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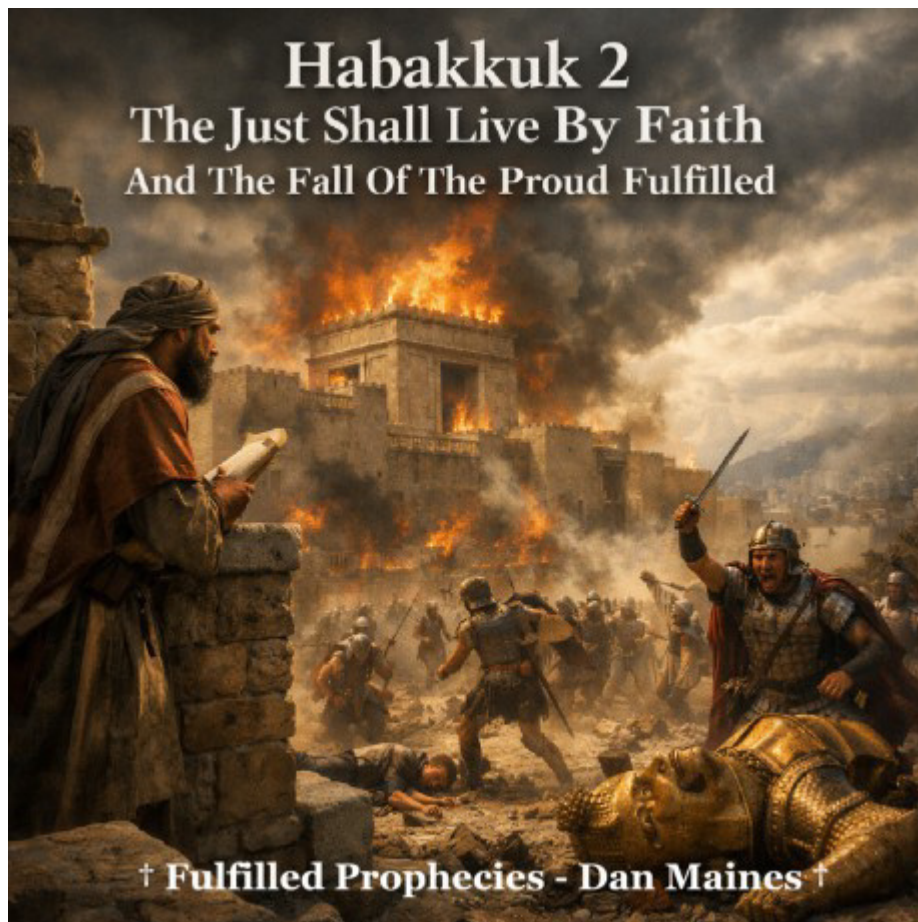
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Habakkuk 2 The Just Shall Live By Faith And The Fall Of The Proud Fulfilled



By Dan Maines

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Introduction

† Habakkuk stood watching, waiting for God to answer how judgment would unfold, and what he received wasn't confusion but clarity about timing, justice, and faith. (Habakkuk 2:1)

† The message makes it clear that God's judgment wasn't random or delayed, it was appointed and certain, and it would

come within their generation. (Habakkuk 2:3)

† From the fulfilled perspective, this chapter points directly to the coming judgment against Jerusalem and the end of the Old Covenant system, exposing pride and establishing faith as the way of life. (Habakkuk 2:4)

Habakkuk 2:1

I will stand at my guard post
And station myself on the rampart;
And I will keep watch to see what He will speak to me,
And how I may reply when I am reprimanded.

† Habakkuk positions himself to receive revelation, showing expectation, not doubt, God was going to answer. (Habakkuk 2:1)

† This reflects the prophetic role, standing watch for what God is about to reveal concerning judgment. (Ezekiel 3:17)

† It shows that what follows is not speculation, it's divine revelation about events that were about to unfold. (Habakkuk 2:2)

Habakkuk 2:2-3

Then the Lord answered me and said,
Record the vision
And inscribe it on tablets,
So that the one who reads it may run.
For the vision is yet for the appointed time;
It hurries toward the goal and it will not fail.
Though it delays, wait for it;
For it will certainly come, it will not delay long.

† The vision was to be written clearly because it was urgent and meant to be understood by those living in that time. (Habakkuk

2:2)

† The phrase appointed time shows that God had already set when this judgment would happen, it wasn't open-ended. (Habakkuk 2:3)

† It will not delay confirms that the fulfillment would not be pushed thousands of years into the future, it was imminent to them. (Hebrews 10:37)

Habakkuk 2:4

Behold, as for the impudent one,
His soul is not right within him;
But the righteous one will live by his faith.

† The contrast is between pride and faith, the proud trust in themselves, but the righteous trust in God. (Habakkuk 2:4)

† This verse is foundational, later quoted in the New Testament to show that life comes through faith, not through the law. (Romans 1:17)

† In the fulfilled perspective, this marked the transition from the Old Covenant system to a faith-based relationship in Christ. (Galatians 3:11)

Habakkuk 2:5-8

Furthermore, wine betrays the haughty man,
So that he does not stay at home.
He enlarges his appetite like Sheol,
And he is like death, never satisfied.
He also gathers to himself all nations
And collects for himself all peoples.
Will all of these not take up a song of ridicule against him,
Even a saying full of taunts against him, and say,
Woe to him who increases what is not his,
For how long,

And makes himself rich with loans?
Will your creditors not rise up suddenly,
And those who collect from you awaken?
Indeed, you will become plunder for them.
Because you have looted many nations,
All the rest of the peoples will loot you,
Because of human bloodshed and violence done to the land,
To the town and all its inhabitants.

† The proud are never satisfied, they consume and take, which describes corrupt leadership and systems. (Habakkuk 2:5)

† The woe statements show that judgment would come back on those who oppressed others. (Habakkuk 2:6)

† This directly applies to Jerusalem's leadership, who had become violent and corrupt, bringing judgment upon themselves. (Matthew 23:35-36)

Habakkuk 2:9-11

Woe to him who makes evil profit for his household,
To put his nest on high,
To be saved from the hand of catastrophe!
You have planned a shameful thing for your house
By bringing many peoples to an end;
So you are sinning against yourself.
Certainly the stone will cry out from the wall,
And the rafter will answer it from the framework.

† These verses expose false security, people thought they could build themselves above judgment. (Habakkuk 2:9)

† But their own works testify against them, even the stones cry out against their corruption. (Habakkuk 2:11)

† Jesus echoes this idea when He says the stones would cry out, pointing to undeniable judgment. (Luke 19:40)

Habakkuk 2:12-14

Woe to him who builds a city with bloodshed,
And founds a town with violence!
Is it not indeed from the Lord of armies
That peoples labor merely for fire,
And nations grow weary for nothing?
For the earth will be filled
With the knowledge of the glory of the Lord,
As the waters cover the sea.

† Cities built on injustice will not stand, they are destined for destruction. (Habakkuk 2:12)

† Their labor becomes fuel for judgment, everything they built is burned up. (Habakkuk 2:13)

† Yet through judgment, God's glory is revealed, this was fulfilled as the gospel spread after Jerusalem's fall. (Habakkuk 2:14)

Habakkuk 2:15-17

Woe to you who make your neighbors drink,
Who mix in your venom even to make them drunk,
So as to look at their nakedness!
You will be filled with disgrace rather than honor.
Now you yourself drink and expose your own foreskin!
The cup in the Lord's right hand will come around to you,
And utter disgrace will come upon your glory.
For the violence done to Lebanon will overwhelm you,
And the devastation of its animals by which you terrified them,
Because of human bloodshed and violence done to the land,
To the town and all its inhabitants.

† This describes manipulation and exploitation, exposing others while hiding their own guilt. (Habakkuk 2:15)

† The cup of judgment is reversed, what they gave to others comes back on them. (Habakkuk 2:16)

† This is consistent with covenant judgment, what Israel sowed, they reaped in AD 70. (Matthew 26:52)

Habakkuk 2:18-20

What benefit is a carved image when its maker has carved it,
Or a cast metal image, a teacher of falsehood?

For its maker trusts in his own handiwork

When he fashions speechless idols.

Woe to him who says to a piece of wood, Awake!

To a mute stone, Arise!

And that is your teacher?

Behold, it is overlaid with gold and silver,

And there is no breath at all inside it.

But the Lord is in His holy temple.

Let all the earth be silent before Him.

† Idolatry is exposed as empty, lifeless, and powerless.
(Habakkuk 2:18)

† Trusting in anything other than God leads to destruction.
(Habakkuk 2:19)

† God remains sovereign, and all creation is called to recognize His authority, especially in judgment. (Habakkuk 2:20)

Historical References

† Josephus records the corruption and violence within Jerusalem before its fall, confirming the judgment described.

† Eusebius speaks of the destruction of Jerusalem as divine judgment, aligning with the prophetic warnings.

† Tacitus describes the internal chaos and moral decay of the city before its destruction.

How It Applies To Us Today

† Faith is still the dividing line, pride leads to destruction, but trusting God brings life. (Habakkuk 2:4)

† God still exposes injustice, nothing built on corruption will stand. (Habakkuk 2:12)

† We don't wait for future fulfillment, these things were fulfilled, and we now live in the reality of that completed work. (Hebrews 12:28)

† We walk by faith in what has already been accomplished, not waiting for something still to come. (2 Corinthians 5:7)

Q & A Appendix

Q How do we know this was fulfilled and not future?

A The vision was for the appointed time and would not delay, Hebrews 10:37 confirms it was near in their time.

Q What does it mean that the righteous shall live by faith?

A It means life comes through trusting God, not through the law, Romans 1:17.

Q Who were the proud in this context?

A The corrupt leadership and system of Jerusalem that rejected God, Matthew 23:37-38.

Q What is the significance of the woes?

A They declare covenant judgment against sin and injustice, showing accountability, Habakkuk 2:6.

Q How does this connect to AD 70?

A The judgment described matches the destruction of Jerusalem, fulfilling the prophetic warnings, Luke 21:20-22.

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

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Source Index

† Habakkuk

† Josephus, Wars of the Jews; Eusebius, Ecclesiastical History; Tacitus, Histories

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