

Habakkuk Chapter 2

Habakkuk 2:1 "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved."

“Stand upon my watch”:

Comparing himself to a watchman (Ezek. Chapters 3 and 33), standing as a sentinel upon the city walls, Habakkuk prepared to wait for God’s answer and to ponder his reply.

Habakkuk is speaking in this verse.

He is waiting to see what God will say to him. He is not shirking his duties in the meantime.

He will still act as the watchman.

We see that Habakkuk separates himself from this sinful people.

He goes aside, perhaps, to a place in the mountains, until he hears from God.

He is expecting God to reprimand him for the questions he asked Him (in chapter 1).

Verses 2-20

In response to Habakkuk’s second complain (1:12 – 2:1), the LORD announced that He would judge the Chaldeans as well for their wickedness.

His reply included:

- (1) The instructions to write it down, as a reminder that it would surely occur (verses 2-3);
- (2) A description of the character of the wicked in comparison to the righteous (verses 4-5); and
- (3) The pronouncement of 5 woes describing the Chaldeans’ demise (verses 6-20).

Verses 2-3

“Write the vision”:

Habakkuk was to record the vision to preserve it for posterity, so that all who read it would know of the certainty of its fulfillment (similar language in Daniel 12:4, 9).

The prophecy had lasting relevance and thus had to be preserved.

Although a period of time would occur before its fulfillment, all were to know that it would occur at God's "appointed time" (Isa. 13; Jer. chapters 50 and 51).

Babylon would fall to the Medo-Persian kingdom of Cyrus (ca. 539 B.C.; Daniel chapter 5).

Habakkuk 2:2 "And the LORD answered me, and said, Write the vision, and make [it] plain upon tables, that he may run that readeth it."

"Write the vision ... upon tablets":

This refers to the common practice of writing public notices with such large characters on the clay tablets that someone running by could easily read them.

If the notice was a warning it would also cause the reader to run quickly to prepare for what was coming.

"That he may run that readeth it":

Perhaps referring;

- (1) To clarity of form, so even the one who runs by it may easily absorb its meaning; or
- (2) To clarity of content, so that the courier could easily transmit the message to others.

There really is no reprove in this.

God does answer Habakkuk though.

This is telling Habakkuk to write the very book we are reading here.

The reason God wanted Habakkuk to write it down, was so future generations could draw from it.

Habakkuk is a book that many scholars have drawn from.

In the earlier lesson, we mentioned the fact that Paul quoted from Habakkuk.

We also mentioned that Martin Luther started the Protestant reformation after studying Habakkuk.

Many have been so moved by this little book, that it encouraged them to be workers for God.

Habakkuk 2:3 "For the vision [is] yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

“An appointed time”:

This indicates a specific future fulfillment of Habakkuk’s prophecy of the fall of Babylon (see Daniel 5:30-31).

Every person who has a vision of a work God would have him do, could be inspired by these Words.

God does things in His time, and not when we think it is time.

Notice, in all of this, God does not scold him about the vision, or even the questions he has asked God.

He explains that sometimes, they do not come to pass at the time of the vision.

They may happen weeks, months, or even years later.

The vision is for a time God appointed.

God reminds Habakkuk that he is to patiently wait on the answers to come.

When the appointed time comes, they will not tarry.

Habakkuk 2:4 "Behold, his soul [which] is lifted up is not upright in him: but the just shall live by his faith."

“His soul which is lifted up”:

While the context makes this an obvious reference to the Chaldeans, the passage introduces the marks which distinguish all wicked from all righteous, regardless of ethnic origin.

Two opposing characteristics are here contrasted:

The proud trusts in himself; and the just lives by his faith.

(1) The proud, haughty Chaldeans, who will be the victors in the forthcoming conflict;
and

(2) The righteous ones of Judah who will appear to be defeated in the forthcoming conflict, but in reality, will be the victors because of their faith in the LORD.

“The just shall live by his faith” is often quoted in the New Testament in support of the doctrine of justification by faith (see Rom. 1:17; Gal. 3:11; Heb. 10:38).

Thus, this Old Testament prophecy anticipates the New Testament gospel which shall ultimately conquer the nations and bring them to Christ.

In contrast to the proud, the righteous will be truly preserved through his faithfulness to God.

This is the core of God's message to and/or through Habakkuk.

Both the aspect of justification by faith, as noted by Paul's usage (in Romans 1:17 and Galatian 3:11), as well as the aspect of sanctification by faith, as employed by the writer of Hebrews (10:38), reflect the essence of Habakkuk; no conflict exists.

The emphasis in both Habakkuk and the New Testament references goes beyond the act of faith to include the continuity of faith.

Faith is not a one-time act, but a way of life.

The true believer, declared righteous by God, will persevere in faith as the pattern of his life (Col. 1:22-23; Heb. 3:12-14).

This statement is not just for Habakkuk, but for all of God's people.

Our faith in God should not be determined by things we see with our eyes.

Hebrews 11:1 "Now faith is the substance of things hoped for, the evidence of things not seen."

Our faith in God is what separates us from the world.

The world has no hope.

We have hope of the resurrection.

Those who have confidence in themselves are not depending on their faith in God to see them through.

Habakkuk 2:5 "Yea also, because he transgresseth by wine, [he is] a proud man, neither keepeth at home, who enlargeth his desire as hell, and [is] as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:"

The bitter verbal attack against the Chaldeans served as the basis for the condemnation described (in verses 6-20).

They were proud and greedy.

Like Sheol and death (Prov. 1:12; 27:20; 30:15-16), they were never satisfied but always wanted more.

"Hell" (Hebrew Sheol, "the unseen world of the dead"), can be understood both as a reference to the grave and as the residence of the departed dead.

This is speaking of a man who is lacking in moral character.

He drinks heavily.

He runs around.

He is living for the desires of the flesh, and his flesh will die.

The sad thing is, this type of person winds up in hell for all of eternity.

In this particular instance, this is speaking of the Babylonians (Chaldeans).

They, as a nation, are headed for total destruction in hell.

Verses 6-20

Five woes, in the form of a taunt song, were pronounced upon the Chaldeans in anticipation of their eventual judgment.

Presented in 5 stanzas of 3 verses each, the 5 woes were directed at 5 different classes of evildoers.

Verses 6-8

The first woe charged extortion, i.e., plundering nations under threat of great bodily harm for the purpose of making themselves rich.

As a result, they were to become plunder for those nations who remained.

Habakkuk 2:6 "Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth [that which is] not his! how long? and to him that ladeth himself with thick clay!"

“All these”:

A reference to all the nations who suffered at the hands of the Babylonians.

“Woe”:

An interjection often used in prophetic literature to introduce a judicial indictment or a sentence of judgment (Isa. 5:8, 11, 18, 20-22; Jer. 22:13; 23:1; Amos 5:18; 6:1).

“Thick clay”:

The Babylonians exacted heavy taxation of conquered nations.

Such action often accompanied loans with excessive interest made to the poor (Deut. 24:10-13; 2 Kings 4:1-7; Neh. 5:1-13).

All of the nations who have been captured, and their people killed by these ruthless Babylonians, have taken up a parable against them.

They know that God will bring condemnation upon these evil people, they just do not know when.

They have taken countries and people that do not belong to them.

They are really asking God how long will He wait to punish these evil men?

The "clay" in the Scripture above speaks of things that are earthly.

The things they have piled up and called wealth will pass away.

They are things of this earth.

We Christians should lay up our treasures in heaven, where nothing can destroy them.

Habakkuk 2:7 "Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?"

“Shall they”:

The survivor nations, from whom taxation was extorted (verse 8).

Even their people that the Babylonians take captive, are no more to them than the inanimate things they count as their booty.

The people are thought of as the possession of the captors.

Their cruelty toward their captives will come right back to them, when they are under the judgment of God.

The army, which destroys them, will be just as cruel to them, as they had been to their captives.

Verses 8:11

The proud and seemingly impregnable city of Babylon fell to Cyrus the Great (in 539 B.C.), due as much to its own inner corruption as to the presence of the great conqueror.

According to the reports of the ancient world, Cyrus was hailed as a liberator (Isa. 45:1-3).

Habakkuk 2:8 "Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and [for] the violence of the land, of the city, and of all that dwell therein."

Those that survived the persecutions of the Roman emperors; those that were left of the great numbers put to death by them.

Those under Constantine rose up, and by just retaliation spoiled them of all their power and wealth.

"Because of men's blood":

The blood of the saints and martyrs of Jesus, of those under the altar, whose blood cried for vengeance (Rev. 6:9), which was shed under the ten bloody persecutions.

"Because of the blood of a man": of Adam, as it may be rendered.

The blood of Christ the second Adam, which, though shed at the instance of the Jews, yet by the order of Pontius Pilate, the Roman governor.

"And for the violence of the land, of the city, and of all that dwell therein":

That is, for the violence and injuries done to the land of Israel and city of Jerusalem, and the inhabitants thereof.

As the Targum, and so Jarchi; and which were done by the Romans to those places and people, under Titus Vespasian, when he invaded the country of Judea, and made it desolate.

He besieged and took Jerusalem, and burnt it with fire (70 A.D.); destroyed great numbers of its inhabitants, and carried them captive, and sent great multitudes of them to the mines.

As well as for what were done to the Christians in every country and city where they dwelt.

And to the city of the living God, the church, the heavenly Jerusalem, and the citizens of it, who were used by them in a very cruel and inhuman manner.

And for which vengeance would be, and was, taken upon them.

Babylon had been a conqueror that seemed impossible to stop.

God will bring judgment on Babylon by the Medes and Persians.

The cruelty and the bloodshed the Babylonians had brought on others would bring the very same type of treatment upon them.

They had gone much further than God intended them to, when they attacked Judah and Jerusalem.

God's judgment of the Chaldeans would be severe for this reason.

Verses 9-11

The second charge, of premeditated exploitation borne out of covetousness, was a continuation of (verses 6-8).

The walls of their houses, built with stones and timbers taken from others, testified against them (verse 1).

Habakkuk 2:9 “Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!”

“Set his nest on high”:

Wanting to protect themselves from any recriminations their enemies might seek to shower upon them, the Chaldeans had sought to make their cities impregnable and inaccessible to the enemy (Isa. 14:13-14).

The Babylonians (Chaldeans), had taken great wealth from the people they had defeated.

They had taken far more than their needs and left the people without anything.

They had thought so highly of themselves, they had tried to lift themselves up as high as the skies by all the wealth they had obtained at other's expense.

Habakkuk 2:10 "Thou hast consulted shame to thy house by cutting off many people, and hast sinned [against] thy soul."

“Thou hast consulted shame”:

The Chaldean leaders, by counseling to kill, shamed themselves and harmed their souls.

This, of course, is speaking to the Babylonians.

They had made a terrible name for themselves by their cruelty in battle.

People both feared and hated them.

They have gone so far with their cruelty; they have sinned in their souls.

Habakkuk 2:11 "For the stone shall cry out of the wall, and the beam out of the timber shall answer it."

Of their own house; some from among themselves, that truly feared God, seeing the evil practices done among them, and abhorring them.

Such as their covetousness, ambition, murders, excommunications, and anathemas (a formal curse by a pope or a council of the Church, excommunicating a person or denouncing a doctrine), should cry out against them in their sermons and writings.

"And the beam out of the timber shall answer it":

Such as were of eminent note in things civil, as beams and rafters in the house.

Emperors and governors of provinces, who observed the complaints of godly ministers and people, answered to them.

And checked the evil bishops and clergy, hindering them in the pursuit of their schemes, and brought them to shame and confusion.

Aben Ezra observes, that the word signifies the hard place in the wood; or the harder part of it, the knotty part, or the knot in it; and which is confirmed by the use of the word in the Arabic language, as Hottinger observes.

And so may have respect to such persons as were raised up at the beginning of the Reformation, who were of rough dispositions, and hardy spirits, fit to go through the work they were called to.

Such as Luther, and others, who answered and were correspondent to the doctrines of those before mentioned, who preceded them.

For not a beetle, as the Septuagint version, which breeds, and lives not in wood, and so represents heretics.

As Jerom; much better, as some other Greek versions, a "worm"; though rather the word may signify a brick, as it is used by the Talmudists for one of a span and a half.

Which answers well enough to a stone in the former clause.

Nor is it unusual with heathen writers to represent stones and timbers speaking, when any criminal silence is kept.

Luke 19:40 "And he answered and said to them, I tell you that, if these should hold their peace, the stones would immediately cry out."

We do know the handwriting on the wall condemned these evil people.

Perhaps, that is what is intended here.

In their time of joy and revelry, a hand from God wrote a message of condemnation and destruction upon them.

Verses 12-14

The third woe accuses them of being ruthless despots, building luxurious palaces by means of bloodshed and forced labor.

Like a fire that burns everything given to it, their labors would all be futile, having no lasting value (verse 13; Mic. 3:10).

Habakkuk 2:12 “Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!”

Nebuchadnezzar "encircled the inner city with three walls and the outer city also with three, all of burnt brick.

And having fortified the city with wondrous works, and adorned the gates like temples, he built another palace near the palace of his fathers, surpassing it in height and its great magnificence.

He seemed to strengthen the city, and to establish it by outward defenses.

But it was built through cruelty to conquered nations, and especially God's people, and by oppression, against His holy Will.

So, there was an inward rottenness and decay in what seemed strong and majestic, and which imposed on the outward eye; it would not stand, but fell.

Babylon, which had stood since the flood, being enlarged contrary to the eternal laws of God, fell in the reign of his son.

Such is all empire and greatness, raised on the neglect of God's laws, by unlawful conquests, and by the toil and sweat and hard service of the poor.

Its aggrandizement and seeming strength is its fall.

Daniel's exhortation to Nebuchadnezzar:

Daniel 4:27, "Redeem thy sins by righteousness, and thine iniquities by showing mercy on the poor,"

This implies that oppressiveness had been one of his chief sins.

They shed much blood to get the wealth they had.

They are condemned for building great buildings over the shed blood of those they conquered.

Habakkuk 2:13 "Behold, [is it] not of the LORD of hosts that the people shall labor in the very fire, and the people shall weary themselves for very vanity?"

Literally, to suffice the fire:

By God's appointment, the end of all their labor is for the fire, what may suffice it to consume.

This is the whole result of their labor; and so, it is as if they had toiled for this; they built ceiled palaces and gorgeous buildings, only for the fire to consume them.

"And the peoples shall weary themselves for very vanity":

They wearied themselves, and what was their reward?

What had they to suffice and fill them?

"Emptiness."

This is "from the LORD of hosts," whom all the armies of heaven obey and all creatures stand at His command against the ungodly.

And in whose Hand are all the hosts of earth, and so the oppressor's also, to turn as He wills.

Near upon the first stage of the fulfillment, Jeremiah reinforces the words with the name of Babylon.

Jer. 51:58 "Thus saith the LORD of hosts; The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labor in vain, and the folk in the fire, and they shall be weary."

Babylon, which was built to such magnificence with the slave labor, was but vanity.

The people building this magnificent place labored as if in fire.

It was not a labor of love, but forced labor.

All of their labor is in vain, because Babylon and all its finery are destroyed, never to be built again.

Habakkuk 2:14 "For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea."

“Filled”:

In contrast to the self-exaltation of the Chaldeans, whose efforts come to naught, God promised that the whole earth would recognize His glory at the establishment of His millennial kingdom (Num. 14:21; Psalm 72:19; Isa. 6:3; 11:9).

God's glory far surpasses all the glory of these big cities, like Babylon.

The following Scripture is almost identical to the one above.

Isaiah 11:9 "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea."

The following Scripture tells what the above Scripture means better than I could explain it.

Hebrews 8:11 "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."

The knowledge of the glory of God will cover all the people of the earth in that day.

Verses 15-17

The fourth charge is debauchery, wherein Babylon forced others to become intoxicated and poisoned, making them behave shamefully and become easy prey.

As a result, they too would be forced to drink the cup of God's wrath and exposed to public shame. (Jer. 49:12).

Habakkuk 2:15 "Woe unto him that giveth his neighbor drink, that putteth thy bottle to [him], and makest [him] drunken also, that thou mayest look on their nakedness!"

A severe woe is pronounced against drunkenness.

It is very fearful against all who are guilty of drunkenness at any time, and in any place, from the stately palace to the paltry ale-house.

To give one drink who is in want, one who is thirsty and poor, or a weary traveler, or ready to perish, is charity.

But to give a neighbor drink, that he may expose himself, may disclose secret concerns, or be drawn into a bad bargain, or for any such purpose, this is wickedness.

To be guilty of this sin, to take pleasure in it, is to do what we can towards the murder both of soul and body.

There is woe to him, and punishment answering to the sin.

The folly of worshipping idols is exposed.

The Lord is in his holy temple in heaven, where we have access to him in the way he has appointed.

May we welcome his salvation, and worship him in his earthly temples, through Christ Jesus, and by the influence of the Holy Spirit.

This drink is alcoholic in nature.

The drink was given to the neighbor, so his judgment would be impaired.

The person who gave the drink to his neighbor had an ulterior motive.

This is speaking of the impaired judgment the nations had dealing with Babylon.

These Babylonians are like the evil Babylon in Revelation which leads the people to sin.

The Babylonians have shamed them.

Habakkuk 2:16 "Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the LORD'S right hand shall be turned unto thee, and shameful spewing [shall be] on thy glory."

“Foreskin”:

This word refers to “nakedness”, expressing in Hebrew thought the greatest contempt, the sign of being an alien from God (see note on Jer. 4:4).

“Cup of the LORD’s right hand”:

A metaphor referring to divine retribution, served up by His powerful right hand (Psalm 21:8).

What the Chaldeans did to others would also be done to them (verses 7-8).

“Shameful spewing shall be on thy glory”:

Carrying out the metaphor of drunkenness, here is a reference to the humiliation of “shameful spewing.”

The very thing in which they gloried would become the object of their shame.

While the LORD’s glory would be “as the waters cover the sea” (verse 14); Babylon’s glory would be covered with shame.

Babylon is thought of by all the other nations in a shameful way.

God exposes them, and they are destroyed.

They are shown to be uncircumcised.

They do not belong to God.

They will drink of the cup of God's indignation.

Revelation 18:6 "Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double."

This is speaking of Babylon.

Habakkuk 2:17 "For the violence of Lebanon shall cover thee, and the spoil of beasts, [which] made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein."

“Violence”:

The reference may be to the ruthless exploitation of trees and animals, providing building materials, firewood, and food, which often accompanied military campaigns.

Lebanon's beautiful cedars were plundered for selfish purposes (Isa. 14:7-8; 37:24).

It also includes the slaughter of men.

Verse 17b suggests that it may symbolize Israel and her inhabitants, whom Nebuchadnezzar conquered (2 Kings 14:9; Jer. 22:6, 23; Ezek. 17:3).

The Babylonians (Chaldeans), had destroyed the forest of Lebanon.

They had destroyed the temple in Jerusalem and Judah, as well.

They were a threat to man and beast.

They destroyed the beasts along with the people who got in their way.

They killed with the sword, burned, and took captive.

They were a very violent people.

Verses 18-20

The fifth accusation is idolatry, exposing the folly of following other gods (Isa. 41:24; 44:9).

The destruction of the Chaldeans would demonstrate the superiority of the LORD over all gods.

Habakkuk 2:18 “What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?”

The graven images the church of Rome enjoins the worship of; the images of the Trinity, of Christ, of the Virgin Mary, of angels and saints departed, and which are still continued since the Reformation.

But of what profit and advantage are they?

They may be profitable to the engraver, who is paid for making them.

The metal or matters of which they are made, if sold, and converted to another use.

But as deities, and worshipped as such, they are of no profit to them that worship them.

They cannot hear their prayers, nor answer them.

Cannot bestow any favors on them, and deliver them out of distress.

And particularly cannot save them from the judgments before denounced.

"The molten image, and a teacher of lies":

Nor is a molten image any ways profitable, which is made of liquid matter, gold or silver melted and poured into a mold, from whence it receives its form.

It may be profitable to the founder, and the metal to the owner, if put to another use; but as a god, is of no service.

And both the graven and molten image, the one and the other, each of them is "a teacher of lies", and so unprofitable.

If they are laymen's books, as they are said to be, they do not teach them truth.

They do not teach them what God is in his nature and perfections.

What Christ is in his person and offices.

What angels are, who have no material existence; nor the saints.

"That the maker of his work trusteth therein, to make dumb idols?"

Or, "whilst making dumb idols"; which is great stupidity indeed!

That while a man is graving an image, or casting an idol, which are lifeless senseless things, that can neither move nor speak, yea, are his workmanship.

Yet puts his trust and confidence in them, that they can do him service he needs.

An image cannot help them.

It has no power to save them.

Their false gods will be of no help at all, when the judgment of God comes upon them.

They had put their faith and trust in false gods, not in God.

Habakkuk 2:19 "Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it [is] laid over with gold and silver, and [there is] no breath at all in the midst of it."

"Awake ... arise":

Compare the sarcasm with that of Elijah's words to the prophets of Baal on Mt. Carmel (1 Kings 18:27; Jer. 2:27).

This is speaking of the things the false gods were made with.

Their false gods are not alive, and cannot speak, or help them.

Habakkuk 2:20 "But the LORD [is] in his holy temple: let all the earth keep silence before him."

"Holy temple":

A reference to heaven, from where the LORD rules (Psalm 11:4), and answers the prayers of those who seek Him (1 Kings 8:28-30; Psalm 73:17).

"Keep silence":

In contrast to the silence of the idols (verse 19), the living, sovereign Ruler of the universe calls all the earth to be silent before Him.

None can assert his independence from Him; all the earth must worship in humble submission (Psalm 46:10; Isa. 52:15).

This is in direct contrast to their false gods.

The LORD is alive.

He can, and does, speak to His people.

He can help, or punish, His people whenever He chooses, because He Is God.

His holy temple, here, is speaking of His throne in heaven.

God is not like those idols which had to be in one place at one time.

He is "omnipresent", everywhere all the time.

He is not limited to one location.

His presence hovered over the mercy seat in the Holy of Holies in the temple in Jerusalem.

The unfaithfulness of His people caused Him to leave.

All of the earth should keep silence before the LORD, because all of it belongs to Him.

He created it all for Himself.

I will give you a few Scriptures to ponder on about this very thing.

Acts 17:29 "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."

John 1:3 "All things were made by him; and without him was not any thing made that was made."

Colossians 1:20 "And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, [I say], whether [they be] things in earth, or things in heaven."

Colossians 1:16 "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or dominions, or principalities, or powers: all things were created by him, and for him:"

Revelation 4:11 "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created."

Habakkuk Chapter 2 Questions

1. Who is speaking in verse 1?

2. He will act as a _____.
3. What is Habakkuk expecting from God?
4. And the Lord answered me, and said, _____ the vision down.
5. What is God telling him to write?
6. Why is it to be written?
7. What New Testament penman quoted Habakkuk?
8. _____ started the Protestant reformation after studying Habakkuk.
9. What relationship does the author have with verses 2 and 3 of this lesson?
10. The vision is for an _____.
11. Though it tarry, _____ for it.
12. Who, in particular, can be inspired by these verses?
13. What does God explain to Habakkuk in verse 3?
14. The just shall live by _____.
15. What hope do we have, that the world does not have?
16. What things, in verse 5, show us the man is without moral character?
17. Who is verse 5 speaking of?
18. Who take up a parable against him?
19. What is the "clay" speaking of in verse 6?
20. Who will God use to bring judgment on the Babylonians?
21. The Babylonians had sinned against their _____.
22. What is verse 11 speaking of?
23. What kind of drink is verse 15 speaking of?
24. What does the drink do to them?
25. How do the other nations think of Babylon?
26. What had they done to Lebanon?

27. What had they put their trust in?
28. The LORD is in His _____.
29. Let all the earth keep _____ before Him.
30. What does "omnipresent" mean?
31. Which is your favorite of the Scriptures the author gave to ponder on?