**, the prophet Habakkuk responds to God's answer with another \_\_\_\_\_; the \_\_\_\_\_ is, "Are You not from \_\_\_\_\_, O Lord my \_\_\_\_\_, my Holy \_\_\_\_\_" that is, "You are \_\_\_\_\_ and \_\_\_\_\_, so how can You use such \_\_\_\_\_ people as the Babylonians?"
13. In **verses 14-17**, the prophet describes a prophecy made by the prophet Jeremiah in **Jeremiah 16:16-17** that God's destruction of Judah can be compared to \_\_\_\_\_;

Habakkuk cites three tools that fishermen use to catch their load; they are \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.

14. The meaning of the fishermen's nets and hooks is that Judah's destruction will be \_\_\_\_\_, and \_\_\_\_\_ shall escape.

## CHAPTER TWO

1. **Chapter two** continues from **chapter one**; God, in this chapter, answers the prophet's second \_\_\_\_\_.

2. The prophet's \_\_\_\_\_ is "**How could God use the \_\_\_\_\_ and \_\_\_\_\_ Chaldeans**" (**Babylonians**); Habakkuk wants God to punish Judah, but he disapproves of who He is going to use to accomplish it.

3. The prophet, in **verse 1**, is "**on the \_\_\_\_\_**" (**tower**) waiting for God's answer to his second \_\_\_\_\_; in **verses 2-3**, God answers the prophet by instructing him to write the vision or revelation upon \_\_\_\_\_. The readers are to \_\_\_\_\_ from the \_\_\_\_\_ that is to befall on Judah.

4. The vision the prophet sees is an \_\_\_\_\_ time by God for His judgment to fall on Judah; although Judah will be \_\_\_\_\_ and will spend \_\_\_\_\_ in captivity, there will be a day when the Babylonian Empire will \_\_\_\_\_ by the \_\_\_\_\_ and \_\_\_\_\_.

5. The "**proud**" of **verse 4** refers to the \_\_\_\_\_; they are described as filled with \_\_\_\_\_ and they are unable to do what is \_\_\_\_\_. In contrast to the wicked like the Babylonians, the "**\_\_\_\_\_ (righteous) shall \_\_\_\_\_ by his \_\_\_\_\_**."

6. This principle, although the first time stated in writing, is an old principle; it was seen in the lives of many in the Old Testament as stated in **Hebrew Chapter 11**, such as \_\_\_\_\_, Noah, \_\_\_\_\_, Sarah, \_\_\_\_\_, and a host of others.

7. The apostle Paul quotes **Habakkuk 2:4** twice in the New Testament [**Romans 1:17** and **Galatians 3:11**] to illustrate that people today who want their sins forgiven must put their \_\_\_\_\_ in the gospel of Jesus Christ.

8. In **verses 5-20**, the prophet states four woes on the Babylonians; “ \_\_\_\_\_ ” of **verse 5** is a metaphor for \_\_\_\_\_ [The Babylonians are in a state of \_\_\_\_\_ on \_\_\_\_\_].

9. The pride of the Babylonians is compared to \_\_\_\_\_ (Sheol); that is the \_\_\_\_\_ is never satisfied, but always wanting more.

10. Let’s examine each of the four woes:

1) **First Woe (vv. 6-9)** – Woe to those who have a \_\_\_\_\_ to \_\_\_\_\_ others.

- Habakkuk declares that the conquered nations who have been \_\_\_\_\_ and \_\_\_\_\_ by Babylon will “**take up a \_\_\_\_\_**” (**parable or saying**) stating the downfall of \_\_\_\_\_.
- The saying will be, “**Woe to him who \_\_\_\_\_ what is not \_\_\_\_\_.**”
- The point of **verse 8** is these conquered nations will soon \_\_\_\_\_ and \_\_\_\_\_ Babylon and take the great \_\_\_\_\_ (**wealth and riches of Babylon**).

2) **Second Woe (vv. 9-11)** – Woe to those who achieve \_\_\_\_\_ through evil deeds by \_\_\_\_\_ others.

- The \_\_\_\_\_ upon the mighty wall around the city of Babylon will cry out in \_\_\_\_\_; this figuratively indicated the wicked way in which the wall was built by them taken from other \_\_\_\_\_ – this great \_\_\_\_\_ will be \_\_\_\_\_.

3) **Third Woe (vv. 12-14)** – Woe to those who built cities by the bloodshed of \_\_\_\_\_ labor; the prophet sees the slaves \_\_\_\_\_ from the \_\_\_\_\_ and \_\_\_\_\_ treatment of their taskmasters.

4) **Fourth Woe (vv. 15-17)** – Woe to those who “**give \_\_\_\_\_ to his \_\_\_\_\_,**” that is, condemnation is forthcoming for spreading the seeds of greed and empty promises of wealth to other nations.

- The prophet Jeremiah described Babylon had given other nations intoxicating \_\_\_\_\_ (**lust for pride**) and made them as \_\_\_\_\_ as themselves (**cf. Jer. 51:7**).

- 5) **Fifth Woe (vv. 18-20)** – Woe to those nations who put their \_\_\_\_\_ in \_\_\_\_\_.
- The prophet starts this final woe with a question, “**What \_\_\_\_\_ is gravened, or molded \_\_\_\_\_?**”
  - The Babylonians were \_\_\_\_\_ people, and they were \_\_\_\_\_ about their idols (**cf. Jer. 50:38**).
  - The skilled craftsmen of Babylon took \_\_\_\_\_ and \_\_\_\_\_ and overlaid them with \_\_\_\_\_ and \_\_\_\_\_ to make graven or molten images (**gods**); these images couldn’t \_\_\_\_\_ or do anything (**cf. Isa. 44:9-20**).
  - Contrary to these dumb idols, the prophet says, \_\_\_\_\_ is alive and in His \_\_\_\_\_, let all the earth keep \_\_\_\_\_ before Him (**cf. Psa. 11:4; Zech. 2:13**).

### **CHAPTER THREE**

1. **Chapter three** contains a \_\_\_\_\_ of the prophet Habakkuk to God to express his \_\_\_\_\_ for answering his \_\_\_\_\_; the prophet now understands that God has not \_\_\_\_\_ in apathy concerning Judah’s sin. Also, the prophet understands that because God is \_\_\_\_\_ over all nations [**those who served Him and those who didn’t serve Him**]; He is able to use the \_\_\_\_\_ (**Babylonians**) or any people to discipline Judah.
2. In **verse 1**, the word “ \_\_\_\_\_ ” is stated; no one really knows what \_\_\_\_\_ is; some have said that in Hebrew the word means \_\_\_\_\_.
3. The prophet has heard God’s \_\_\_\_\_ concerning Judah and now has great \_\_\_\_\_ over the destruction that is about to be unleashed.
4. The \_\_\_\_\_ continues by describing God coming for the \_\_\_\_\_ of His people as He had done at other times; God is seen as coming from \_\_\_\_\_ and \_\_\_\_\_ – these are mountainous regions. God is seen as coming from the mountains in His \_\_\_\_\_ and \_\_\_\_\_.
5. At various times, God had used \_\_\_\_\_ and \_\_\_\_\_ to discipline or bring people to where He desired them to be for their betterment.

6. The prophet describes how God used \_\_\_\_\_ to demonstrate His power and control over the \_\_\_\_\_ and \_\_\_\_\_.
7. God is awesome! He uses \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_ to accomplish His will; mountains, storms in the \_\_\_\_\_, and the \_\_\_\_\_ and \_\_\_\_\_ all obey His voice; all that God does and has done is for a \_\_\_\_\_ - the prophet is stating that he now understands the supreme power of God.
8. The word “**selah**” is mentioned 3 times in this chapter and over \_\_\_\_\_ times in the **Book of Psalms**; it’s believed that the word means to \_\_\_\_\_.
9. In **verses 12-13**, God has “**struck**” or punished nations for their unfaithfulness, such nations as \_\_\_\_\_, \_\_\_\_\_ Kingdom, \_\_\_\_\_, \_\_\_\_\_ Kingdom, and He will soon punish \_\_\_\_\_.
10. There were times, according to **verses 14-15**, when God turned the enemies’ \_\_\_\_\_ upon themselves to give His people \_\_\_\_\_.
11. In **verse 16**, Habakkuk has heard God’s revelation regarding the coming of \_\_\_\_\_ and it made him \_\_\_\_\_; there is nothing that the prophet can do but \_\_\_\_\_ for this dreadful day.
12. In **verses 17-19**, Habakkuk knows by \_\_\_\_\_ that God’s vision of the invading of Judah by Babylon is \_\_\_\_\_; he acknowledges that a day is coming when all \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_ will be no more. The question is, “**What shall they \_\_\_\_\_?**” Habakkuk states what he is going to do. He says, “**Yet I will \_\_\_\_\_ in the \_\_\_\_\_, I will joy in the God of my \_\_\_\_\_,**” that is, he was going to \_\_\_\_\_ in God.