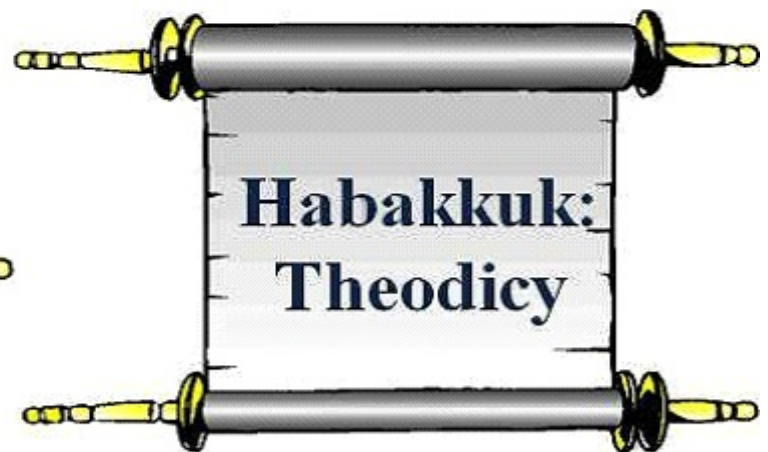
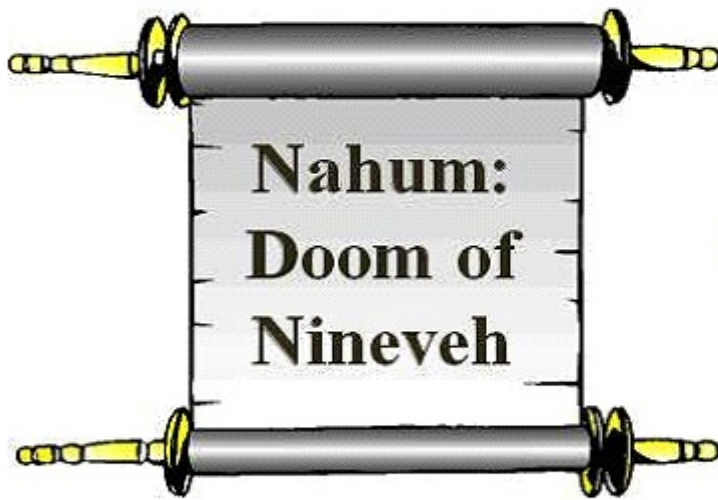
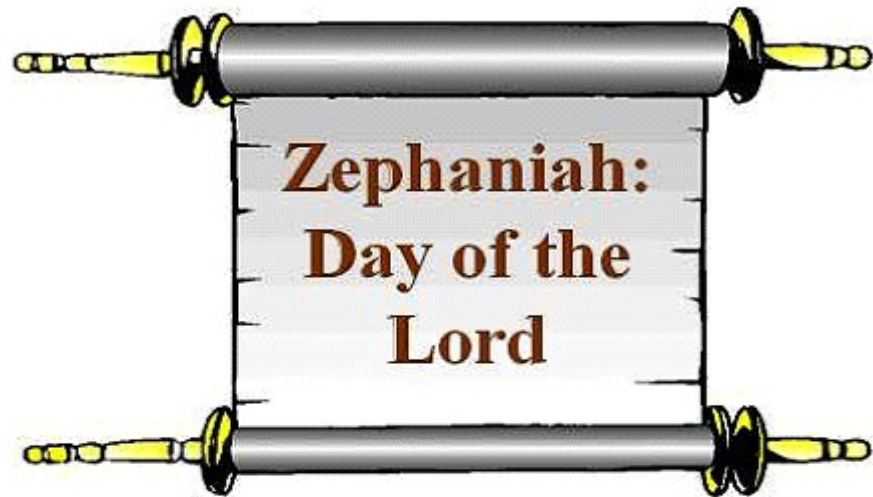


The Minor Prophets



The Forum Terrace Church of Christ

Adult Wednesday Night Bible Class Summer Quarter 2023

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Introduction To Zephaniah: “*The Day of the Lord*”

Zephaniah 1:1

Authorship

The author's name can be easily obtained from the opening statement of this prophecy: “*The word of the Lord which came to Zephaniah...*” (1:1). Nothing is known of this minor prophet outside this prophecy. Some artists of the Middle Ages regularly represented Zephaniah as a man with a lamp searching Jerusalem for sinners to bring to punishment taking a hint from Zeph. 1:12. Tradition has it that he began his career as a prophet while a young man.

Date

Again, the superscription holds the answer to our second inquiry. It clearly names the author, Zephaniah. Next, it points to the reign of Josiah as the era in which he prophesied. Josiah began his reign over Judah at the early age of eight. He was largely influenced by Hilkiah the high priest. Josiah reigned from 640 to 609 B.C. The only thing we need to do now is determine whether he prophesied in the first or second half of Josiah's reign.

There is some evidence to consider which calls for this prophecy to fall in the latter part of Josiah's reign. Some internal evidence seems to indicate that this prophecy took place after Josiah's two religious reformations. His first reformation took place in the twelfth year of his reign (628 B.C.). The second was occasioned by the discovery of a copy of the Law during the renovation of the Temple in his eighteenth year (622 B.C.). The reference to public worship of Jehovah (3:4,5) and of Baal with many other idolatrous practices (1:4,5) lead some to believe the date of the prophecy must be after the reformations. He denounces idolatry which may still have been practiced by some privately though abolished publicly through reforms. References to the extermination of the remnant of Baal indicates tough reforms had already been in place long enough to take effect (1:4). Further evidence is gathered from Zephaniah's frequent references to the Mosaic books as if they were well known to the readers. The “book of the Law” was not discovered in the temple until Josiah's eighteenth year (2 Kings 22:8).

While warning them of the Day of the Lord, the prophet emphatically refers to a nation threatening Judah. Some scholars see this as a reference to the invasion of the Scythians. The Scythians were a tribe of horse-riding nomads who broke out of their territory and began to pour into the Fertile Crescent. This invasion took place during the waning power of the Assyrian Empire. The Greek historian Herodotus records the accounts of this invasion in his *History* (1.103-106). This attack took place in 632 B.C. They moved across western Asia till they reached the Egyptian border where they were bought off by large bribes from Pharaoh Psammetichus

A few bands of Scythian moved northwest to attack and destroy the cities of Ashkelon and Ashdod. They plundered the temple of Celestial Venus in Ashkelon. This appears to be the closest they ever came to Judah. No historical account exists of the Scythian invasion touching Judah at all. Herodotus tells us that their dominion over Asia lasted only 28 years. It is highly unlikely that Zephaniah had the Scythian invasion in mind. The judgments announced in his writings are not fulfilled by any proceedings of the Scythians. It seems most unreasonable that he would predict an invasion that never

materialized. Though he never names nor conclusively identifies the instrument of the Day of the Lord previous prophets have. Judah's ultimate oppressor, the nation that fulfilled these predictions in the Day of Yahweh was Babylon.

Since outside information proves unhelpful in determining the date internal evidence will have to be gathered to support the early date. Many good apologies can be set forth in defense of this prophecy taking place in the first half of Josiah's reign. The prophet seems to indicate that the idolatry and moral decadence of Judah is still rampant. He denounces foreign customs, worship of heavenly bodies, religious syncretism, and skepticism all of which is more descriptive of the first half of Josiah's reign. Even members of the royalty are indicted for their guilt in these matters. The latter half of Josiah's reign was marked by a time of intense religious zeal (2 Ki. 22,23; 2 Chr. 34,35). The evidence in the balances lean heavily toward the first half of Josiah's reign while he was still a juvenile unable to assert the reforms that came later. It is quite possible that Zephaniah's efforts played a part in encouraging Josiah's reforms. It certainly appears that some of the wicked practices denounced by him were removed in Josiah's reforms. Therefore, the years from 630 to 625 B.C. will be considered as the most probable date for this prophecy.

The Man, Zephaniah

- **His Name**

The name "*Zephaniah*" means "*Jehovah has hidden*". Possibly he is making a play on his name when referring to Jehovah's protective hiding of the righteous in 2:3. Alternate means which have been forwarded are: "*The Lord hath hid*", or "*the Lord hath guarded*", or "*the Lord's watch-tower*". The Greek and Latin Bibles call this prophet Sophonias. This name has had a rich heritage in the history of the Israelites. Three other men in the Bible are called by this name (1 Chr. 6:36; 2 Ki. 25:18; Jer. 21:1; 29:25,29; and Zech. 6:10,14).

- **His Ancestry**

Zephaniah traces his ancestry back four generations and is the only prophet to do so (1:1). Some have connected the Hezekiah or Hizkiah (KJV) with the famous King of Judah who was the king in the days of Micah and Isaiah. If this is the case then he would be of royal blood. Others further demonstrate his royalty by the following: "Amariah and King Manasseh were brother, Gedaliah and King Amon were cousins, Cush and King Josiah were second cousins, and Zephaniah was third cousin of the three kings Jehoahaz, Jehoiakim, and Zechariah;..." (Zondervan Pictorial Bible Dictionary, p. 910). This would make Zephaniah the great, great grandson of King Hezekiah. It should be pointed out that Zephaniah and King Hezekiah are separated by about 100 years. Still some have made some legitimate objections for our consideration. The Hezekiah mentioned here is not called king of Judah. Furthermore, the name "Hezekiah" was not an uncommon name among the Judeans. However, this detailed genealogy indicates that he was a descendent of some renown family.

- **His Occupation And Residence**

Nothing is known which can give us even the slightest speculation as to his occupation. If he were of royal heritage he might have served in a position in the royal court. He certainly seems well acquainted with the morality of the court (1:8). In 1:4 he refers to Jerusalem as "*this place*". To some this suggests that he was from Jerusalem. He seems to portrait Jerusalem as one who was intimately familiar with its conditions (3:1-7). Furthermore, if he did have a position in the royal court then it would lend further certainty of Jerusalem being his home.

- **His Contemporaries**

Two generations had come since the prophecies of Isaiah and Micah closed out the period of Assyrian ascendancy. Zephaniah marks the beginning of a new line of prophets which would also include: Jeremiah, Nahum, and Habbakkuk. Nahum was probably a contemporary of Zephaniah. He prophesied of the destruction of Nineveh which took place in 612 B.C. If Zephaniah began to prophecy in 626 B.C. he may have begun the same year as Jeremiah (Jer. 1:1,2), who lived to see the destruction

of Jerusalem (587 B.C.).

Historical Setting

- **Political Situation**

First, attention will be given to the developments in the Middle East. Upon the death of king Ashurbanipal (633 B.C.) Assyria's power began to wane. In 625 B.C. Babylon declared its independence from Assyria. In 614 B.C. the Assyrian city of Ashur was captured by the Medes. Nebuchadnezzar destroyed Ninevah in 612 B.C.. What was left of the Assyrian army entrenched at Haran. Nebuchadnezzar was able to destroy them at Haran in 609 B.C. Desiring to assist the Assyrians Pharaoh Necho of Egypt started for Haran in 609 B.C. King Josiah of Judah tried to stop him in the valley of Migiddo. Though he stopped Necho he lost his life and Egypt dominated Judah for four years. Finally, Nebuchadnezzar defeated Necho at Carchemish establishing Babylon as the new world empire.

The historical context of Zephaniah was shaped by many events in Judah. At this time Judah is alone. Samaria and the northern tribes have been gone since 722 B.C. Judah had just experienced its two most wicked kings, Manasseh and Amon. Judah was in the depths of moral degeneracy when Josiah came to the throne. His early years were molded under the tutelage of the High Priest, Hilkiah. At the age of sixteen he began seeking after Jehovah. At age twenty he began his famous reforms. New and stricter reforms went into effect after the book of the Law was found in the Temple having been lost for nearly 70 years. Certainly Zephaniah's much needed work began just in time to extend the life of the Southern Kingdom.

- **Moral Situation**

During the long reign of Manasseh the moral condition of Judah established by Hezekiah's reforms had sadly deteriorated. Manasseh had rebuilt the high places. Erected altars to Baal. Introduced the worship of heavenly bodies. Personally practiced human sacrifice. Filled Jerusalem with innocent blood.

When Zephaniah arrives on the scene he begins to rebuke Judah's religious syncretism. They were still bowing down to God alright, but at the same time worshiping Baal and Milcam and the host of heaven (1:4,5). Fraud and violence are denounced (1:9). He indicts prophets, priests, and judges as violent wanton men (3:3,4). He pokes holes into the empty logic of their false reasoning that the Lord isn't concerned with punishing or rewarding their behavior (1:12). The people were drowning in their own indifference. Like them we need to remember, *"God's causes are never destroyed by being blown up but by being sat upon."* He points out Jerusalem's refusal to receive any corrective discipline from the Lord (3:2,7). Surely, Judah has become ripe for the *"great day of the Lord"* unless drastic reforms can prolong her days.

Content

Like the prophets Isaiah, Jeremiah, and Ezekiel, Zephaniah is arranged in a particular manner. First, it begins with an indictment of the Lord's people. Beginning with a message of gloom because of the idolatry which was rampant in Jerusalem. Second, there is a denunciation of the heathen nations. Third, there is a hopeful outlook of the future glory for Israel.

- ***"The Day of the Lord"***

Zephaniah makes the *"Day of the Lord"* his major theme. The day of the Lord is a theme which other previous prophets presented, such as, Joel (Joel 1:15; 2:1,2,11) and Amos (5:18-20). However, this prophet deals with it extensively making it his central message to Judah. He clearly pictures this day as a result of their current moral degeneracy. This day is shown to be just over the horizon in Judah's future for it is *"at hand"* and *"near"* (1:7,14). Zephaniah's *"Day of the Lord"* gives the impression that he is referring to a day that is far wider in scope than their present time. Indeed this Day is universal in that

it is judgment upon the heathen nations as well. Yet, it is viewed by some that the prophet is casting a shadow of the final Day of Judgment (1:2,3; 3:8). In 1250 Thomas of Celano was inspired by this prophecy to write the medieval hymn *Dies irae, dies illa*. The opening lines of which are:

O day of wrath, O day of mourning.
See fulfilled the prophets warning.
Heaven and earth in ashes burning.

- **Judgment Of The Nations**

Not only is Judah singled out as a fit subject for Divine Judgment, but so are many of the surrounding nations (2:4-3:7). He shows that even heathen nations are to stand accountable before the Lord. The nations subject to judgment are: Philistia (2:47); Moab and Ammon who will become like Sodom and Gomorrah (2:8-11), Ethiopia which was conquered by Nebuchadnezzar in the 38th year of his reign, and Assyria and Nineveh which fell to Nebuchadnezzar in 612 B.C. (2:13-14). In 3:1-7, Zephaniah turns his denunciations back upon Jerusalem.

- **Hope For The Future**

Though the day of the Lord is its central theme this prophecy is not merely filled with gloom and pessimism. The people are offered an alternative to destruction by seeking the Lord in humility and righteousness (2:3; 3:11,12). A general call to repentance is sounded. It is true the main portion of this prophecy deals with the approaching "*Day of the Lord*" (1:2 - 3:7). However, the latter part represents a day of salvation, (3:8-20). A restoration of the remnant is promised (3:9-11). The remnant is to be blessed (3:12,13). Jehovah is represented as King in the midst of Zion (3:14-20).

Although much of Zephaniah corresponds and fore shadows the New Testament message there is no direct New Testament quotes of Zephaniah.

Questions:

True & False

1. T F It is very difficult to determine who is the author of this prophecy.
2. T F Josiah's second set of reforms took place in his twelfth year after he found the book of the Law in the palace.
3. T F Zephaniah prophesies about a nation that will be used to punish Judah. This was fulfilled by the Scythian invasion.
4. T F There is no evidence to support the claim that Zephaniah prophesied in the first half of Josiah's reign.
5. T F There is evidence that Zephaniah was a descendant of some family of renown.
6. T F It is certain that Zephaniah was a member of the royal court and resided in Jerusalem.
7. T F Josiah lost his life while fighting the Egyptian forces under Pharaoh Psammetichus at Haran in 609 B.C.
8. T F The "*Day of the Lord*" is shown to be in the near future.

9. T F This prophecy is quoted from many times in the New Testament.
10. T F Unlike other minor prophets Zephaniah only speaks of judgment without giving any hope for the future.

Multiple Choice

1. Zephaniah prophesied in the days of a) Hilkiyah b) Nechuchadnezzar c) Josiah king of Judah.
2. The Scythian invaders a) were horse riding nomads b) attacked Judah c) plundered a temple at Ashkelon d) both a and c.
3. The years most probable for the time of this prophecy are a) 640-635 B.C. b) 614-609 B.C. c) 630-625 B.C.
4. Zephaniah means a) Jehovah has hidden b) the day of Jehovah c) Jehovah has a day.
5. Possible contemporary prophets of Zephaniah are a) Jeremiah and Isaiah b) Nahum and Jeremiah c) Hezekiah and Jeremiah.
6. Nebuchadnezzar defeated the Assyrian army in a) 614 B.C. b) 632 B.C. c) 609 B.C. after having destroyed Nineveh in d) 632 B.C. e) 612 B.C. f) 722 B.C.
7. The most wicked king of Judah's history had been a) Moab b) Manasseh c) Hilkiyah.
8. The people of Judah were condemned for their a) Baal worship b) in-difference and impenitence c) religious syncretism.
9. The central theme of Zephaniah is a) Day of salvation b) Day of the Lord c) Reformations of Josiah.
10. The day of the Lord will fall upon a) Judah b) Assyria and Nineveh c) Ammon and Moab d) Philistia e) Ethiopia.

1:1 - Introduction

1. List Zephaniah's genealogy.
2. Where did this prophetic message originate?
3. Who was king during Zephaniah's prophecy? When did he reign? List some of the important events which took place during his reign?

The Day of the Lord upon Judah

Zephaniah 1:2-18

Religious Apostates To Be Destroyed, 1:2-6

1. Is verse two to be taken as literal?
2. List those subject to removal by the Lord?
3. What nation and capital are under consideration?
4. Who will the Lord cut off?
5. Who is Milcom?

Day of the Lord Announced to Specific Sinners, 1:7-13

6. Why are they to be silent?
7. What is the sacrifice the Lord has prepared and who are the guests?
8. What four groups will be punished on the day of the Lord's sacrifice?
9. What is the Fish Gate and Second Quarter? What will take place there in the day of the Lord?
13. Who are represented by "*the people of Canaan*" in verse 11?
14. Why will the Lord search Jerusalem with lamps?

15. What is the attitude of the people toward God?

16. What will become of their possessions?

Nature Of The Great Day Of The Lord, 1:14-18

17. How soon is this day to come?

18. What kind of day will this be?

19. How will the men walk? Why?

20. How will their blood and flesh be treated on that day?

21. Why will not their gold or silver be able to deliver them?

22. By what will the earth be devoured?

Application & Discussion:

1. Who of God's people are to be subject to the day of wrath(1:4,5,6,6,8,9,12)?

2. What is the nature of the day of wrath (1:12,14,18)?

Homework: .Every day be ready of the Judgment Day.

The Day of the Lord upon the Nations

Zephaniah 2:1-15

2:1-3 - General Call To Repentance

1. Who is to gather together? What do they lack?
2. What is the decree mentioned in verse two?
3. What does it mean "*the day passes like the chaff*"?
4. What motivating factor is given for the coming day of the Lord?
5. Who is to seek the Lord? How are they to seek the Lord?
6. What reason is given for seeking the Lord?

2:4-7 - The Day Of The Lord Upon Philistia

7. What will become of the cities of Gaza, Ashkelon, Ashdod, Ekron? Where are they located?
8. Who are the Cherethites?
9. To what extent is God going to destroy the Philistines?

10. What will become of their sea coast?

11. Who will inherit the Philistine's land? What will God do for them?

2:8-11 - The Day Of The Lord Upon Ammon And Moab

12. What has the Lord heard?

13. Where are Ammon and Moab located?

14. What will they become like? Explain.

15. Who will inherit their land?

16. Why is this destruction to come upon them?

17. What will God do to all the gods? What will happen as a result of this?

2:12 - The Day Of The Lord Upon The Ethiopians

18. Where were the Ethiopians located?

19. What would God do to them?

2:13-15 - The Day Of The Lord Upon Assyria And Nineveh

20. In what direction will God stretch out His hand?

21. Where and what is Nineveh?

22. Who or what will inhabit Nineveh after its destruction?
23. What is the "*cedar work*" mentioned in verse 14?
24. What is the current condition of Nineveh?
25. What does Nineveh mean when it says, "*I am, and there is no one besides me?*"
26. How will travelers react as they pass-by the ruins of Nineveh?

Application & Discussion:

1. How does one properly prepare for the Judgment Day (2:3)?
2. What were the sins of the nations that were to be judged (2:1,8,10,15)?
3. What are the end results of Judgment (2:5,7,9,11)?

Homework: .Seek the Lord, humility, righteousness and God's commandments daily.

The Denunciation of Jerusalem

Zephaniah 3:1-20

Wicked Condition Of Jerusalem, 3:1-4

1. How is Jerusalem described in verse one?
2. What four things have Jerusalem failed to do?
3. What four groups are condemned? Of what are they guilty?

The Lord's Justice In Condemning Jerusalem, 3:5-7

4. What does the Lord do every morning?
5. What has the Lord done to the nations?
6. What reaction did the Lord anticipate out of Jerusalem?
7. How did Jerusalem respond after seeing what the Lord could do to the nations?

A Gathering Of The Remnant, 3:8-10

8. Who is to wait for the Lord? Why?
9. What is the Lord going to do when He assembles the nations?

10. What is the result of giving the people purified lips?
11. What does it mean that the people will serve the Lord "*shoulder to shoulder*"?
12. What will the remnant bring to the Lord? From where?

A Purified Remnant, 3:11-13

13. Why won't they be ashamed anymore?
14. What group will cease to exist among them?
15. What is the Lord's "*holy mountain*" referred to in verse eleven?
16. Where will they find refuge?
17. Does verse thirteen indicate that the remnant will be sinlessly perfect?

The Comfort And Exultation Of The Remnant, 3:14-20

18. Why are they to be joyful?
19. What does "*let your hands fall limp*" mean?
20. To what is the Lord compared? Why?
21. Explain verse eighteen.

22. What is the Lord going to do with their shame?

23. What will be restored to them?

Application & Discussion:

1. What unjust behavior is seen among the leadership (3:3,4)?

2. What are the characteristics of the saved on the Day of Salvation (3:9,12,13)?

3. What are the blessings of salvation (3:11,15,16,18,20)?

Homework: To work out our salvation be pure, humble, honest, serve God and feed on His Word.

Introduction To Nahum: Doom of Nineveh

Nahum 1:1

Authorship

The phrase "...the book of the vision of Nahum..." provides us with incontestable proof of authorship.

Date

The date of this prophecy cannot be as easily attained as its authorship. Nahum does not date his prophecy with the reign of a Judean king. However, the date is predicated upon internal evidence and known historical acts. Some still argue that Nahum was written after the fall of Nineveh. The earliest possible date that could be affixed to this prophecy is determined by the mention of the capture and destruction of No-amon in 3:8. One easily learns from the Assyrian Annals that Assurbanipal sacked Thebes in 663 B.C. Thebes is located about 400 miles south of Cairo. It was the capital of that part of the Egyptian Kingdom. The latest date can be fixed at 612 B.C. the year Nineveh fell. Nahum clearly points to Nineveh's destruction as a future event. Thus, this prophecy may be dated between these two events: 663 to 612 B.C. The date may be further narrowed down to 620 to 612 B.C. There is some internal evidence which suggests the prophecy may have taken place shortly after Josiah's reformation of 621 B.C. Nahum encourages them to observe religious ceremonies in 1:15. Such feasts were reinstated in Judah after the 621 B.C. religious reformation. Further, evidence can be drawn from the fact that he never even once denounces the moral or religious conditions of Judah. Dating Nahum after Josiah's great reforms of 621 B.C. would easily account for this. The year 620 B.C. will be considered as the most probable estimate for this prophecy.

The Man, Nahum

■ **His Name**

The name "*Nahum*" means "*consolation*", "*comfort*" or "*relief*". The only other reference to this name in the Bible is found in Luke's genealogy listing a Nahum as an ancestor of Christ (Lk. 3:25). In keeping with the meaning of his own name Nahum had no word of judgment or of condemnation for his own people, but only of comfort. Judah's long standing enemy, Assyria, is about to be utterly destroyed. This message of Nahum would indeed bring them much needed comfort and joy (3:19).

■ **His Residence**

We know very little about the man Nahum. The only personal information we are given is that he was an Elkoshite (from Elkosh). The location of Elkosh has long been forgotten. Of course are many speculative theories concerning its location. Since Capernaum of Galilee means "*village of Nahum*" some assume it as his residence. If Capernaum were his home then Nahum was of the same locality as Jonah and Jesus. It is supposed that it may be represented by the modern El-kauzeh, a village a short distance east of Ramah in Naphtali. Some scholars strongly believe that a location in the northern part of Palestine is most compatible with internal evidence. They cite his special mentioning of Carmel, Lebanon, and Bashan as proof. Since the 16th century a place called Al-Kash has been pointed to as his residence. It is located on the Tigris river 20 miles north of Nineveh near modern day Mosul, Iraq.

Those favoring this location are so motivated because they feel that Nahum was giving an eye-witness account. It is assumed that he was born of Israelite parents who were living there in captivity. However, under Tiglath-Pileser the Israelites were not deported to Assyria but rather into Media, Babylon and Mesopotamia. The last suggested place is Eleasel, a village of Judah. Located near Eleutheropolis, 20 miles southwest of Jerusalem. The selection of a town in southern Palestine is the most probable. However, these are all merely speculative and the location of the residence of Nahum still retains a mystery.

Historical Background

■ Assyrian Empire

A wealth of knowledge can be learned about the Assyrian Empire from the annals and Black Obelisk of Shalmaneser III, the Prism of Sennacherib, the library of Ashurbanipal, and Babylonian Chronicles. The Assyrians began their plans to conquer the world under Tiglath-Pileser III, 745 - 727 B.C. During this time he invaded northern Israel taking some Israelites into captivity. Shalmaneser V (727-722 B.C.) began the siege of Samaria but died before it fell. In 721 B.C. the capital of Israel fell to Sargon II (722-705 B.C.). On his Prism, Sennacherib (705-681 B.C.) boasted of shutting up Hezekiah in Jerusalem as a bird in a cage. Esarhaddon (681-668 B.C.) brought about some important political developments. He rebuilt Babylon, conquered Egypt, and according to Ezra 4:2 brought deportees into Samaria. Manasseh submitted to him after the fall of Sidon. He died during his second Egyptian campaign. Under Ashurbanipal (668-625 B.C.) the Assyrian Empire reached its zenith of power and world influence. He continued his father's second Egyptian campaign which climaxed with the fall of Thebes (No-amon, Nah. 3:8). He was able to subjugate all of Mesopotamia and defeated Babylon. He was noted for his excessive cruelty.

■ Decline And Fall Of The Assyrian Empire

Following Ashurbanipal's death in 626 B.C. Assyria began to rapidly weaken. Assyria was not a unified empire. It derived its strength, wealth, and populace by plundering and subjugating other peoples and using such as the foundation of their world wide trade and commerce. Though they could conquer the world they couldn't rule it. The wealth of their spoils was all there ever was to hold the parts of the empire together.

Cyaxares the Mede led an expedition against Nineveh as early as 625 B.C. Unable to breach the walls he was driven back by the Babylonian Nabopolassar. For this feat the Assyrians gave him the title of King of Babylon. He was able to establish his independence from Assyria 15 years later. Forming a confederacy composed of the Medes and Persians, Egyptians, Ameniens, and other nations who were enemies of Assyria he attacked in force. After three years of assorted attacks, Nineveh finally fell in a mere three month siege in 612 B.C. With the city besieged Esarhaddon III had his wives, children, and wealth placed in the palace with him ordering it to be burned. The remainder the Assyrian forces entrenched at Haran west of Nineveh. In 609 B.C. the Assyrian Empire came to an end with the destruction of Haran. *"One of the bewildering riddles of history is that this nation at her apex in 663 B.C. fell to oblivion in just fifty-one years, never to be heard from again"* (George Meisinger, the Fall of Nineveh, p. 65).

■ Nineveh, Capital Of The Assyrian Empire

Nineveh was founded by Nimrod shortly after the flood (Gen. 10:11,12). Located on the Tigris River 300 miles north of its rival city Babylon. Today it can be located 293 miles north of Baghdad, Iraq, near the city of Mosul. This ancient city is one of the oldest, believed to be occupied as early as 4500 B.C.

Nineveh was not always the capital. Fifty miles to the south lay the original capital of Assyria, Asshur. Tiglath-pileser I, Ashurnasipal II, and Sargon II built their palaces in Nineveh. Nineveh didn't reach supremacy in Assyria until Sennacherib (705-681 B.C.) began his extensive building projects. He planned its fortifications, restored its temples, and built an impressive system of water works. The

platform for his palace consisted of fifteen million tons of brick. This would have taken 10,000 men twelve years to accomplish. He said, *"I have turned the city into a residence which gleams like the sun"* (Zondervan Pictorial Bible Atlas, p. 353). His grandson, Ashurbanipal (669-626 B.C.) built an even grander palace.

In Jonah 1:2 God called Nineveh *"that great city"*. Indeed Greater Nineveh consisted of a complex of cities about 30 miles long and about 10 miles wide. Jonah's mention of 120,000 babes (Jon. 4:11) suggests a population near a million. The city itself unequalled in size all the other ancient cities. The inner wall was 100 feet tall (making it the size of a ten story building) with towers standing 200 feet tall (which is approximately twenty stories). The walls were fifty feet thick, broad enough for four chariots to be driven abreast. The circumference of this massive structure was nearly eight miles. Surrounding the wall was a 150 foot wide moat.

Today Nineveh consists of two mounds. The principal mound is Koyunjik. It covers about 100 acres with an average height of about 90 feet. It contains the ruins of the palaces of Sennacherib and Assurbanipal. Also uncovered by archaeologists here was the library of Assurbanipal. Being somewhat of an archaeologist himself he amassed a library which originally consisted of 100,000 volumes. He had scribes copy the libraries of ancient Babylon back 2,000 years before his time. On the other mound there is a cemetery and small village thus greatly limiting excavation. Other areas of Nineveh are covered by a city dump.

Content

◆ **Theme: Doom Of Nineveh**

Like the Roman senator, Cato, who closed every speech in the senate with the words *"Carthago delenda est"* (*"Carthage must be destroyed"*) Nahum cries out for the doom of Nineveh. The theme of Nahum is in stark contrast to that of Jonah. In fact Nahum is placed after the book of Jonah in the Greek Bible. Both prophecies were directed at Nineveh, but while Jonah's theme was that of repentance and mercy, Nahum's consist of only doom. In the 150 years which separated the prophets Assyria passed the point of no return.

A secondary theme would have been the comfort of the hearers of this prophecy. The fall of Nineveh would have brought great relief to Judah. The recently penitent Judah would find great consolation and vindication at the destruction of impenitent Nineveh.

Nahum opened with the announcement of the *"burden of Nineveh"* The word *"burden"* is a technical word meaning *"oracle against"*. *"Thus, the prophet works up to a mighty climax and announces that there is no healing for the bruise of Assyria, 'Thy wound is grievous (3:19a)."* (New Bible Dictionary, p.861).

◆ **A Lesson On The Vengeance Of God**

The prophecy of Nahum is a good example of the vengeance of God after the day of mercy has passed (1:1-18). He begins his message of gloom and doom by pointing out *"The Lord is a jealous God and avenging"* (1:2). The word *"jealous"* here means *"the zeal, or the intense feeling of God towards His enemies."* True, God may be slow to anger and full of mercy as He was toward Nineveh when sending Jonah to preach repentance. However, God is showing that He will resist the arrogant city. Twice the Lord tells them *"I am against thee"* (2:13; 3:5).

◆ **Poetic Prophecy**

Nahum has been exalted as the most poetic of the twelve minor prophets. His style is lively, graphic, bold, and picturesque. In vivid imagery he moves at a rapid pace with *"...prancing horses cracking whips...rattling wheels...bounding, raging chariots...flashing swords ...great heaps of dead bodies..."* (2:3,4; 3:1-7).

◆ **Moral Condition**

Though Nahum is mainly concerned with the doom of Nineveh he enumerated some particular sins which justify God's vengeance. He describes the immoral Assyrians as being full of lies and robbery (3:1), full of witchcraft (3:4); idolatrous (1:4), dishonestly rich (2:9) and vile (1:14). Of these Nahum singles out two particular areas where they were especially guilty. First, was their excessive and cruel

atrocities. This was especially true in the exercising of their ruthless military power. Evidence of this has been discovered in both ancient literature and art. A vivid portrayal of brutality was inscribed on the walls of Nineveh. These depicted pyramids of human heads, impaled men in heaps on stakes, rivers damned with dead men's bones, the hands of kings nailed to the palace walls, etc. Ashurbanipal "...even boasts of his violence and shameful atrocities: how he ruthlessly tore off the lips and limbs of kings, forced three captured rulers of Elam to drag his chariot through the streets, compelled a prince to wear round his neck the decapitated head of his king, and how he and his queen feasted in the garden with the head of a Chaldean monarch whom he had forced to commit suicide hanging from a tree above them" (George I. Robinson, THE TWELVE MINOR PROPHETS, pp. 108,109). "Nineveh saw men and nations as tools to be exploited to gratify the lust of conquest and commercialism. Assyria existed to render no service to mankind" (Jack P. Lewis, THE MINOR PROPHETS, p. 55). The other crime was their unscrupulous commerce. They used military power to drain away the wealth of surrounding nations. Like lions they would take their spoil back to their dens and devour it.. Morality, kindness and honesty all were sacrificed on their altars of selfishness, greed, and lust.

◆ **The Lack Of Denunciation of Judah**

One of the most interesting and most controversial things about this prophecy is not over its contents but what it doesn't contain. Not a single direct reference to the messianic era can be found. Most alarming to some is the fact that there are no denunciations or exhortations of Judah or Jerusalem. He doesn't warn Judah that she too will be reckoned with in the Day of the Lord as does Zephaniah (Zeph. 1:4). Because of this some have viewed Nahum as a type of false prophet like Hananiah, the opponent of Jeremiah. Hananiah spoke peace when there was no peace (Jer. 28). However, the reforms of Josiah may account for this. Nahum's message would be seen as a reward for Judah's repentance. Just as Nineveh repented at the preaching of Jonah and was given an extended existence, so Judah repented at the warnings of Zephaniah and now is blessed with this comforting message by Nahum. Furthermore, if they would apply this message to themselves it would be a great warning for them stay on the right road or go the way of Assyria and Nineveh.

Prophecies

For centuries scholars have scoffed at Nahum's predictions and denunciations of Nineveh. So thorough was its destruction that the very location of Nineveh was forgotten. Many believed that it did not exist. It wasn't until 1843-45 was it rediscovered and excavated by Botta, Layard, and Rassam.

The first prediction is Nineveh would be destroyed while in a state of drunkenness (1:10). In the first century B.C., a Greek historian Diodorus Siculus, left a record of the fall of Nineveh. "*Camped outside the city walls, the king of Assyria, who had been unaware of his deteriorating position militarily and over-aware of his victories against the enemy, became lax in his vigilance and began to indulge with his soldiers in a feast of animals and much wine and drinking. This fact of decline in the Assyrians' defenses reached the enemy general, Arbaces, through deserters, and a night attack was pursued. With great success, Arbaces' organized troops routed the disorganized camp of the Assyrians and sent them back in flight to their city with great losses. This battle, decided apparently entirely by the Assyrian drunkenness and disorganization, was the final scene before the actual battle for the city itself-the siege. Realizing the precarious situation he was in, the Assyrian leader, Sardanapallus, made preparations for the defense of his city as well as his kingdom*" (Alexander Kieth, Evidence of the Truth of the Christian Religion, p. 50).

Another prediction was the the city would be easily taken. Considering the massive fortifications of Nineveh this would seem an impossibility. Nonetheless, Nahum predicted that Nineveh would fall as easily as a fig would fall to the ground when the tree was shaken (3:12). The fact that Nineveh fell after only a three month seige is incredible. "*When one considers that Psammetichus besieged Ashdod for twenty-nine years, a city of considerably lesser dimensions than Nineveh, it is amazing that Nineveh fell in just three months. However, the prophet Nahum predicted that this great city would fall with ease. He*

prophesied that as a ripe fig falls off a tree when shaken, so Nineveh will fall". (Meisinger, p. 87).

The most precise prediction was a flood would play a major role in the downfall of Nineveh. Three times Nahum predicts that Nineveh is to be destroyed by a flood with the expressions "*gates of the rivers*", "*overrunning flood*", and "*pool of water*" (1:8; 2:7;9). "The Babylonian tablet inferentially offers an acceptable background for the fulfillment of Nahum's prophecy. According to its chronology Nineveh fell in the month of Ab. The season of the heavy rainfall in Nineveh occurs normally in March, while the rivers attain their greatest height in the months of April and May, the period roughly parallel to Ab" (Walter A. Maier, *the Book of Nahum: A Commentary*, pp. 118,119). The Greek historian, Diodorus of Sicily, gives us some interesting background information. He wrote, "*A prophecy was in the land which stated, 'No enemy will ever take Nimus by storm unless the river shall first become the city's enemy.'* Sardanapallus decided this would never be and therefore felt secure. The enemy of the Assyrians was very happy with its successes to this point, but could not break down the mighty city walls. The inhabitants had great amounts of food stored away, and as a result, the city remained a resistance to the attackers for three years; but after three years and heavy rains, the river swelling wide, broke down a distance of the city walls and flooded a portion of the city" (Meisinger, p. BC). George Badger records: "*The fact [of the flood] here recorded [Nahum 1:8; 2:7] literally fulfills the prophecy of Nahum and accounts for a stratum of pebble and sand which has been found a few feet below the surface [of the river] in the mounds of Koyoonjuk and Nimrud"* (George Percy Badger, *the Nestorians and Their Rituals*, pp. 78,79). With the ruin of Nineveh's defensive system the Babylonians and Medes were able to storm the city with ease.

Another prediction from the prophet Nahum was that Nineveh would be burned (3:13). This also is found in Diodorus' account. After the flood had destroyed a major portion of the wall the "*King panicked, believing the forementioned prophecy had been completed. He gave up hope and ordered his kingly possessions as well as concubines, etc., into a portion of his palace and sealing off that palace, burned the whole thing down. The siegers, learning of the break in the wall, attacked this point, forcing entry into the city, and took over as victors of the whole city. Arbaces was crowned as its king and given supreme authority"* (Meisinger, p. 50). The reports of archaeologists give further proof of the fulfillment of this prophecy. "*The condition in which we found it [throne room at Fort Shalmanassar] was a dramatic illustration of the final sack: The wall plaster had been packed hard and burnt yellow by the flames and then blackened with soot which had penetrated into the brickwork itself. The intense heat had caused the south wall to bend inwards at a dangerous angle and the floor of the chamber itself was buried under a great pile of burnt debris over a metre and a half in depth, filled with ash, charcoal, small antiquities... there were also many hundreds of mutilated fragments of ivory carvings burnt black and grey, sometimes to a high polish from the heat. This debris was mixed with inflammable cereals which consisted of millet, barley, wheat, and emmer. I have in my time witnessed the debris of many an ancient fire-at Ur of the Chaldees, at Nineveh, at Arpachyah, on sites in the Habur and Balih valleys but never have I seen so perfect an example of a vengeful bonfire, loose-packed as bonfires are, the soot still permeating the air as we approached. After this great holocaust parts of the walls toppled over into the chamber, which was filled to a total height of three metres in all with mud brick. The hard upper packing, amounting to another metre and a half of debris over that of the bonfire, thus finally sealed the contents which were left undisturbed until we reached them in 1938"* (M. E. L. Mallowan, *NUMRUD AND ITS REMAINS*, vol. 2, p. 434). The final prediction under consideration is that Nineveh would be totally destroyed and become desolate (3:19). "*For centuries the only knowledge that such an empire existed was to be found in the direct and indirect statements of Scripture. As the centuries rolled by, and as not archaeological evidence turned up to 'substantiate' the Biblical record, doubt began to grow as to whether such a people ever existed. The historian puzzled; the skeptic jeered the scriptural accounts. So complete was Assyria's extinction!"* (Meisinger, pp. 4,5). "*The destruction of Nineveh was final. When Xenophon and his Ten Thousand Greeks fought their way through the wilderness and mountains to the Black Sea (401/400 B.C.), they passed the ruins of Nineveh but were not aware that some two centuries earlier the greatest city of the world had stood on the cite. Xenophon does not even mention Nineveh. An Englishman, Sir Anthony Shirley, journeyed in the East at the close of the sixteenth century and*

observed, 'Nineveh, that which God Himself calleth that great Citie, hath not one stone standing which may give meaning to the being of a town'" (The Wycliffe Historical Geography of Bible Lands, pp. 38,39). "When Alexander the Great fought the famous battle of Arbela (331 B.C.), near the site of Nineveh, he did not know there had ever been a city there... In 1820 an Englishman, Claude James Rich, spent 4 months sketching the mounds across the Tigris from Mosul, which he suspected were the ruins of Nineveh. In 1845 Layard definitely identified the site;..." (H. H. Halley, HALLEY'S BIBLE HANDBOOK, p. 370). Even today excavators have to bore through 30-45 feet of debris before Assyrian strata can be reached. "If the tourist of today, after all that has been written about the ancient civilizations of Babylon and Assyria, fails to get an accurate conception of what the past was, one can easily imagine that the first travelers crossed the and recrossed the land without suspecting that they were close to the historical sites of Babylon and Nineveh. Even scientifically-minded travelers who knew from the Bible of the existence of these two cities, and attempted to find them, several times passed over their very ruins without knowing it" (Edward Chiera, They Wrote on Clay: The Babylonian Tablets Speak Today, p. 40).

Questions:

True & False

1. T F The date for Nahum can be set between 663 B.C. and 612 B.C. due to internal evidence and known historical facts.
2. T F The location of Elkosh the home of Nahum can be positively identified as Capernaum.
3. T F Nineveh fell to a confederacy of nations led by Cyaxares after a three month siege in 612 B.C.
4. T F The inner walls of Nineveh were 100 feet tall with towers 200 feet tall. These walls were so thick that four chariots could be driven abreast.
5. T F This prophecy consist only of gloom and doom without one word of comfort for Judah.
6. T F This book is the least poetic of the 12 minor prophets.
7. T F Nahum only once denounces Judah for her wickedness.
8. T F Nahum prophesied that a state of drunkenness would play a role in Nineveh's downfall.
9. T F It is not surprising that Nineveh was to be easily taken.
10. T F The prophecy of Nahum is a good example of the vengeance of God after the day of mercy has passed.

Multiple Choice

1. The most probable date for this prophecy is a) 606 B.C. b) 620 B.C. c) 721 B.C.
2. The name "Nahum" means a) comfortless b) release c) consolation.
3. Under a) Ashurbanipal b) Sidon c) Sennacherib the Assyrian Empire reached its zenith of power and world influence.

4. Nineveh is one of the oldest cities in the world and according to Gen. 10:11,12 it was founded by
a) Tiglath-pileaser b) Mosul c) Nimrod.
5. The main theme of Nahum is a) the deliverance of Judah from Assyrian dominance b) the
wrath of God upon the nations c) the doom of Nineveh.
6. Nahum points out a couple of areas of moral degeneracy in which the Assyrians were especially
guilty. These are a) excessive cruelty b) cannibalism c) unscrupulous commerce
d) all the above.
7. The location of Nineveh's ruins was not positively identified until the a) 1950's b) 1820's
c) 1840's.
8. There is a great deal of historical evidence supporting Nahum's prediction that a) a plague
b) a flood c) a great storm would play a role in the downfall of Nineveh.
9. Archaeologists further support Nahum's predictions concerning Nineveh's destruction when they
discovered a) evidence of great wealth b) evidence of intense and destructive fires c) evidence
of a great earthquake.
10. The destruction of Nineveh was so great that a) only a few ruins remain standing b) Bible
critics doubted the accuracy of the Biblical record c) many have crossed over it without realizing
it was the ancient capital of the Babylonian Empire.

Introduction 1:1

1. Against whom does Nahum prophecy?
2. What is the source for Nahum's book of prophecy?
3. How much information are we given about the personal life of Nahum?

God's Just Nature

Nahum 1:2-15

The Avenging Wrath And Goodness Of God, 1:2-8

1. Upon whom does the Lord vent His vengeance?
2. In the past how has the Lord shown His slowness in anger toward the city of Nineveh?
3. What effect does the Lord have upon nature?
4. How would you answer the two questions in verse six?
5. How is the goodness of God demonstrated?
6. How will God make a complete end of Nineveh?

Announcement of Nineveh's Destruction In Contrast To Judah's Deliverance, 1:9-15

7. Who is being addressed in verses 9-12a?
8. What will the Lord do with what they have devised? What are they compared to in verse ten?
9. What has come forth from them?
10. To whom do you think this is referring?

11. Who will the Lord afflict no longer? How had He afflicted them?
12. What or who is represented by the "yoke" and "shackles" in verse thirteen?
13. Who is the Lord talking to in verse fourteen?
14. What will become of their name? How will the Lord accomplish this?
15. Why will the Lord prepare a grave for them?
16. What is the good news and peace brought to Judah? How is Judah to respond to this news?
17. Who would never pass through Judah again?

Application & Discussion:

1. Why is God's vengeful wrath severe (1:2,3,4,5,6,8)?
2. What provoked the severity of God's wrath (1:9,11,12,13)?
3. List the goodness of God toward His people (1:7,14,15)?

Homework: Seek the Goodness of God blessings and avoid the severity of His wrath.

The Attack and Sack of Nineveh

Nahum 2:1-13

Assyria's Destruction Verses Judah's Restoration, 2:1,2

1. Who is the one who scatters or dashes to pieces?
2. Why are they told to prepare for battle?
3. What will the Lord restore to Jacob?
4. What has been done to Jacob? Who did this to them?

Assault of Nineveh, 2:3-7

5. Which army is described here? With what are they armed?
6. What appearance do the racing chariots give to observers?
7. What do they do when they get to the wall?
8. What happens when the gates of the river are opened?
9. Who is to be carried away into captivity?
10. How do the maids react?

Defenders Flee While The City Is Plundered, 2:8-13

11. What does it mean that *"Nineveh was like a pool of water throughout her days"*?
12. What are its inhabitants doing?
13. How do the defenders respond to the call to *"Stop! and Stand!"*?
14. How much plunder is in the city? To what extent is it plundered?
15. What is the physical reaction to this sack?
16. Who is represented by the lion in verses eleven and twelve?
17. What was the prey of this lion?
18. Who is against Nineveh?
19. What four things will he do to Nineveh?

Application & Discussion:

1. What were the consequences of incurring God's wrath (2:7,9,10,13)?

Homework: Remember fleeing from God's just wrath is hopeless.

Nineveh's Destruction Caused by Sin

Nahum 3:1-19

Divine Retribution: Total Destruction, 3:1-7

1. How is Nineveh described in verse one?
2. What is the end result of the graphic battle portrayed in verses two and three?
3. What reasons are given as the cause of this destruction?
4. Explain the meaning of verse five?
5. What will the Lord do to Nineveh after exposing her to the nations?
6. What will people say when they see Nineveh in this condition?
7. How would you answer the questions in the last part of verse seven?

Nineveh to fall like No-Amon, 3:8-11

8. Where is No-Amon located? Who destroyed it?
9. Of what did No-Amon's major line of defense consist?

10. List No-Amon's allies and give their locations.
11. What happened to No-Amon's small children and great men?
12. Who will also become drunk and hide from their enemies?

Nineveh's Resistance And Resources Are Vain, 3:12-19

13. What will their fortifications become like?
14. To what are its people who are to defend her compared?
15. What will happen to the gates?
16. Will their extensive preparations for the siege help them?
17. Will increasing their defenders and traders help spare the city?
18. How is Nineveh's army like a swarm of locust on a cold day?
19. Will the King have any subjects left in his kingdom? Explain.
20. Can Nineveh recover from this destruction?
21. Why will all who hear of Nineveh's destruction clap their hands?

Application & Discussion:

1. What were the causes of Nineveh's final destruction (3:1,10,19)?

2. What punishments were given (3:5,6,7,9,15,19)?

Homework: Remember there are no second chances in facing God's Judgment.

Introduction To Habakkuk: Theodicy

Habakkuk 1:1

Authorship

Generally, Habakkuk is understood to be the author of this entire prophecy. Twice this prophecy affirms his authorship (1:1; 3:1). Yet, some scholars doubt the integrity of certain passages, especially chapter three. First, they argue that the musical notations in his prayer suggest that it is post-exilic. Habakkuk does record his prayer in the form of a psalm using the musical notations "*selah*" and "*shigionith*". "*Selah*" is found three times in chapter three (vv. 3,9,13). The only other place this word is found is 71 times in the book of Psalms. The meaning of "*selah*" is unknown. "It will be noted that the word usually occurs at a place where a very significant statement has been made, making that a good place for a break of pause" (Zondervan Pictorial Bible Dictionary, p. 767). The musical notation "*shigionith*" "*may refer to a dythyramb or rhapsody*" (Ibid., p. 785). The theory that all psalms are post-exilic has long been not been proven. Others note the distinction in style between chapters one and two and that of chapter three. Yet the theme of the first part of the book is identical to that of the psalm portion found in chapter three. The final attack of Habakkuk's authorship of chapter three is that this chapter is not referred to in the Habakkuk Commentary found among the Dead Sea Scrolls. The oldest copy of this prophecy was discovered at Qumran near the Dead Sea in a cave in 1947. It may not have been the intension of the writers (Essenes) to include chapter three or the commentary may have been incomplete.

Apart from this book little is known of this author. Unlike other minor prophets he doesn't give us the time of his prophecy nor his genealogy. However, there are many legends or traditions surrounding this prophet. In the Septuigent Habakkuk is described as "the son of Jesus of the tribe of Levi". According to rabbinic tradition he was the son of the Shunamite woman raised from the dead by Elisha (2 Ki. 4:16f). Another tradition has him as the watchman of Isaiah sent to watch for the fall of Babylon (Is. 21:6; Hab. 2:1). In the Apocryphal book, BEL AND THE DRAGON (vv. 28-39) he is connected with the tribe of Levi. It has him carrying food to Daniel when the old prophet/statesman was imprisoned in the lions' den. Another legend has him fleeing to Egypt after Nebuchadnezzar destroys Jerusalem in 587 B.C. He is said to have resided in a town on the Sea-coast of Egypt called Ostracine. While there he stayed until the Babylonians left and then he returned to Judah. He is said to have died two years before the end of the Captivity. Not only do these traditions contradict each other they have no factual foundation.

Date

Several possible dates have been suggested over the years. Due to the findings in the Dead Sea Scrolls recent scholars have dated this book just prior to the Greek Empire. "...the Dead Sea Scroll which contains the Habakkuk commentary, although lacking the first half of 1:6, has this note about it: 'Interpret this of the kittim, whose fear is upon all the nations'." (New Bible Commentary: Revised, p. 768). The word "*kittim*" meaning Cypriots would refer to the Macedonian Greeks under Alexander the Great. There is no textual evidence to support the translation of "*kittim*" in 1:6. The Hebrew word "*kasdirn*" clearly points to the Chaldeans. The reason for the Essenes substituting "*kittim*" for "*kasdim*" is unclear. This does not give anyone grounds for rejecting the traditional dating of this prophecy in the Babylonian

period. Others attempt to date the writing of this prophecy after the destruction of Jerusalem. They must reject an earlier date because they are opposed supernatural prediction. However, such a date would not cover the supernatural predictions concerning the overthrow of the Babylonians. A much more accurate date of between 605 B.C. and 587 B.C. has been proposed. It is believed that Habakkuk could not have prophesied of Babylon's power before the battle of Carchemish in 605 B.C. and the subsequent contact and threat to Judah. This view accurately sees that this prophecy must come before Jerusalem fell in 587 B.C. This date unfortunately robs this prophecy of its great forewarning affect upon the people of Judah. The most probable date for Habakkuk is between 612 B.C. and 606 B.C. Because there is no mention of the Assyrians of Nineveh the Babylonians had apparently already taken Nineveh (612 B.C.). According to Hab. 2:20 the temple was still standing. The Chaldeans did not destroy it until 587 B.C. Habakkuk 1:5 and 3:16 shows that the Chaldeans had not yet invaded the land, and that the threat against Judah was yet unanticipated. Certainly, this would place the date before 606 B.C. when Nebuchadnezzar invaded Judah for the first time.

This book would have been written during the latter part of Josiah's reign and the reign of Jehoiakim.

The Man, Habakkuk

▶ His Name

His name only occurs twice in scripture (1:1; 3:1). There seems to be a difference of opinion as to the meaning of his name. Some connect his name with the Assyrian plant, hambakuku. The more acceptable opinion is that his name is derived from a Hebrew root meaning "embrace". Jerome give the verb meaning as "to clasp" and said "'embrace' either because of his love to the Lord, or because he wrestles with God'." Certainly, as will be discussed later, Habakkuk is wrestling with or trying to grasp a difficult problem.

▶ His Occupation

One can only speculate as to his occupation. A couple of educated guesses merit consideration. He is the only prophet to style himself as a "prophet" in the title verse of his book (1:1). This has led some to assume that his occupation was that of a prophet. He would be unlike Amos who was a shepherd by trade and called to be a prophet. Judging from his musical notations (3:1,3,9,13,19), well composed psalm, and closing remark: "on my stringed instruments" some believe him to be a Levite and a Temple musician.

▶ His Residence

Once again his residence is unknown. Only legends concocted in the Middle Ages and educated guesses supply any answers. The ancient commentator Epiphanius considered him a resident of Bethcohar of the tribe of Simeon. Based upon the possibility that he was a temple musician and the context leads one to consider Jerusalem as the possibility, but this is conjectual. Tradition places his tomb in Gibeah, Chukkuk in Naphtali, or in the hill-country of Judah near Keilah.

▶ His Contemporaries

Habakkuk prophesied while Babylon was in power and was the only minor prophet to do so. However, the minor prophets Zephaniah and Nahum, would be his immediate contemporaries. The major prophet, Jeremiah, was also a fellow prophet during this period.

Historical Background

■ Political Situation

In Hab. 1:6, we are told that God is raising up the Chaldeans. God's hand had been busy for quite some time preparing Babylon as the next world empire. In southern Babylonia a tribe of Semites, known as the Chaldeans, won freedom from the Assyrians in 625 B.C. Their new leader, Nabopolassar, joined alliances with the Medes after obtaining the Median king's daughter for his son, Nebuchadnezzar. The

main target of the alliance was Nineveh which fell in 612 B.C. to the Medes and Babylonians. This would allow Nebuchadnezzar the opportunity to procure a large portion of Assyria, Syria, and eventually Palestine to the Neo-Babylonian Empire. After being defeated at Nineveh, the Assyrian army entrenched at Haran. The Egyptians under Pharaoh Necho marched north to aid the Assyrians. However, King Josiah of Judah threw his forces in front of Necho at Megiddo. Josiah effectively delayed the Egyptians to seal the Assyrians' fate at Haran in 609 B.C. This feat cost Josiah his life. Josiah's heir to the throne, Jehoahaz, was deposed and deported by Necho. Jehoahaz's brother, Jehoiakim, was made vassal king of Jerusalem in his place. His name was changed to Eliakim and was forced to pay tribute to Egypt. In 605 B.C., Egypt lost their control of Palestine in June when Nebuchadnezzar defeated them at Carchemish. In 606 B.C., the Babylonians invaded Judah and took captives among which were Daniel and his three friends. Jehoiakim submitted to Babylon for a time. In 601 B.C., Nebuchadnezzar's attempt to conquer Egypt was turned back with heavy losses. This prompted Jehoiakim to rebel, expecting help from Egypt. However, Egypt remained neutral and after a three-month and ten-day siege Jerusalem fell to the Babylonians. Jerusalem fell on the 16th of March, 597 B.C. Jehoiakim died on the way to Babylonian captivity at the age of 36. His son, Jehoiachin, reigned in his place for three months. Nebuchadnezzar had the 18-year-old and his mother Nehushta carried off to Babylon. Then Jehoiachin's uncle, Mattaniah, was renamed Zedekiah and appointed to succeed him. Zedekiah was warned by the prophets Jeremiah and Ezekiel not to rebel. Zedekiah was intent on rebellion against Babylon despite their warnings. After an 18-month siege Jerusalem was reduced to famine. Under cover of darkness Zedekiah and most of his army escaped Jerusalem. The Babylonians caught him near Jericho and took him to Riblah where he stood condemned by Nebuchadnezzar and witnessed the execution of his sons before his eyes were put out. Then he along with the rest of Judah were carried away into Babylonian captivity. In 586 B.C., twenty years after the Babylonians first entered Judah Jerusalem along with the temple and surrounding land was utterly destroyed. It wasn't until 539 B.C. that Cyrus conquered Babylon and ushered the Persian period into Bible history.

■ **Moral Conditions**

The death of Josiah at Megiddo meant the death of his reforms. Jehoahaz, his son, reigned after him. Jehoahaz was evidently a more popular King than Jehoiakim, his brother and successor. However, Necho deposed him and installed his elder brother Jehoiakim. Religious decay marked his reign from the outset. This resulted in a reversion to idolatry and the introduction of Egyptian rites (Ezk. 8:5-17). He shed much innocent blood, even having the prophet Uriah murdered for opposing him (2 Ki. 24:4; Jer. 26:20). Josephus said that Jehoiakim was "unjust and malignant, neither holy toward God, nor forbearing towards man" (Jos., Ant. x.5.2). He imposed heavy taxes to pay tribute to Egypt (2 Ki. 23:35). He is described as an oppressive and covetous king (Jer. 22:13-17). Truly, he followed not in the tradition of his father, but rather after Manasseh's sin (2 Ki. 24:3).

Content

Habakkuk has a unique writing style of posing a complaint and recording the answer. Twice he is perplexed and asks for a divine answer to a problem; twice he is given a divine reply. "Instead of taking Jehovah's message directly to the people, he takes the complaint of the people to Jehovah, representing them in the complaint" (Homer Hailey, *The Minor Prophets*, p. 272). Habakkuk is a prophet who calls upon God to give an account of His ways. He does this for two apparent reasons: 1) to answer the problem of the inequities of life which he sees and 2) to justify God's ways to man.

Certainly every man has questions related to the justice of God. Men ask "Why did this happen to me?" or "Am I this evil." Like the book of Job, Habakkuk centers on a question involving the meaning of suffering and the justice of God's actions. This problem of theodicy is frequently dealt with in the Old Testament. Theodicy is "the defense of the justice and righteousness of God in face of the fact of evil" (John Hick, *EVIL AND THE GOD OF LOVE*, p. 6). Job discusses this problem before God on an individual basis: "Why does the individual righteous man suffer?" Habakkuk deals with this problem on

the national rather than the individual level. Hence, Habakkuk has been viewed as the "Job of the minor prophets". This same theme is discussed in Psalms 37, 39, 73 and Jer. 12:lf. For wrestling with these complex issues Habakkuk has been dubbed "the philosopher".

Habakkuk's first question is over the violence, sin, injustice and disregard for the Law of God (1:2-4). He asks, "*How long will God allow the wicked in Judah to go unpunished?*" In contrast to Jeremiah, who was more concerned with the failure of the people to repent, Habakkuk's concern is center around God's apparent reluctance to judge. In replying to this complaint God shows that he has not been idle. He has a plan to bring about justice in due time. God does not settle all His accounts at the moment of sin as He did with Nadab and Abihu in Lev. 10:1-3. Nor does He settle them at the end of the week, or month, or year - as man might desire for Him to do. God's just dealings with mankind is beyond Habakkuk's capacity to comprehend. But as Peter warns us "*The Lord is not slack concerning His promise, as some count slackness...*" (2 Pet. 3:9). God points out the Chaldeans as His instrument of justice (1:5-11). They are well equipped for the job with their horses swifter than vultures, their ability to gather captives like sand, and might as their god. Unlike his contemporary, Nahum, who comforted Judah with the message of the doom of Nineveh, Habakkuk is sent to show Judah their coming punishment at the hands of the Chaldeans. Years earlier Isaiah had forewarned Hezekiah that his treasures and sons would be carried off to Babylon (Is. 34:6f). The Chaldeans had been a part of God's manifold scheme for years (Is. 10:5).

The answer Habakkuk received didn't solve his overall problem but merely complicated things. He brings his second problem before God. "*Why would a just and holy God use a nation more wicked than Judah to punish the wicked in Judah?*" (1:12-17). The brutal inhumanity and idolatry of the Chaldeans was apparently known to the prophet. The prophet takes his place on his metaphorical watchtower to await a reply (2:1).

God does reply to this complex problem, but not with a single answer. First, God informs him that the "righteous will live by faith" (2:4). In the hour of national destruction the righteous will live by the same thing they have always lived by. Faithfulness to God would sustain them though all else is swept away. This same statement serves as the doctrine of salvation by faith discussed at length by Paul (Rom. 1:17; Gal. 3:11; Heb. 10:38). The righteous man who lives by faith will, have a sure trust in God. No matter how dark the day or doubtful the outcome he will remain faithful. No wonder Habakkuk has been styled "the minor prophet of faith". Next, God declares that evil is self-destructive. The destroyer will accomplish God's will in Judah but in turn will be destroyed. The wicked do not have the staying power of the righteous who live by faith. Babylon's wickedness would eventually lead to her complete downfall. History affirms us that evil Babylon is dead and gone forever, but the influence of the righteous Hebrews was felt throughout the world. Finally, God concludes His answer with a series of five woes against the Chaldeans (2:6-20). 1) The plunderer shall be plundered. 2) Those covetous of possessions will forfeit his own soul. 3) The oppressor will be destroyed. 4) The one who makes others helpless will be left helpless. 5) The idolater will not be saved by his idols.

The prophet sums up his theodicy with "*a prayer of Habakkuk the prophet*" (3:1). He writes a psalm which is considered a literary masterpiece of its kind. His poetry ranks right up at the top of the Hebrew prophets along side of his contemporary, Nahum. The first part of his prayer (3:1-15) is a vision of God appearing for Judgment, the reason for the coming of His wrath in judgment and an historical overview of God's assistance to His people. He concludes with a declaration of his faith (3:16-19). Though he has fear his faith will triumph over it. Unlike the shallow faith of today where people will have confidence in God as long as all goes well, Habakkuk's faith is ever steadfast.

Habakkuk in the New Testament

Although Habakkuk makes no direct statement in regard to the Christ he is quoted and alluded to by the New Testament writers. Again, Hab. 2:4 is echoed in Rom. 1:17; Gal. 3:11; and Heb. 10:37,38. In Ac. 13:41 Paul quotes Hab. 1:5.

Questions:

True & False

1. T F Some reject the authorship of Habakkuk for chapters one and two because they believe all psalms are post-exilic.
2. T F The oldest and complete copy of Habakkuk was found at Qumran near the Dead Sea in 1947.
3. T F Habakkuk is known to have fed Daniel while the statesman/prophet was in the lions' den.
4. T F This book was probably written during the latter part of Josiah's reign and the reign of Jehoiakim.
5. T F Josiah was killed in the Battle at Megiddo in 609 B.C.
6. T F Jehoiakim was set on the throne by Pharaoh Necho and later died on his way to Babylonian Captivity.
7. T F Under Jehoiakim idolatry returned, innocent bloodshed resumed, and heavy taxes were imposed.
8. T F Habakkuk's first complaint to God was over God's use of the Chaldeans to punish Judah.
9. T F The statement: "*the righteous will live by faith*" is echoed in the writings of Paul several times.
10. T F God answers Habakkuk's second complaint by pronouncing five woes upon Judah.

Multiple Choice

1. "Selah" may mean a) a dythyramb or rhapsody b) a post-exilic psalm c) a break or pause after a very significant statement has been made.
2. The best possible date for Habakkuk's prophecy is between a) 400 and 350 B.C. b) 605 and 587 B.C. c) 612 and 606 B.C.
3. The name "Habakkuk" means a) an Assyrian plant b) embrace c) to gather.
4. a) Professional prophet b) shepherd c) temple musician are among the possible occupations of Habakkuk.
5. a) Zephaniah b) Nahum c) Jeremiah d) Jonah e) all the above were the contemporaries of Habakkuk.
6. Nebuchadnezzar had a) Jehoiachin b) Jehoahaz c) Zedekiah carried off into Babylonian captivity at the age of 18.
7. The Babylonians came up against Jerusalem in a) 606 B.C. b) 597 B.C. c) 586 B.C.

d) all of the above.

8. To deal with the problem of the wicked in Judah God was going to a) rise up the Chaldeans to punish them b) send a locust plague c) send a more righteous nation to destroy them.
9. Habakkuk has been called a) the Job of the minor prophets b) the minor prophet of faith c) the philosopher d) both a and b.
10. Habakkuk concludes his prophecy with a) a prayer b) psalm c) a declaration of his faith d) a third complaint.

1:1 - Introduction

1. What word is used to describe this prophecy?
2. What information is given about the author?

The First & Second Complaint

Habakkuk 1:2-17

Habakkuk's First Complaint, 1:2-4

- 1 To whom is the prophet calling? Is he answering quick enough for the prophet?
2. What problems are motivating his prayers?
3. What has become of law and justice?
4. What is the condition of the righteous? Who are the wicked and who are the righteous?
5. In your own words sum up Habakkuk's first complaint?

God Answers The First Complaint, 1:5-11

6. Where is the prophet told to look?
7. When is the Lord going to do something about Habakkuk's first complaint?
8. Who is the Lord raising up? What kind of people are they?
9. Why do they march throughout the earth?
- 10 Where does their authority and justice originate?

11. How is their military power compared to leopards, wolves and eagles?
12. Why does the enemy come?
13. How do they react toward foreign kings, rulers, and fortresses? Why?
14. Will they be held accountable?
15. What is their god? Explain.
16. In your own words sum up God's answer to the first complaint.

Habakkuk's Second Complaint, 1:12-17

17. How does Habakkuk know that the righteous will not die?
18. Who has God appointed to judge?
19. How is God like a rock?
20. What two things is God said to be unable to do in verse 13?
21. Of whom is God said to have looked upon with favor?
22. Who are the wicked supposedly being allowed to swallow up?

23. What has God made mankind like according to Habakkuk?
24. What is the Chaldeans compared to in verse 15? What tools do they use?
25. To what do they sacrifice? Why?
26. In your own words sum up Habakkuk's second complaint.

Application & Discussion:

1. What are the problems and consequences associated with the wicked among the world and God's people not being punished (1:3,4,6,7,11)?
2. What problems are there for the righteous living in a world where the wicked are not punished (1:2,3,4,1,3,14,17)?
3. How is God able to deal with these problems (1:5,6,11,12)?

Homework: God is has the right to chose how and when He punishes the wicked.

God Gives An Answer & Five Woes

Habakkuk 2:1-20

Habakkuk Awaits God's Answer, 2:1

1. Where is Habakkuk awaiting the Divine reply?
2. What two reasons does he give for waiting for this answer?

God Replies Calling For Certain Judgment, 2:2,3

3. What was Habakkuk to write and upon what was he to write it?
4. What does the phrase: "*That the one who reads it may run.*" Mean?
5. Why was he to record this vision?
6. What is he told to do if the vision doesn't come immediately?

The Character And Fate Of The Righteous And Wicked Contrasted, 2:4,5

7. Who is the proud one? What is wrong with him?
8. How shall the righteous live?
9. How is the haughty man betrayed?
10. How is he like Sheol?

First Woe: The Plunderer Will Be Plundered, 2:6-8

11. Against whom are these woes spoken?
12. What do their victims make against them?
13. How do they get their riches?
14. Who will rise up against them? Why?

Second Woe: The Builder Will Be Condemned By The Building, 2:9-11

15. Why do they get evil gain for their house?
16. What does this bring upon their house?
17. What will the stone and rafter say?

Third Woe: City Built With Blood Is Temporal, 2:12-14

18. What did they use to build their city and towns.
19. What is not from the Lord?
20. To what extent will the earth be filled with the knowledge of the glory of the Lord?

Fourth Woe: The Shamer Shall Be Ashamed. 2:15-17

21. Why do they make their neighbor drunk?

22. From what will they drink? What will be the result?

23. What violence did they do in Lebanon?

Fifth Woe: Idolaters Make Idols That Are Idle, 2:18-20

24. How is an idol or image a "teacher of lies"?

25. How is the idol described?

26. What will they say to their idols?

27. Why won't their idols respond?

28. Where is the Lord? What is the reaction of all the earth?

Application & Discussion:

1. How should the righteous respond to God's will in dealing with punishment of the wicked (2:2,3,4)?

2. What were sins the wicked were guilty of (2:4,6,9,11,12,15,18,19)?

Homework: Trust God to deal justly.

A Prayer of Faith

Habakkuk 3:1 -19

Petition, 3:1,2

1. What does the word "*shigionoth*" mean?
2. What was the prophet's response to hearing the Lord's report?
3. What is the Lord called upon to revive and what is He to remember?

A Theophany: The Salvation Of The Righteous Through Destruction Of The Wicked, 3:3-15

4. What does it mean "*God comes from Teman*"?
5. Where is Mount Paran?
6. What does the word "*selah*" mean?
7. How is God like the sunlight?
8. What goes before and comes after God?
9. What resulted when God stood and surveyed the earth?
10. Where is Cushan and the land of Midian located?

11. Was the Lord angry with the rivers and sea?
12. What is God compared to in verses 8b and 9?
13. What effect did the Lord have on nature?
14. When in Israelite history did God cause the sun and moon to stand still?
15. What had God done to the nations?
16. What did the Lord do in anger?
17. Who is represented by *"the head of the house of evil"*? What was God going to do to them?
18. What had they done to Judah?

Reaffirmation Of A Strong Faith In God, 3:16-19

19. Why did Habakkuk tremble?
20. What might become of the fig tree, fruit, olive, fields, flock, and cattle?
21. If this happened what would be the prophets response?
22. What could God enable him to do?

23. What is the purpose of the last part of verse 19?

Application & Discussion:

1. List some faith producing facts (3:2,3,4,6,11,16)?

2. What are some of the fruits of victorious faith found in this chapter?

Homework: Build a victorious faith by trust in God never-changing nature.

Review: Zephaniah, Nahum & Habakkuk

REVIEW OF ZEPHANIAH

INTRODUCTION

1. T F Zephaniah prophecies about a nation that will be used to punish Judah. This was fulfilled by the Scythian invasion.
2. T F There is evidence that Zephaniah was a descendant of some family of renown.
3. T F Unlike other minor prophets Zephaniah only speaks of judgment without giving any hope for the future.
5. Zephaniah prophesied in the days of a) Josiah b) Hilkiah c) Ne-buchadnezzar the king of Judah.
6. The years most probable for the time of this prophecy is a) 640-635 B.C. b) 614-609 B.C. c) 630-625 B.C.
7. The central theme of Zephaniah is a) Day of salvation b) Day of the Lord c) Reformations of Josiah.
8. The day of the Lord will fall upon a) Judah b) Assyria and Ninevah c) Ammon and Moab d) Philistines e) Ethiopia.

CHAPTER ONE

1. T F The nation and capital under consideration in this chapter is Jerusalem and Judah.
2. T F The people were religiously zealous having a reverential respect for the works of God.
3. The Day of the Lord is shown to be a time a) coming very quickly b) near c) at the end
4. The effect of the Day of the Lord upon the people will be a) men will walk like the blind b) their blood and flesh will be poured out like dust and dung c) their gold and silver useless in delivering them.

CHAPTER TWO

1. T F The humble of the earth are called upon to seek the Lord.
2. God was going to destroy the Philistines to the point that a) no inhabitant would be left b) no horse and chariot left c) all their homes destroyed.
3. T F Ammon and Moab will become like Sodom and Gomorrah in the day of the Lord.
4. Nineveh is called a) exultant city b) great city c) city of Baal.
5. T F Today travelers still wonder in awe at the magnificent city of Ninevah.

CHAPTER THREE

1. T F Jerusalem is being described and commended in this chapter.
2. The groups singled out for condemnation are a) merchants b) judges c) prophets d) princes e) common people f) priests.
3. T F The people properly responded to the warnings of God by eagerly correcting all their deeds.
4. T F God was going to purify the lips of his people.
5. The Lord is compared to a) lion b) an eagle c) a victorious warrior.
6. The Lord is going to turn their shame into a) praise b) pain c) renown d) fortune.

LIST AT LEAST FOUR WAYS THE STUDY OF THE PROPHECY OF ZEPHANIAH HAS ASSISTED YOU IN LEARNING HOW TO BECOME A BETTER CHRISTIAN.

(Please do not list several facts that you have learned in this book, but rather things that apply to your life as a Christian).

MATCHING

- | | | |
|-----------------|----|--|
| ___ Nineveh | a. | a tribe of the Philistine nation |
| ___ Cherethites | b. | a Philistine city |
| ___ Moab | c. | King of Judah when Zephaniah prophesied. |
| ___ remnant | d. | A nation located on the east side of the Dead Sea. |
| ___ Ammon | e. | Capital of Assyria |
| ___ Ashkelon | f. | False god |
| ___ Hezekiah | g. | A people located in southern Egypt |
| ___ Ethiopians | h. | great, great grandfather of Zephaniah |
| ___ Assyria | i. | Jehovah has hidden |
| ___ Ashdod | j. | World empire at the time of Zephaniah's prophecy |
| ___ Zephaniah | k. | the righteous few God will bring back to Palestine |
| ___ Milcom | | |
| ___ Josiah | | |

REVIEW OF NAHUM

INTRODUCTION

1. T F The date for Nahum can be set between 663 B.C. and 612 B.C. due to internal evidence and known historical facts.
2. T F Nahum only once denounces Judah for her wickedness.
3. T F The prophecy of Nahum is a good example of the vengeance of God after the day of mercy has passed.

4. The main theme of Nahum is a) the deliverance of Judah from Assyrian dominance b) the wrath of God upon the nations c) the doom of Nineveh.
5. The location of Nineveh's ruins was not positively identified until the a) 1950's b) 1820's c) 1840's.
6. There is a great deal of historical evidence supporting Nahum's prediction that a) a plague b) a flood c) a great storm would play a role in the downfall of Nineveh.

CHAPTER ONE

1. T F God had never demonstrated his slowness of anger to the Ninevites.
2. God was going to use a) a locust plague b) the Egyptians c) an overwhelming flood to make a complete end of Nineveh.
3. T F God was going to forever remove the Assyrians as a source of affliction to Judah.

CHAPTER TWO

1. God was going to restore a) a king like David b) 10 northern tribes c) splendor to Judah.
2. T F The Babylonians and their allies are the invading forces depicted coming up against Nineveh.
3. T F There was unlimited amounts of valuables to be plundered in Nineveh.
4. Nineveh is compared to a) bears b) prey c) lions.

CHAPTER THREE

1. Nineveh was to be destroyed because a) of her harlotries, b) of her hatred for Babylon c) it worshiped Amon.
2. No-Amon's major line of defense was a) mountains b) desert c) water.
3. T F Drunkenness would play a role in Nineveh's downfall.
4. T F It would take a long time for Nineveh to recover from this destruction.

MATCHING

- | | |
|-------------------|--|
| ___ mantelet | a. The Elkoshite |
| ___ No-Amon | b. Libya |
| ___ Nahum | c. caused the wall of Nineveh to collapse |
| ___ Nineveh | d. against the Assyrians |
| ___ flood | e. Assyria's national symbol |
| ___ Lord of hosts | f. ally of No-Amon located in Southern Egypt. |
| ___ chariots | g. a small tower carried on four wheels to protect soldiers as they attacked and battered the city walls |
| ___ Lubim | j. capital of upper Egypt destroyed by Assurbanipal in 663 B.C. |
| ___ Ethiopia | h. doomed capital of the Assyrian Empire |
| ___ lion | i. appeared as a lightning flashes when racing through the streets |

toward Nineveh

LIST AT LEAST THREE WAYS THE STUDY OF THE PROPHECY OF NAHUM HAS ASSISTED YOU IN LEARNING HOW TO BECOME A BETTER CHRISTIAN

REVIEW OF HABAKKUK

INTRODUCTION

1. T F Some reject the authorship of Habakkuk for chapters one and two because they believe all psalms are post-exilic.
2. T F Habakkuk's first complaint to God was over God's use of the Chaldeans to punish Judah.
3. T F The statement: *"the righteous will live by faith"* is echoed in the writings of Paul several times.
4. Habakkuk concludes his prophecy with a) a prayer b) psalm c) a declaration of his faith d) a third complaint.

CHAPTER ONE

1. Habakkuk's prophecy is called a) a burden b) embrace c) Theodicy.
2. The military power of Babylon is compared to a) leopards b) wolves c) eagles d) all of the above.
3. T F The wicked are being allowed to swallow up those more wicked than themselves.

CHAPTER TWO

1. Habakkuk was instructed to write his vision a) on tablets b) on the Internet c) on the wall.
2. Habakkuk pronounced a) 1 b) 3 c) 5 d) 7 woes against Babylon.
3. T F Babylon had built its cities upon bloodshed and violence.
4. What would the Babylonians say to their idols? a) "Save us" b) "awake, arise" c) "give me the winning lottery numbers"

CHAPTER THREE

1. "Shigionoth" means a) a Dythyramb or rhapsody b) a pause c) a Chinese recipe for canine.
2. "Selah" means a) a Dythyramb or rhapsody b) a pause or break c) Teman
3. T F God had the effect upon nature of causing the sun and moon to stand still.
4. God enabled Habakkuk a) to be strengthened b) to have feet like hinds c) to walk on God's high places d) all of the above.

LIST AT LEAST THREE WAYS THE STUDY OF THE PROPHECY OF HABAKKUK HAS ASSISTED YOU IN LEARNING HOW TO BECOME A BETTER CHRISTIAN
