

Sabbath Brothers

Time to Read Scripture

(76 Hours 13 Minutes)

Old Testament 57.65 Hours*

New Testament 18.57 Hours**

Estimated Time to Read	
The Law/Pentateuch/Torah	13.5 Hours
1. Genesis	3.5 Hours
2. Exodus	3 Hours
3. Leviticus	2 Hours
4. Numbers	3 Hours
5. Deuteronomy	2.5 Hours

Estimated Time to Read	
The Books of History	18.67 Hours
6. Joshua	1.75 Hours
7. Judges	1.75 Hours
8. Ruth	15 Minutes
9. 1 Samuel	2.25 Hours
10. 2 Samuel	1.75 Hours
11. 1 Kings	2 Hours
12. 2 Kings	2.25 Hours
13. 1 Chronicles	2 Hours
14. 2 Chronicles	2.5 Hours
15. Ezra	40 Minutes
16. Nehemiah	1 Hour
17. Esther	30 Minutes

Estimated Time to Read	
The Books of Poetry	9.33 Hours
18. Job	1.75 Hours
19. Psalms	5 Hours
20. Proverbs	1.75 Hours
21. Ecclesiastes	30 Minutes
22. Song of Solomon	20 Minutes

Estimated Time to Read	
The Major Prophets	13.08 Hours
23. Isaiah	3.75 Hours
24. Jeremiah	4 Hours
25. Lamentations	20 Minutes
26. Ezekiel	3.75 Hours
27. Daniel	1.25 Hours

Estimated Time to Read	
The Minor Prophets	3.07 Hours
28. Hosea	30 Minutes
29. Joel	12 Minutes
30. Amos	25 Minutes
31. Obadiah	4 Minutes
32. Jonah	8 Minutes
33. Micah	20 Minutes
34. Nahum	8 Minutes
35. Habakkuk	9 Minutes
36. Zephaniah	10 Minutes
37. Haggai	7 Minutes
38. Zechariah	40 Minutes
39. Malachi	11 Minutes

Estimated Time to Read	
The Gospels	8.5 Hours
40. Matthew	2.5 Hours
41. Mark	1.5 Hours
42. Luke	2.5 Hours
43. John	2 Hours

Estimated Time to Read	
Establishment of the Church	2.25 Hours
44. Acts	2.25 Hours

Estimated Time to Read	
Paul's Public Epistles	4.1 Hours
45. Romans	1 Hour
46. 1 Corinthians	1 Hour
47. 2 Corinthians	40 Minutes
48. Galatians	20 Minutes
49. Ephesians	20 Minutes
50. Philippians	14 Minutes
51. Colossians	13 Minutes
52. 1 Thessalonians	12 Minutes
53. 2 Thessalonians	7 Minutes

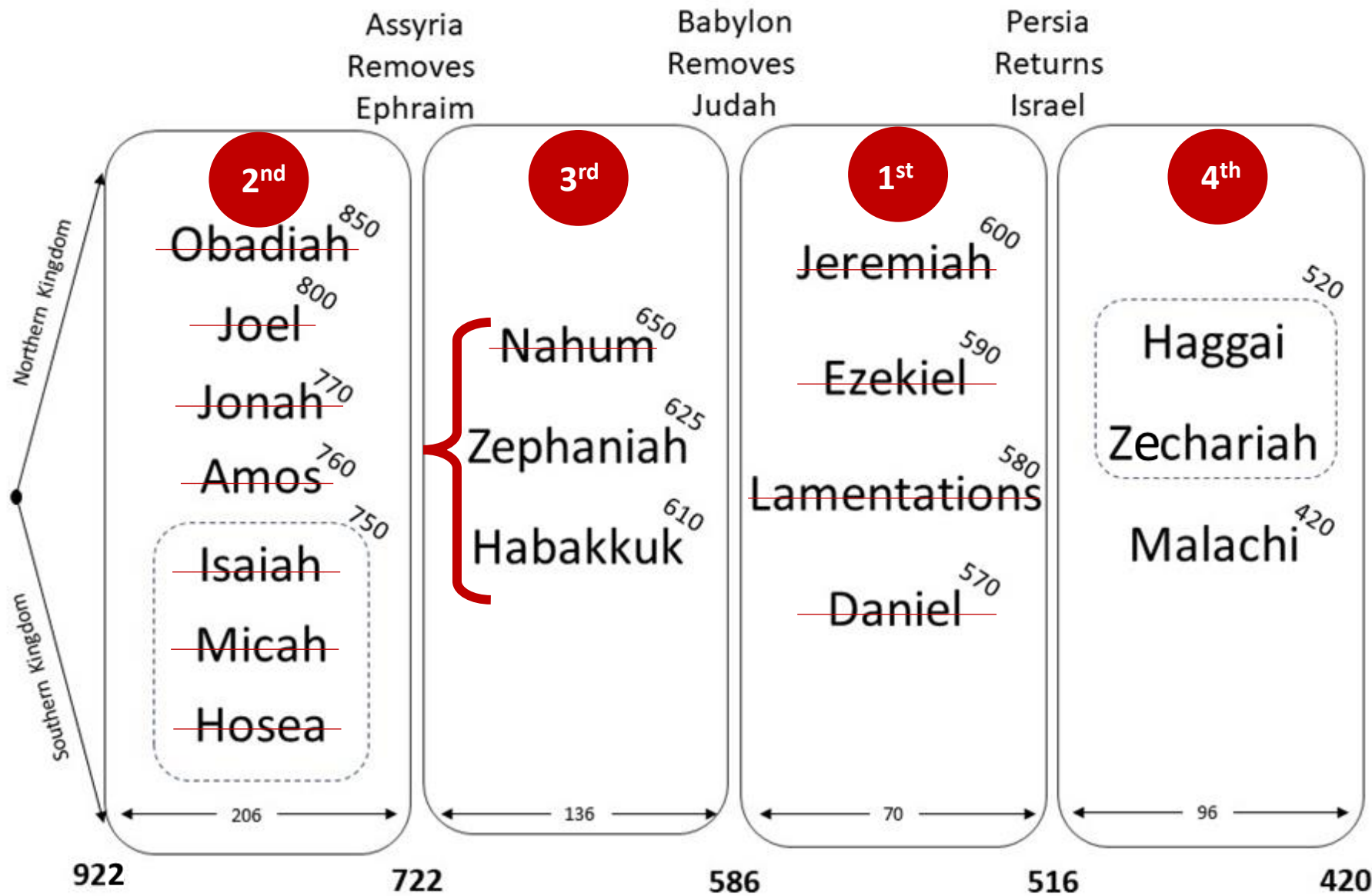
Estimated Time to Read	
Paul's Private/Pastoral Epistles	34 Minutes
54. 1 Timothy	16 Minutes
55. 2 Timothy	11 Minutes
56. Titus	7 Minutes

Estimated Time to Read	
General Epistles	1.9 Hours
57. Philemon	3 Minutes
58. Hebrews	45 Minutes
59. James	16 Minutes
60. 1 Peter	16 Minutes
61. 2 Peter	10 Minutes
62. 1 John	16 Minutes
63. 2 John	2 Minutes
64. 3 John	2 Minutes
65. Jude	4 Minutes

Estimated Time to Read	
End Times Prophecy	1.25 Hours
66. Revelation	1.25 Hours

*Old Testament 57 Hours 39 Minutes

**New Testament 18 Hours 34 Minutes



Timeline of the Prophets

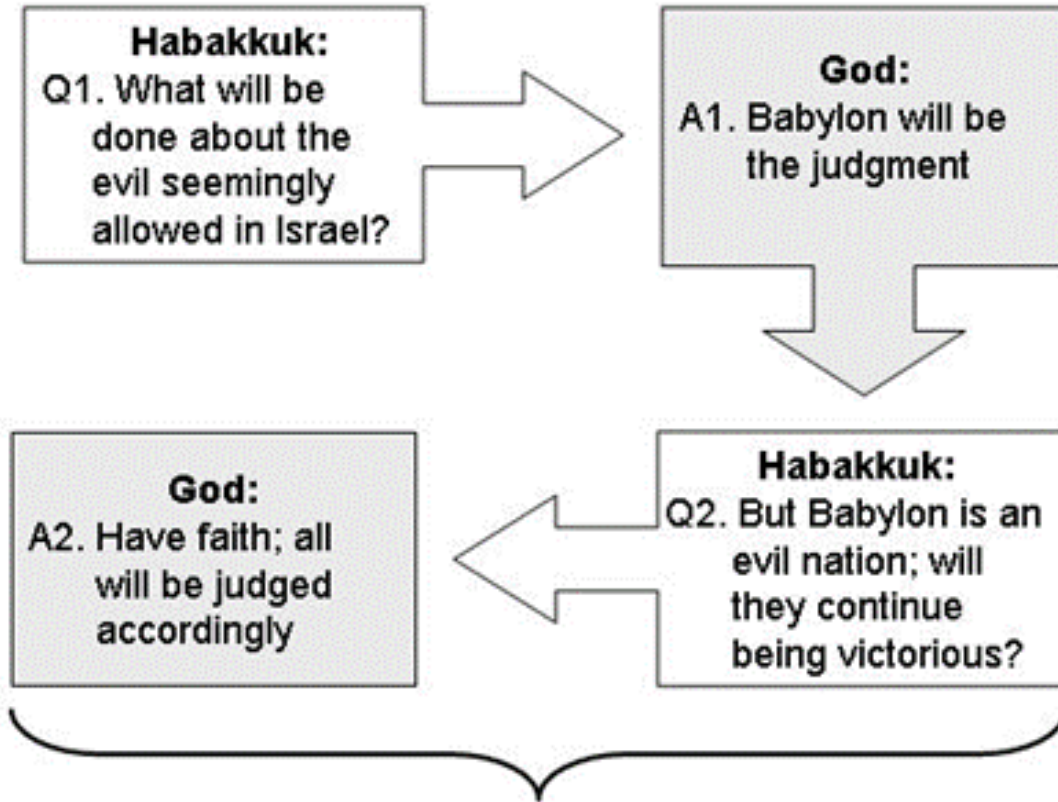


OLD TESTAMENT STRUCTURE, 5-12-5-5-12
5 BOOKS OF THE LAW—12 BOOKS OF HISTORY--5 BOOKS OF WISDOM WRITINGS---5 MAJOR PROPHETS
12 BOOKS OF MINOR PROPHETS---MINOR BECAUSE THEY WROTE LESS. NOT LESS IMPORTANT!

Habakkuk

("The Embraced One")

Habakkuk's Questions to God



God is Sovereign.
I will rejoice in the God of my salvation!

Instead of talking to the people about God, Habakkuk talks to God about the people.

The book of Habakkuk emphasizes that God is still in control of the world in spite of the apparent triumph of evil in this world.

Themes of the Book of Habakkuk include:

- The struggle/doubt of God's people looking at the world
- God's sovereignty beyond the present worldly events
- Hope in God's plan, wisdom and sovereignty

Outline of Habakkuk

Chapter 1	Habakkuk's Initial Question & God's Response
Chapter 2	Habakkuk's Second Question & God's Response
Chapter 3	Habakkuk's Poetic Prayer of Praise

Most common question to God might be
"Why do you allow evil in the world?"

Habakkuk's First Prayer (Habakkuk 1:1-4)

1 The oracle that Habakkuk the prophet saw.

**2 How long, LORD, must I call
for help and You do not listen
or cry out to You about violence
and You do not save?**

**Faith in God
Includes
Faith in His
Timing**

3 Why do You force me to look at injustice?

Why do You tolerate wrongdoing?

Oppression and violence are right in front of me.
Strife is ongoing, and conflict escalates.



**4 This is why the law is ineffective
and justice never emerges.**

**For the wicked restrict the righteous;
therefore, justice comes out perverted.**

Habakkuk has conversations with the Lord that provide him spiritual sight as in an oracle (Hebrew word "Massa" meaning burden or tribute).

The word "oracle" means "a burden" (maśśā נִשְׁנָה) communicated by God and is usually used in the sense of judgment.

An "oracle" can also infer lifting of a burden – as in lifting one's voice in prayer. Nahum will also receive an oracle.

Habakkuk had been beckoning the Lord for some time – for intervention and assistance. He did not question whether the Lord heard his prayer or could act, but instead, he believed God was calling him to witness the injustice.

Of course, if the Lord judged all unrighteousness immediately, no being could survive an instant.

Violence always seems to accompany evil; violence (Hebrew word "Hamas") occurs six times in this book (1:2, 3, 9; 2:8, 17).

Some scholars believe that the "target audience" of the Book of Habakkuk is clergy and worship leaders.

Habakkuk ("The embraced one") was not only a prophet, but probably a singer in the Levitical choirs (Habakkuk 3:1, 19). Habakkuk was urged "to embrace" God's will in faith.

The Mosaic Law was described with the Hebrew word "tāpūg" (תַּפּוּג) which means "wearied" or "ignored;" it is related to the Hebrew term "pug" (פּוּג) which means "to grow numb."

As in America, the law had become a game with criminals being released on irrelevant technicalities while innocent people are convicted due to prejudice and bias.

God would use Babylon to execute His Judgment on Judah

God's First Answer (Habakkuk 1:5-11)

⁵ Look at the nations and observe – be utterly astounded! For something is taking place in your days that you will not believe when you hear about it.



⁶ Look! I am raising up the Chaldeans, that bitter, impetuous nation that marches across the earth's open spaces to seize territories not its own.

⁷ They are fierce and terrifying; their views of justice and sovereignty stem from themselves.

⁸ Their horses are swifter than leopards and more fierce than wolves of the night. Their horsemen charge ahead; their horsemen come from distant lands. They fly like an eagle, swooping to devour.

⁹ All of them come to do violence; their faces are set in determination. They gather prisoners like sand.

¹⁰ They mock kings, and rulers are a joke to them. They laugh at every fortress and build siege ramps to capture it.

¹¹ Then they sweep by like the wind and pass through. They are guilty; their strength is their god.

When speaking to the people of Antioch (Acts 13:40-41), Paul closes his sermon with this warning of being astounded followed by unbelief. In his case, it would be Rome (instead of Babylon) bringing judgment.

The Hebrew words for "you" and "your" are plural, so the Lord is calling for the prophet and the people to watch.

God's Call to Pay Attention (Habakkuk 1:5)

Look
See
Wonder
Be Astounded

Although the Lord will use the Chaldeans/Babylonians (Isaiah 39:6), God understands the wickedness of Babylon. Babylonians were as interested in torture as they were conquest.

In listing the horrors of the Babylonians, one characteristic is that their views on justice stem from their reason and societal tolerances (Judges 21:25; Deuteronomy 6:18, 12:8, 13:8; Isaiah 65:2) instead of accepting God's Word as absolute truth.

Throughout the Old Testament, the horse equates to the military might of a nation (Joel 2:4-6).

Habakkuk 1:7 is the only time in Scripture that the Hebrew word for "feared / dreadful" (wəṇōwrā :יְנוֹרָא) is used to describe anyone other than God alone (Deuteronomy 7:21; 1 Chronicles 16:25; Psalm 89:7; 99:3; 111:9; Joel 2:11; Habakkuk 1:7)

Assyria had also worshipped their own power (Isaiah 10:12-14); God's people are warned not to trust in their own talents/abilities (2 Corinthians 12:10)

Three characteristics of the Babylonian horses are defined:
1. quick as leopards
2. fierce as wolves
3. suddenly aggressive as an eagle

The ambition of the Babylonian army is to execute violence, and their prisoners were numerous.

The ancient phrase of "All their faces forward" (Habakkuk 1:9) might infer a focus on greed and conquest.

The Babylonians did not respect any authority or defense. They built up siege ramps (dirt mounds) from this world to attack/overcome.

Scripture repeats twice that Babylon worships their own skills and tools; therefore, Babylon is proclaimed guilty. (Habakkuk 1:11, 16)

Habakkuk's Second Prayer (Habakkuk 1:12-17)

12 Are You not from eternity, Yahweh my God? My Holy One, You will not die. LORD, You appointed them to execute judgment; my Rock, You destined them to punish us.

13 Your eyes are too pure to look on evil, and You cannot tolerate wrongdoing. So why do You tolerate those who are treacherous? Why are You silent while one who is wicked swallows up one who is more righteous than himself?



14 You have made mankind like the fish of the sea, like marine creatures that have no ruler.

15 The Chaldeans pull them all up with a hook, catch them in their dragnet, and gather them in their fishing net; that is why they are glad and rejoice.



16 That is why they sacrifice to their dragnet and burn incense to their fishing net, for by these things their portion is rich and their food plentiful.

17 Will they therefore empty their net and continually slaughter nations without mercy?

Although the Lord is eternal and is in no danger of dying, Habakkuk might be killed by these Babylonians. But he claims that the Lord is his “rock” and protection.

This reveals that Habakkuk does not fully understand the entire plan of the Lord because God did die on the cross for His people (Revelation 1:18).

Habakkuk 1:12 shows a personal pronoun (“My”) for his intimate relationship with the LORD (“Yahweh”).



The Hebrew term for “rock” (שֹׁרֶץ) speaks of the unchanging strength and protection of the Lord (Deuteronomy 32:4, 15, 18, 30-31; Psalm 18:1-2, 31; Isaiah 26:4, 30:29)

Israel had rejected the Mosaic Law while Babylon did not have access to God’s law, so Israel may have been judged as more wicked than Babylon (Luke 12:48; Matthew 10:15; Jeremiah 3:6-11)

Augustus Montague Toplady, the writer of the famous hymn “Rock of Ages, Cleft for Me,” was born in England in 1740 and died from tuberculosis in 1778.

After God’s answer, Habakkuk is really concerned – not only do the wicked prosper in Israel, but a more wicked people (Babylon) will be used by God to punish His people.

Man is likened to fish who have no ruler as each does what is right in his own eyes (Matthew 4:19, 13:47-50; Mark 1:17)

Mankind worships their own skills and tools. Frequently, man idolizes his job as the provider instead of the Lord who is the source.

Habakkuk uses the imagery of fishing as Babylon captures nations as fish to be caught and consumed.

Babylon showed no mercy as they slaughtered the helpless insatiably. Habakkuk’s second question was around God’s mercy on a merciless nation.

Martin Luther (1483-1546) struggled with guilt until he realized the meaning of Habakkuk 2:4

God's Second Answer (Habakkuk 2:1-5)

1 I will stand at my guard post and station myself on the lookout tower. I will watch to see what He will say to me and what I should reply about my complaint.



2 The LORD answered me: Write down this vision; clearly inscribe it on tablets so one may easily read it.

3 For the vision is yet for the appointed time; it testifies about the end and will not lie. Though it delays, wait for it, since it will certainly come and not be late.



4 Look, his ego is inflated; he is without integrity.

But the righteous one will live by his faith.

5 Moreover, wine betrays; an arrogant man is never at rest. He enlarges his appetite like Sheol, and like Death he is never satisfied. He gathers all the nations to himself; he collects all the peoples for himself.



After Habakkuk's second prayer, he says that he will stand back and watch what God answers. Habakkuk did not want to figure it out on his own, but instead, Habakkuk waited for revelation from the Lord.

As God had directed Moses (Ex 17:14, 34:27, 31:19), Jeremiah (30:2), Ezekiel (24:2, 43:11), and John (Rev 1:11), God also tells Habakkuk to record this vision in large letters, so that anyone running by would be able to read it (similar to a road sign of warning).

The Lord directs Habakkuk to be patient for the Lord to respond in His own time.

The phrase "puffed up" ("inflated" – Habakkuk 2:4) is used several times in Scripture as hemorrhoids (Deuteronomy 28:27; 1 Samuel 5:6, 9, 12). The soul of the wicked man is not upright according to God's standard, but instead it is deviated (sin – missing the mark).

Habakkuk 2:4 Inspires Three Pauline Epistles

<i>The Righteous</i>	Romans is about being righteous	Romans 1:17
<i>Will Live</i>	Galatians is about how to live	Galatians 3:11
<i>By Faith</i>	Hebrews is about having faith	Hebrews 10:38

The Hebrew word for "faith" is "amen" (אָמֵן *əmən*) which means to be firm, certain and sure. God gives faith to believers (Ephesians 2:8; Romans 12:3) who then walk with God to become increasingly faithful.

Successful, powerful men are consumers (like locusts); they are never satisfied. Victory and success can become an intoxicant to driving behavior to an irrational, irrevocable degree.

Sheol is the grave and the holding place for the dead until Judgment Day (Hades in the New Testament). Rabbi's believed that Sheol was divided into Paradise (for the righteous - Luke 16:19-31) and Tartarus (for the wicked – 2 Peter 2:4)

The Five Woes (Habakkuk 2:6-20)



⁶ Won't all of these take up a taunt against him, with mockery and riddles about him? They will say: **Woe to him who amasses what is not his**—¹ how much longer?— and loads himself with goods taken in pledge.

⁷ Won't your creditors suddenly arise, and those who disturb you wake up? Then you will become spoil for them.

⁸ Since you have plundered many nations, all the peoples who remain will plunder you— because of human bloodshed and violence against lands, cities, and all who live in them.

⁹ **Woe to him who dishonestly makes wealth for his house to** ² **place his nest on high, to escape from the reach of disaster!**

¹⁰ You have planned shame for your house by wiping out many peoples and sinning against your own self.

¹¹ For the stones will cry out from the wall, and the rafters will answer them from the woodwork.

¹² **Woe to him who builds a city with bloodshed and founds a town with injustice!** ³

¹³ Is it not from the LORD of Hosts that the peoples labor only to fuel the fire and countries exhaust themselves for nothing?

¹⁴ For the earth will be filled with the knowledge of the LORD's glory, as the waters cover the sea.

¹⁵ **Woe to him who gives his neighbors drink, pouring out your wrath and even making them drunk, in order to look at their nakedness!**

¹⁶ You will be filled with disgrace instead of glory. You also—drink, and expose your uncircumcision! The cup in the LORD's right hand will come around to you, and utter disgrace will cover your glory.

¹⁷ For your violence against **Lebanon** will overwhelm you; the destruction of animals will terrify you because of your human bloodshed and violence against lands, cities, and all who live in them.

¹⁸ What use is a carved idol after its craftsman carves it? It is only a cast image, a teacher of lies. For the one who crafts its shape trusts in it and makes idols that cannot speak. ⁵

¹⁹ **Woe to him who says to wood: Wake up! or to mute stone: Come alive! Can it teach? Look! It may be plated with gold and silver, yet there is no breath in it at all.**

The act of "cutting off nations" (Habakkuk 2:10) is equivalent to exile and deportation of the conquered foes.

"Be still & know that I am God." (Psalm 46:10)

Lebanon was known for amazing forests and wildlife which had been destroyed by the aggressions of the Babylonian army.

The nations that were conquered by Babylon will thoroughly enjoy the downfall and judgment on the Babylonian empire.

As Babylon's enemies "arise" and "awake," as they make Babylon their spoil.

Babylon will be treated in the same aggressive fashion that they treated others (Galatians 6:7).

Babylon's greed caused them to torture, loot and steal for their own self-indulgence.

The stone and wood construction of Babylon would fall

Although Nebuchadnezzar was known for his building projects, his foundation was conquest and slave labor.

Even man's strife & meaningless work is God's judgment

Everyone on earth will have deep knowledge of the Lord. (Isaiah 11:9; Jeremiah 31:34; Hebrews 8:11)

God is against taking advantage of others for self-gratification.

Sinful man trusted the work of his own hands instead of relying on God.

Five (number of judgment) Woes to Societal Characteristics		
Verse	Sin	Outcome
2:6	Pillage	Creditors and others will plunder you
2:9	Plotters/Schemers	Your own household will turn on you
2:12	Violent Achievers	Man's effort is only vanity and tiresome activity without productivity
2:15	Debauchery & Shame	The transparent candor will be your disgrace
2:19	Idolatry	Compels false knowledge and does not return communication

Habakkuk has come to understand the power of God's wrath.

Habakkuk's Third Prayer (Habakkuk 3:1-15)

¹ A prayer of Habakkuk the prophet. According to *Shigionoth*.

² LORD, I have heard the report about You; LORD, I stand in awe of Your deeds. Revive Your work in these years; make it known in these years. In Your wrath remember mercy!



³ God comes from Teman, the Holy One from Mount Paran. *Selah* His splendor covers the heavens, and the earth is full of His praise.



⁴ His brilliance is like light; rays are flashing from His hand. This is where His power is hidden.

Evil is cleared before & after God through plagues & pestilence; Suffering often results in closer walks with God.

⁵ Plague goes before Him, and pestilence follows in His steps.

⁶ He stands and shakes the earth; He looks and startles the nations. The age-old mountains break apart; the ancient hills sink down. His pathways are ancient.



⁷ I see the tents of Cushan in distress; the tent curtains of the land of Midian tremble.

⁸ Are You angry at the rivers, LORD? Is Your wrath against the rivers? Or is Your rage against the sea when You ride on Your horses, Your victorious chariot?

⁹ You took the sheath from Your bow; the arrows are ready to be used with an oath. *Selah* You split the earth with rivers.

Assyria/Babylon worshipped false astral powers in the heavenlies instead of worshipping the Creator Who made heaven & earth (Genesis 1:14-19).

¹⁰ The mountains see You and shudder; a downpour of water sweeps by. The deep roars with its voice and lifts its waves high.

¹¹ Sun and moon stand still in their lofty residence, at the flash of Your flying arrows, at the brightness of Your shining spear.

¹² You march across the earth with indignation; You trample down the nations in wrath.

¹³ You come out to save Your people, to save Your anointed. You crush the leader of the house of the wicked and strip him from foot to neck. *Selah*

¹⁴ You pierce his head with his own spears; his warriors storm out to scatter us, gloating as if ready to secretly devour the weak.



¹⁵ You tread the sea with Your horses, stirring up the great waters.

Habakkuk's third prayer is a psalm to the Lord (Psalm 7:1); Habakkuk is putting words to a Shigionoth which was a well-known melody.

Although Habakkuk cried for judgment on Israel (in his first prayer) and judgment on Babylon (in his second prayer), now Habakkuk prays for mercy.

Habakkuk is fearful of the testimonies of Scripture, but he prays that God send a revival on Israel, but also have mercy on them.

Teman is synonymous with Edom and a location that was known for its wise men (Jeremiah 49:7; Obadiah 1:8); Mt. Paran is synonymous with Mt. Sinai, so Habakkuk 3:3 points to God's glory when He gave His law at Mt. Sinai (Exodus 19 & 24).

"SELAH" which is a musical term meaning to accentuate or pause

"Selah" can infer to "lift up/exalt"

The term "Selah" is repeated 71 times in Psalms and 3 times in chapter 3 of Habakkuk.

Another use of the term "Selah" is as a connector to reflect on what has just been said and then tie it to consequent teaching in the next verse.

God appeared in His shekinah glory on Mt. Sinai; however, the people were not even allowed on the base of the mountain (Exodus 19:12). After Moses would talk with the Lord, Moses would pull a veil over his face (Exodus 34:32-35).

Habakkuk questions how broad the Lord's anger is and how far reaching the Lord's wrath will be felt; could nature feel it?



God repeatedly used nature for salvation & judgment

Although the swath of destruction is broad, the Lord would intervene to save His people as the wicked are punished for their sin.

Eventually, God used the poor character of Assyria and Babylon to weaken themselves from within as they were pierced with their own spears.

Habakkuk has matured from
Questioning God to Trusting Him

¹⁶ I heard, and I trembled within; my lips quivered at the sound. Rottenness entered my bones; I trembled where I stood. **Now I must quietly wait for the day of distress to come against the people invading us.**

¹⁷ Though the fig tree does not bud and there is no fruit on the vines, though the olive crop fails and the fields produce no food, though there are no sheep in the pen and no cattle in the stalls,

¹⁸ **yet I will triumph in Yahweh; I will rejoice in the God of my salvation!**

¹⁹ Yahweh my Lord is my strength; He makes my feet like those of a deer and enables me to walk on mountain heights!

“It is better to take refuge in the Lord than to trust in man.”
(Psalm 118:8)

Faith Above Circumstances (Habakkuk 3:16-19)

Habakkuk was physically shaken by the oracle that God had given (Daniel 8:17, 17, 27; 10:7-10, 15-19).

While Habakkuk watched the Babylonian, tormenters carry out the judgment of the Lord, he is now ready to quietly wait until the Lord brings retribution on the tool of His judgment.

Habakkuk must patiently rejoice in God’s future victory. Israel (vine-past; fig-now; olive-millennium) has not produced fruit; the fields of this world (Galatians 5:22; John 4:35) do not harvest believers; the sheep (His church) are not yet in God’s care (Luke 15:4-7).



In conclusion, God is to be the focus – not one’s own strength or one’s circumstances.

Habakkuk learned to rejoice in the Lord instead of the things of the world. The Lord would be the Judge over evil while being the Salvation for His people



Instead of defining God through worldly circumstances, believers should view worldly circumstances through what Scripture tells of God.

As with a deer jumping along high cliffs, God’s faithfulness and protection makes Habakkuk safe in what appears to be extremely dangerous and dire conditions.