

A Study Outline of Habakkuk

His name means "embrace."

His prophecy is dated around 612 BC by many.

The book is written as a dialogue between God and the prophet.

1:1-11 - How long will injustice be allowed?

- The prophet is struggling because from his point of view God is inactive, allowing evil to prosper.
- Verse 7 shows that the Chaldeans would be very arrogant. This is no different than the nations before them or even the nations today.

1:12-2:1 - Are you going to use a wicked nation to destroy your own people?

- Habakkuk questions why God would use such a cruel and evil nation to destroy His own people (v. 13).
- Will God continue to allow the Chaldeans to go after other nations once they have destroyed Israel (v. 17)?
- 2:1 states that Habakkuk is going to "watch" what God will do.

2:2-20 - God's answer to Habakkuk's second question.

- There is a contrast made between the arrogant (proud) man and the man who lives by faith (v. 4). Quoted in Romans 1:17 and Galatians 3:11 by Paul. Also in Hebrews 10:38. We do not live by our own faith, but by the faith that is revealed in the gospel (Rom. 1:16-17).
- 2:5 states that the proud man "transgresses by wine." The Chaldeans were "drunk" on their own power.
- 2:6 begins a series of 5 "woes"
- Woe to him who increases what is not his - how long? (v. 6-8).
- Woe to him who covets evil gain (v. 9-11).
- Woe to him who builds a town with bloodshed (v. 12-14).
- Woe to him who gives his neighbor drink (v. 15-17).
- Woe to idol worshipers (v. 18-20).

3 - A prayer of the prophet.

- He has heard God's answer and now waits for the future (1-2).
- He saw the glory of God in the answers he received (3-4).
- God's power and knowledge shows His control over the earth (5-7).
- God's physical creation is a sign of His knowledge and power (8-11).
- God would act for the salvation of His people (12-15).
- The prophet's reaction to the power and action of God (16).
- Habakkuk knows that what would happen in the near future was going to be severe, but he shows his faith in God (17-19).