

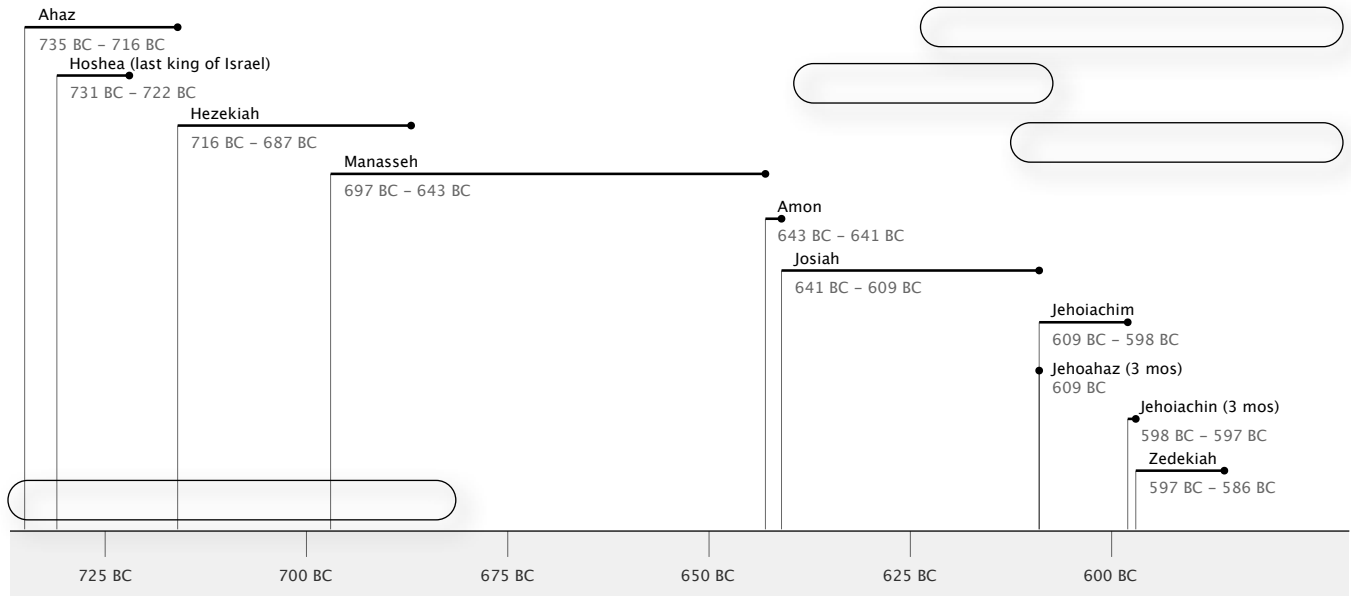
**XX. UNIT 20: Two “Southern Voices” – Zephaniah & Habakkuk**

**I. THE BIGGER PICTURE**

A. The Final Days of Judah: 2 Kings 17-25

Ch 17	<ul style="list-style-type: none"> <li>• Ahaz is king in Judah</li> <li>• Hoshea is king in Israel</li> <li>• Shalmanessar V attacks Samaria – 725 BC</li> <li>• Samaria falls to Sargon II – 722 BC</li> <li>• Assyria relocates pagan population in Samaria</li> </ul>
Ch 18	<ul style="list-style-type: none"> <li>• Hezekiah is king of Judah (<i>29 years</i>)</li> <li>• Sennacharib attacks cities of Judah – 701 BC</li> <li>• Sennacharib besieges Jerusalem – 701 BC</li> </ul>
Ch 19	<ul style="list-style-type: none"> <li>• Isaiah comforts Hezekiah &amp; predicts death of Sennacharib</li> <li>• Sennacharib murdered by sons in Nineveh – 681 BC</li> </ul>
Ch 20	<ul style="list-style-type: none"> <li>• Hezekiah becomes deathly ill</li> <li>• Isaiah brings news of healing for Hezekiah</li> <li>• Hezekiah shows national treasures to Merodach-baladan of Babylon</li> </ul>
Ch 21	<ul style="list-style-type: none"> <li>• Manasseh becomes king of Judah (<i>55 years</i>)</li> <li>• Idolatry becomes rampant in Jerusalem</li> <li>• Amon becomes king of Judah (<i>2 years</i>)</li> </ul>
Ch 22	<ul style="list-style-type: none"> <li>• Josiah becomes king in Judah (<i>31 years</i>)</li> <li>• Temple renovation begun</li> <li>• Book of the Law discovered</li> </ul>
Ch 23	<ul style="list-style-type: none"> <li>• Josiah institutes expansive spiritual reforms</li> <li>• Passover is celebrated (first time since Judges!)</li> <li>• Josiah dies at Megiddo against Pharaoh Neco in 609 BC</li> <li>• Jehoahaz is king in Judah (<i>3 months</i>)</li> <li>• Jehoahaz taken to Egypt by Neco</li> <li>• Jehoiachim is king in Judah (<i>11 years</i>)</li> <li>• Nebuchadnezzar attacks Jerusalem &amp; takes captives – 609 BC</li> <li>• Egypt defeated by Babylon at the Battle of Carchemish – 605 BC</li> </ul>
Ch 24	<ul style="list-style-type: none"> <li>• Jehoiachin is king of Judah (<i>3 months</i>)</li> <li>• Nebuchadnezzar attacks Jerusalem &amp; takes captives – 597 BC</li> <li>• Zedekiah is king in Judah (<i>11 years</i>)</li> </ul>
Ch 25	<ul style="list-style-type: none"> <li>• Nebuchadnezzar destroys Jerusalem &amp; Temple – 586 BC</li> <li>• “Babylonian Captivity” begins</li> <li>• Gedaliah made governor of Judah</li> <li>• Gedaliah murdered in Mizpah</li> </ul>

B. “Four Southern Voices”: The Prophets in Their Time



II. ZEPHANIAH: THE MOUSE WHO ROARED

A. “Dating” This Prophet

1. Zephaniah’s message coincides with the spiritual climate surrounding the reforms under King \_\_\_\_\_:
  - a. He uses the Hebrew word for *pagan* \_\_\_\_\_ (*kahmar*), which is only used 3x in the Old Testament, and all during the time of Israel & Judah’s demise (cf. 2 Kg 23:5; Hosea 10:5).
  - b. He opens his book with phrases associated with ANE pagan \_\_\_\_\_ : “*bow down on the roofs*,” “*hosts of heaven*,” “*Milcom*,” “*leaps over the threshold*.” etc. (cf. 1:4-5, 9).
  - c. “The Book of the \_\_\_\_\_” (i.e. Deuteronomy) plays a central role in his message (see chart below):

D e u t e r o n o m y	Z e p h a n i a h
<i>You shall betroth a wife, but another man shall ravish her. You shall build a house, but you shall not dwell in it. You shall plant a vineyard, but you shall not enjoy its fruit. (28:30)</i>	<i>Their goods shall be plundered, and their houses laid waste. Though they build houses, they shall not inhabit them; though they plant vineyards, they shall not drink wine from them.” (1:13)</i>
<i>The LORD will strike you with madness and blindness and confusion of mind, and you shall grope at noonday, as the blind grope in darkness, and you shall not prosper in your ways. And you shall be only oppressed and robbed continually, and there shall be no one to help you. (28:28–29)</i>	<i>I will bring distress on mankind, so that they shall walk like the blind, (1:17)</i>
<i>...the whole land burned out with brimstone and salt, nothing sown and nothing growing, where no plant can sprout, an overthrow like that of Sodom and Gomorrah, Admah, and Zeboiim, which the LORD overthrew in his anger and wrath— (29:23)</i>	<i>Therefore, as I live,” declares the LORD of hosts, the God of Israel, “Moab shall become like Sodom, and the Ammonites like Gomorrah, a land possessed by nettles and salt pits, and a waste forever. The remnant of my people shall plunder them, and the survivors of my nation shall possess them.” (2:9)</i>
<i>“But if you will not obey the voice of the LORD your God or be careful to do all his commandments and his statutes that I command you today, then all these curses shall come upon you and overtake you. (28:15)</i>	<i>Woe to her who is rebellious and defiled, the oppressing city! She listens to no voice; she accepts no correction. She does not trust in the LORD; she does not draw near to her God. (3:1–2)</i>

D e u t e r o n o m y	Z e p h a n i a h
<i>You shall not pervert justice. You shall not show partiality, and you shall not accept a bribe, for a bribe blinds the eyes of the wise and subverts the cause of the righteous. (16:19)</i>	<i>Her officials within her are roaring lions; her judges are evening wolves that leave nothing till the morning. (3:3)</i>
<i>But that prophet or that dreamer of dreams shall be put to death, because he has taught rebellion against the LORD your God, who brought you out of the land of Egypt and redeemed you out of the house of slavery, to make you leave the way in which the LORD your God commanded you to walk. So you shall purge the evil from your midst. (13:5)</i>	<i>Her prophets are fickle, treacherous men; her priests profane what is holy; they do violence to the law. (3:4)</i>
<i>They have made me jealous with what is no god; they have provoked me to anger with their idols. So I will make them jealous with those who are no people; I will provoke them to anger with a foolish nation. For a fire is kindled by my anger, and it burns to the depths of Sheol, devours the earth and its increase, and sets on fire the foundations of the mountains. (32:21–22)</i>	<i>“Therefore wait for me,” declares the LORD, “for the day when I rise up to seize the prey. For my decision is to gather nations, to assemble kingdoms, to pour out upon them my indignation, all my burning anger; for in the fire of my jealousy all the earth shall be consumed. (3:8)</i>
<i>...and that he will set you in praise and in fame and in honor high above all nations that he has made, and that you shall be a people holy to the LORD your God, as he promised.” (26:19)</i>	<i>At that time I will bring you in, at the time when I gather you together; for I will make you renowned and praised among all the peoples of the earth, when I restore your fortunes before your eyes,” says the LORD. (3:20)</i>

B. ZEPHANIAH: A Tiny Book With a Large \_\_\_\_\_

1. “the Day of the Lord”

- a. Is used \_\_\_\_\_ in 53 verses, more than any other prophet.
- b. Is a day of coming judgment for \_\_\_\_\_ (1:4ff)
- c. Is a day of coming judgment for all \_\_\_\_\_ (2:1ff)

2. \_\_\_\_\_ on Every Level

- a. The \_\_\_\_\_ – were worshipping Yahweh and the gods of Canaan (i.e. culture; 1:5).
- b. “\_\_\_\_\_” – (royal leaders) were driven by greed.
- c. “\_\_\_\_\_” – (civil leaders) were predatorial in their dealings with people.
- d. “\_\_\_\_\_” – adapted their message to please their listeners.
- e. “\_\_\_\_\_” – neglected the teaching and *protection* of Torah (their charge by Moses):

*And of Levi he said, “Give to Levi your Thummim, and your Urim to your godly one, whom you tested at Massah, with whom you quarreled at the waters of Meribah; who said of his father and mother, ‘I regard them not’; he disowned his brothers and ignored his children. For they observed your word and kept your covenant. **They shall teach Jacob your rules and Israel your law; they shall put incense before you and whole burnt offerings on your altar.**”*

–Deuteronomy 33:8-10

3. A Comprehensive Promise of Restoration

- a. A \_\_\_\_\_ will be restored (3:12-13)
- b. A future day is coming when \_\_\_\_\_ will be included in the covenant (3:9-10).
- c. A future day is coming when Yahweh will “\_\_\_\_\_” over His people! (3:16-17).

C. Zephaniah and the Christian

1. The theology of an “elect nation” can easily degenerate into an attempt to hold *Yahweh* “\_\_\_\_\_” to the covenant, rather than \_\_\_\_\_!

III. HABAKKUK: The “Worried Watchman”

A. Habakkuk — The Man

1. We know nothing about him except his \_\_\_\_\_.
2. “Dating” his ministry can only be done from “\_\_\_\_\_”:
  - a. **2:20** – the \_\_\_\_\_ is still standing (i.e. prior to 586 BC).
  - b. **1:5-11** – Babylonians are a coming \_\_\_\_\_, not a present one (i.e. *this book pre-dates 612 BC*).
3. Habakkuk functions more as a \_\_\_\_\_-philosopher, than a Hebrew \_\_\_\_\_.
  - a. Rather than speaking to the people on behalf of \_\_\_\_\_, he speaks to God about his \_\_\_\_\_.
  - b. Like Job, he has serious \_\_\_\_\_ for God about justice and righteousness.
  - c. Unlike Job, he is not interested in why the righteous \_\_\_\_\_, but why the wicked \_\_\_\_\_.
  - d. Unlike Job, God provides *him* with some \_\_\_\_\_.

B. Habakkuk — The Book

1. Overview

- a. **Habakkuk’s first complaint:** “*Why do You not judge the \_\_\_\_\_ in the covenant community?*” (1:2-4)
  - (1) **God’s Answer:** “*I am about to...using the \_\_\_\_\_!*” (1:5-11)
- b. **Habakkuk’s second complaint:** “*How can you \_\_\_\_\_ their wickedness with victory?!*” (1:12-2:2)
  - (1) **God’s Answer:** “*I’m not. I always \_\_\_\_\_ wickedness. I’m using \_\_\_\_\_ to judge yours. Then I’ll judge theirs!*” (2:2-20)
- c. **God’s Requirement** (in the meantime): “*The righteous shall remain \_\_\_\_\_ to the covenant.*” (2:4)

2. The Uniqueness of the Book of Habakkuk

- a. The word “\_\_\_\_\_” (*chamas*) appears more times in this book than any other OT book except Psalms and Proverbs (6x).
  - (1) It speaks of a “\_\_\_\_\_” of Torah (1:4) as the reason for the “violence.”
  - (2) In the OT, “violence” was always expressed towards \_\_\_\_\_.
  - (3) Here it is the result of the \_\_\_\_\_ of those responsible for teaching and implementing Torah.
- b. The book concludes with a \_\_\_\_\_, not merely a “*poem*”:
  - (1) It uses the \_\_\_\_\_ term, “*Shigionoth*” (3:1)
  - (2) It uses the term “\_\_\_\_\_” three times (3:3,9,13)
  - (3) “*to the choirmaster*” (3:19) appears \_\_\_\_\_ in the OT; 55 are in Psalms.

(4) It is written “for \_\_\_\_\_ instruments” (3:19; cf. Pss. 4:1; 6:1; 54:1)

C. Habakkuk and the New Testament

1. \_\_\_\_\_ quotes Habakkuk 2:4 twice in his writings to illustrate:

a. The \_\_\_\_\_ of justification by faith in the Gospel:

*“For in it [the Gospel] the righteousness of God is revealed from faith for faith, as it is written, ‘The righteous shall live by faith.’ –Romans 1:17*

b. The insufficiency of the Law to \_\_\_\_\_ sinners:

*“For all who rely on works of the law are under a curse; for it is written, ‘Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.’ Now it is evident that no one is justified before God by the law, for ‘The righteous shall live by faith.’ But the law is not of faith, rather “The one who does them shall live by them.” –Galatians 3:10-12*

2. Unfortunately, our ignorance of the \_\_\_\_\_ of Habakkuk leads us to turn Paul’s use of this verse into its \_\_\_\_\_.

D. Habakkuk and the Christian

1. “Living by faith” should be understood as staying faithful to the \_\_\_\_\_ when “Babylon is rising.”

*“For you have need of endurance, so that when you have done the will of God you may receive what is promised. For, ‘Yet a little while, and the coming one will come and will not delay; but my righteous one shall live by faith, and if he shrinks back, my soul has no pleasure in him.’”*  
**Hebrews 10:36–38**

2. When “violence” (oppression) is addressed by God, it is always \_\_\_\_\_ the covenant community, not outside it.

3. The “paralysis” of \_\_\_\_\_ and \_\_\_\_\_ are *covenant community* problems, not pagan ones.

4. God’s judgment is linked to the \_\_\_\_\_ of revelation given (cf. Luke 12:48).