

*Understanding the
Anger of God
Leader Guide
(NASB and ESV)*

KINGS & PROPHETS SERIES
Course 9
MICAHA, NAHUM, HABAKKUK

Understanding the Anger of God Leader Guide (NASB and ESV)

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4th Edition (9/2016)

USING LEADER GUIDES

Leader Guides are intended for you, the leader, to guide your Precept Upon Precept® and In & Out® discussions. They are designed to help you reason through the content of the lessons and to ensure you have understood what your group should have learned from their study. The guides offer effective plans for leading discussions.

The Holy Spirit is your guide as you prepare. He is the one who knows what your group needs to apply to their lives. Pray for them as they study and for yourself as you prepare to lead the discussion.

These guides can be used for either the NASB or the ESV edition of the courses. ESV words follow the NASB after a slash / or are set off with parentheses.

Leader Guides include the following:

- Lesson emphasis
- A logical order for the discussion
- Discussion questions
- Suggested visual aid(s)

Practical tips for using the Leader Guide:

- **Don't simply "do" the lesson.**
Stay with the lesson until you have a good understanding of it. This will give you a better grasp of how the Leader Guide takes you through the lesson.
- **You don't have to ask every question in the guide.**
Often one question will be covered while discussing another question so there is no reason to ask it. Your goal is not to ask every question, but to ask enough questions to make sure your group understood the lesson and to help them apply the truths to their lives.

Using the Leader Guide with In & Out


When your entire group uses In & Out

Compare an In & Out lesson with the Leader Guide. Use what relates to the In & Out lesson as a guide for the discussion. Don't teach what's not in In & Out lessons. Remember your goal in the discussion is for your group to discuss what they've learned, not for you to lecture on what you learned.

For groups studying both Precept Upon Precept and In & Out

Use the Leader Guides as designed for PUP, knowing that the In & Out assignments will be covered in the discussion. Make a note in the Leader Guide of what is not in the In & Out.

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UNDERSTANDING THE ANGER OF GOD
LEADER GUIDE
Lesson 1, Micah

Lesson emphasis

- Overview of Micah
- 1st message in Micah 1–2

HISTORICAL SETTING

Ask your group how Micah begins. When did he prophesy? What do they know about the kings and people of his time?

For a visual aid, direct them to their chart, “The Rulers and Prophets of Micah’s Time.”

NOTE: If your group studied previous courses in the Kings and Prophets series, then you might need to limit the time they discuss this at the beginning. If they did not study any previous courses, the lesson gave sufficient information for them to understand the kings and times.

God’s Word came to Micah during the reigns of Jotham, Ahaz, and Hezekiah kings of Judah.

Jotham

He was a good king who ruled Judah for 16 years, but the people continued in idol worship and wickedness.

Ahaz

Jotham’s son was an evil king. Not only did he follow the idolatrous ways of Israel in bringing Baal worship back to Judah, he also sacrificed his son in fire as pagan nations did. He even closed the doors to the temple so that Judah couldn’t go in to worship the one true God.

He formed an alliance with the Assyrian king Tiglath–pileser, asking for help when God humbled Judah during his reign.

Hezekiah

Ahaz’s son; honored God. He followed David’s example.

Hezekiah had the temple repaired and restored worship. They celebrated the Feast of Unleavened Bread, and the Scriptures say there was nothing like this in Jerusalem since the days of Solomon.

He brought revival in Judah and part of Israel, but the rest of the people were corrupt.

Even the prophets and priests were corrupt. There were fortune–tellers and sorcerers.

There was no justice. People were taking one another's land.

The godly person perished from the land.

Why were the kings of Israel not listed?

Micah's message was concerning Samaria and Jerusalem, but the focus is on Jerusalem. Only the first message concerns Samaria.

Pekah and Hoshea, the last two evil kings of Israel, were ruling when Micah prophesied.

Assyria took the Northern Kingdom of Israel captive during the time when Micah heard God's word.

OVERVIEW

Ask what your group learned about the content of the whole book of Micah. Tell them to look at their At a Glance charts as a visual aid.

He spoke three messages; the first one was before Israel was taken by Assyria.

Micah 1–2 is the 1st message.

“Hear” directed to all people.

Micah 3–5 is the 2nd message.

“Hear” directed to the heads and rulers.

Micah 6–7 is the last message.

“Hear” directed to the mountains and hills.

All of the messages begin by telling of judgment for sin, and they all end with hope for the righteous remnant.

That pattern is similar to the gospel message:

Sin—judgment—hope

It's also the pattern for most of the Old Testament prophets.

Ask what they noted as possible themes for Micah 1 and 2 on their At a Glance charts.

Micah 1	Samaria will become a heap; her incurable wound reached Jerusalem
Micah 2	Woe; God planning calamity / disaster

MICAH 1

Ask your group what this first message is about and how it might apply to their lives.

Verses 1-7

This message begins with a witness—the Lord God Himself.

What do these verses say about God?

The people of Judah and Israel were familiar with God’s earthly place—the temple in Jerusalem. But He has a permanent place in heaven.

He’s sovereign, almighty. He’s seen here as the righteous Judge.
He doesn’t allow sin to go unpunished forever.

Why was judgment coming?

The soon-coming judgment to all of Israel was because of the sins of the house of Israel and the rebellion of Jacob—disobedience.

The evil king Omri, father of Ahab who introduced Baal worship, built Samaria and made it the capital of the Northern Kingdom.

Samaria would become a heap of ruins (ESV—in the open country). That happened in 722 B.C. Compare this with “The Rulers and Prophets of Micah’s Time.”

Verses 8-16

Ask what they learned about Micah, the man, and this part of his message.

He mourned / lamented and wailed because of the destruction to come.
This is quite a picture of his grief and despair.

As he gave God’s Word to his people, he grieved because of the destruction to come and because of their incurable wound.

Samaria was desperately sick, and it had spread to Judah, to Jerusalem.

From this point Micah focuses on Jerusalem instead of Samaria.

NOTE: In verses 10-15 the marginal notes in the NASB tell the meaning of the places named in the text. It seems Micah used a play on words to say the opposite will be true of these places once the calamity / disaster came.

For this part of your discussion, tell your group to look at the map as a visual aid.

Most of these towns were near or south of Jerusalem, probably on a ridge.

Gath was a Philistine town that did not need to hear the weeping.
They did not need to know that God was coming against His people.

All of the other places mentioned in verses 10b-15 are in Judah. They might have been some of the cities fortified to protect Judah from intruders. Those villages were in the path of an invasion which would send the glory of Israel to Adullam.

At Beth-le-aphrah, the house of dust, he called them to roll in the dust.
The inhabitants of Shaphir, pleasantness, would experience shameful nakedness.
The inhabitant of Zaanan, going out, does not “go out.” He doesn’t escape.
The “house of removal,” Beth-ezel will lament.
The inhabitant of “bitterness,” Maroth, becomes weak waiting for good.

Verse 12 states that God sends calamity / disaster. He uses it for judgment.
Compare the calamity coming to the gate of Jerusalem with verse 9.

Lachish was the beginning of the sin, rebellion in Zion. The lesson says Lachish was conquered by Assyria in 701 B.C., and from there Assyria threatened Jerusalem.

NOTE: 2 Kings 18:13-14 says the king of Assyria seized the fortified cities of Judah during the time of King Hezekiah. Hezekiah sent a tribute to Sennacherib at Lachish so that Assyria would withdraw. This happened in Hezekiah’s 14th year, 8 years after 722 B.C.

Ask your group what they learned about the beginning of sin from the cross-references and how it applies to them.

James 1:13-15

Temptation is the beginning of sin. When confronted by temptation, the believer has a choice to continue into sin or not. Temptation is not sin, only the beginning.

1 Corinthians 15:33

Bad company has influence. Believers have to live in the world, but should always be on guard when in the company of those who aren’t true believers.

Give time for your group to discuss application.

Who is Zion in verse 13? Discuss other references too.

David captured the stronghold of Zion; it became the city of David, Jerusalem.

Verse 14 says, “Therefore.” Why? What is the message?

Therefore, because of sin, give parting gifts.

The Lord will bring on them the one who takes possession.

The glory of Israel might be a reference to the king of Judah or to the people fleeing to Adullam, a hiding place of safety or refuge. David fled there when running from Saul.

Micah told the people to mourn because their children who were considered a blessing would go from them to exile.

MICAH 2

Verses 1-5

How does this message continue? What does the emphasis of this chapter seem to be?

“Woe” was used by the prophets to announce judgment. This chapter continues to explain why that judgment, calamity / disaster from the Lord, was coming against His people. The sins listed in this chapter focus on how the people treated each other.

those who scheme / devise on their beds at night
the leaders who exploited the weak
social injustice

What do verses 3-4 say about God?

He was planning / devising against them a calamity / disaster, one they could not get away from. Not only did He allow His people to be destroyed, but He brought it on them.

Ask your group if they noticed the word “walk” in verse 3, and if so how it was used. Compare to verse 7.

People of Judah would no longer walk haughtily when the calamity / disaster came upon them. They could exploit no one.

The one who walks uprightly is the one who takes heed to God’s Word.

Give time for your group to discuss application.

Verses 6-11

Who are these verses about?

Lying, false prophets were not speaking out about the destruction that was coming because of sin and rebellion against the Lord God.

They did not want Micah to speak out. Prophets who spoke the truth caused trouble for the false prophets and the leaders.

What did the Lord say through Micah about His people in verses 8-11?

God's people became His enemy.
They oppressed the unsuspecting, the women, and children.

Verse 10 is a sad verse. The place where God intended for peace / rest to dwell was no longer a place of peace / rest.

Verses 12-13

What are these verses about?

The message begins with judgment, but ends in hope. God said He would surely assemble the remnant of Israel, put them together in a fold. He is the Shepherd of Israel.

To end this discussion, you might ask what your group learned about God from Micah.

Help them to remember the first message, Micah 1–2:

- to all the people
- coming judgment for sin
- Samaria would become a heap
- her incurable wound spread to Jerusalem
- foretold of God sending calamity / disaster to the gate of Jerusalem
- prophesied hope for the remnant to return

**UNDERSTANDING THE ANGER OF GOD
LEADER GUIDE
Lesson 2, Micah**

Lesson emphasis

- Micah 3–5
- Micah’s second message from the Lord

REVIEW

To begin the discussion, ask what your group remembers about Micah, the historical setting and his first message. For visual aids, direct them to look at their At a Glance chart and “The Rulers and Prophets of Micah’s Time.”

God’s word came to Micah in the days of Jotham, Ahaz, and Hezekiah—kings of Judah. Isaiah and Micah were contemporaries.

That word concerned Samaria and Jerusalem.
Micah prophesied primarily about Judah and Jerusalem.

The first message, Micah 1–2

Micah gave the first message before the Assyrian captivity of the Northern Kingdom.

The message was directed to the peoples, O earth.

God took the witness stand against them.

Samaria would become a heap.

Micah mourned / lamented and wailed because Samaria’s incurable wound had reached the gate of his people, Jerusalem. God’s calamity / disaster would also come to the gate of Jerusalem.

They walked haughtily, not humbly. The sins of the people were lying, scheming / devising, and the oppressing the poor.

But the message ends with hope. God will gather a remnant.

The second message, Micah 3–5

It was directed to the heads and rulers.

This message also gives hope for the last days. God will gather outcasts, a remnant, and the Lord will reign over them in Mount Zion.

The third message, Micah 6–7

This message was directed to the hills and mountains of Judah.

Restoration and hope are part of this message.

What is the pattern in Micah and other minor prophets?

Sin, judgment, restoration

MICAH 3

Ask what your group noted as a possible theme for this chapter.

Hear; heads, rulers and prophets; Jerusalem will be a heap of ruins

Verses 1-4

How does this chapter and message begin?

This message is addressed to the heads and rulers Israel. But it seems from other references in this message that it's about Jerusalem and its people.

If this message was after Assyria captured Samaria and took Israel captive in 722 B.C. Samaria became a heap of ruins (ESV—in the open country), and God warned Jerusalem the same would happen to them. The incurable wound spread to Jerusalem.

How do the cross-references help to explain the setting for this time in Israel's history when Micah gave his second message?

Jeremiah 26:16-19

Jeremiah said Micah 3:12 was spoken in Hezekiah's days.
King Hezekiah listened to Micah's words, feared, and sought the Lord.

2 Chronicles 32:20-22

Isaiah prophesied at the same time as Micah.
God heard when Hezekiah prayed concerning the Assyrians. He sent an angel to destroy the camp of the Assyrians who came to take Jerusalem.

God Himself rerouted one of the most powerful kings of the time. When Sennacherib returned home to Nineveh, his sons killed him as he worshiped a false god.

God is the only one who brings His people down.
But He doesn't leave them without hope for restoration.

Hezekiah and the people of Judah listened to God's Word and turned to Him for rescue.
This was after Assyria had taken Samaria and the people of Israel.

Lead the discussion back to Micah's second message in 3:2-4. What were the heads and rulers like when Micah gave the message?

They didn't know justice.
They hated good, and loved evil.
God would not answer them when they cried out to Him.

What instructions about justice did God give in Deuteronomy 16:18-20?

God told them to appoint judges and officers in each town so that they would have righteous judgment. The judges were not to distort justice, be partial, or take a bribe.

Ask if any of those things happen today.

Verses 5-8

Who is this part of the message about? Tell your group to look at their chart about the prophets and Micah as a visual aid.

The prophets led God's people astray, divined for money. They gave a good prophecy to people who gave them something and declared war for those who gave nothing.

Therefore, God would humiliate them.

What did Peter write about the prophets?

2 Peter 1:19–2:3

No prophecy of Scriptures is a matter of what one thinks. Men moved by the Holy Spirit spoke what God told them to speak. It is a sure word.

As there were false prophets among the people of Israel, there are false teachers among believers now. They creep into the church to secretly introduce destructive heresies.

You could ask your group if they can recognize a destructive heresy. What is the prevention for being exploited and led astray by one of these?

Knowing the Word of God.
Encourage them to keep studying.

Ask for the contrast between Micah and the false prophets in 3:8.

He was filled with power and the Spirit of the Lord.
The false were not.

The things he prophesied were from the Lord.

He was filled with justice and courage to make known the nation's rebellious acts and sin. He spoke with fairness and integrity.

Verses 9-12

To whom are these verses directed?

All of these leaders abhorred / detested justice and twisted everything that was straight. The priests charged for instruction.

The priests instructed for money, and then leaned on the Lord saying He was in their midst and calamity would not come.

Micah said it would come, and it was because of the leaders, prophets and priests.

Because of them (the leaders, prophets, and priests), Jerusalem would become a heap of ruins. Compare this with Micah 1:6.

The temple would also be destroyed.

Ask about application and how 2 Timothy 4 compares.

2 Timothy 4:1-4

People of this time don't want to hear sound doctrine.

They accumulate teachers who tell them what they want to hear.

But true believers are to be ready with the truth, to preach the Word of God, not just what people want to hear.

MICAH 4

What is a possible theme to put on the At a Glance chart for this chapter?

In the last / latter days, nations taught from God's house on His mountain

Verses 1-6

How does this chapter continue Micah's second message to Judah, Jerusalem, and her leaders?

“And” continues from 3:12, speaking of Jerusalem's destruction.

But the time of 4:1 changes to the last / latter days, days that have not happened yet.

The mountain of the temple was destroyed when Jerusalem was taken into captivity by Babylon, but in the last / latter days, the Lord's mountain and house will be established and people will stream / flow to the house.

God's word will be taught in Jerusalem.

At the time of the end, God will judge nations, and they will never again train for war. There will be safety and provision.

The pattern of the Old Testament prophets can be seen in this second message.
Sin, judgment, restoration

Verses 6-8

What is the time of this passage, and who is this about?

In that day, the Lord will assemble a remnant, the ones He afflicted, and reign over them in Mount Zion forever.

Verse 8 is a promise of restoration for the kingdom in Jerusalem.

How does Isaiah 60:1-3, 10-14 parallel Micah's message?

Isaiah said nations will come to Zion. The Lord's glory will draw them. God struck Israel in wrath, but He also had compassion on them and will again.

Those who afflicted Israel will come bowing to them or perish. Zion will be called the city of the Lord, the Zion of the Holy One of Israel.

Verses 9-13

Ask about the timing and what your group learned from these verses.

These verses are about their crisis at that point in time.
Judah would be taken to Babylon.

There would be agony for them, but God would rescue them, redeem them.

He would not just protect them but bring them out of captivity.

Verses 11-13 might be about Micah's day or the last days. Micah's days might picture what will happen in the last days.

Nations would be assembled against Jerusalem, God's people who had sinned.

The nations looked at what was happening to God's people with great pleasure. They assembled against Zion, not knowing that God was in control.

He has a purpose in allowing the nations to come against His people.

Give time for your group to discuss if the same is true now.

MICAH 5

What is a possible theme for this chapter?

God will deliver from Assyrian attack; Jacob among the nations

What is the flow of thought from one chapter to the next?

NOTE: According to the NASB marginal note, Micah 5:1 is considered Micah 4:14 in the Hebrew Bible.

Micah told the leaders of Judah and Jerusalem to get ready.
They were about to come under siege by the enemy.

Several times in Micah, he moves from present distress to future hope, as in these verses.

Verses 2-5

Ask what your group learned about this prophecy and related cross-references.

Micah prophesied about the Messiah, The Ruler.
From small Bethlehem in Judah would come the eternal ruler of Israel.

This Ruler will arise and shepherd His flock. He will be peace.

Genesis 48:7

Rachel was buried in Bethlehem. Jacob called Bethlehem Ephrath.

NOTE: Ephrath was a district in Judah. Bethlehem was a city in that particular district.

Genesis 49:8-10

The ruler would come from Judah.

Ruth 1:1-2, 22; 4:13-14, 21-22

The people in Bethlehem were called Ephrathites. The Redeemer would be from
Bethlehem in Judah, and His name would become famous in Israel.

Jesus the Christ (Messiah) came from David's line.

1 Samuel 16:1; 17:12

From Jesse came David the Ephrathite. He was born in Bethlehem.

Matthew 2:1, 3-6

Jesus was born in Bethlehem. The Magi came to Herod and quoted Micah to him. Jesus is
the Ruler who would shepherd God's people.

John 1:1, 14

Jesus the Word was in the beginning and became flesh and dwelt among men.

Isaiah 9:6-7

This is a prophecy about a child to be born, the description of the Child, and what He would be called. There will be no end of His kingdom, which He will uphold with justice and righteousness forever. He would be the Prince of Peace.

Revelation 19:11-16; 20:4

The One who will sit on a white horse called Faithful and True, the Word of God, will smite the nations and rule them with a rod of iron. He will reign for one thousand years on earth.

Verses 5-6

What are these verses about?

Micah's time

He said Assyria would invade the land, but God would deliver them.

Relate this to 2 Chronicles 32.

Assyria did attack during Hezekiah's days.

Judah did have victory because God routed the enemy.

Verses 7-9

Ask what your group learned about the remnant.

The remnant of Jacob will be among the nations.

To some a blessing; to others a source of fear.

All their enemies cut off.

This has not happened yet. Micah again changed to the future.

Verses 10-15

When are these verses about?

“in that day”—still future

God will clean out of the land all the things Judah depended on.

To end this discussion, ask what they learned about the Lord and their relationship to Him.

**UNDERSTANDING THE ANGER OF GOD
LEADER GUIDE
Lesson 3, Micah**

Lesson emphasis

- Micah 6–7
- Micah’s third message

REVIEW

To begin your discussion, tell your group to look at their At a Glance charts. Then ask about the timing of Micah and the essence of the first two messages. At the end of this guide is a visual aid you might use for this discussion.

Micah spoke during the days of Jotham, Ahaz, and Hezekiah, kings of Judah.

Although his prophecy concerned Samaria and Jerusalem, the main emphasis was about Jerusalem.

Micah 1–2, 1st message

To all the people.

Before Assyria took Israel captive.

Samaria would become a heap of ruins (ESV—out in the country).

In the future, God would assemble a remnant and be their king.

Micah 3–5, 2nd message

To heads and rulers.

During Hezekiah’s days as king, after Assyrian captivity of Israel.

Jerusalem would become a heap of ruins.

In the last days, Zion will become the chief mountain, and the remnant will become a strong nation with the Lord reigning over them.

Micah 6–7, 3rd message

MICAH 6

Ask what your group noted on their At a Glance chart as the theme of this chapter.

Hear the Lord’s indictment against His people

Verses 1-8

How does this chapter begin?

God had a case against His people, an indictment, a legal case based on His law.

Israel broke God's law and as a result, He had a case against them.

Ask what your group learned from the cross-references that relate to why God would call the hills, mountains, and enduring foundations of the earth as witnesses.

Genesis 3:17-18; Romans 8:18-22

Because of sin, the whole creation suffers and groans.
Creation longs to be set free from this corruption.

Leviticus 25:23

The land belongs to God, and He gave a specific part of it (the land of Canaan) to His people Israel.

1 Kings 14:23; Jeremiah 17:2-3

Israel desecrated the land God had given to them, the mountains and hills, with idol worship. The holy land of promise, which belongs to God, had been filled with false gods.

Deuteronomy 11:16-17; 28:23-24; 1 Kings 17:1

God warned Israel of the consequences of their sin; drought was one. Everything would be affected.

Elijah understood the consequences of disobedience, no rain specifically, and prayed accordingly. It was during Ahab's reign as king of Israel when there was no rain for 3 ½ years.

Jeremiah 14:1-7

Jeremiah began prophesying about 75 years after Micah. He told Judah that drought was coming again. All knew it was because of sin against God. Their iniquities testified against them.

Ezekiel 36:4-12

In this passage, God calls the mountains of Israel, the hills, ravines, valleys, and waste places to hear His word.

Israel would endure the insults of the nations, but God spoke in His jealousy and wrath that the nations around Israel would also endure their insults.

God's people will be restored. He will treat Israel better than at the first, so that they will know that He is the Lord.

Amos 9:13-15; Joel 3:18

God will restore the captivity of His people and rebuild the ruined cities.

The bountiful grape harvest will cause God's witnesses, the mountains, to drip with sweet wine, and milk will be so abundant that the hills will flow with it.

What was the basis or appeal of God's case against His people? What does this say about God? Does it apply to life now?

His people forgot Him. He wanted them to remember His goodness to them, His righteous acts.

God asked what He had done except rescue them so that they might know His righteous acts. God ransomed them, brought them out of slavery in Egypt. He sent Moses, Aaron, and Miriam to lead them. Israel belonged to Him.

Exodus 2:23-3:10

These verses tell about the deliverance from Egypt. God came down to deliver Israel from captivity in Egypt and brought them to a good and spacious land of plenty.

Psalms 105

This Psalm tells part of Israel's history for the purpose of remembering His goodness. He brought them out and took complete care of them. He remembered His holy word, His promise to Abraham. He gave them possession of the land and they were to keep His statutes and laws.

Psalms 77:11-20

This Psalm speaks of remembering the deeds of the Lord, His wonders. One way to remember God's goodness is to meditate on all His works.

Lead your discussion back to Micah 6:5 and ask how it relates to what He said in 6:1-4?

He called them to remember what Balak king of Moab counseled and what Balaam the prophet answered. The incident occurred at the end of the 40 years of wandering in the wilderness, in the area of Moab.

Numbers 22:4-12; 23:1-24:9; and Deuteronomy 23:5

Balaam was a prophet for pay from Pethor, not of Israel.

Balak the king of Moab was afraid when he saw the horde of people coming toward him. He paid Balaam to curse Israel, but the Lord wouldn't let him. Instead, Balaam blessed Israel because the Lord put His words into Balaam's mouth.

Joshua 3:1; 4:19-24

Shittim was the last place Israel camped before they entered the land of Canaan.
Gilgal was the first camp inside Canaan.

By naming Shittim and Gilgal, God reminded the people that He kept His Word. They were in the land of promise, but not living as though they knew the righteous acts of the Lord.

They did not remember His goodness, so He had an indictment, a case against them.

What do verses 6-8 say?

These verses give the response of the people and God's requirements.

Micah is addressing the issue of the heart by telling them what God requires, which is do justice, love kindness, and walk humbly with Him. God wants righteousness, not externals or sacrifice or works.

Ask what your group learned from Micah about "walk" and how it applies to their lives.

The one who walks uprightly takes heed to God's word.
Calamity / disaster was coming on those who walked haughtily.
False prophets were corrupt and liars, walking after wind.
People walk in the name of their god and so their god is known by their walk.
The Lord requires a humble walk with Him.

Verses 9-16

Who was called to hear? What are these verses about?

The Lord's voice will call to the city, Jerusalem. To fear His name is wisdom.

"Tribe" in verse 9 could be Judah. "Tribe" can also be translated rod.¹ The ESV says, "Hear of the rod and of him who appointed it!"

Either way God appointed His judgment because of the case against them. The rod of judgment was coming to Judah.

God's case against them included wickedness, deception, oppression, violence, and lying. The opposite of justice, kindness, and walking humbly before God.

In Micah's other messages, the leaders, including the priests and prophets, abhorred justice.

Instead of blessing, they would receive cursing for their disobedience. The consequences of their sin would be terrible.

¹ J. Strong, *The Exhaustive Concordance of the Bible* (electronic ed.) (Ontario: Woodside Bible Fellowship, 1996).

They walked in the ways of Omri and Ahab.

Ask what your group learned from the cross-reference about Omri and Ahab.

1 Kings 16:23-33

Jeroboam the first king of Israel introduced idolatry to the Northern Kingdom of God's people. Omri was a later king of Israel, more evil than all before him. He was also Ahab's father. Ahab brought Baal worship to Samaria.

Micah said that the people in Judah were walking just like those two kings.

Compare this with Micah 1:5.

The rebellion of Jacob was Samaria. Idolatry, the worship of Baal, became the incurable wound that spread to Jerusalem.

Micah 6:16 says because of this God would give them up for destruction and reproach.

What does this chapter teach about the Lord? Give time to discuss application.

God wanted His people to remember His righteous acts. His desire for them was repentance, not destruction and reproach.

MICAH 7

What is a possible theme for this chapter?

Woe, punishment will come; iniquity pardoned

Verses 1-6

How does this chapter begin? Why?

This chapter begins with woe because of their condition. The godly and the upright had perished from the land.

Everywhere he turned, the people were corrupt and helped each other be corrupt.

The best of them were like briars and thorn hedges. The watchmen, their prophets, were to warn about danger but did not.

No one could be trusted, not neighbor, friend, or even family member. It seemed that the entire society was rotten.

Compare the context of verse 6 and Matthew 10:34-36.

Micah was referring to people in his society not being able to trust each other, because they were wicked and evil and doing evil toward each other.

In Matthew when Jesus quoted this verse, He said that He brings a sword, a division. One's own household will hate the believer who chooses to follow Jesus.

Who is the contrast in verse 7?

Micah said he'd watch / look to and wait for the Lord to hear him.

The days ahead for Micah were bleak, and his faith made him able to stand in those dark days.

He expected God to do something. He would wait for God to execute justice.

Give time for your group to discuss application.

NOTE: Commentaries offer various opinions about the pronouns in verses 7-10: Micah speaking for himself; Micah speaking for the remnant; Micah speaking of Jerusalem.

Verses 8-10

Who and what are these verses about?

If these verses are about Micah, he was waiting for the Lord to show him as a righteous man to those around him.

If this refers to Jerusalem, then the enemies were the Assyrians and Babylonians.

Verses 11-13

What is this about?

These verses speak of a time that is still future.
Verses 11-20 give the *hope* of this third message.

How does Isaiah 10:20-23; 11:11-12 relate to this passage?

These verses also are future with the remnant returning on that day. The banished ones will be gathered from the four corners of the earth.

Verses 14-20

Ask what these verses are about.

Micah asked God to shepherd His people. God as shepherd has been a recurring subject throughout the book of Micah. Compare 2:12-13; 4:6-8; 5:4.

God says He will show them miracles like the ones when Israel was redeemed from the land of Egypt.

The nations will be conquered, ashamed. They will lick the dust like a serpent, be in dread and afraid.

God is unique; there is none like Him. He pardons iniquity.

These last verses praise God's faithfulness, forgiveness, and compassion. He delights in unchanging love or lovingkindness.² His word to His people is based on covenant.

Although these words were spoken about the remnant, the truths about God are still true for believers.

To end this discussion, ask what they've learned about God from Micah and how that knowledge applies to their lives.

² *New American Standard Bible: 1995 update*, marginal note (Micah 7:18) (LaHabra, CA: The Lockman Foundation, 1995).

<p>Micah 1–2 1st message</p>	<p>Micah 3–5 2nd message</p>	<p>Micah 6–7 3rd message</p>
<p>“hear”—O peoples Sins Samaria, ruins God will assemble a remnant</p>	<p>“hear”—heads, rulers Evil Jerusalem, ruins Last days, chief mountain remnant</p>	<p>“hear”—hills, mountains God’s case against His people Wicked Destruction Then His compassion</p>

**UNDERSTANDING THE ANGER OF GOD
LEADER GUIDE
Lesson 4, Nahum**

Lesson emphasis

- Nahum

HISTORY OF NINEVEH

To begin this discussion, ask how Nahum begins?

The oracle of Nineveh (ESV—An oracle concerning Nineveh)
The book of the vision of Nahum the Elkoshite (ESV—of Elkosh)

Then ask what your group learned from Jonah.

There is a simple time line at the end of this guide which you can use as a visual aid for this discussion.

Jonah went to Nineveh approximately 100 years before Nahum prophesied about Nineveh's fall. Nineveh was the capital of Assyria, the dominate power of the time.

God sent Jonah to Nineveh with a message that within forty days that great city would fall because of their wickedness. The people heard and repented.

The king also repented, laid aside his robe, covered himself with sackcloth, and sat on ashes. He issued a proclamation that all the people, beasts, and flocks were to fast and drink no water. The king said, "Who knows, God may . . . withdraw His burning anger."

God saw their deeds of repentance and did not destroy them at that time. He had compassion on them.

How does Luke 11:29-32 relate to this?

Just as Jonah was a sign for the Ninevites, Jesus was a sign. The people heard and repented in the days of Jonah and one greater than Jonah was speaking. How much more they should have responded to Jesus.

Tell your group to look at the map. Where was Nineveh?

Assyria

What are the main points of 2 Kings 15:29–19:37 about Assyria?

2 Kings 15–16

Judah had come under attack from Aram and Israel. Judah's evil king Ahaz sent to Tiglath-pileser king of Assyria for help against Aram and Israel. Assyria helped Ahaz and took part of the Northern Kingdom captive.

2 Kings 17:1–18:12

Assyria took the rest of Israel in 722 B.C. because of Israel's sin against the Lord. Then they brought men from Babylon and other places and settled them in Israel's territory.

2 Kings 18:13–2 Kings 19

Judah's king Hezekiah rebelled against Assyria's king Sennacherib.

When Assyria surrounded Jerusalem, Hezekiah's prayer was that all the kingdoms of the earth would know the Lord is God. God heard his prayer. Assyria would not conquer Judah. God killed 185,000 Assyrians in their sleep.

Sennacherib departed from Judah back to Nineveh where two of his sons killed him.

What was Nineveh like by the time of Nahum's prophecy?

In the hundred years between Jonah's and Nahum's times, Nineveh fell back into their former wickedness.

Nahum says they were contemptible, wicked, plotted against the Lord. It was a bloody city, completely full of lies and pillage, cruel and evil.

Nineveh became a great and populous city³ on the banks of the Tigris River across from the current city of Mosul.⁴ It was a narrow city, about 30 miles long and very wealthy because of its location.⁵

OVERVIEW OF NAHUM

Tell your group to look at their At a Glance chart. What is Nahum about? Ask about the chapter themes?

Nahum, a prophet to the Southern Kingdom of Judah (1:15), had a vision concerning God's wrath against Nineveh. Assyria destroyed the Northern Kingdom of Israel, and had come against Judah.

³ M. Easton, *Easton's Bible Dictionary*. (electronic ed.) (Oak Harbor, WA: Logos Research Systems, Inc., (1996, c1897).

⁴ P. J. Achtemeier & P. Row & Society of Biblical Literature, *Harper's Bible Dictionary* (1st ed.) (electronic ed.) (San Francisco: Harper & Row, 1985).

⁵ Easton.

Nahum 2:2 says the Lord will restore the splendor of Jacob, even though they have been devastated.

Nahum's vision was given after the capture of Thebes, No-Amon in 3:8, in 663 B.C. and before the fall of Nineveh in 612 B.C.

Nahum 1	God's wrath—a complete end of Nineveh
Nahum 2	God against Nineveh—desolate, cut off all
Nahum 3	Woe to the bloody city; Nineveh devastated, exile

NAHUM 1

Verses 1-11

How does Nahum begin?

Nahum begins with a description of God and His power.
This gives the basis for His judgment of Nineveh.

The Lord is a jealous and avenging God.
He is jealous for His people, and He'll avenge wrong against them on those who do it.

God reserves wrath for His enemies. Although He uses others (nations) to judge His people, those who come against Him suffer His vengeance.

The Lord is slow to anger, merciful, but He will bring judgment on evil. He will punish the guilty.

Verses 3-5 speak of God as Creator. He's sovereign over His creation and uses creation (as well as people and nations) to bring judgment on those who deserve it.

Micah uses similar language in chapter 1.

The one who knows the Lord as good and as a stronghold can take refuge in Him.

Because the Lord must punish the guilty, He would make a complete end of Nineveh's site. He pursues His enemies into darkness.

The pronouns in verses 9-11 refer to Nineveh. Their devising and plotting was actually against God. He would make a complete end of its site, and Assyria would not be able to cause distress again—they would not rise up twice.

Who did the Lord speak to in verses 12-13?

To Judah

God used Assyria to afflict, judge, Judah, but He would break Nineveh's yoke of affliction on them.

Who are verses 14-15 about?

Nineveh's name would not continue; there would be no descendants.
God has the power over life and death.

Verse 15 addresses Judah again.

The good news was peace. God's people would be able to worship and celebrate the feast. This is a promise of restoration, and never again would wicked / worthless Nineveh or Assyria pass through Israel but would be completely cut off.

Ask what your group learned about good news from Isaiah and Romans.

Isaiah 40:9-11

Jerusalem was to tell the good news to Judah about the Lord coming to judge and their enemies and shepherd His flock.

Isaiah 52:3-10

The good news is peace and salvation. The Lord will reign.

Romans 10:8-17

Paul quoted from the passage in Isaiah 52. The good news he wrote about is the gospel of Jesus Christ.

Give them time to discuss application.

NAHUM 2

How does this chapter differ from chapter 1?

The emphasis in chapter 1 is on God and His decision to destroy Nineveh.
The emphasis of chapter 2 is on the one He will use to destroy Nineveh and her complete desolation.

History says that was Babylon. However, the real enemy of Assyria was God.

In chapter 1, God said He would make a complete end of Nineveh's site. They would be completely cut off and pass away, no descendants; they were contemptible.

God decided, and there was no turning back. Nineveh would be stripped and carried away just as they had done to Israel and other nations. God was against them.

There would no longer be any messenger like Rabshakeh announcing captivity and blaspheming God.

NAHUM 3

Ask how this chapter compares with chapters 1 and 2.

Chapter 3 gives reasons for Nineveh's destruction.

She was the bloody city—cruel and bloodthirsty. She was completely full of lies and constantly going after prey.

This judgment would come to the Assyrians because they were very destructive. They seduced nations with their harlotries / whorings.

God said He was against them and would put them to shame, disgrace them.

They would be a spectacle.

They would be completely humiliated.

There would be no mourners, no one to grieve for the great city.

Ask about Thebes and how the two cities were alike.

No-amon / Thebes trusted in allies such as Put and Lubim, yet became an exile, and went into captivity when conquered by Assyria in 663 B.C.

Jeremiah 46:13, 25-26; Ezekiel 30:13-19

Later, God would hand over Thebes to Babylon; however, it would be inhabited again. Nineveh, though, would never be inhabited again.

Like Thebes, Nineveh would search for refuge. Compare with 1:7.

But no one can stand against God's burning anger. The same things Assyria had done to Thebes and others, God would do to Nineveh through Babylon—exile, captivity, children brutally murdered, her honorable men made slaves.

Siege and fire were coming against them, and there was no hope.

Everything would be gone as a result of God's judgment. There was none to help.

This is a contrast with Israel, because in the end times God will gather Israel and restore them.

Nineveh's wound was incurable. Compare with Micah 1:9.

To close your discussion, you can ask your group what they learned about God and how this knowledge of God applies to their life today.

784-772 B.C.	Jonah prophesied to Nineveh (2 Kings 14:25)	Assyria captured Israel	Thebes fell	NAHUM	Nineveh fell	Judah's captivity
		722 B.C.	663 B.C.		612 B.C.	605-586 B.C.

**UNDERSTANDING THE ANGER OF GOD
LEADER GUIDE
Lesson 5, Habakkuk**

Lesson emphasis

- Habakkuk 1–2
- “the righteous live by faith”

REVIEW

Your group might find it helpful to begin your discussion with a review of the prophets in this course. Ask what your group remembers as the main message of the prophets.

There is a timeline at the end of this guide which you can use as a visual aid.

Micah

He prophesied mainly to Judah, but some to Israel shortly before the Assyrian captivity which took place during Hezekiah’s reign as king of Judah. Micah also spoke during good king Jotham’s reign and the wicked king Ahaz of Judah.

He said that both Samaria and Jerusalem would become a heap of ruins, but he spoke hope of restoration for Jerusalem.

Nahum

He prophesied before the destruction of Nineveh, Assyria, by the Babylonians. And he spoke to Judah about the destruction of the one who had destroyed Israel.

OVERVIEW OF HABAKKUK

Ask what your group learned about the whole of Habakkuk.
Tell them to look at their At a Glance chart as a visual aid.

Habakkuk’s and Nahum’s messages are called oracles, meaning “burden.”⁶

Habakkuk is a conversation between Habakkuk and God.

Though God responded to Habakkuk, the vision was to be written down for others to read.

Habakkuk is similar to the other prophets in the pattern:
Sin, judgment, restoration for God’s people.

Habakkuk spoke before the Chaldeans or Babylonians came to take Judah into captivity.

⁶ *New American Standard Bible: 1995 update*, marginal note (Nahum 1:1) (LaHabra, CA: The Lockman Foundation, 1995).

HABAKKUK 1

What is the theme of chapter 1?

Habakkuk asked how long, why; God responded—raising up Chaldeans

A short list from Habakkuk 1 and 2 is at the end of this guide for you to use as a simple visual aid.

Verses 1-4

How does Habakkuk begin?

He was surrounded by violence in God’s holy land, committed by God’s people.
God’s law was ignored and because of that, justice was perverted, never upheld.

There was strife, contention, and iniquity toward one another, because the wicked surrounded the righteous.

Habakkuk cried to God about the violence in Judah

He asked the Lord two questions.

How long?
Why?

Ask your group if this applies to them. Give time to discuss application.

Verses 5-11

Who spoke in these verses?

God told Habakkuk He was doing something, but it was something he wouldn’t believe.
Habakkuk was about to be astonished.

God was raising up the Chaldeans against Judah.

How does verse 5 compare to Acts 13:40-41?

In Acts 13:26-39 Paul spoke to the Jews in Jerusalem. He said they didn’t recognize Jesus or the prophets’ utterances that they heard on the Sabbath and told them they had crucified Jesus. He then gave them the gospel.

Verses 40-41 are a warning to them—believe the gospel or you won’t believe what will happen to you.

It’s a good warning to those who choose not to believe in Jesus Christ. The outcome will be horrible and beyond comprehension.

Ask what your group learned about the Chaldeans/ Babylonians from Habakkuk 1 and other resources.

God called them fierce, impetuous, violent.
They were ruthless and marched throughout the earth, seizing places not theirs.
They were dreaded and feared.
Their justice and authority originated with themselves; their law was self-generated.
They would swoop down and devour their prey like an eagle.
They collected large numbers of captives, laughed at kings, and then passed on through like wind and were gone.

Micah 4:10

Micah said Judah would go to Babylon, but from there they would be rescued by the Lord from the hand of their enemies.

Deuteronomy 28:49-57

The Lord promised Israel blessing for obedience and cursing for disobedience. Part of the curse was that the Lord would bring a nation from afar against them. That nation would swoop down as the eagle. Their countenance would be fierce with no respect for the old or young. Relate this to the description in Habakkuk.

2 Kings 17:24, 29-31

When the king of Assyria took Samaria into captivity, he brought men from Babylon and other places to live in the cities of the Northern Kingdom. Assyria was the dominant power at that time and ruled over Babylon.

2 Kings 20:12-18

Isaiah told Hezekiah that all he had, even some of his sons, would be carried away to Babylon, nothing left.

Direct the discussion back to Habakkuk 1.

God was sending this horde of fierce and impetuous people, who thought they were accountable to no one, against Judah. However, God would hold the Babylonians guilty.

Verses 12-17

Who spoke these verses?

Habakkuk spoke to the Lord about His answer

Habakkuk was confident that they would not die, be completely wiped out forever. He knew God and knew He was trustworthy. Judah had to be judged for their disobedience, but God would not completely do away with them because they were His people.

Habakkuk understood God appointed the Babylonians to judge and correct them. But he had questions.

He knew God as the Rock, so he understood that God is reliable and strong. He would not leave them.

He knew God does not approve evil or look on wickedness with favor. So he asked why God would use those more wicked to swallow up the righteous.

You could ask if that might be the response of some now.

Sometimes believers want God to do something, but they want to tell Him how or what to do.

The end of this first chapter focuses on how terrible Habakkuk knew the Chaldeans to be. He wondered how the pure and holy God could use them.

HABAKKUK 2

What is the theme of this chapter?

Woe to the proud and violent

What does verse 1 say about Habakkuk?

Habakkuk asked God questions in chapter 1.

Habakkuk's response in 2:1 is submission to God's Word. He said he wanted to hear from God and know how to reply when he was reproved.

Because he knew God and what He is like, he expected to be wrong. He did not have the whole picture or the answer. God would instruct him.

You might ask your group if this is how they respond when God gives them an answer that will not be easy.

Habakkuk heard what God said in answer to his questions, and he knew he would probably be involved in that judgment and correction.

Ask if they are willing to ask God what He wants and then submit to His will for their situation even if it will mean hard days for them.

Verses 2-20

Who spoke these verses?

The Lord answered Habakkuk

He told Habakkuk to record the vision on tablets so it can be read. The intimate conversation between Habakkuk and his Lord was something God wanted all to be able to read about.

The word “run” can mean to run and tell others, or it can mean to flee.

The vision was for an appointed time, a time not revealed to Habakkuk. God said it hastens toward the goal / end, would not fail / lie, would certainly come and not delay. Habakkuk’s responsibility was to write it and wait for it.

Who are verses 4-5 about?

The proud one (ESV—his soul is puffed up) might refer to the Chaldeans.

The proud one is like death, never satisfied—greedy.

Wine betrays the haughty / arrogant one and he does not stay home (ESV—never at rest).

The contrast to this proud one is the righteous. The righteous live by faith as a way of life, not trusting in themselves. The proud one trusts himself.

Ask what your group learned from the word definition and cross-references.

The Hebrew word for “faith” in Habakkuk 2:4 is *emunah*, which means firmness, steadfastness, fidelity.⁷

The Greek word for faith used in Hebrews 11 is *pistis*, firm persuasion, conviction, belief in the truth.⁸

Faith means taking God at His Word. It is believing God’s Word, whether you understand it or not.

To live any other way is pride. A life of faith is trusting God day by day, moment by moment. It is living in accordance with righteousness as a way of life.

Hebrews 11:1-6

Faith is the assurance of things hoped for, the conviction of things not seen. Without faith, it is impossible to please God.

Ephesians 2:8-10

Faith is a gift. Salvation is not by works, so there can be no boasting.

Romans 1:5

Faith produces obedience to Jesus Christ. Obedience is proof that one has faith.

⁷ R. L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries*: Updated Edition, H8674 (Anaheim: Foundation Publications, Inc., 1998, 1981).

⁸ Spiros Zodhiates, *The Complete Word Study Dictionary, New Testament* (electronic ed.) (Chattanooga, TN: AMG Publishers, 1992), Greek 4102.

Romans 1:16-17

Paul said he was not ashamed of the gospel; it reveals the righteousness of God. Faith means salvation, but it is also trusting God every day--saved by faith and live by faith.

Galatians 3:6-12

These verses say a person is not justified, declared righteous, by the law but by faith.

Hebrews 10:32-39

These believers experienced difficult days because of their faith. In these verses, they are encouraged to persevere under testing because of the outcome. The righteous does not shrink back but perseveres by faith as a pattern of life.

Give time to discuss application.

Lead your discussion back to Habakkuk 2:6-19 and ask specifically about the woes.

6-8, woe to him who increases / heaps up what is not his

9-11, woe to him who gets evil gain for his house

12-14, woe to him who builds a city / town with bloodshed

15-17, woe to you who make your neighbors drink

18-19, woe to the idol maker and worshiper

All the woes point to self, being proud, not faith.

Ask how verses 14 and 20 fit with the message of Habakkuk. Close your discussion by asking what your group learned about God.

Ask questions of God, but remember He is in control.

His sovereignty rules over all.

He is in His holy temple, heaven.

<u>JONAH</u> (2 Kgs 14:25)	<u>MICAH</u> N.K. taken captive by Assyria	Fall of Thebes	<u>NAHUM</u> <u>HABAKKUK</u>	Fall of Nineveh
784-772 B.C.	722 B.C.	663 B.C.		612 B.C.

Habakkuk 1

How long?

Why?

God raising Chaldeans

Why?

Habakkuk 2

Record the vision

Proud vs. righteous

Woe

**UNDERSTANDING THE ANGER OF GOD
LEADER GUIDE
Lesson 6, Habakkuk**

Lesson emphasis

- Habakkuk 3
- Habakkuk's prayer and faith

REVIEW

Tell your group to look at their At a Glance charts, and ask what chapters 1 and 2 are about.

Habakkuk recorded his conversation with God. His writing was personal. But his vision was to be written for all to read, Habakkuk 2:2.

Habakkuk is similar to the other two prophets studied in this course in that there is judgment in each of the books and there is hope for the remnant of Israel. God's justice and faithfulness are also in each of these books.

Habakkuk asked God how long before He heard his call for help and why He hadn't done something about all the wickedness, destruction, and violence.

These things are spoken about Judah. They ignored the law and justice was never upheld but was perverted.

God told Habakkuk He was doing something and if He told Habakkuk he would not believe it. He was raising up the Chaldeans, that fierce and impetuous people whose justice and authority originated with themselves.

Habakkuk understood that God is from everlasting. He trusted in what God had said, and he lived by faith. Habakkuk knew God appointed the Chaldeans to judge and correct Judah.

He knew he did not have God's perspective, and he would watch and listen for God's reproof.

Most of chapter 2 is a description of the proud or arrogant one—maybe the Chaldeans.

Ask what they noted on the At a Glance chart as the theme of chapter 3.

A prayer: God comes; wrath and salvation

HABAKKUK 3

Ask how chapter 3 begins and ends.

It's Habakkuk's prayer.

A *Shigionoth* might have been a psalm to be sung with enthusiasm and passion.⁹
(ESV—To the choirmaster; with stringed instruments.)

This “song” or “prayer” was for the choir director and to be sung, accompanied by stringed instruments.

How does this compare Habakkuk 3 with Moses' song in Exodus 15?

Moses' and Habakkuk's “songs” exalt God entirely. The complete focus is on Him. An interesting thought is that both of these songs are about His wrath and judgment.

Ask about verse 2. What were Habakkuk's petitions?

Habakkuk had heard the report, his vision, about God, and he feared.

Revive Your work in the midst of the years . . . make it known.

Habakkuk knew the Chaldeans were coming as judgment from God, and he wanted God to revive His work, to bring about His correction.

He asked God to revive His work of salvation, mercy, in the midst of the years of judgment.

In wrath remember mercy.

God had been merciful to Habakkuk's people Israel in the past, and he asked for that mercy again, knowing God's wrath had to come because of their sin.

He also knew God's promises of restoration for His people. God will not completely destroy them in judgment.

Verses 3-15

Who and what are these verses about?

God

His glory
His power
His sovereignty over His creation
His judgment, wrath

⁹ H. Helley, *Layman's Bible Book Commentary, Vol. 14* (Broadman Press: Nashville, TN), p. 83.

His salvation
His ways . . . everlasting
His magnificence
His holiness

Habakkuk's prayer is based on knowing God.

The maps are good visual aids for this part of your discussion.

Teman and Mount Paran are in the southern part of modern Jordan.

Moses' blessing in Deuteronomy 33 is the only other mention of Mount Paran.

The Lord dawned on Israel from Seir, also in Edom, and He shone forth from Mount Paran. Some think these references are about God being with Israel while they were in the wilderness between Sinai and Canaan.

Isaiah 63

God comes from Edom. Bozrah is also in Edom. Some think this refers to the 2nd coming. It's the day of vengeance for the nations, the year of redemption for Israel. Compare this with Revelation 19:11-16.

Habakkuk might have been speaking of both the past deliverance from Egypt and the future deliverance when Jesus returns. Remind your group that all of the "minor prophets" have spoken of the future. What God has done in the past shows what He can and will do in the future.

Habakkuk spoke from God's eternal perspective. Compare 1:12 and 3:6.

Ask what "Selah" means and where the uses of it are in Habakkuk 3.

The 1st "Selah," perhaps a pause in the song, is in the middle of verse 3.

The pause is after the statements about the Lord's coming, the Holy One.

The other uses are in verse 9 and at the end of verse 13.

What are verses 3b-9a about?

God's splendor as sovereign over heaven and earth—His magnificence, power and wrath

These verses describe His wrath—pestilence, plague, shook the nations.
But His salvation is also mentioned.

The cross-references about Israel coming out of Egypt tell of these things also.

Revelation 6–16

Pestilence goes before Him and plagues are at His feet—the seals, trumpets and bowls.

His sovereignty and power over the waters and seas is repeated especially in the Old Testament.

Ask about verses 9b-13 between the 2nd “Selah” and last “Selah.” Why a pause there?

There is a use of “salvation” before each pause.

These verses repeat some of what has already been said about the Lord.

Ask for a comparison of verses 10-15 with the Old Testament passages in the lesson and also the chapters from Revelation 6-19. Give time for your group to discuss if they think this part of Habakkuk refers to past or future or both, supporting their reasoning from the Bible.

If someone hasn't related verses 3-15 to the immediate context of Habakkuk's time, ask about this.

God was raising up the Chaldeans, Babylonians, to judge Judah.

Verses 13-14 speak of the house of evil / the wicked, maybe Babylon.

Verse 14 says they scattered.

Babylon was an immediate threat.

NOTE: Historically, God sent the Medes and Persians against Babylon as their judgment. However, Scripture speaks of a future Babylon that is yet to be judged.

Ask about Babylon's future.

Isaiah 14:1-7, 22-23; 47:1-15

These are prophecies about Babylon. When God judges Babylon, there will be no one left, no survivor, no posterity. They will be swept with the broom of destruction.

Babylon, deluded by her own heart, thinks there is no one besides her. Destruction will come on her suddenly. She will not be delivered by any power.

Revelation 16:19; 19:1-3 and all of Revelation 17–18

Babylon's future judgment; it will be completely destroyed.

Verses 16-19

What do these verses say about Habakkuk?

These verses show his response to God. He truly lived by faith. Regardless of what God chose to do in relation to Judah and her correction, he would rejoice in the God of his salvation.

When he heard what God would do, he trembled but was confident in God's will and purpose.

He would wait quietly, totally submitted to God's will. Even if everything were lost, he would exult in the Lord.

You might ask your group if they wait quietly in their days of distress.

Habakkuk 2:20 speaks to this as well.
The Lord is in His holy temple.
The end of it all is: He is sovereign.

There are several memorable verses in this book. Ask how God has spoken to them through this study.

Jonah to Nineveh	Micah Assyria takes NK captive	Nahum	Fall of Nineveh
<hr/>			
Habakkuk			