

A Bible Study on the Minor Prophet Habakkuk for Pastoral Leaders in 2020

*As you prepare to immerse yourself in God's Word,
take time to clear your mind.*

*Invite the Holy Spirit to speak through these words of Scripture
so your faith may be fortified, and your discipleship deepened.*

A little background please! The name *Habakkuk* comes from the Hebrew verb meaning "to embrace".

In Habakkuk, we find a prophet who is willing to embrace the Hard and the Holy all at once, to come toe-to-toe with God so to speak, even when he cannot understand God's ways nor sense any smidgen of hope. He is willing to embrace hard questions and difficult conversations for the sake of an intimate relationship with the Divine. His struggles and his stance give us meaningful clues for our public and private life.

What else? Habakkuk (HAB) was a contemporary of the prophet Jeremiah, as well as Zephaniah and Nahum, all who were prophesying prior to the destruction of Jerusalem exile of its citizens in 587 BCE. Also, he prophesied during the reign of **King Jehoiakim of Judah**.

There were a lot of kings in Judah, who was Jehoiakim exactly? Jehoiakim served as king for 11 years and was considered one of the worst kings in Judah's history. Installed by an Egyptian pharaoh and willing to serve as his puppet for the sake of security and wealth, he found himself tightly trapped when Egypt was defeated by the increasingly powerful Babylon. As a result, he quickly and easily shifted allegiance to Nebuchadnezzar (Neb) of Babylon, who tried to have the prophet Jeremiah killed. Eventually, after an attempted revolt against Neb, Jehoiakim was captured and killed.

What makes Habakkuk different? While many prophets speak God's word to us, **HAB speaks our words to God**. He gives voice to our bewilderment regarding evil in the world and insists that God pay attention to his questions, concerns, and confusion.

Whether you believe the evil in the world to be:

- a result of God's judgment
- a result of humanity's sin
- a combination of both judgment and sin
- an inexplicable mystery
- some of the above
- none of the above.....

..... **The book of the minor prophet Habakkuk contains much that can teach us and temper us as followers of Jesus and, more specifically, as pastoral leaders during a pandemic.....**

Scripture has been included from both the NRSV and The Message IN BOLD so you can easily read and reflect!

FYI: There are several places where the translations actually seem to contradict each other, which I believe reflects the vast and mysterious wisdom of God which is so difficult to maneuver into tiny human words. Savor the reading, listening and learning!

Habakkuk 1:1 -- Superscription

1 The oracle that the prophet Habakkuk saw

-identical translation from both the NRSV and The Message

*****Reflection*****

It is easy for small details to be overlooked, neglected, or forgotten.
One of our aims, as disciples, is to “pay attention” or to “stay awake” .
Remember that Jesus asks the disciples 3 times if they could stay awake with him
in the garden of Gethsemane.
(*See Matthew 26 and Mark 14)

**May we “stay awake” to the seemingly small but ever-so-significant ways God is at work in the world
by slowing down and savoring each line of Scripture.**

Questions

The word “oracle” comes from the Hebrew verb *NASA* meaning “to lift up or raise” and reveals a vision from Habakkuk regarding an event that had yet to take place. (*So *that’s* where NASA got its name, right? Double entendre really!)

- 1.) As a pastoral leader, what it is that you are called to lift up on a daily basis? In other words, what, at this moment in time, do you believe your unique witness to be?
- 2.) What particular focus do you feel called to *lift up* in your regular preaching/teaching/presence?

Habakkuk 1:2-2:4 -- The Debate Between Habakkuk and God

The First Argument (1:2-11) includes Habakkuk’s first complaint (verses 2-4)
and God’s first response (verses 5-11)

The Prophet’s First Complaint (verses 2-4)

**² O Lord, how long shall I cry for help,
and you will not listen?
Or cry to you “Violence!”
and you will not save?**

**³ Why do you make me see wrongdoing
and look at trouble?
Destruction and violence are before me;
strife and contention arise.**

**⁴ So the law becomes slack
and justice never prevails.
The wicked surround the righteous—
therefore judgment comes forth perverted. (NRSV)**

2 God, how long do I have to cry out for help before you listen? How many times do I have to yell, "Help! Murder! Police!" before you come to the rescue?

3 Why do you force me to look at evil, stare trouble in the face day after day?

Anarchy and violence break out, quarrels and fights all over the place.

4 Law and order fall to pieces. Justice is a joke. The wicked have the righteous hamstrung and stand justice on its head. (The Message)

*****Reflection*****

Habakkuk begins his argument/lament by getting right to the point:
there's the injustice in the world and God doesn't appear to be paying attention.

Old Testament scholar Walter Brueggemann often explained lament as a lover's quarrel.

In other words, lament emerges not from a faith that is listless, but rather from a faith that is living, the sort of faith that fiercely believes that the world can be – and should be – different than what it is.

Lament is not whining about preferences and dislikes; it is not fussing about first world problems.

Lament is **vulnerable** and **active** engagement with the Holiest of Holies, without pretense.

Lament expects a divine answer to guide our prayers and our acts.

Questions

3.) What are you lamenting right now?

Personally

Professionally

Nationally

Globally

4.) How do you **explain** the presence of God and the presence of evil in a way that deepens your faith?

5.) How would you explain this conundrum to a child who is curious? To an adult?

6.) How do you **experience** the presence of God in the midst of evil?

7.) How do you give witness to your experience and observations?

8.) How do you give space for mystery in relation to God and suffering/evil in pastoral care, particularly during this pandemic? Be specific. **THEN pause and listen for God's wisdom.**

God's First Response (verses 5-11)

5 Look at the nations, and see! Be astonished! Be astounded!

For a work is being done in your days that you would not believe if you were told.

6 For I am rousing the Chaldeans, that fierce and impetuous nation, who march through the breadth of the earth to seize dwellings not their own.

7 Dread and fearsome are they; their justice and dignity proceed from themselves.

8 Their horses are swifter than leopards, more menacing than wolves at dusk; their horses charge.
Their horsemen come from far away; they fly like an eagle swift to devour.
9 They all come for violence, with faces pressing forward; they gather captives like sand.
10 At kings they scoff, and of rulers they make sport.
They laugh at every fortress, and heap up earth to take it.
11 Then they sweep by like the wind; they transgress and become guilty; their own might is their god!
(NRSV)

5 "Look around at the godless nations. Look long and hard. Brace yourself for a shock.
Something's about to take place and you're going to find it hard to believe.
6 I'm about to raise up Babylonians to punish you, Babylonians, fierce and ferocious –
World-conquering Babylon, grabbing up nations right and left,
7 A dreadful and terrible people, making up its own rules as it goes.
8 Their horses run like the wind, attack like bloodthirsty wolves.
A stampede of galloping horses thunders out of nowhere. They descend like vultures circling in on carrion.
9 They're out to kill. Death is on their minds. They collect victims like squirrels gathering nuts.
10 They mock kings, poke fun at generals, Spit on forts, and leave them in the dust.
11 They'll all be blown away by the wind. Brazen in sin, they call strength their god." (The Message)

*****Reflection*****

Chaldean was the name used by the historians of Kings and Chronicles for the Neo-Babylonians under the rule of the powerful king Nebuchadnezzar (605-562 BCE) who sacked Jerusalem in 597 BCE and destroyed it completely in 586 BCE.

As Habakkuk relates God's response, scholars believe it was offered around 605-604 BCE *before* the Babylonians made their first foray into Judah, otherwise his oracle would have hardly been surprising. This oracle likely happened after the Chaldeans/Babylonians defeated the Egyptians. HAB, ever attentive to God's place in the world as well as the new social political churning in his country, was open and awake, receptive to these words.

God's response is utterly astonishing and unnerving.

- 9.) As a person of faith, what do you do with God's response?
- 10.) How do you move *beyond* ignoring it? Softening it? Or even explaining it?
- 11.) Is there another way to engage with this response beyond lament? What is it?
- 12.) We read in this passage that God uses the enemy to bring a recalcitrant nation to its senses.
- 13.) Whether you find God's response theologically astute or theologically repelling, what wisdom can you glean from this passage? How could God's response shape you in rich and surprising ways as you engage in the world around you? What rings true to your experience of God and the world?

Again, spend some time listening carefully for what God is teaching you.

Habakkuk 1:2-2:4 -- The Debate Between Habakkuk and God (continued)

The Second Argument (1:12-2:4) includes HAB's second complaint (1:12-2:1) and God's second response (2:2-4)

The Prophet's Second Complaint (1:12-2:1)

12 Are you not from of old, O Lord my God, my Holy One? You shall not die. O Lord, you have marked them for judgment; and you, O Rock, have established them for punishment. 13 Your eyes are too pure to behold evil, and you cannot look on wrongdoing; why do you look on the treacherous, and are silent when the wicked swallow those more righteous than they? 14 You have made people like the fish of the sea, like crawling things that have no ruler. 15 The enemy brings all of them up with a hook; he drags them out with his net, he gathers them in his seine*; so he rejoices and exults. 16 Therefore he sacrifices to his net and makes offerings to his seine*; for by them his portion is lavish, and his food is rich. 17 Is he then to keep on emptying his net, and destroying nations without mercy? 2:1 I will stand at my watch post, and station myself on the rampart; I will keep watch to see what he will say to me, and what he will answer concerning my complaint. (NRSV)

**seine (defined) is a large fishing net made to hang vertically in the water by weights at the lower edge and floats at the top*

12 God, you're from eternity, aren't you? Holy God, we aren't going to die, are we? God, you chose Babylonians for your judgment work? Rock-Solid God, you gave them the job of discipline? 13 But you can't be serious! You can't condone evil! So why don't you do something about this? Why are you silent now? This outrage! Evil men swallow up the righteous and you stand around and watch! 14 You're treating men and women as so many fish in the ocean, Swimming without direction, swimming but not getting anywhere. 15 Then this evil Babylonian arrives and goes fishing. He pulls in a good catch. He catches his limit and fills his creel - a good day of fishing! He's happy! 16 He praises his rod and reel, piles his fishing gear on an altar and worships it! It's made his day, and he's going to eat well tonight! 17 Are you going to let this go on and on? Will you let this Babylonian fisherman fish like a weekend angler, killing people as if they're nothing but fish? 1 What's God going to say to my questions? I'm braced for the worst. I'll climb to the lookout tower and scan the horizon. I'll wait to see what God says, how he'll answer my complaint. (The Message)

*****Reflection*****

Here Habakkuk wrestles fiercely with God. He is angry, confused, and utterly bewildered. Why in heaven's name would God use *the enemy* to carry out divine work?

In the first portion of HAB's complaints, he asks pointed questions about God's identity (WHO God is) and God's character (HOW God acts). Then, HAB uses a powerful metaphor to show the enemy's destructive nature as a way of asking about God's intentions. Finally, though, at the very end of this passage, with no explanation at all, he abruptly changes his stance. *He stops talking and starts listening.*

Questions

- 14.) What does HAB's movement between honest expression and quiet attention say to you as a pastoral leader? Be specific.
- 15.) Most of us tend to prefer one of these ways of being over the other, whether as the activist who readily argues with God around issues of justice or as the contemplative who readily listens for God around issues of truth and wisdom.

How can you lead your congregation in a way that lifts up both ways of being as a cohesive and integrated whole? How can you structure worship, fellowship, and mission, whether online or face-to-face, giving ample and meaningful space for both?

God's Second Response (2:2-4)

2 Then the Lord answered me and said: Write the vision; make it plain on tablets, so that a runner may read it. 3 For there is still a vision for the appointed time; it speaks of the end, and does not lie. If it seems to tarry, wait for it; it will surely come, it will not delay. 4 Look at the proud! Their spirit is not right in them, but the righteous live by their faith. (NRSV)

2 And then God answered: "Write this. Write what you see. Write it out in big block letters so that it can be read on the run. 3 This vision-message is a witness pointing to what's coming. It aches for the coming - it can hardly wait! And it doesn't lie. If it seems slow in coming, wait. It's on its way. It will come right on time. 4 "Look at that man, bloated by self-importance - full of himself but soul-empty. But the person in right standing before God through loyal and steady believing is fully alive, really alive. (The Message)

*****Reflection*****

God responds to HAB in shorthand, using half as many words.
Often, on so many levels, God seeks to show us that less is more.

Questions

- 16.) As time allows, re-visit the idea that "less is often more". What do you need less of in your life? How can you imagine this "less" happening? Rest and pray in a space of quiet and imaginative delight, where all is balanced and give thanks to God. Acknowledge God's quiet and faithful work within you to bring renewed health and wholeness to you and the world.

- 17.) Next, what 3 commands does God give to Habakkuk?

Why do you think they are significant?

- 18.) How could these commands serve as helpful and healing guideposts for your ministry?

Be specific as you think about deeply your public witness, your community's discernment patterns, and your private devotional time.

19.) How could these commands frame your decisions as a leader, a Session, and a congregation?

Habakkuk 2:5-20 -- God's Response continues with a new focus: the Fall of Tyranny

--NB: some scholars believe this to be God's response; others believe it to be a collection of wisdom sayings

5 Moreover, wealth is treacherous; the arrogant do not endure. They open their throats wide as Sheol; like Death they never have enough. They gather all nations for themselves, and collect all peoples as their own.
6 Shall not everyone taunt such people and, with mocking riddles, say about them, "Alas for you who heap up what is not your own!" How long will you load yourselves with goods taken in pledge?

7 Will not your own creditors suddenly rise, and those who make you tremble wake up? Then you will be booty for them.

8 Because you have plundered many nations, all that survive of the peoples shall plunder you— because of human bloodshed, and violence to the earth, to cities and all who live in them.

9 "Alas for you who get evil gain for your houses, setting your nest on high to be safe from the reach of harm!"

10 You have devised shame for your house by cutting off many peoples; you have forfeited your life.

11 The very stones will cry out from the wall, and the plaster will respond from the woodwork.

12 "Alas for you who build a town by bloodshed, and found a city on iniquity!"

13 Is it not from the Lord of hosts that peoples labor only to feed the flames, and nations weary themselves for nothing?

14 But the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

15 "Alas for you who make your neighbors drink, pouring out your wrath until they are drunk, in order to gaze on their nakedness!"

16 You will be sated with contempt instead of glory. Drink, you yourself, and stagger! The cup in the Lord's right hand will come around to you, and shame will come upon your glory!

17 For the violence done to Lebanon will overwhelm you; the destruction of the animals will terrify you— because of human bloodshed and violence to the earth, to cities and all who live in them.

18 What use is an idol once its maker has shaped it— a cast image, a teacher of lies? For its maker trusts in what has been made, though the product is only an idol that cannot speak!

19 Alas for you who say to the wood, "Wake up!" to silent stone, "Rouse yourself!" Can it teach? See, it is gold and silver plated, and there is no breath in it at all.

20 But the Lord is in his holy temple; let all the earth keep silence before him! (NRSV)

5 "Note well: Money deceives. The arrogant rich don't last. They are more hungry for wealth than the grave is for cadavers. Like death, they always want more, but the 'more' they get is dead bodies. They are cemeteries filled with dead nations, graveyards filled with corpses.

6 Don't give people like this a second thought. Soon the whole world will be taunting them: "'Who do you think you are - getting rich by stealing and extortion? How long do you think you can get away with this?'

7 Indeed, how long before your victims wake up, stand up and make you the victim?

8 You've plundered nation after nation. Now you'll get a taste of your own medicine. All the survivors are out to plunder you, a payback for all your murders and massacres.

9 "Who do you think you are - recklessly grabbing and looting, Living it up, acting like king of the mountain, acting above it all, above trials and troubles?

10 You've engineered the ruin of your own house. In ruining others you've ruined yourself. You've undermined your foundations, rotted out your own soul.

11 The bricks of your house will speak up and accuse you. The woodwork will step forward with evidence.

12 "Who do you think you are - building a town by murder, a city with crime?"

13 Don't you know that God-of-the-Angel-Armies makes sure nothing comes of that but ashes, Makes sure the harder you work at that kind of thing, the less you are?

14 Meanwhile the earth fills up with awareness of God's glory as the waters cover the sea.

15 "Who do you think you are - inviting your neighbors to your drunken parties, Giving them too much to drink, roping them into your sexual orgies?

16 You thought you were having the time of your life. Wrong! It's a time of disgrace. All the time you were drinking, you were drinking from the cup of God's wrath.

17 You'll wake up holding your throbbing head, hung over - hung over from Lebanon violence, Hung over from animal massacres, hung over from murder and mayhem, From multiple violations of place and people.

18 "What's the use of a carved god so skillfully carved by its sculptor? What good is a fancy cast god when all it tells is lies? What sense does it make to be a pious god-maker who makes gods that can't even talk?

19 Who do you think you are - saying to a stick of wood, 'Wake up,' Or to a dumb stone, 'Get up'? Can they teach you anything about anything? There's nothing to them but surface. There's nothing on the inside.

20 "But oh! God is in his holy Temple! Quiet everyone - a holy silence. Listen!" ([The Message](#))

*****Reflection*****

After providing guideposts for HAB, God begins to paint a clear and compelling picture for the prophet, regarding the Chaldeans/Babylonians.

Questions

20.) What is it that God (or “the wise ones” depending upon your interpretation) clearly abhor(s) in these verses from 5-13? Pay close attention and make a list.

21.) A pause or shift of some sort then occurs then in verse 14. What do you notice? What is its message to you?

Rest deeply in the promise offered in verse 14 as you reflect on the world with all of its vast beauty and vigorous burdens. Give thanks for the hope you discover here and let it sink into every crevice of your tired or tattered heart. Savor the sensation of soul-enriching hope!

22.) What is it that God (or “the wise ones” depending upon your interpretation) clearly abhor(s) in verses 15-19. Again, pay close attention and make a list.

23.) Another pause or shift occurs in verse 20. What do you notice about **this** verse? What is its message to you?

24.) Next, think about the patterns of speech and silence which both HAB and GOD model for us in this particular book. What are you noticing? How can this awareness shape your ministry?

25.) More specifically, given verse 20, how can the gift of silence become more deeper part of your personal life and your public leadership?

Many of us are not overly comfortable with silence. Write – and share -- some ways you can practice “keeping silence” with others. Perhaps there is a way you can invite its layered richness into worship or pastoral care in a deeper way?

If you are one of the blessed ones who love – *and crave* -- silence. Share its gifts with your colleagues and reflect on how it has tempered and taught you as a pastoral leader. Be a witness to its worth!

- 26.) Reflect for a moment on how the pandemic has altered your comfort level with silence. Have you become more or less accustomed to silence? Do you resist silence more or less currently? Reflect on what this means for your leadership.

Habakkuk 3:1-19 -- Habakkuk's Psalm: a Prayer which reflects God's Cosmic Reign

A prayer of the prophet Habakkuk according to Shigionoth.

2 O Lord, I have heard of your renown, and I stand in awe, O Lord, of your work. In our own time revive it; in our own time make it known; in wrath may you remember mercy.

3 God came from Teman, the Holy One from Mount Paran. (Selah) His glory covered the heavens, and the earth was full of his praise.

4 The brightness was like the sun; rays came forth from his hand, where his power lay hidden.

5 Before him went pestilence, and plague followed close behind.

6 He stopped and shook the earth; he looked and made the nations tremble. The eternal mountains were shattered; along his ancient pathways the everlasting hills sank low.

7 I saw the tents of Cushan under affliction; the tent-curtains of the land of Midian trembled.

8 Was your wrath against the rivers, O Lord? Or your anger against the rivers, or your rage against the sea, when you drove your horses, your chariots to victory?

9 You brandished your naked bow, sated were the arrows at your command. (Selah) You split the earth with rivers.

10 The mountains saw you, and writhed; a torrent of water swept by; the deep gave forth its voice. The sun raised high its hands;

11 the moon stood still in its exalted place, at the light of your arrows speeding by, at the gleam of your flashing spear.

12 In fury you trod the earth, in anger you trampled nations.

13 You came forth to save your people, to save your anointed. You crushed the head of the wicked house, laying it bare from foundation to roof. (Selah)

14 You pierced with their own arrows the head of his warriors, who came like a whirlwind to scatter us, gloating as if ready to devour the poor who were in hiding.

15 You trampled the sea with your horses, churning the mighty waters.

16 I hear, and I tremble within; my lips quiver at the sound. Rottenness enters into my bones, and my steps tremble beneath me. I wait quietly for the day of calamity to come upon the people who attack us.

17 Though the fig tree does not blossom, and no fruit is on the vines; though the produce of the olive fails, and the fields yield no food; though the flock is cut off from the fold, and there is no herd in the stalls,

18 yet I will rejoice in the Lord; I will exult in the God of my salvation.

19 God, the Lord, is my strength; he makes my feet like the feet of a deer, and makes me tread upon the heights. To the leader: with stringed instruments. (NRSV)

1 A prayer of the prophet Habakkuk, with orchestra:

2 God, I've heard what our ancestors say about you, and I'm stopped in my tracks, down on my knees. Do among us what you did among them. Work among us as you worked among them. And as you bring judgment, as you surely must, remember mercy.

3 God's on his way again, retracing the old salvation route, Coming up from the south through Teman, the Holy One from Mount Paran. Skies are blazing with his splendor, his praises sounding through the earth,
 4 His cloud-brightness like dawn, exploding, spreading, forked-lightning shooting from his hand - what power hidden in that fist!
 5 Plague marches before him, pestilence at his heels!
 6 He stops. He shakes Earth. He looks around. Nations tremble. The age-old mountains fall to pieces; ancient hills collapse like a spent balloon. The paths God takes are older than the oldest mountains and hills.
 7 I saw everyone worried, in a panic: Old wilderness adversaries, Cushan and Midian, were terrified, hoping he wouldn't notice them.
 8 God, is it River you're mad at? Angry at old River? Were you raging at Sea when you rode horse and chariot through to salvation?
 9 You unfurled your bow and let loose a volley of arrows. You split Earth with rivers.
 10 Mountains saw what was coming. They twisted in pain. Flood Waters poured in. Ocean roared and reared huge waves.
 11 Sun and Moon stopped in their tracks. Your flashing arrows stopped them, your lightning-strike spears impaled them.
 12 Angry, you stomped through Earth. Furious, you crushed the godless nations.
 13 You were out to save your people, to save your specially chosen people. You beat the stuffing out of King Wicked, Stripped him naked from head to toe,
 14 Set his severed head on his own spear and blew away his army. Scattered they were to the four winds - and ended up food for the sharks!
 15 You galloped through the Sea on your horses, racing on the crest of the waves.
 16 When I heard it, my stomach did flips. I stammered and stuttered. My bones turned to water. I staggered and stumbled. I sit back and wait for Doomsday to descend on our attackers.
 17 Though the cherry trees don't blossom, and the strawberries don't ripen, Though the apples are worm-eaten and the wheat fields stunted, Though the sheep pens are sheepless and the cattle barns empty,
 18 I'm singing joyful praise to God. I'm turning cartwheels of joy to my Savior God.
 19 Counting on God's Rule to prevail, I take heart and gain strength. I run like a deer. I feel like I'm king of the mountain! (For congregational use, with a full orchestra.) ([The Message](#))

*****Reflection*****

HAB's response (including the mention of *Shigionoth*, *Selah*, and musical instruments) closely mirrors the qualities of the psalms. Take a moment to read Psalm 7, the only other place in Scripture which mentions *Shigionoth*. [Psalm 7 bears resemblance to some of HAB's themes as well.] Although it is not common practice for the prophets to include psalms in their prophecies, it's worth noting that Psalm 145 through 148 are generally ascribed to Haggai and Zechariah, the final minor and post-exilic prophets in the Hebrew canon. (*Interestingly enough, most Bibles still ascribe these psalms to King David, even though the connection between the story of exile, prophet, and psalm is much more powerful when you read them through the lens of a people who have been exiled.*)

Questions

- 27.) As you reflect on this psalm, what do you notice about Habakkuk's stance before God? How has it changed since the beginning of this book? To what *precisely* do you attribute his changed stance?
- 28.) What metaphor does HAB use to describe God's presence and activity among the Israelites?

Do you find this metaphor to be a helpful one? If you do not, what metaphor would you use in prayer to describe God's presence and activity in the midst of so much evil, uncertainty, and unrest in our nation and in our world? Play with some images until you find one that both inspires and encourages you!

- 29.) Re-read verse 16 note HAB's response to God. What strikes you about his words? What qualities does he appear to possess in this verse.
- 30.) Verses 17-19 are incredibly powerful as the "last word" of HAB, particularly when paired with the beginning verses which were filled with such anger and dismay. How has HAB changed? How has his relationship with God changed?
- 31.) What are the words of hope that resonate with you? Rest in them as a leader of faith. Pray them until your heart can hear them fully and allow your heart to pray them unconsciously and quietly as you move throughout your day.
- 32.) There is incredible and profound movement on various levels and in various ways throughout this book. What does this say to you as one whose call is to care for souls?

May these reflections and questions water your soul with lavish and luscious insights!

Feel free to use this study in your current congregation or campus ministry.

Saved as Habakkuk CSG Study 2020 in 2020 Folder
created on 7.25.20 by Debra Tregaskis for Flint River Presbytery
leaders and their congregations and campuses