



Habakkuk - Chapter Two

Summary of Chapter Two

Habakkuk concludes his second complaint, which was to wonder how God could use the wicked Babylonians as a means for punishing the less wicked Israelites. God responds by stating that the wicked will be judged according to their sin.

III Habakkuk 2:1-20 - God's Response

God assures Habakkuk that he will punish all the wicked at the right time.

III.a Habakkuk 2:1-5 - God's Reply to the Prophet's Complaint

- 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.

Habakkuk 2:1

I will stand at my watch-post, and station myself on the rampart. Similar to a lookout who awaits a coming enemy, Habakkuk waits in the city's watchtower for God to rebuke his direct challenge. He takes on the responsibility of the guard, something that should not be taken lightly: <<*But if the sentinel sees the sword coming and does not blow the trumpet, so that the people are not warned, and the sword comes and takes any of them, they are taken away in their iniquity, but their blood I will require at the sentinel's hand*>> (Ezekiel 33:6).

The rampart refers to part of a wall and tower system designed to protect the city from its attackers.

I will keep watch to see what he will say to me. Habakkuk has raised two important questions to God, yet he asks both with a great attitude. He anticipates an answer from God and is willing to watch, that is, to wait for the answer: <<*Then the watcher called out: ‘Upon a watch-tower I stand, O Lord, continually by day, and at my post I am stationed throughout the night’*>> (Isaiah 21:8). Often when someone questions God they do not expect him to answer, but Habakkuk does. Other times they not only expect God will answer, but they demand that he answer, and answer according to their schedule. Habakkuk approaches this with the right attitude.

Habakkuk’s attitude is also right because he expects God to correct him. From this it can be seen that Habakkuk did not ask God this question because he thought God was wrong and had to explain himself. He asked it because he knew that he was wrong and needed to be corrected. His questions were his invitation to God saying, “God, I do not understand what you are doing, but I know that you are right in all things. Please speak to me and correct me.”

² Then the Lord answered me and said:

Write the vision;

make it plain on tablets,

so that a runner may read it.

Habakkuk 2:2

Write the vision. This word vision commonly refers to the prophetic message from God: <<*In accordance with all these words and all this vision, Nathan spoke to David*>> (1 Chronicles 17:15), and: <<*Where there is no prophetic vision the people cast off restraint, but blessed is he who keeps the law*>> (Proverbs 29:18 ESV). This message was to be a permanent witness, since it would not be imminently fulfilled. The content may be the entire Book of Habakkuk, or some shorter portion. God or his agents often commanded that a written record be kept: <<*Go now, write it before them on a tablet, and inscribe it in a book, so that it may be for the time to come as a witness for ever*>> (Isaiah 30:8), <<*Take a scroll and write on it all the words that I have spoken to you against Israel and Judah and all the nations, from the day I spoke to you, from the days of Josiah until today*>> (Jeremiah 36:2), <<*Mortal, write down the name of this day, this very day. The king of Babylon has laid siege to Jerusalem this very day*>> (Ezekiel 24:2), and: <<*Now write what you have seen, what is, and what is to take place after this*>> (Revelation 1:19).

The role and responsibility for the prophet seems to be:

- Habakkuk first had to see the vision. The teacher cannot make anyone else see what he does not see for himself.
- Habakkuk then had to make it known. The teacher must do what he can to make the Word of God known, and make it known in as many ways as possible.
- Habakkuk had to make it known as permanently as possible, he was told to write the vision. The teacher must do what he can to make a permanent impact on his listeners.
- Habakkuk had to make it plain.
- Habakkuk had to make it practical; that he may run who reads it. It does not say, “that he who runs may read it,” but “that he may run who reads it.” The running, the activity and progress, comes forth from God’s Word.

So that a runner may read it. This may refer to a herald spreading the message throughout the nation, or more generally to anyone fleeing the coming judgement.

- 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.

Habakkuk 2:3

For there is still a vision for the appointed time. Habakkuk spoke to an age beyond his own. The Babylonian conquest would not be evident in his own lifetime, but would occur in the future. The fulfilment of the message may occur more slowly than expected, but God’s timing will be perfect.

This concept is also revealed in the prophetic vision given to Daniel concerning conflict of nations and heavenly powers: <<*The two kings, their minds bent on evil, shall sit at one table and exchange lies. But it shall not succeed, for there remains an end at the time appointed*>> (Daniel 11:27-28).

Wait for it. While the judgement coming upon Judah will begin quite soon, i.e. in 586 BC, the punishment of the Babylonians will not be fulfilled until 539 BC.

It will surely come, it will not delay. There is certainty in this statement, just as there is with the ultimate victory of Christ. In his call to persevere the writer to the Hebrews quotes the final part of this verse with part of v.4: <<*For yet ‘in a very little while, the one who is coming will come and will not delay; but my*

righteous one will live by faith. My soul takes no pleasure in anyone who shrinks back’>> (Hebrews 10:37-38).

⁴ Look at the proud!

Their spirit is not right in them,

but the righteous live by their faith.

Habakkuk 2:4

Look at the proud! The singular form refers to the Babylonian nation as a whole, but with a primary reference to the king. A proud person relies on himself, whereas a righteous person relies on God. While the phrase look at the proud refers primarily to Babylon in this context, it could include anyone who is proud. It will take faith to wait patiently for God’s plan to unfold, but the righteous believe that God will accomplish it.

Pride is everywhere and takes all manner of shapes:

Here is the rich man, proud of what he has.

There is the poor man, proud of his honour in having less.

Here is the talented man, proud of what he can do.

There is the man of few talents, proud of his hard work.

Here is the religious man, proud of his religion.

There is the unbeliever, proud of his unbelief.

Here is the establishment man, proud of his place in society.

There is the counter-cultural man, proud of his outcast status.

Here is the learned man, proud of his intelligence and learning.

Here is the simple man, proud of his simplicity.

Pride can be especially dangerous among the people of God. Once a man came to John Bunyan after a sermon and told him what a fine sermon he preached. “You’re too late,” Bunyan answered. “The devil told me that before I stepped down from the pulpit.” Satan can tell the praying brother to be proud of his ability to pray, the growing brother to be proud of his growth, and even the humble brother to be proud of his humility.

Habakkuk wondered why Babylon, a nation even more sinful than Judah, would be used to bring judgement to Judah. In answering the prophet, God first assures him that he sees the proud, and knows that their spirit is not right in them.

The phrase but the righteous live by their faith is quoted in the NT to emphasise that people are saved by grace through faith: <<*For in it the righteousness of God is revealed through faith for faith; as it is written, ‘The one who is*

righteous will live by faith'>> (Romans 1:17), and: <<*Now it is evident that no one is justified before God by the law; for 'The one who is righteous will live by faith'*>> (Galatians 3:11), but remembering that: <<*For by grace you have been saved through faith, and this is not your own doing; it is the gift of God*>> (Ephesians 2:8), and that Christians should live by faith: <<*but my righteous one will live by faith. My soul takes no pleasure in anyone who shrinks back.' But we are not among those who shrink back and so are lost, but among those who have faith and so are saved*>> (Hebrews 10:38-39). The kind of faith that Habakkuk describes, and that the NT authors promote, is continuing trust in God and clinging to God's promises, even in the darkest days.

In contrast to the proud there are the just. The principle of their life is faith, instead of pride that looks to self. True faith looks outside of self and to the Lord God, while pride always looks to self. This brief statement from the prophet Habakkuk is one of the most important, and most quoted OT statements in the NT. Paul used it to show that the just live by faith, not by law. Being under the law is not the way to be found just before God, only living by faith is. If a Christian is declared just, that is, approved, before God, they have done it by a relationship of faith with Jesus. If a person's life is all about living under the law, then God does not find them approved. This is in essence what Paul wrote: <<*Then what becomes of boasting? It is excluded. By what law? By that of works? No, but by the law of faith. For we hold that a person is justified by faith apart from works prescribed by the law*>> (Romans 3:27-28), <<*yet we know that a person is justified not by the works of the law but through faith in Jesus Christ. And we have come to believe in Christ Jesus, so that we might be justified by faith in Christ, and not by doing the works of the law, because no one will be justified by the works of the law*>> (Galatians 2:16), and: <<*You foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly exhibited as crucified! The only thing I want to learn from you is this: Did you receive the Spirit by doing the works of the law or by believing what you heard? Are you so foolish? Having started with the Spirit, are you now ending with the flesh? Did you experience so much for nothing? – if it really was for nothing. Well then, does God supply you with the Spirit and work miracles among you by your doing the works of the law, or by your believing what you heard?*>> (Galatians 3:1-3).

Before his bold declaration of the truth of the Gospel, Martin Luther was an Augustinian monk. As a monk he went on a pilgrimage to Rome and as he crossed the Alps he fell deathly ill. As he lay sick he felt great turmoil, both physical and spiritual, and a verse that had previously touched him came to mind: <<*but the righteous live by their faith*>>. When Luther recovered he went on to Rome and undertook the tourist activities that all the pilgrims did. One day he came to the church of Saint John's Lateran, where there is a staircase said to be from Pilate's judgement hall. It was the custom of pilgrims

to climb this staircase, but never on their feet, they painfully climbed a step at a time on their knees, saying prayers and kissing the steps where the Roman church tradition thought the blood of Jesus fell. Luther came to this place and starting doing just as all the pilgrims, because the pope promised an indulgence to all who climbed the steps on their knees and said the prayers. As he did this, Luther remembered the words from Habakkuk: <<*but the righteous live by their faith*>>. It is said that when he remembered this he stopped, stood up, walked down and went straight home to Germany. Some say the Reformation began on those stairs.

Christians are called to live by faith and nothing else. However:

- Some Christians live by devotions.
- Some Christians live by works.
- Some Christians live by feelings.
- Some Christians live by circumstances.
- Some Christians live by traditions.

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.

Habakkuk 2:5

They open their throats wide as Sheol. Sometimes in the OT, Sheol is the place of the dead where everyone went, yet which never filled up: <<*The leech has two daughters; 'Give, give,' they cry. Three things are never satisfied; four never say, 'Enough': Sheol, the barren womb, the earth ever thirsty for water, and the fire that never says, 'Enough'*>> (Proverbs 30:15-16).

They gather all nations for themselves, and collect all peoples as their own.

Here, God assures Habakkuk that he knows how to deal with nations like Babylon: <<*they will stand far off, in fear of her torment, and say, 'Alas, alas, the great city, Babylon, the mighty city! For in one hour your judgement has come'*>> (Revelation 18:10). He promises the Babylonians that, just as they plundered many nations, so one day others would plunder them. The Babylonians were perfect examples of the proud who set themselves against those who are

declared just by faith, and Habakkuk could take comfort in the fact that God would deal with them.

III.b Habakkuk 2:6-20 - The Woes of the Wicked

The taunt against the Babylonians consists of five 'woe oracles' that are divided into two parts (vv.6-14 and vv.15-20), both of which end with summary statements declaring the glory and greatness of God. These woe oracles, each starting with the word 'alas', describe the reasons why Babylon deserves its coming punishment, as confirmed by Isaiah 5:8-23. Woe oracles are generally composed of two parts: declaration of the wrong, and pronouncement of impending judgement as a result.

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?

Habakkuk 2:6

Everyone, that is, all the nations that Babylon has destroyed: <<*Sheol beneath is stirred up to meet you when you come; it rouses the shades to greet you, all who were leaders of the earth; it raises from their thrones all who were kings of the nations. All of them will speak and say to you: 'You too have become as weak as we are! You have become like us!' Your pomp is brought down to Sheol, and the sound of your harps; maggots are the bed beneath you, and worms are your covering*>> (Isaiah 14:9-11).

Alas. The first woe. The Babylonians are condemned for their excessive greed in conquest. They have hoarded things that are not theirs.

While pledges were allowed under the law as guarantee of repayment, humane treatment of people was still expected: <<*If you take your neighbour's cloak in pawn, you shall restore it before the sun goes down; for it may be your neighbour's only clothing to use as cover; in what else shall that person sleep? And if your neighbour cries out to me, I will listen, for I am compassionate*>> (Exodus 22:26-27), and: <<*When you make your neighbour a loan of any kind, you shall not go into the house to take the pledge. You shall wait outside, while the person to whom you are making the loan brings the pledge out to you. If the person is poor, you shall not sleep in the garment given you as the pledge. You shall give the pledge back by sunset, so that your neighbour may sleep in the cloak and bless you; and it will be to your credit before the Lord your God*>> (Deuteronomy 24:10-13).

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

Habakkuk 2:7

Will not your own creditors suddenly rise. The spoil and plunder that Babylon has taken from other nations is actually only on loan until a stronger nation comes to plunder Babylon: <<*One who is often reprov'd, yet remains stubborn, will suddenly be broken beyond healing*>> (Proverbs 29:1).

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.

Habakkuk 2:8

Human bloodshed. God will someday hold the Babylonians accountable for indiscriminate bloodshed: <<*Whoever sheds the blood of a human, by a human shall that person's blood be shed; for in his own image God made humankind*>> (Genesis 9:6), and: <<*Is he then to keep on emptying his net, and destroying nations without mercy?*>> (Habakkuk 1:17).

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

Habakkuk 2:9

Alas. The second woe. Babylon is condemned for relying on treasures and wealth for protection.

Evil gain. Amassing stolen goods was prohibited under the law; refer to Exodus 20:13-17 and Deuteronomy 5:17-21. God expects the nations to respect his law as well.

Setting your nest on high. Like the eagle that builds its nest in inaccessible spots, the Babylonians attempted to build a city that was inaccessible to their enemies; refer to Isaiah 14:4-15 and Obadiah 3-4. Herodotus says that Babylon had a huge

wall with 100 bronze gates. It was wide enough for a four-horse chariot to run upon it (History 1.178-179).

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

Habakkuk 2:10

By cutting off many peoples, that is, either by taking them into captivity or killing them simply for the sake of expanding their empire, the Babylonians had brought shame rather than glory upon themselves: <<*I will throw filth at you and treat you with contempt, and make you a spectacle*>> (Nahum 3:6).

History shows that most nations that try to build empires do so at the expense rather than the advancement of the local populations. However, history is so often written by the victorious and more often than not reflects their views rather than the reality. That is to their shame.

You have forfeited your life. God will hold Babylon responsible for killing many people and they will be justly punished for their crimes.

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

Habakkuk 2:11

The very stones will cry out. The stones were plundered from other nations' buildings or purchased with plundered goods and would serve as a witness against Babylon. They will not be cries of praise as they would have been for Jesus: <<*He answered, 'I tell you, if these were silent, the stones would shout out'*>> (Luke 19:40), but cries of condemnation.

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

Habakkuk 2:12

Alas. The third woe. The Lord is not only displeased with Babylon, he also pronounces a woe against their violence. Therefore, Babylon is condemned for its violence and injustice to the nations it plunders.

Alas for you who build a town by bloodshed, and found a city on iniquity! This is reminiscent of Sodom and Gomorrah: <<*Then the Lord said, 'How great is the*

outcry against Sodom and Gomorrah and how very grave their sin!>> (Genesis 18:20).

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

Habakkuk 2:13

The Lord of hosts. Yahweh is the commander of the heavenly armies, all of which do his bidding. This title for God became increasingly popular among the prophets. Hosts in this context refers to heavenly beings. Thus the image expresses the unlimited power of God. He is a general with an infinite number of troops at his command. This can also be seen in: <<*Then Micaiah said, ‘Therefore hear the word of the Lord: I saw the Lord sitting on his throne, with all the host of heaven standing beside him to the right and to the left of him’>> (1 Kings 22:19), <<And Ezra said: ‘You are the Lord, you alone; you have made heaven, the heaven of heavens, with all their host, the earth and all that is on it, the seas and all that is in them. To all of them you give life, and the host of heaven worships you’>> (Nehemiah 9:6), <<Praise him, all his angels; praise him, all his host!>> (Psalm 148:2), and: <<Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels?>> (Matthew 26:53). There is a chart showing the usage of the phrase ‘The Lord of Hosts’ in the OT in the About section on the website.*

That peoples labour only to feed the flames. God controls man’s destiny and will punish injustice; thus, Babylon’s cities will ultimately be destroyed or given to others. Even the people of Judah were chastened for similar practices: <<*Hear this, you rulers of the house of Jacob and chiefs of the house of Israel, who abhor justice and pervert all equity, who build Zion with blood and Jerusalem with wrong!>> (Micah 3:9-10).*

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

Habakkuk 2:14

But the earth will be filled with the knowledge of the glory of the Lord. A number of texts look forward to a day when God’s glory fills the whole earth: <<*nevertheless – as I live, and as all the earth shall be filled with the glory of the Lord>> (Numbers 14:21), <<Blessed be his glorious name for ever; may his*

glory fill the whole earth. Amen and Amen>> (Psalm 72:19), <<*And one called to another and said: ‘Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory’*>> (Isaiah 6:3). Israel existed so that the nations might come to know the true God: <<*I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed*>> (Genesis 12:2-3), and: <<*Now therefore, if you obey my voice and keep my covenant, you shall be my treasured possession out of all the peoples. Indeed, the whole earth is mine, but you shall be for me a priestly kingdom and a holy nation. These are the words that you shall speak to the Israelites*>> (Exodus 19:5-6), and the prophets nurtured the hope that one day the light would indeed reach all the nations. Christian interpreters dispute whether a prophecy such as this will be fulfilled before or after Christ’s return. However, Christianity is already the dominant world faith and exists in almost every nation; even if some of their governments do all they can to suppress its spread among their citizens.

The glory of the Lord, or *Shekhinah*, is his special presence with his people, especially at the sanctuary. The glory filled the tabernacle and temple: <<*Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle. Moses was not able to enter the tent of meeting because the cloud settled upon it, and the glory of the Lord filled the tabernacle*>> (Exodus 40:34-35), <<*And when the priests came out of the holy place, a cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord filled the house of the Lord*>> (1 Kings 8:10-11).

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

Habakkuk 2:15

Alas. The fourth woe. Babylon is chastened for the violence it has inflicted upon its neighbours.

Pouring out your wrath until they are drunk. In Ephesians 5:18 Paul calls drunkenness debauchery; drunkenness is a waste of resources that should be submitted to Jesus.

In order to gaze on their nakedness! This term means that the Babylonians intend to dishonour those they subdue through violence. This is how God viewed the actions of Ham when he encountered his father Noah naked: <<*Noah, a man of the soil, was the first to plant a vineyard. He drank some of the wine and*

became drunk, and he lay uncovered in his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside>> (Genesis 9:20-22).

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!

Habakkuk 2:16

You will be sated with contempt instead of glory. Babylon will experience the same shame and embarrassment that it inflicted on others.

The cup in the Lord's right hand will come around to you is a symbol of divine retribution on Babylon. This is reflected in other Scriptures, such as: <<*Rouse yourself, rouse yourself! Stand up, O Jerusalem, you who have drunk at the hand of the Lord the cup of his wrath, who have drunk to the dregs the bowl of staggering>> (Isaiah 51:17), <<For thus the Lord, the God of Israel, said to me: Take from my hand this cup of the wine of wrath, and make all the nations to whom I send you drink it. They shall drink and stagger and go out of their minds because of the sword that I am sending among them. So I took the cup from the Lord's hand, and made all the nations to whom the Lord sent me drink it>> (Jeremiah 25:15-17), <<Rejoice and be glad, O daughter Edom, you that live in the land of Uz; but to you also the cup shall pass; you shall become drunk and strip yourself bare>> (Lamentations 4:21), and: <<they will also drink the wine of God's wrath, poured unmixed into the cup of his anger, and they will be tormented with fire and sulphur in the presence of the holy angels and in the presence of the Lamb>> (Revelation 14:10).*

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.

Habakkuk 2:17

For the violence done to Lebanon will overwhelm you. Babylon used the famed cedars of Lebanon for its massive building projects: <<*The cypresses exult over*

you, the cedars of Lebanon, saying, ‘Since you were laid low, no one comes to cut us down’>> (Isaiah 14:8). Nebuchadnezzar’s royal annals indicate that he commanded his army to construct a road to bring these cedars to Babylon.

The destruction of the animals will terrify you. The animal population may also have been decimated; Assyrian inscriptions record hunting expeditions in the Lebanese ranges, and the Babylonians probably indulged in the same practices.

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!

Habakkuk 2:18

An idol is a carved images or likenesses of false gods were often condemned as worthless and lifeless objects unworthy of the faith placed in them; as confirmed by: <<*No, they are all a delusion; their works are nothing; their images are empty wind*>> (Isaiah 41:29), <<*All who make idols are nothing, and the things they delight in do not profit; their witnesses neither see nor know. And so they will be put to shame*>> (Isaiah 44:9), and: <<*They are worthless, a work of delusion; at the time of their punishment they shall perish*>> (Jeremiah 10:15).

A teacher of lies. This highlights the deceptive nature of worshipping idols, as confirmed by: <<*He feeds on ashes; a deluded mind has led him astray, and he cannot save himself or say, ‘Is not this thing in my right hand a fraud?’>> (Isaiah 44:20). Jesus described Satan as being the source of all lies: <<*You are from your father the devil, and you choose to do your father’s desires. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies*>> (John 8:44).*

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

Habakkuk 2:19

Alas. The fifth woe. The Babylonians are condemned for their idolatry. Idols were often ornate and covered with valuable metals to enhance their prestige.

²⁰ But the Lord is in his holy temple;

let all the earth keep silence before him!

Habakkuk 2:20

But the Lord. There is a tremendous contrast between silent, inanimate idols and the awesome living God who sits enthroned in heaven and rules over the earth. He is the one who deserves the honour and reverence bestowed on worthless idols: <<*Listen to me in silence, O coastlands; let the peoples renew their strength; let them approach, then let them speak; let us together draw near for judgement*>> (Isaiah 41:1), <<*Be silent before the Lord God! For the day of the Lord is at hand; the Lord has prepared a sacrifice, he has consecrated his guests*>> (Zephaniah 1:7), and: <<*Be silent, all people, before the Lord; for he has roused himself from his holy dwelling*>> (Zechariah 2:13).

Silence is commanded so that everyone will consider God's awesome nature and realise his sovereignty over all creation; refer again to Zephaniah 1:7 above.

Through it all, the point is proven. Habakkuk could not understand why God would judge a sinful nation (Judah) by an even more sinful nation (Babylon). Yet God reminds Habakkuk of his own wisdom and strength, and of his ultimate triumph over the wicked. God knew that Babylon was filled with the proud, the greedy, the violent, the drunk, and the idolater, and the Lord knew how to deal with them all.