

Habakkuk

Theme: Faith and Doubt Found in the Face of Exile

Key Chapter: Psalm of Praise to God (Habakkuk 3)

Habakkuk Outline #1

- I. Habakkuk's Perplexity: Faith Tested (Habakkuk 1:1-11)
- II. Habakkuk's Problem: Faith Taught (Habakkuk 1:12-2:20)
- III. Habakkuk's Praise: Faith Triumphant (Habakkuk 3)

Habakkuk Outline #2

- I. Habakkuk's Perplexity (Chapters 1-2)
 - a. Problem #1: God's Indifference to Judah's Sin
 - i. The Prophet's Inquiry (1:2-4)
 - ii. The Lord's Reply (1:5-11)
 - b. Problem #2: God's Employment of Wicked Babylon (1:12-2:20)
 - i. The Prophet's Inquiry (1:12-17)
 - ii. The Lord's Reply (2:1-20)
- II. Habakkuk's Praise (Chapter 3)
 - a. His Praise for God's Person (3:1-2)
 - i. Revive Your work of discipline
 - ii. Remember mercy in wrath
 - b. His Praise for God's Power (3:3-16)
 - i. He majestically destroys the wicked
 - ii. He magnificently delivers the righteous
 - c. His Praise for God's Provision (3:17-19)
 - i. His provision through devastation
 - ii. His provision of abundant salvation

Helpful Online Resources

Bible.org

Monergism.com

Preceptaustin.org

Blueletterbible.org

Biblegateway.com

THE PROPHETS

PROPHETICAL SECTION:

ISAIAH TO MALACHI (17 BOOKS)

— 5 major
— 12 minor

There are seventeen books of prophecy in our English Bibles with sixteen different authors (Jer./Lam.). These final seventeen books of the Old Testament—Isaiah to Malachi—are prophetic in that they were recorded by a prophet of Israel looking into the future of Israel and the nations of the world (Dan. Oba. Jon. Nah – deal with God’s working in Gentile world history), focusing upon the coming Messiah (suffering servant and reigning Messiah) and “the Day of the Lord.” Sometimes called *The Prophets*, this section comprises approximately one-fourth of Scripture and can be further divided into two sub-categories; the *major* and *minor* prophets.

Major Prophets:

The first five prophetic books, Isaiah to Daniel, are called the *major* prophets (Isaiah, Jeremiah, Ezekiel, Daniel), not because their writings are more important than those of the minor prophets, but because the length of their material is relatively exhaustive. They primarily focus upon the coming of the Messiah, Jesus Christ, and the Kingdom of God.

Minor Prophets:

The final twelve prophetic books, Hosea to Malachi, are called the *minor* prophets because their message, when compared to the major prophets, is concise and brief. But, clearly, their content is a major message of massive importance. In fact, it was not until the late fourth century that they were even referred to as minor prophets when Augustine gave them this title. They were minor prophets preaching a major message. Their messages are just as lofty and unique as those of the major prophets and have been recognized as such. In fact, in the Hebrew Bible, these books are simply referred to as “The Twelve” and were contained on one scroll so that their combined length was equal to or approximate with one of the major prophets. This helps to explain the difference in why the Hebrew Bible only has 24 books and we have 39 in our English Bibles.

Moreover, the writings of the major and minor prophets, like the historical writings, can be further divided into sub-sections: *pre-exile*, *during exile*, and *post-exile* and composed over a period of more than four centuries, from about 841-424 B.C. For our purposes in this class, we will be surveying these prophets in chronological order rather than their canonical order as I think this will help us get a better sense of their historical occurrence and setting during which they served as prophet. It is not fully known what originally determined the order of this list in our Bibles other than they appear major then minor. Why these prophetic books are placed at the end of OT Scripture is unknown though scholars suggest that it is fitting perhaps that they should occupy the last outposts of the Old Testament leading into the New.

Pre-exilic (850-570): Eleven prophetic books were written *before* the captivity of God’s people, which occurred to Israel, the Northern Kingdom in 722 B.C. at the hands of the Assyrians and to Judah, the Southern Kingdom in 586 B.C. at the hands of the

Babylonians. Three were prophets to the northern kingdom (Jonah, Amos, Hosea) and seven were prophets to the southern kingdom (Obadiah, Joel, Micah, Isaiah, Nahum, Zephaniah, Habakkuk). These pre-exilic prophets are:

S	1. Obadiah	850 – 840 B.C. – shortest book
S	2. Joel	835 – 796 B.C.
N	3. Jonah	ca. 775 B.C.
N	4. Amos	ca. 750 B.C.
S	5. Micah	735 – 710 B.C.
N	6. Hosea	750 – 710 B.C.
S	7. Isaiah	700 – 681 B.C.
S	8. Nahum	ca. 650 B.C.
S	9. Zephaniah	635 – 625 B.C.
S	10. Habakkuk	615 – 605 B.C.
	11. Jeremiah	586 – 570 B.C.

Northern Kingdom
Israel → Assyrians
722 BC
3 Prophets Jonah Amos Hosea

Southern Kingdom
Judah → Babylonians
586 BC
7 Prophets

Exilic (590-530): Another three prophet books were written during the time of the exile, referring to the period of time when Judah was taken captive out of her land into Babylon. Those three prophetic books are:

1. Ezekiel	590 – 570 B.C.
2. Lamentations	586 B.C.
3. Daniel	536 – 530 B.C.

Post-exilic (520-420): These final three books of the Old Testament—Haggai to Malachi—were written after Israel returned to her land from Babylonian captivity. Each is a clarion call to God's people to complete the work of rebuilding Jerusalem and, more importantly, to recommit their hearts to the Lord. These last three prophetic books are:

1. Haggai	ca. 520 B.C.
2. Zechariah	480 – 470 B.C. – longest book
3. Malachi	433 – 424 B.C.

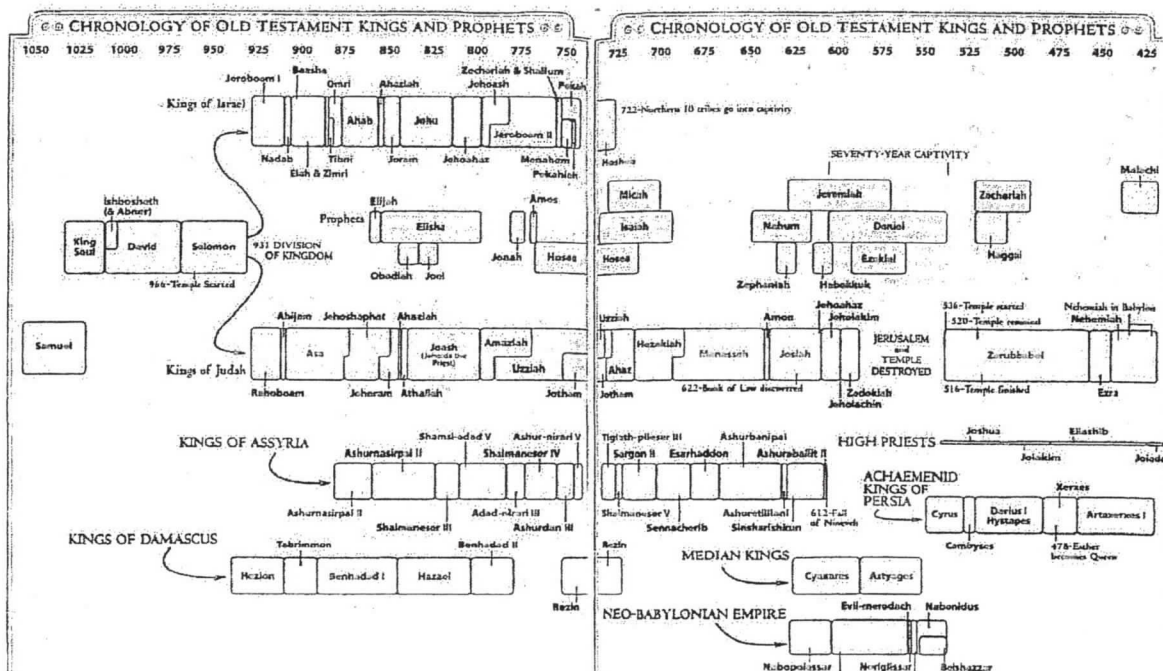
In addition and as hinted at, these prophets are not only classified in terms of the time period they served, but where they served as well: 3 prophets of Israel (northern kingdom) and 14 prophets of Judah (southern kingdom).

PROPHETS ORGANIZED BY DATE AND DIRECTION OF MINISTRY					
Prophet	Ministered To	In the Years	Prophet	Ministered To	In the Years
Obadiah	Edom	850-840 B.C.	Zephaniah	Judah	635-625 B.C.
Joel	Judah	835-796 B.C.	Jeremiah	Judah	627-570 B.C.
Jonah	Nineveh	784-760 B.C.	Habakkuk	Judah	620-605 B.C.
Amos	Israel	763-755 B.C.	Daniel	Babylon	605-536 B.C.
Hosea	Israel	755-710 B.C.	Ezekiel	Babylon	593-570 B.C.
Isaiah	Judah	739-680 B.C.	Haggai	Judah	520-505 B.C.
Micah	Judah	735-710 B.C.	Zechariah	Judah	520-470 B.C.
Nahum	Nineveh	650-630 B.C.	Malachi	Judah	437-417 B.C.

What is a Prophet? A prophet is someone who speaks on behalf of someone else. Most often in Scripture a prophet is thus, a spokesperson or mouthpiece for God, though Ex. 7:1 speaks of Aaron as being a prophet for Moses. In addition, the OT regarded a few others as prophets, whom we have already seen, such as Gad, Nathan, Elijah, and Elisha, though they are not regarded as writing prophets. In addition, John the Baptist as a forerunner of Jesus, was in a sense, a prophet. Regardless, each prophet came with a message from God, and his job was to communicate that message. Often times the message of the prophets, or their prophetic utterances, are referred to as oracles (Isa. 13:1; Nah.1:1; Hab. 1:1; Mal. 1:1) of which there are four major types. Typically, the message of the prophets contains 1) indictments, or a description of the offense; 2) judgment, or the future punishment that is coming because of the offense; 3) instruction, or how the recipients were to conduct themselves; and 4) aftermath or hope oracles, that is, developments after the judgment or hope for deliverance and restoration.

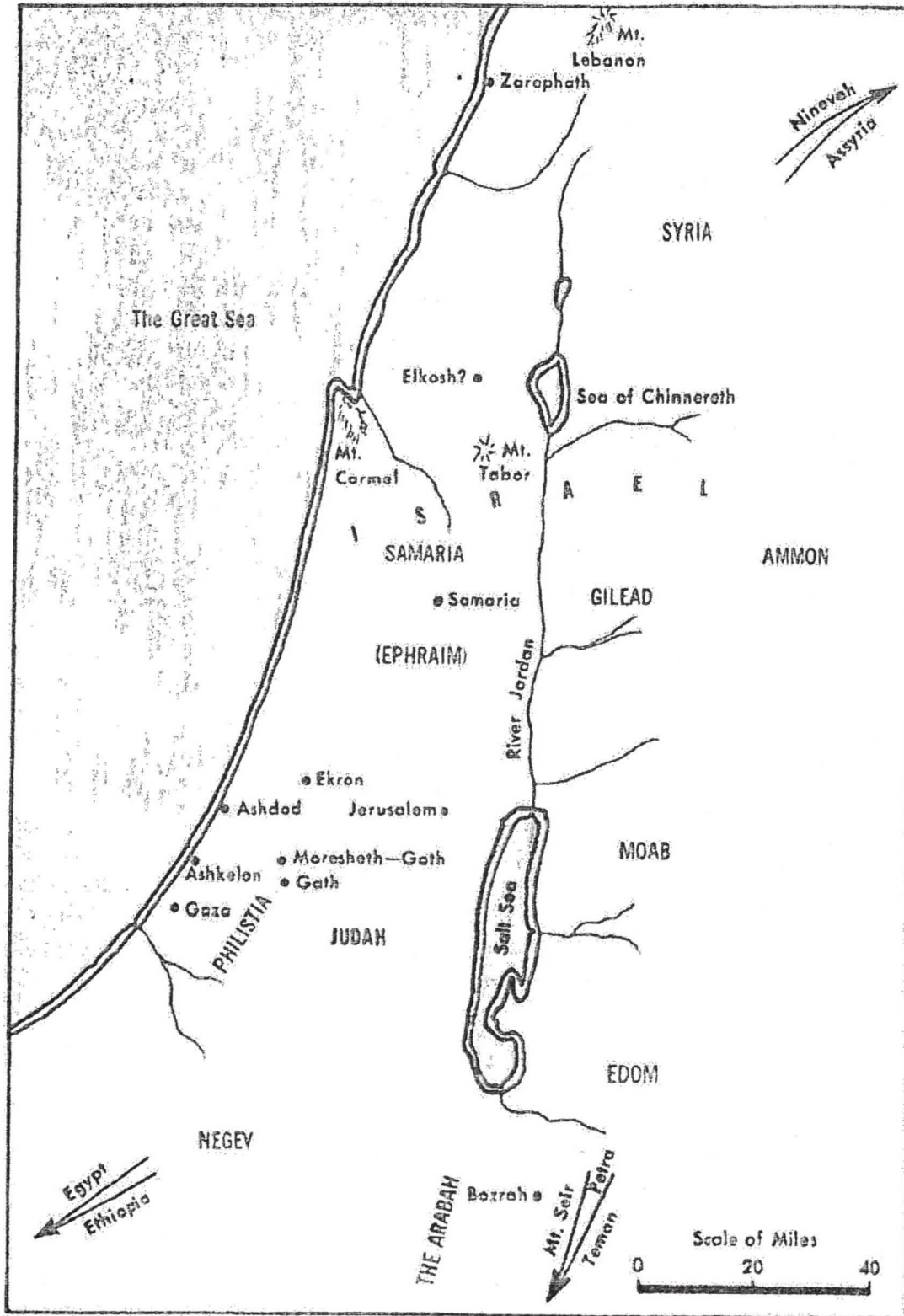
In this we see the ideas of prediction and fulfillment of biblical prophecy. Still, the prophets themselves were not predicting anything, but merely delivering the Word of the Lord. The prophecy was God's message, not the prophets. So, rather than regarding God's prophecy as prediction of future events as God doesn't predict, He causes, it might be helpful for us to consider prophecy as 'God's syllabus.' In other words, a syllabus for a class does not predict what will happen in each class period of the term, but presents the instructor's plans and intentions for each period. God declares his intentions and decrees His future judgments.

In a similar way, we must understand the relationship between God's message through the prophet and its fulfillment. Ultimately, the fulfillment of these prophetic revelations reveal the unfolding plan of God throughout human history. Although there is one message delivered, there may be many fulfillments. This is to say, some of the prophets messages find final fulfillment in eschatology, or the final stage of God's plan in human history though they may also find fulfillment in the immediate future of the time period they were written.

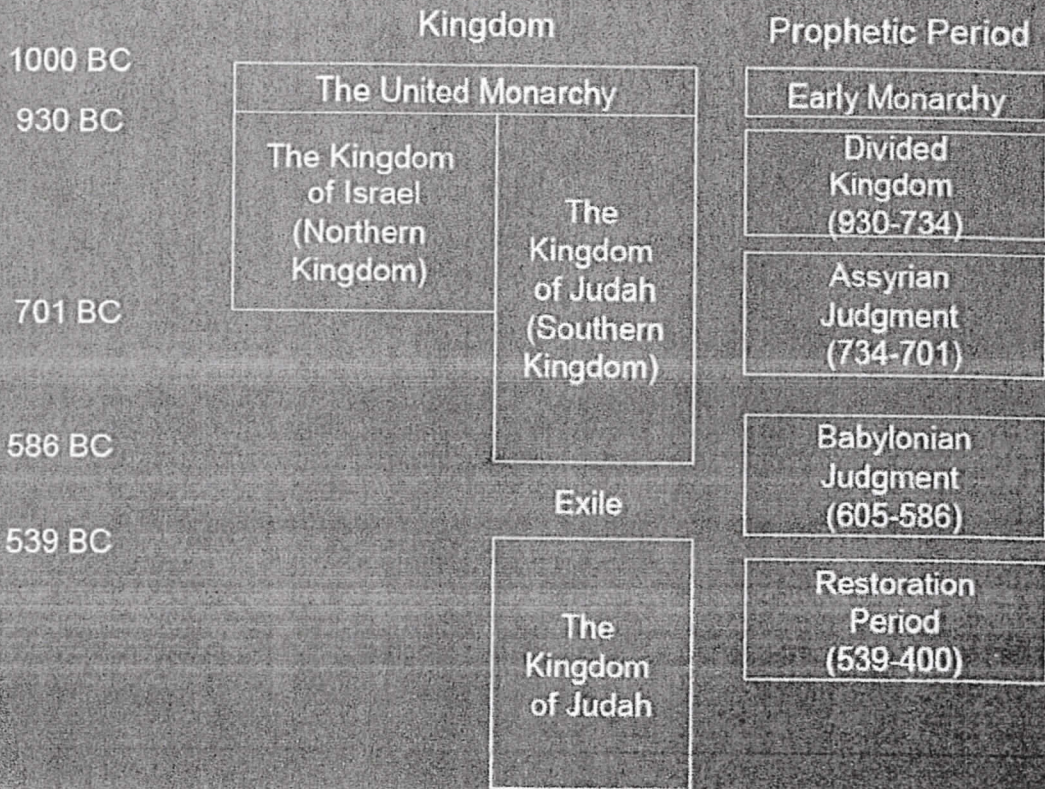


GEOGRAPHY OF THE MINOR PROPHETS OF JUDAH

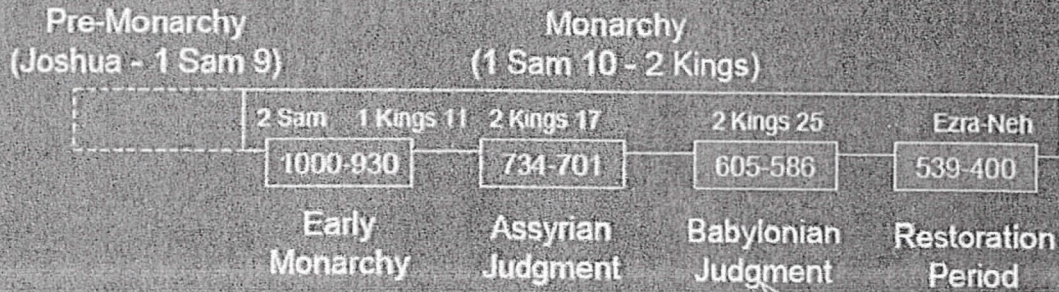
MAP V



Historical Background



Babylonian Judgment



- Babylon will destroy Jerusalem
- Babylon will be destroyed
- Exile will be extended
- God will eventually restore

Jeremiah, Zephaniah, Joel, Obadiah,
Habakkuk, Ezekiel, (Daniel)

605 – First
Deportation

597 – Second
Deportation

586 – Third
Deportation

A Prophet's Experience

Pre-Monarchy (Joshua - 1 Sam 9)	Before 1000 BC	Tribal Divisions
	1000-930	Early Monarchy
Monarchy (1 Sam 10 - 2 Kings)	734-701	Assyrian Judgment
	605-586	Babylonian Judgment
Return (Ezra-Nehemiah)	539-400	Restoration Period

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Semester 1

HABAKKUK

Marie Kolstad

Tuesday, 9:30 - 11:30am
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