

Proverbs 11, Hosea 5-10 (#125) Revised 2024

Proverbs 11 — *What advice do we find in the book of Proverbs about the wise use and abuse of money from the following verses? 1. 11:24-25, 2. 22:26-27, 3. 17:23, 4. 19:17, 5. 21:20, and 6. 22:7.*

Hosea 5 — The priests, house of Israel, and the Royal house will be severely punished for their prostitution, arrogance, and wickedness without any means of remedy. Worse yet, Judah will also follow suit in their sinfulness by moving the ancient boundary markers and thus stealing the property of others. Ephraim thinks she is slick by seeking help from Assyria, but the Lord will tear her to pieces like a lion. The chapter ends with hope. “I will return again to my place, until they acknowledge their guilt and seek my face, and in their distress earnestly seek me (v.15 ESV).” *Going back to chapter 4 verse 6 says, “My people are destroyed from lack of knowledge (NIV).” How is this verse true in our time, and how has God’s Word been marginalized in our society?*

Hosea 6 — The Lord through the prophet gives a scathing indictment against Ephraim and Judah who think that through a superficial quick repentance they will be all fixed up and God will be delighted with them again. Their loyalty, obedience, and love are like the morning mist that vanishes. What Yahweh wants is a sincere love relationship and faithful obedience, not for them to just go through the motions of sacrificing burnt offerings. Gilead and Shechem had at onetime been godly cities in Israel but now they have been turned into places of murder, robbery, and promiscuity. Judah shouldn’t become smug since a harvest of judgment is appointed for her too. *How do we know whether a relationship with God is genuine or not? See verses 4 and 6.*

Hosea 7 — The evil and sinfulness of Ephraim continue as the Lord stacks up her list of transgressions one upon another, but she really does not think God sees and remembers. Fraud, theft, adultery, drunkenness, lies, arrogance, and idolatry describe her evil actions on a daily basis as she continues in rebellion against God with no desire to return and seek Him. Ephraim is a half-baked cake (v. 8)! Instead of seeking the Lord with sincere hearts, she begs foreign gods for food and runs to Egypt and Assyria for protection. *“Ephraim is a flat loaf not turned over (v.8b NIV).” Ephraim is “as worthless as a half-baked cake (v. 8b NLT).” What is the meaning of this verse?*

Hosea 8 — God is ready to send His fierce judgment on this evil nation for her multitude of sins. An eagle (Assyria) will come against Ephraim for transgressing their covenant with Yahweh and disobeying His law. She has appointed her own kings, has worshiped the calf in Samaria, has sold herself to many lovers, and ultimately will be swallowed up and punished for her sins. *What is meant by the phrase, “they sow the wind and reap the whirlwind (v. 7a)?”*

Hosea 9 — Israel has abandoned their God by committing all of the sins of the foreign nations including involvement with prostitutes and the worship of gods at the pagan shrines. Because of this wickedness, she will end up being slaves either in the land of Egypt or Assyria. The day for Israel’s punishment has come because the depth of their sin has rivaled the unspeakable wickedness of Gibeah. It was a joy for Yahweh to find His young bride Israel, yet even after 38 years in the wilderness she went astray at Baal-peor even before entering the Promised Land. Ephraim and all of her children are doomed to be struck down or to be wanderers among the nations because of the vile idolatry that is centered in Gilgal. *What happened at Baal-peor and Gibeah? See Numbers 25:1-18 and Judges 19:14-30.*

Hosea 10 — As God blessed Israel, she became a lush vine, but the more He increased and prospered her, the more the pagan altars and sacred pillars increased. Since Israel rejected Yahweh as her king, her calf worship at Beth-aven will be destroyed. The very calf Ephraim worshiped is taken to Assyria as a gift to the king, but she will be ashamed because of her trust in this idol. Ephraim and Judah will no longer be contented and free calves because the yoke of Assyria will be placed on Ephraim and the yoke of Babylon will be put on Judah when they go into their captivities. Israel’s confidence has been in her military might, and yet notwithstanding, her extreme evil will cause her total destruction. But now it is time to break up the unplowed ground, sow righteousness, and seek the Lord. The result of these actions will be that Israel will reap the harvest of God’s steadfast love. *Is material prosperity (v. 1) a sign of God’s blessing and approval on our lives? What should be our response if God allows us to have material wealth? See Luke 12:13-21 and I Timothy 6:17-19.*

Sources for summary and questions: 1. Serendipity Bible for Groups, c. 1988 Littleton, CO. 2. MacArthur Study Bible ESV, c. 1997 Thomas Nelson, Inc. 3. Life Application Bible HCSB, c. 1988 Tyndale House Publishers, Inc. 4. The Complete Bible Companion, c. 2014 Barbour Publishing, Inc., Uhrichsville, OH. 5. ESV Study Bible, c. 2008 Crossway Bibles, Wheaton, IL. 6. The World Bible Handbook, Lawrence Richards, Word Inc., Waco, TX. 7. The Quest Study Bible NIV, c. 1994 Zondervan Publishing & Christianity Today, Grand Rapids, MI & Wheaton, IL. 8. The Transformation Study Bible, c. 2009 David C. Cook. 9. Halley's Bible Handbook, c. 2000 Zondervan Publishing, Grand Rapids, MI. 10. 500 Answers from the Bible, c. 2006 Barbour Publishing, Uhrichsville, OH. 11. Understanding the Bible, c. 2000 Holman Publishers, Nashville, TN. 12. Homan Bible Handbook, c. 1992 Holman Bible Publishers, Nashville, TN. 13. Moody Bible Commentary, c. 2014 Moody Publishers, Chicago, IL.

Proverbs 12, Hosea 11-14, Jonah 1-2 (#126) Revised 2024

Proverbs 12 — *What do the following proverbs say about: (1) speech and the power of words- verses 18, 22, and 25, (2) care of animals - verse 10, and (3) the fool and the wise - verses 15-16.*

Hosea 11 — The Lord now switches analogies from husband-wife to father-son. This chapter is one of the most endearing and emotionally charged passages in the book of Hosea and speaks of the relationship between Yahweh and His son Israel. The more the Lord tried to lead Israel with the cords of kindness and love, the more he departed from Him and sought after Baals and offered sacrifices to idols. But the Lord cries, “How can I give you up, Ephraim? How can I hand you over, Israel? My heart is changed within me; all my compassion is aroused. I will not carry out my fierce anger (vv. 8a and 9a NIV).” The Lord now seems to look to the future to the end times when Israel will be gathered from all the nations and will be settled in their own land. *What is meant by the questions, “How can I make you like Admah? How can I treat you like Zeboiim (v. 8 HCSB)?” -See Deuteronomy 29:23.*

Hosea 12 — Ephraim is in worthless pursuit of finding security through a covenant with Assyria and at the same time sending a gift of olive oil to Egypt hoping to find protection from them if it is needed. Although Jacob acted deceitfully with his brother Esau, he became a changed person when he was older. Like Jacob, we must return to the Lord, hold fast to love and justice, and put our trust in Yahweh (vv. 1-6). Ephraim, however, has not returned to the Lord; instead its leaders continue extorting the people with dishonest scales and love to cheat them in order to get rich. God says, “I have spoken to you through the prophets to get you to repent and change, but you are full of evil by sacrificing to idols in Gilgal (vv. 7-14).” *What two incidents in the life of Jacob showed that he was a changed man and no longer the schemer as in previous days? See verses 2 to 6.*

Hosea 13 — Although Ephraim was once a leader among the tribes in Israel, they lost their authority and incurred guilt through their idolatry and the worship of the golden calf. Since Egypt, it was Yahweh who was their God and greatly blessed them in Canaan, but when they prospered Israel became satisfied and proud and as a consequence forgot God. Now the Lord takes vengeance and attacks wicked Israel (vv. 1-9). The people of Ephraim have constantly fought against God's will by living as they pleased. When it came time for Ephraim to repent and seek the Lord, he decided to stay in the birth canal and die and refused to come out and be born. Although Yahweh would love to resurrect sinful Ephraim from the dead, He will not. Samaria must bear their guilt because of their rebellion and will soon fall by the sword (vv. 10-16). *Many today believe that God is an indulgent, tolerant God who winks at evil and will not judge people for their wickedness. What evidence do you find in this chapter that God is a just, holy, and righteous God who will not continue to tolerate sin forever? See verses 4 to 16.*

Hosea 14 — In this last chapter, Yahweh calls His wayward people to repentance. What God is waiting to hear from Israel is for them to ask for forgiveness and return with a heart full of praise. He longs for them to see the futility and insanity of turning to Assyria or to their idols for salvation. The good news for those who are wise and insightful, and who recognize that the ways of the Lord are right, is that God will heal and love them and turn from His anger. This chapter and the book of Hosea ends with a multitude of blessings for the truly repentant, but those who rebel at His paths will stumble and fall into ruin. *Verses 4 through 8 seem to describe the meaning of Ephraim's name. What does the name "Ephraim" mean? See Genesis 41:52. Where did Ephraim's fruitfulness come from? See verse 8. How is this verse a reminder of fruitfulness in the Christian life? See John 15:4-5.*

Jonah — This book is filled with so many rich teachings including the obedience of God's people, prejudice and hatred of others, the unlimited mercy of God for those who are repentant, and the compassion and love of God for undeserving sinners. Jonah was a prophet of Israel (Northern Kingdom) during the reign of Jeroboam II and was told by God to go to Nineveh and prophesy their coming destruction because of their great wickedness (about 785 B.C.). The book of Jonah is filled with so many anomalies. God could command the whale but not His servant. The true worshipers were the pagans on the boat, not his prophet. Those that repented were all the pagans of Nineveh and not the prophet of Yahweh. Jonah was far more concerned about a plant than thousands of lost people. None of the prophets in Israel (Northern Kingdom) had ever had the success Jonah had when a whole pagan city of Nineveh repented at his preaching. Jonah did not want his message of repentance to be obeyed, but He wanted the whole city to be destroyed. Jonah chides God for reflecting His real character: merciful,

compassionate, slow to answer, and rich in steadfast love (4:2). Some wonder if this prejudiced prophet ever learned the lesson God was teaching him on love and compassion for all humanity. The answer seems simple in the fact that Jonah wrote the book.

Jonah 1 — The book of Jonah is so unlike the rest of the minor prophets in that it is a short biography of a disobedient prophet who sparked one of the greatest revivals ever known in the history of mankind despite the fact the messenger was hoping that nobody would respond to his preaching. God told Jonah to go to Nineveh and warn them that in 40 days every living thing would be destroyed if they didn't repent. Jonah not only says "no" to God but takes a ship to go as far as he can in the opposite direction. The destination of the city of Tarshish was probably on the southwestern coast of Spain some 2000 miles away. Even though Jonah had hardened his conscience against God and was fast asleep on the deck below, the omnipotent God sent a storm and then a great fish to make the prophet willing to obey Him. *How did the sailors on the ship seem more noble and God-fearing than Jonah?*

Jonah 2 — After being thrown overboard, Jonah is swallowed by a huge fish and spends three days and three nights in its belly. While in the stomach of the fish with his life nearing its end, Jonah remembered the Lord and calls out in his distress and vows to obey the Lord and go to Nineveh. Obeying the Lord's command, the fish vomits Jonah onto dry land. *Who in the New Testament verified the truth of Jonah being swallowed by a great fish, and what did that person say it would represent? See Matthew 12:39-41, 16:4.*

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Proverbs 13, Jonah 3-4, I John 1-5 (#127) Revised 2024

Proverbs 13 — *How should children be disciplined? See verses 1 and 24. See also 19:18, 22:6, 15, 23:13-14, 29:15. After reading these verses, corporal punishment is clearly implied. Today's society in the western world clearly condemns spankings of any kind. How do Christian parents navigate between what these verses teach and what our society condemns? Speak to all sides of this issue of discipline.*

Jonah 3 — Jonah obeyed the Lord's second command to go to Nineveh and preaches, "In 40 days Nineveh will be demolished (v. 4b HCSB)." The people believed the message of Jonah, fasted, and dressed in sackcloth from the greatest to the least. Even the king took off his royal robes and issued a decree that every person must fast (including animals), call out earnestly to God, and turn away from their evil ways and from violence. Yahweh saw their repentant hearts and relented from sending disaster. *What would the Lord do in our country if the Christians would repent, turn from their evil ways, and seek the Lord with all of their hearts? See II Chronicles 7:14.*

Jonah 4 — Now Jonah reveals his motive for his disobedience the first time. He had an extreme hatred toward those of Nineveh since they were enemies of Israel and because of their cruelty and violence. Jonah, however, also knew the character of Yahweh, that He was not only just and wrathful towards evil, but also merciful, compassionate, and rich in love towards the repentant. He had a sixth sense that in this case Nineveh would repent and that God would relent in sending disaster. Jonah did not want to be any part of such a scenario. Probably the last words of God reverberated in his mind and heart for a long time until he began to have a heart like God's heart. "Should I not pity Nineveh, that great city, in which there are more than 120,000 persons who do not know their right hand from their left, and also much cattle (v. 11 ESV)." Then he was ready to write the book. *How do we seek to avoid God's command to have compassion on all people and to share our faith with them?*

I John — This epistle was written by the aged apostle John to the believers in Asia Minor, approximately 80 to 90 A.D., to encourage them in their faith and help them combat false teaching. Although John wrote this book more in a rambling style, he penned some very important passages regarding fellowship (koinonia) with Christ and each other, confession of sin, our relationship with the world, the refutation of Gnosticism, the faith that overcomes the world, and the assurance of salvation.

I John 1 — John writes his first epistle in order that the believers would have full joy because of their fellowship with the Father and the Son. There is no darkness in Christ, and so those who claim to have fellowship with Him and still walk in darkness are lying and not practicing the truth. False prophets declared that they were sinless (v. 8) and that they hadn't sinned at all. Each believer must confess and admit their sin when they commit sin. *What does it mean to confess our sin? Say I John 1:9 by memory.*

I John 2 — Whenever a Christian sins, he or she is able to rely on the faithfulness of Christ to defend us before the Father due to the merit of His atoning sacrifice on the cross. The sacrifice of Christ is sufficient for the sins of the whole world (v. 2), but only efficient to those who by faith have received the gift of salvation that Christ offers. John gives several tests in his epistle to show whether one truly has been born of the Spirit of God and has genuine faith. In verses 4 to 6 he says that true faith is seen through obedience to Christ's commands and living like He lived (vv. 1-6). Another test that He gives is the test of love (John 13:34-35). It is incongruent for a person to claim he is a believer and at the same time to hate his brother. The author indicates three levels of spiritual maturity in the family of God in verses 12 to 14. John gives an exhortation to the believers not to love the world, the fleeting fulfillment of the cravings of the sinful nature, the lust for material accumulation, and the boasting of what he has or does. Instead, we are to have a continual focus on that which is eternal (vv. 15-17). We know we belong to Christ since we have the anointing of the Holy Spirit (John 16:13). As we abide (remain) in the Holy Spirit, we are taught the truth about Jesus Christ, that He is both fully divine and fully human and that He is unified with the Father (vv. 18-29). *How can a Christian guard against the worldly influences that interfere with our love for God and one another? Extra: What are the three levels of spiritual maturity in the family of God given in verses 12-14? What are the characteristics of each stage and the spiritual growth each one is experiencing?*

I John 3 — John begins with two incredible, purifying truths about each believer. First is the fact that we are now God's children, and the other is that we will be transformed into His likeness at His coming for the saints. Now John strikes at the heart of Gnosticism, which declared that the spirit of man is good but the body and physical realm are inherently evil, and therefore sin in a person's life is normal and unimportant. John declares that it does matter how a person lives since a genuine born-again believer

has a new nature and the Holy Spirit who will not allow him to habitually practice sin. Although there may be individual sins in his life, continual habitual sin will not be a pattern in the life of a true believer (vv. 1-10). Another evidence that a person has passed from death to life is that they will love and care for fellow believers. If a person hates his brother, he acts like Cain who murdered his brother Abel and was under the power of the Evil One (vv. 11-15). We should not just say we love our brothers, but we must actually show the truth by our actions. We must authentically demonstrate our love by laying down our lives for each other as Christ did, and by meeting, as we are able, the material needs of those who live in deprivation (vv. 16-20). The Spirit of God gives us confidence before God that our prayers will be answered if we trust in Jesus, obey His commands, and love our brothers and sisters in God's family (vv. 21-24). *Verse 9 says, "Everyone who has been born of God does not sin." If a person who claims to be a Christian and continues to live in habitual sin, is that person really saved according to John? Explain.*

I John 4 — In the first six verses, the Apostle John returns to the theme of false teachers (1:18-27). Because of the informal and open service of churches during this time, these teachers would share a testimony or a teaching, but it would be a false teaching about Christ or some other subject. John wanted to make sure they applied the correct biblical tests to determine the truth from error. He assured them that the indwelling Holy Spirit had far greater power than the Evil One, so they need not fear (vv. 1-6). Why should we love one another? First, the wellspring of love is God. Secondly, God is characterized by love. Without any obligation, the Father sent Jesus to be the propitiation for our sins, which is reason enough for us to love each other (vv. 7-12). Thirdly, His love permeates our hearts so that we can love others. He gives to us full assurance that we belong to Him because of the Holy Spirit who lives in us. As we open ourselves to God's perfect love, it will cast out the fear of punishment and will give us confidence as we contemplate our future day of judgment before Christ. In summation, "Whoever loves God must love his brother also (v. 21)." *What tests should we use to see if messengers and their messages are truly speaking God's truth? See verses 1-6 and amplify beyond the text.*

I John 5 — Now the dominant theme changes to the words "believe" and "faith." John declares that no person can live a life of love and obedience without having a born-again conversion experience. In reality, it is our faith in Jesus as Savior and Lord that transforms us into conquerors over the world, and causes us to delight in His commands rather than being burdened by them (vv. 1-5). John gives the three-fold witness that Jesus is God's Son, both fully human and fully divine. A false belief in John's time was that the "Christ" descended on Jesus the human being at His baptism, and the "Christ" left Him before He died on the cross so that when He died, He was only human. John says the three witnesses are Water, Blood, and the Spirit. The Water represents the baptism of Jesus where the Father was a vocal witness of His Son (Matthew 3:27). The Holy Spirit was a witness at the baptism of Jesus as He ascended like a dove and rested on Him. The Blood of Christ on the cross is also a witness when the

Father caused supernatural darkness, an earthquake, and the tearing of the veil in the temple (vv 6-8). John 15:26 shows that the Spirit is a witness of who Christ was and continues to this very day to be a witness of Christ in our hearts. Additionally, we have the witness of God's Word that whoever believes in the Son has eternal life (vv. 9-13). John concludes the chapter covering the topics of answered prayer, the sin unto death, and that through the death of Jesus Christ we have victory over the Evil One, a life of holiness, and true fellowship with God. John finishes with "Little children, keep yourselves from idols (v. 21)." *How can we know that we have eternal life? See verses 9-13, Romans 8:16, Ephesians 1:13-14. Also apply other verses that would be appropriate.*

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Proverbs 14, II John, III John, Nahum 1-3, Habakkuk 1 (#128) Revised 2024

Proverbs 14 — Explain the meaning of the following verses: 1, 12, 31, and 34.

II John — Written about 90 A.D., this is a personal letter to the chosen lady who was most likely the hostess of a church that met in her house. Since these home churches were often encouraged and taught by teachers who travelled and visited different assemblies, John was making her aware of the charming false teachers who were spreading false doctrine about the deity and the humanity of Christ. John challenged her to full commitment to the truth of God as taught by the apostles.

As John writes to the elect or chosen lady, some believe this is a figure of speech that describes the church that is receiving the letter rather than an actual woman. John restates the theme of I John, which is to walk in love and obedience to the Lord's commands. The word "truth" is mentioned five times in the first four verses and declares that all those who are in fellowship with Christ are able to discern the truth because of the indwelling Christ that is in them. The purpose of the letter was to put the elect lady on the alert for those who would pervert the truth about Christ. These deceitful teachers accepted the deity of Christ but denied His humanity. John wanted to make sure that the elect lady did not welcome these teachers or receive them into her home and thus share in their evil deeds. *Verse 8 says, "Watch yourselves, so that you may not lose what we have worked for, but may win a full reward (ESV)." Taking into account verses 8-11 and other verses in the New Testament, how can we lose our full reward for eternity?*

III John— John addressed this letter to Gaius who was a leader in a home church, commending him for his hospitality, encouraging him in his Christian life, and warning him about Diotrephes. Written about 90 A.D., this epistle was different from II John in that he did not address wrong doctrine, but a man who abused his spiritual authority and leadership in the church.

John the Elder wishes that Gaius would spiritually and physically prosper and lauded him for his faithfulness to the truth. Gaius was commended for his support and hospitality to strangers who shared the Word of Truth to his church body. John warned Gaius about Diotrephes, most likely a nearby pastor, for his abusive leadership and ungodly behavior. On the other hand, he commended Demetrius for his testimony of living the truth. *What were the reasons that Diotrephes was denounced by John? Have you ever known a leader in a church that was like Diotrephes?*

Nahum— This book is written by Nahum (meaning “comfort”) about 650 B.C. He prophesies against Nineveh (Assyria) for their idolatry, immorality, injustice, cruelty, and other wickedness. This book gives comfort to Judah who had been greatly oppressed by them. Nahum is one of three prophetic books that were written solely to pronounce God’s judgment on a nation other than Judah and Israel. Hearing Jonah’s prophecy of the destruction of Nineveh, judgment of the king and people of Nineveh was averted because of their repentance. Nahum’s message was given to announce the total annihilation of Nineveh. The book of Obadiah pronounces doom on Edom.

Nahum 1— From the beginning, Nahum says this book is an oracle concerning Nineveh, and then describes Yahweh as a jealous and avenging God who is slow to anger and will never leave the guilty unpunished. The Lord is awesome in His power to dry up the sea, to make the mountains quake, and to make the earth tremble at His presence (vv. 1-6). Nahum assures those who take their refuge in Yahweh that they will find Him to be good and a fortress in a day of distress, but He will completely annihilate Nineveh with an overwhelming flood. The Lord’s pronouncement is this: though Assyria is strong and numerous they will be mowed down, never to rise again. All of the carved images will be destroyed and God will prepare their graves because these people are despicable. Now Judah can celebrate the good news because this evil nation will never again invade their land. *Verse 2 describes the attributes of God as jealous, vengeful, and wrathful. Should these attributes characterize God? Why?*

Nahum 2— The watchmen on the walls of Nineveh give commands to be prepared for the advancing army. The shields of the Babylonian warriors are dyed red, and their valiant men are dressed in scarlet. The enemy chariots rush madly through the streets as the Assyrian army tries to stem the tide of this great invasion. The river gates are opened on Nineveh, the streets are flooded, and the palace of the king is demolished. The city is being stripped and plundered just like Assyrians had done to others for the previous 300 years, but now it is payback time for all the savagery and wickedness they had done. The Assyrian lion who had always returned from the hunt with plunder and fresh meat has now been mauled and buried to rise no more. “I am your enemy” declares the Lord of Hosts. *Why is the prophecy of the destruction of Nineveh such a startling and important thing?*

Nahum 3— The third chapter is much like the second chapter but is more vivid in its description of blood and death. Nineveh not only was known for its horrendous atrocities, but for its treachery in seducing nations with false friendship and then turning on them and destroying them like they had done with Thebes of Egypt 50 years earlier. Nahum taunts Nineveh to prepare themselves for such devastation

that it will be like a plague of locusts stripping clean everything in its path. This once great city will be wiped clean with absolutely nothing left but dead bodies and raised buildings. Now Nahum joins Jonah by ending his book with another rhetorical question about Nineveh. “Everyone who hears the news about you claps his hands at your fall, for who has not felt your endless cruelty (v. 19b NIV)?” *After reading this book, we see that it is not only a prophecy about Nineveh, but also a prophecy of every country that refuses to follow the Lord. David said, “When the foundations are being destroyed, what can the righteous do (Psalm 11:3 NIV)?” Even as we see the devastation that is beginning to happen to our country due to the chipping away of our spiritual foundations, what can we do to postpone and prepare others for God’s coming judgment?*

Habakkuk— Written between 609 B.C. and 589 B.C. by a prophet of whom we have no more information than what we can glean from his book, Habakkuk’s writing was not that of a prophet speaking for God to man, but one who is speaking to God for man. Babylon had become dominant on the world scene after the defeat of Assyria, and Judah returned to its previous evil lifestyle after the death of King Josiah in 609 B.C. The most famous verse from this book is “the just shall live by his faith (2:4).” The prophet is filled with questions about what God is doing, and God answers in ways that seem astonishing to him. The author responds in worship and awe at God’s power, supremacy, and sovereignty.

Habakkuk 1— The author is seeking wisdom to understand the ways of God. After the death of Josiah, Habakkuk was saddened by the violence, corruption, and injustice of Judah and wondered why God tolerated it (vv. 1-4). God answers that He indeed sees all of the evil that is taking place in Judah, and so He is raising up the powerful, terrifying, and unrighteous Chaldeans (Babylonians) to punish Judah for their sins. Habakkuk can hardly believe what he hears. He says to God, “Are not you the Holy One whose eyes are too pure to look on evil? Why would you tolerate those who are extremely wicked and treacherous to punish those who are far more righteous than they are (paraphrased)?”

Habakkuk said, “How long, Lord, must I call for help and You do not listen (v. 2a HCSB)?” Was God ignoring Habakkuk’s prayer? What can we do when it seems He is?

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