

Habakkuk 2:1-4

¹*I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.*

²*And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.*

³*For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.*

⁴*Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.*

DISCUSSION:

- Habakkuk is questioning God's allowance of evil in Judah. Why would he allow wickedness without judgment? Hab 1:2-4.
- Describe Habakkuk's attitude in questioning God.
- In Vs.1 Habakkuk is standing as a watchmen, waiting for God to speak to him. When was the last time you truly waited for God to speak to you? What was your response when God answered?
- What did Habakkuk do after taking his questions to God? What did Asaph do in a similar situation (Ps 73:16-17)?

- What does Rom 1:17 mean in relation to Habakkuk 2:4? What is the correlation?

Habakkuk 2:5-8

⁵*Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:*

⁶*Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay!*

⁷*Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?*

⁸*Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.*

DISCUSSION:

- Habakkuk 2 has 5 "woe" statements, each speaking of different aspects of sinful living. Those verses are 2:6, 2:9, 2:12, 2:15, and 2:19. Woe is used as a statement of impending judgment on those who perform the actions stated.

- The first woe is of unjust gain. What were these individual guilty of?
- What are the end results of unjust gain?

Habakkuk 2:9-11

⁹*Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!*

¹⁰*Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul.*

¹¹*For the stone shall cry out of the wall, and the beam out of the timber shall answer it.*

DISCUSSION:

- The second woe is that of greedy living. What is the reprimand that is delivered to this group?
- Who or what will be the accuser of these individuals?
- What is the contrast between these verses and Phil 2:1-4? What does verse 4 mean in context to its passage?

Habakkuk 2:12-14

¹²*Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!*

¹³*Behold, is it not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?*

¹⁴*For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.*

DISCUSSION:

- The third woe is that of violent sinful living. What were they accused of?
- They were forcing the labor of the people and all of it was for nothing. In what ways do we work for nothing?
- At what point will the glory of the Lord fill the earth? Why is this significant?

Habakkuk 2:15-17

¹⁵*Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!*

¹⁶*Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing shall be on thy glory.*

¹⁷*For the violence of Lebanon shall cover thee, and the spoil of beasts, which made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.*

DISCUSSION:

- The fourth woe is that of drunkenness and immorality.
- As you read these verses what aspects of our culture come to mind?

- Compare these verses and what God says He will do with Rom 1:18-32.

Habakkuk 2:18-20

¹⁸*What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?*

¹⁹*Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it.*
²⁰*But the LORD is in his holy temple: let all the earth keep silence before him.*

DISCUSSION:

- The fifth and final woe I that of idolatry, false religion.
- Why is it pointless to make idols out of wood and stone? What good is the gold and silver it is covered in if it has no breath?
- What things are idols in our culture? What things are idols in your life?
- What should our response be to a believer who is involved in idolatry of some sort? Gal 6:1-2.
- What should our response be to someone who is involved in a false religion? How should we address this issue with someone?

APPLICATION

- What are some other “Woes” that we could state about our current culture?
- What are some “Woes” that we could state about the condition of the Church? What about our Church?
- In what ways do we question God? Is it okay to question God? How do we go about finding answers when we question God?
- How should we view the world in light of what Habakkuk 2:20 says?
- If God is still in his holy temple, how should we respond to people, culture and government that is of this world?

FAITH SUNDAY SCHOOL **LESSON**

August 21st, 2011

Woe to him...

Focal Passage: Habakkuk 2

Cross References: Hab 1:2-4, Ps 73:16-17, Rom 1:17, Phil 2:1-4, Rom 1:18-32, Gal 6:1-2,

Central Idea: God’s judgment is not in our timing. We may question God’s purpose or dealings, but his judgment will always come in his time.

Lesson Idea: While we may look at the world and wonder why God has allowed events to occur, God is still in control and aware of everything that takes place. God will not let the guilty go unpunished.

Background: Habakkuk prophesied during the final days of the Assyrian Empire and the beginning of Babylon’s world rulership under Nabopolassar and his son Nebuchadnezzar.

The Egyptian king Necho, was opposed by King Josiah at Megiddo (II Chron 35:20-24). Josiah was killed in the ensuing battle, leaving his throne to a succession of three sons and a grandson Earlier, as a result of discovering the Book of the Law in the temple (622 BC), Josiah had instituted significant spiritual reforms in Judah (II King 22-23), abolishing many of the idolatrous practices of his father Amon (II King 21:20-22 and grandfather Manasseh (II King 21:11-13).

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

Bible in a Year Readings

August 14-21, 2011

August 14: Jer 26-29
 August 15: Jer 30-31
 August 16: Jer 32-34
 August 17: Jer 35-37
 August 18: Jer 38-40, Ps 74, 79
 August 19: II King 24-25, II Chron 36
 August 20: Habakkuk
 August 21: Jer 41-45

Highlights of the Week:

Jeremiah 29: the first and second letters to the exiles
 Jeremiah 30: Restoration to the Land
 Jeremiah 31: Israel and Judah are restored
 Jeremiah 32: The rebuilding of Jerusalem
 Jeremiah 37: Jeremiah is imprisoned
 Jeremiah 38: Jeremiah is imprisoned in a well
 Jeremiah 39: Jerusalem Falls
 Psalm 74: A request for God to remember his Covenant
 Psalm 79: Avenge the defilement of Jerusalem
 II Kings 24-25: Jerusalem besieged by Babylon
 Habakkuk 1-4: The just (righteous) shall live by faith
 Jeremiah 40-42: Ministry to the remnant in Judah
 Jeremiah 43-44: Ministry to remnant in Egypt
 Jeremiah 45: The message to Baruch