

Habakkuk 2-3 ENCORE

- 1) What is the significance of the vision being recorded on tablets?
- 2) The vision may have been recorded on tablets of stone, metal or clay to preserve a permanent record of the message. The message needed to be plain so the herald could easily understand it and quickly carry the prophetic warning to others (v. 2, he may run who reads it). Like Habakkuk, Christians have received a message of God's coming judgment upon the unsaved world. Even though the gospel message is plain enough for even a child to understand, the church has generally done an inadequate job of sharing the message of salvation. What do you think the church can do more effectively to present the gospel to the lost?
- 3) Habakkuk 2:5-20 presents a detailed account of the specific judgment that God was about to deliver. Who would be the recipients of these judgments?
- 4) God's coming judgment is stated in absolute finality in five sections each punctuated by the word woe. This powerful word in Scripture indicates divine judgment that will result in severe physical and emotional trauma that will come upon all those who refuse God and His truth. The word is used to provide God's ultimate warning to those who stubbornly refuse to turn from their sin. Discuss these 5 "woes"
 - a) Habakkuk 2:6
 - b) Habakkuk 2:9
 - c) Habakkuk 2:12
 - d) Habakkuk 2:15
 - e) Habakkuk 2:19
- 5) What is meant by Habakkuk 2:20?
- 6) Throughout the ages, God's people have joined Habakkuk asking Him to send revival. When God begins to revive the hearts of His people, three things occur in their relationship to God and His Word. What are they (Hab. 3:2)?
- 7) The prophet realized that God's coming judgment was unavoidable (... it will surely come. It will not tarry, Hab. 2:3). Understanding this, Habakkuk prays for God's mercy in the midst of judgment.
 - a) What did Jesus pray for those who crucified him (Lu. 23:34)?
 - b) What did Stephen pray for those who stoned him (Acts 7:54-60)?
- 8) When true revival comes to God's people, believers become more preoccupied with the greatness of God than their problems. They begin to see God differently: What does Habakkuk's prayer teach about God?
- 9) In Habakkuk's prayer God is pictured as a powerful warrior who is singularly capable of defeating the mighty Babylonians (Hab. 3:9, 11-15). In addition, His power and authority extend over the heavens (vv. 3, 11), rivers (vv. 8, 9) and seas (vv. 8, 10). His sovereign control over these natural elements confronted the ancient pagan belief that they were independent deities that acted maliciously and must be appeased by the sacrifices of men. Today, many Christians affirm the sovereignty of God in a general sense but deny His sovereign control over specific aspects of human existence.
 - a) To what extent do you believe God is sovereign over the affairs of life?
 - b) What is beyond God's control?
 - c) What difference does God's sovereignty make in your life?
- 10) How did Habakkuk's response change throughout this discussion?
 - a) Habakkuk 1:2-4
 - b) Habakkuk. 2:1
 - c) Habakkuk 3:17

Song of Solomon 4 LA

Monday (v.1-16) How many times have you read the song of Solomon? How many messages have you heard from the Song of Solomon? Why do you suppose that is? One reason is the general subject matter (sex) is not that easy to preach on Sunday morning. Another reason may be that this book is generally not an easy one to exposit (draw out the meaning so you can teach it). Many people through the years have decided to “spiritualize” the Song of Solomon in that they say this book only talks about Jesus Christ and His Church. That is an interesting thought and certainly some of that thinking does apply as Jesus and the relationship to His Church are illustrated by marriage. However! This book is not primarily given to us to teach us how Jesus thinks of His Church nor should we search this book for spiritual connotations to every verse. To the contrary this book should be read as it was meant to be read; a poetic book about the love of a husband and wife and how that love is demonstrated through the physical union of sex.

Tuesday (v.1-5) The Song of Solomon is broken up into short couplets. The text also indicates who is speaking a given “part.” In chapter four we only have two parts “The Shulamite” who is the wife of Solomon and “The Beloved” who is Solomon and husband of the Shulamite. An interesting side note; this lady may have actually been Abishag the Shunammite (you can read about her in 1 Kings 1 & 2). Solomon poetically speaks to his wife using plants, animals, fruits, red cloth and a tower to describe her beauty. Verse five clearly shows that this Song is not primarily about Jesus Christ and His Church.

Wednesday (v.6) “Until the day breaks And the shadows flee away, I will go my way to the mountain of myrrh And to the hill of frankincense.” Myrrh and frankincense were both perfumes. This song has much about smells and perfumes. Myrrh and frankincense were often placed in a small porous sack which hung around the neck. So the illustration of his wife’s breasts from verse five now continues as he calls them “the mountain of myrrh and...the hill of frankincense” The preceding phrase “Until the day breaks And the shadows flee away” is talking about the morning.

Thursday (v.7-11) One thing we can clearly learn from the Song of Solomon is that Solomon was enraptured with his wife in many ways. Proverbs 5:19 says “*As a loving deer and a graceful doe, Let her breasts satisfy you at all times; And always be enraptured with her love.*” As you read this Song you can easily get the impression that Solomon loved the way his wife looked, and in this song he was drinking in her beauty.

Friday (v.12-16) There is much throughout this song about scents and smells, even taste. Solomon loved the way his wife looked and he was enraptured by her smell, he could recognize her particular perfume. He also describes her as “a fountain of gardens, a well of living waters, and streams.” Water is often a symbol for sexual relations in the Bible as in Proverbs 5:15-17 “Drink water from your own cistern, And running water from your own well. ¹⁶ Should your fountains be dispersed abroad, Streams of water in the streets? ¹⁷ Let them be only your own, And not for strangers with you.” Sex in marriage is much like life-giving water.

Saturday (v.16) Verse 16 is the Shulamite’s invitation to her husband to come and enjoy the pleasures of her garden. In other places in this song she describes her body as a garden “Do not look upon me, because I *am* dark, Because the sun has tanned me. My mother's sons were angry with me; They made me the keeper of the vineyards, *But* my own vineyard I have not kept.” (Song 1:6) Now she is inviting him to come and enjoy the pleasures of her body.

Song of Solomon 4

This Sunday we are going to talk about sex. Believe it or not we are not going to talk about the evils of adultery, homosexuality, fornication or any kind of sexual immorality. We are actually going to talk about the goodness of sex in marriage. The Song of Solomon is a wonderful, poetic book on the beauty and goodness of the sexual relationship in marriage. This Sunday we will be studying chapter 4.