



1 The author and counselor David Powlison wrote, “A sufferer’s primal need is to hear God talking and to experience him purposefully at work.” How does that quote intersect with Habakkuk’s experience? How does it intersect with yours?

2 We have seen the two complaints of Habakkuk in Chapter one. From verses 1-5, Habakkuk cries out to the Lord about his own nation of Judah being a place of perverted justice and wickedness. In verses 12-17, Habakkuk cries out again as God’s answer comes packaged with really bad news for Judah.

 Considering the background of the complaints, explain the basic message that God gives Habakkuk in verses 5-11.

3 Sometimes we become preoccupied and obsessed with our own situation, and maybe that constrained focus causes us to be frustrated with God’s seeming inactivity.

 How does lifting our eyes to the nations and looking at the scope of God’s work change our perspective? How does knowing that God is a great God (greatly at work even if the curtain looks closed and the stage looks empty), change the way we process difficult circumstances?

 In practical terms, what would it look like to entrust your dilemma to a trustworthy God and let him work his way in his time?

4 Let’s take a look at the nations involved at this time.


 Describe the Jews (under Judah’s King Jehoiakim) as Habakkuk does in verses 1-4.

 Describe the Chaldeans as God does in verses 6-11.

 How would you deal with the evils on display if you were Habakkuk? How do you deal with the evils on display in your own context?

 What problems arise when you think of people or nations being “more righteous” or “more wicked” like in verse 13?

5 Paul quotes Habakkuk 1:5 in Acts 13:41. Take some time to consider the context in which Paul quotes Habakkuk. Why does he quote it? What significant event had happened?

 What judgment comes as a result of not believing? What hope comes as a result of the Jews’ unbelief?

