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Habakkuk

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INTRODUCTION TO THE PROPHET HABAKKUK

Habakkuk is eminently the prophet of reverential, awe-filled faith. This is the soul and center of his prophecy. One word alone he addresses directly to his people. It is of marvel at their lack of faith (^{<3106>}Habakkuk 1:5).

“Behold among the heathen and gaze attentively, and marvel, marvel; for I am working a work in your days; ye will not believe, when it is declared unto you.” He bids them behold, and gaze, for God is about to work in their own days; he bids them prepare themselves to marvel, and marvel on; for it was a matter, at which political wisdom would stagger; and they, since they did not have faith, would not believe it. The counterpart to this, is that great blessing of faith, which is the key-stone of his whole book (^{<3104>}Habakkuk 2:4): “the just shall live by his faith.”

Isaiah had foretold to Hezekiah that his treasures would be carried to Babylon, his sons would be eunuchs in the palace of its king (^{<2306>}Isaiah 39:6,7). He had foretold the destruction of Babylon and the restoration of the Jews (Isaiah 12; Isaiah 13; Isaiah 47). Prophecy in Habakkuk, full as it is, is almost subordinate. His main subject is, that which occupied Asaph in Psalm 73, the afflictions of the righteous amid the prosperity of the wicked. The answer is the same — the result of all will be one great reversal, the evil drawing upon themselves evil, God crowning the patient waiting of the righteous in still submission to His holy will. “The just shall live by his faith,” occupies the same place in Habakkuk, as “I know that my Redeemer liveth,” does in Job (^{<1825>}Job 19:25), or Thou shalt guide me with Thy counsel, and after that receive me into glow, in Asaph (^{<19734>}Psalm 73:24).

His first subject (c.i.) is, faith struggling under the oppressive sight of the sufferings of the good from the bad within God’s people; the second subject (c.ii.) is the suffering at the hands of those who are God’s instruments to avenge that wickedness. The third subject (c.iii.), that of his great hymn, is faith, not jubilant until the end, yet victorious, praying, believing, seeing in vision what it prays for, and triumphing in that, of which it sees no tokens, whose only earnest is God’s old loving-kindnesses to His people, and His Name, under which He had revealed Himself, “He Who Is,” the Unchangeable.

The whole prophecy is, so to speak, a colloquy between the prophet and God. He opens it with a reverential, earnest, appeal to God, like that of the

saints under the heavenly Altar in the Book of Revelation (^{<6650>} Revelation 6:10), “How long?” The prophet had prayed to God to end or mitigate the violence, oppressions, strife, contention, despoiling, powerlessness, of the law, crookedness of justice, entrapping of the righteous by the wicked (^{<3102>} Habakkuk 1:2-4). God answers (^{<3106>} Habakkuk 1:6-11), that a terrible day of retribution was coming, that He Himself would raise up the Chaldees, as the instruments of His chastisements, terrible, self-dependent, owning no law or authority but their own will, deifying their own power, sweeping the whole breadth of the land, possessing themselves of it, taking every fenced city, and gathering captives as the sand. This answers one-half of Habakkuk’s question, as to the prosperity of the wicked among his people. It leaves the other half, as to the condition of the righteous, unanswered, for such scourges of God swept away the righteous with the wicked. Habakkuk then renews the question as to them. But, just Asaph began by declaring his faith (^{<5731>} Psalm 73:1), “All-good is God to Israel,” the true Israel, the pure of heart, so Habakkuk: “Israel would not die, because He, their God, is Unchangeable (^{<3112>} Habakkuk 1:12). “Art not Thou of old, O Lord, my God, my holy One? We shall not die; Thou, O Lord, hast set him (the Aramaic) for judgment, and Thou, O Rock, hast founded him to chasten.” Then he appeals to God, “Why then is this? “Thou art of purer eyes than to behold evil — wherefore keepest Thou silence, when the wicked devoureth him who is more righteous than he?” This closes the first chapter and the first vision, in which he describes, with the vividness of one who saw it before him, the irresistible invasion of the Chaldaeans. Israel was meshed as in a net; should that net be emptied (^{<3117>} Habakkuk 1:17)?

Habakkuk 2 exhibits the prophet waiting in silent expectation for the answer. This answer too dwells chiefly on those retributions in this life, which are the earnest of future judgments, the witness of the sovereignty of God. But although in few words, it does answer the question as to the righteous, that he has abiding life, that he lives and shall live. God impresses the importance of the answer in the words (^{<3118>} Habakkuk 2:2), “Write the vision” i.e., the prophecy, “and make it plain on the tables,” whereon the prophet was accustomed to write (I [^{<45921>} twj l h ^{<43871>}), “that he may run who reads it.” He says also, that it is for a time fixed in the mind of God, and that however, in man’s sight, it might seem to linger, it would not be anything behind the time (^{<3119>} Habakkuk 2:3). Then he gives the answer itself in the words (^{<3124>} Habakkuk 2:4), “Behold his soul which

is puffed up is not upright in him; and the just shall live by his faith.” The swelling pride and self-dependence of the Chaldee stands in contrast with the trustful submission of faith. Of the one God says, it has no ground of uprightness, and consequently will not stand before God; of faith, he says, the righteous shall live by it. But the life plainly is not the life of the body. For Habakkuk’s ground of complaint was the world-wasting cruelty of the Chaldees. The woe on the Chaldee which follows is even chiefly for bloodshed, in which the righteous and the wicked are massacred alike. The simple word, shall live, is an entire denial of death, a denial even of any interruption of life. It stands in the same fullness as those words of our Lord (^{<BIB>}John 14:19), “because I live, ye shall live also.” The other side of the picture, the fall of the Yet it is manifestly intensive. It most resembles Chaldees, is given in greater fullness, because the fulfillment of God’s word in things seen was the pledge of the fulfillment of those beyond the veil of sense and time. In a measured dirge he pronounces a five-fold woe on the five great sins of the Chaldees, their ambition (^{<BIB>}Habakkuk 2:5,8), covetousness (^{<BIB>}Habakkuk 2:9-11), violence (^{<BIB>}Habakkuk 2:12-14), insolence (^{<BIB>}Habakkuk 2:15-17), idolatry (^{<BIB>}Habakkuk 2:18-20). It closes with the powerlessness of the Chaldee idols against God, and bids the whole world be hushed before the presence of the One God, its Maker, awaiting His sentence.

Then follows the prayer (c. iii), that God would revive His work for Israel, which now seemed dead. He describes the revival as coming, under the images of God’s miraculous deliverances of old. The division of the Red Sea and the Jordan, the standing-still of the sun and moon under Joshua, are images of future deliverances; all nature shakes and quivers at the presence of its Maker. Yet not it, but the wicked were the object of His displeasure. The prophet sees his people delivered as at the Red Sea, just when the enemy seemed ready to sweep them away, as with a whirlwind. And, in sight of the unseen, he closes with that wondrous declaration of faith, that all nature should be desolate, all subsistence gone, everything, contrary to God’s promises of old to His people, should be around him,”and I will rejoice in the Lord, I will exult for joy in the God of my salvation.”

This prophecy is not less distinct, because figurative. Rather it is the declaration of God’s deliverance of His people, not from the Chaldees only, but at all times. The evil is concentrated in one Evil one, who stands over against the One anointed. “Thou art gone forth for the salvation of

Thy people; for salvation with Thine anointed One. Thou crushedst the head out of the house of the wicked One, laying bare the foundation unto the neck,” i.e., smiting the house at once, above and below; with an utter destruction. It belongs then the more to all times, until the closing strife between evil and good, Christ and Antichrist, the **ανομος** ^{<459>} and the Lord. It includes the Chaldee, and each great Empire which opposes itself to the kingdom of God, and declares that, as God delivered His people of old so He would unto the end.

It may be that Habakkuk chose this name to express the strong faith, whereby he embraced the promises of God. At least, it means one who “strongly enfolds.”^{f211}

Also, perhaps it is on account of the form in which his prophecy is cast, as being spoken (with the exception of that one verse) to God or to the Chaldaean, not to his own people, that he added the title of Prophet to his name. “The burden which Habakkuk the prophet did see” (^{<300>}Habakkuk 1:1, add ^{<301>}Habakkuk 3:1). For, however the name “prophet” includes all to whom revelations from God came, it is nowhere, in the Old Testament, added as the name of an office to any one, who did not exercise the practical office of the Prophet. Our Lord quotes David as the Prophet (^{<435>}Matthew 13:35), and God says to Abimelech of Abraham (^{<207>}Genesis 20:7), He is a Prophet, and, in reference to this, the Psalmist speaks of the Patriarchs, as Prophets (^{<954>}Psalms 105:14-15). “He reproveth kings for their sakes, saying, Touch not Mine anointed and do My prophets no harm,” and Hosea speaks of Moses as a prophet (^{<213>}Hosea 12:13), and Peter says of David, (^{<423>}Acts 2:30), “He being a prophet.” But the title is nowhere in the Old Testament added to the name as it is here, Habakkuk the prophet, and as it is elsewhere Samuel the prophet (^{<458>}2 Chronicles 35:18), the prophet Gad, (^{<225>}1 Samuel 22:5), Nathan the prophet (^{<102>}1 Kings 1:32), Ahijah the prophet (^{<1129>}1 Kings 11:29), the prophet Jehu (^{<167>}1 Kings 16:7,12), Elijah the prophet (^{<1185>}1 Kings 18:36), Elisha the prophet (^{<1362>}2 Kings 6:12), Shemaiah the prophet (^{<4175>}2 Chronicles 12:5), the prophet Iddo, (^{<4432>}2 Chronicles 13:22), the prophet Obed (^{<4458>}2 Chronicles 15:8), Isaiah the prophet (^{<1292>}2 Kings 19:2; 20:1), Jeremiah the prophet (^{<2385>}Jeremiah 28:6; 36:26; ^{<4632>}2 Chronicles 36:12), Haggai the prophet (^{<1500>}Ezra 5:1; 6:14), unless any have exercised the prophetic office. The title of the Prophet is not, in the Old Testament, added to the names of Jacob or even of Moses or David or Solomon or Daniel, although they all prophesied of Christ.

Since Holy Scripture often conveys so much incidentally, it may be that a large range of ministerial office is hinted in the words “write on the tables;” for “the tables” must have been well-known tables, tables upon which prophets (as Isaiah) and probably Habakkuk himself was accustomed to write. The writing of a few emphatic unexplained words in a public place, which should arouse curiosity, or startle passers-by, would be in harmony with the symbolical actions, enjoined on the prophets and used by them. The “Mene, Mene, Tekel, Upharsin,” had, from their mysteriousness, an impressiveness of their own, apart from the miracle of the writing.

The words appended to the prophecy, “to the chief singer,” (as we should say, “the leader of the band”) “with or on my stringed instruments,” imply, not only that the hymn became part of the devotions of the temple, but that Habakkuk too had a part in the sacred music which accompanied it. The word so rendered, *neginothui*, could only mean my stringed instrument’s, or “my song accompanied with music,” as Hezekiah says (~~2381~~ Isaiah 38:20), “we will sing my songs on the stringed instruments, *nenaggen neginothai*.” But in Habakkuk’s subscription, “To the chief musician *binginothai*,” *neginoth* can have no other meaning than in the almost identical inscription of Psalms (Psalm 4; Psalm 6; Psalm 54; Psalm 55; Psalm 61; Psalm 67; Psalm 76), “To the chief musician *binginoth*,” nor this any other than with stringed instruments, “instruments struck with the hand.” (Coll. ~~91716~~ 1 Samuel 17:16,23; 18:10; 19:9; ~~11810~~ 2 Kings 3:15). The addition, “with my stringed instruments,” shows that Habakkuk himself was to accompany his hymn with instrumental music, and since the mention of the chief musician marks out that it was to form part of the temple-service, Habakkuk must have been entitled to take part in the temple-music, and so must have been a Levite. The Levitical order then had its prophet, as the sacerdotal in Jeremiah and Ezekiel. The tradition in the title to *Bel and the Dragon*, whatever its value, agrees with this (Cod. Chis. of the Septuagint from Origen’s Tetraplar and the Syro-Hexaplar); “from the prophecy of *Ambakum*, son of *Jesus*, of the tribe of *Levi*.”

This, however, does not give us any hint as to the time when Habakkuk prophesied. For, bad as were the times of Manasseh and Amon, their idolatry consisted in associating idols with God, setting them up in His courts, bringing one even into His temple (~~12107~~ 2 Kings 21:7), not in doing away His service. They set the two services, and the two opinions (~~11821~~ 1 Kings 18:21), side by side, adding the false, but not abolishing the true, “consenting to differ,” leaving to the worshipers of God their religion,

while forcing them to endure, side by side, what seemed an addition, but what was, in fact, a denial. Habakkuk then might have been allowed to present his hymn for the temple-service, while the king placed in the same temple the statue of Astarte, and required its devil's worship to be carried on there. The temple was allowed to go into some degree of decay, for Josiah had it repaired; but we read only of his removing idols, (¹²³¹⁶2 Kings 23:6), not of his having to restore the disused service of God. Of Ahaz it is recorded, that (2 Chronicles 38:24) he shut up the doors of the house of the Lord, which Hezekiah had to open (⁴³⁹⁵2 Chronicles 29:3). Nothing of this sort is told of Manasseh and Amon.

Habakkuk, however, has two hints, which determine his age within a few years. He says that the invasion of the Chaldeans was to be in the days of those to whom he speaks; "in your days" (³⁰⁰⁶³Habakkuk 1:5). Accordingly, he must have spoken to adults, many of whom would survive that invasion of Nebuchadnezzar, in the 4th year of Jehoiakim 605 B.C. He can hardly have prophesied before 645 B.C., about the close of Manasseh's reign; for at this date, those who were 20 at the time of the prophecy, would have been 60, at the time of its commenced fulfillment at the battle of Carchemish. On the other hand, in that he speaks of that invasion as a thing incredible to those to whom he was speaking, he must have prophesied before Babylon became independent by the overthrow of Nineveh, 625 B.C. For when Babylon had displaced Nineveh, and divided the Empire of the East with Media and Egypt, it was not a thing incredible, that it would invade Judah in their own days, although it was beyond human knowledge to declare that it certainly would. The Babylonian Empire itself lasted only 89 years; and, to human sight, Judah had as much or more to fear from Egypt as from Babylon. The Median Empire also might as well have swallowed up Judah for the time, as the Babylonian.

The relation of Zephaniah to Habakkuk coincides with this. Zephaniah certainly adopted the remarkable words^{f212}, literally (³⁰⁰⁷Zephaniah 1:7), "Hush at the presence of the Lord God," from Habakkuk's fuller form; (³⁰²⁰Habakkuk 2:20), "the Lord is in His holy temple; hush at His presence all the earth!"

But Zephaniah prophesied under Josiah, before the destruction of Nineveh B.C. 625, which he foretold (³⁰¹³Zephaniah 2:13ff). Habakkuk was also, at latest, an earlier contemporary of Jeremiah who, in one place, at least, in his earlier prophecies, used his language^{f213} as he does so often, of set

purpose, that of the prophets before him, in order to show that the fullness of their prophecies was not yet exhausted. But Jeremiah began to prophesy in the 13th year of Josiah 629 B.C. (^{<2400>}Jeremiah 1:2; 25:3) Habakkuk, on the other hand, joins himself on with the old prophets and Psalms by the employment of language of Isaiah^{f214} and perhaps of Micah (^{<3800>}Habakkuk 2:12, and ^{<3300>}Micah 3:10), by the use of language of Deuteronomy (From Deuteronomy 32; 33. See below), and by the expansion of a Psalm of Asaph in his own Psalm (^{<3970>}Psalm 77:17-21, in ^{<3800>}Habakkuk 3:10-15), but does not systematically renew their prophecies like Jeremiah (On the relation of Jeremiah to Obadiah and Isaiah, see the introduction to Obadiah vol. i. pp. 344-348) or Zephaniah (See the introduction to Zephaniah.)

The ministry then of Habakkuk falls in the latter half of the reign of Manasseh or the earlier half of that of Josiah (for the reign of Amon, being of two years only, is too short to come into account), and there is no decisive evidence for either against the other. In the reign of Manasseh, we are expressly told, that there were prophets, sent to foretell a destruction of Jerusalem as complete as that of Samaria, on account of the exceeding wickedness, into which Manasseh seduced his people. "The Lord spake by His servants, the prophets, saying, Because Manasseh king of Judah hath done these abominations, and hath made Judah also to sin with his idols. Therefore, thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria and the plummet of the house of Ahab; and I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down; and I will forsake the remnant of their inheritance, and deliver them into the baud of their enemies, and they shall become a prey and spoil to all their enemies" (^{<12211>}2 Kings 21:11-14).

The sinful great men of Manasseh's and Amon's court and judicature are but too likely to have maintained their power in the early years of the reign of Josiah. For a boy of eight years old (at which age Josiah succeeded his father) (^{<12211>}2 Kings 22:1; ^{<14800>}2 Chronicles 34:1) could, amid whatsoever sense of right and piety, do little to stem the established wrong and ungodliness of the evil counsellors and judges of his father and grandfather. The sins, which Jeremiah denounces, as the cause of the future captivity of Jerusalem, are the very same, of which Habakkuk complains, "oppression, violence, spoil." (^{<rv0>}smj ; ^{<2400>}Jeremiah 6:7, as ^{<3800>}Habakkuk 1:3, ^{<smj w rv0>}Zephaniah speaks of ^{<hmr mw>}smh, ^{<3800>}Zephaniah 1:9).

Jeremiah speaks, in the concrete, of total absence of right judgment (²⁴⁶⁹Jeremiah 6:19. “My law they have despised it;” ²⁴⁶⁸Jeremiah 5:28. “they have not judged the cause, the cause of the fatherless, and they prosper; and the judgment of the poor have they not judged.”) as Habakkuk, in the abstract, of the powerlessness of the law (³⁰⁰⁴Habakkuk 1:4, “the law is chilled, and judgment will never go forth; for the wicked encompasseth the just; therefore judgment goeth forth perverted.”) Zephaniah gives the like picture of those earlier years under Josiah (³⁰⁰⁹Zephaniah 1:9. where he too foretells the punishment of those, “which fill their masters’ houses with violence and deceit, *hmrꞥꞥ smj*,” and ³⁰¹⁰Zephaniah 3:1-4).

But Habakkuk’s description would not suit the later years of Josiah, when judgment and justice were done. “Did not thy father,” Jeremiah appeals to Jehoiakim, (²⁴²⁵Jeremiah 22:15,16), “eat and drink, and do judgment and justice, and then it was well with him; he judged the cause of the poor and needy, then it was well with him; was not this to know Me? saith the Lord.” (Dr. Davidson rightly says, “the spoiling and violence, there (³⁰⁰²Habakkuk 1:2,3) depicted, refer to the internal condition of the theocracy, not to external injuries” (p. 305); but then he contradicts himself and Jeremiah when he says (p. 305) following Ewald (Proph. ii. 30), “The safest conclusion respecting the time of the prophet, is that he lived in the time of Jehoiakim (606-604 B.C), when the kingdom of Judah was in a good moral condition, justice and righteousness having entered into the life of the people after Josiah’s reforms, and idolatry having almost disappeared.”) But while there is nothing to preclude his having prophesied in either reign, the earliest tradition places him in the close of the reign of Manasseh (“Seder ‘Olam, from which Abarbanel, R. Dav. Ganz in Zemach David, p. 21. and Rabbis drew their opinion.” Carpzoff, Introduction P. iii. p. 410).

Modern critics have assigned an earlier or later date to Habakkuk, accordingly as they believed that God did, or did not, reveal the future to man, that there was or was not, superhuman prophecy. Those who denied that God did endow His prophets with knowledge above nature, fell into two classes;

(1) Such as followed Eichhorn’s unnatural hypothesis, that prophecies were only histories of the past, spoken of, as if it were still future, to which these critics gave the shameless title of “vaticinia post eventum.” (Eichhorn

(Einl.) Bertholdt (Einl.) *Justi Habakkuk neu ubersetzt* 1841. Wolf, *der Proph. Habakkuk etc.* 1822). These plainly involved the prophets in fraud.

(2) These who laid down that each prophet lived at a time, when he could, with human foresight, tell what would happen. Would that those who count certainty, as to even a near future, to be so easy a thing, would try their hands at predicting the events of the next few years or months, or even days^{f215} and, if they fail, acknowledge God's Truth! This prejudice, that there could be no real prophecy, ruled, for a time, all German criticism. It cannot be denied, that "the unbelief was the parent of the criticism, not the criticism of the unbelief." It is simple matter of history, that the unbelief came first; and, if men, a priori, disbelieved that there could be prophecy, it must needs be a postulate of their criticism, that what seemed to be prophecy could not have belonged to a date, when human foresight did not suffice for positive prediction. I will use the words of Delitzsch rather than my own;

(Der Proph. Habakkuk Einleit. pp. iv-vi) "The investigation into the age of Habakkuk could be easily and briefly settled, if we would start from the prejudice, which is the soul of modern criticism, that a prediction of the future, which rested, not on human inferences or on a natural gift of divination, but on supernatural illumination, is impossible. For since Habakkuk foretold the invasion of the Chaldees, he must, in such ease, have come forward at a time, at which natural acuteness could, with certainty, determine beforehand that sad event; accordingly in or after the time of the battle of Carchemish in the 4th year of Jehoiakim (~~340~~Jeremiah 46:2) 606 B.C. In this decisive battle, Nebuchadnezzar defeated Pharaoh Necho, and it was more than probable that the king of Babylon would now turn against Judea, since Jehoiakim, the son of Josiah, had been set on the throne by Pharaoh Necho (~~1234~~2 Kings 23:34,35), and so held with Egypt. And this is in reality the inference of modern critics. They bring the Chaldaeans so close under the eyes of the prophet, that he could, by way of nature, foresee their invasion; and so much the closer under his eyes, the more deeply the prejudice, that there is no prophecy in the Biblical sense of the word, has taken root in them, and the more consistently they follow it out. "Habakkuk prophesied under Jehoiakim, for," so Jager expresses himself, "since Jehoiakim was on the side of the Egyptians, it was easy to foresee, that; ("Facile erat praevidere fore ut etc." Jager de ord. proph. minor: chronol. ii. 18ff) etc." Just so Ewald; (Proph. iii. 30. ed. 2)

“One might readily be tempted to think, that Habakkuk wrote, while the pious king Josiah was still living; but since the first certain invasion of the Chaldaeans, of which our account speaks (^{<1241>}2 Kings 24:1), falls within the reign of king Jehoiakim, somewhat between 608-604 B.C. we must abide by this date.”

Hitzig defines the dates still more sharply, according to that principle of principles, to which history with its facts must adapt itself unconditionally. “The prophet announces the arrival of the Chaldaeans in Judea, as something marvelous.” Well then, one would imagine, that it would follow from this, that at that time they had not yet come. But no! “Habakkuk,” says Hitzig, “introduces the Chaldaeans as a new phenomenon, as yet entirely unknown; he prophesied accordingly at their first arrival into Palestine. But this beyond question falls in the reign of Jehoiakim (^{<1241>}2 Kings 24:2). In Jehoiakim’s fourth year, i.e., 606, they had fought the battle at Carchemish; in 605 the Chaldaean army seems to have been on its march; the writing of Habakkuk is placed most correctly in the beginning of the year 604 A.D., accordingly, at the time, when the Chaldaeans were already marching with all speed straight on Jerusalem, and (as Hitzig infers from ^{<3100>}Habakkuk 1:9) after they had come down from the North along the coast, were now advancing from the West, when they, as Ewald too remarks (resting, like Maurer on ^{<3100>}Habakkuk 1:2-4) (Proph. iii. 29. ed. 2), “already stood in the holy land, trampling everything under foot with irresistible might, and allowing their own right alone to count as right.” Holding fast to that naturalist a priori, we go yet further. In ^{<3127>}Habakkuk 2:17, the judgment of God is threatened to the Chaldaean, on account of the violence practiced on Lebanon, and the destruction of its animals. Lebanon is, it is said, the holy land; the animals, its inhabitants: in ^{<3114>}Habakkuk 3:14,17, the prophet sees the hostile hordes storming in: the devastation wrought through the war stands clearly before his eyes. This is not possible, unless the Chaldaean were at that time already established in Judaea. However, then, c.i. was written before their invasion, yet c. ii., iii. must have been written after it. “Wherefore,” says Maurer, “since it is evident from ^{<2412>}Jeremiah 46:2; 36:9, that the Chaldaeans came in the year B.C. 605, in the 9th month of the 5th year of the reign of Jehoiakim, it follows that c. i. was written at that very time, but c. ii. iii. at the beginning of 604 B.C., the 6th of Jehoiakim.”

“Turn we away from this cheap pseudo-criticism, with its ready-made results, which sacrifices all sense for historical truth to a prejudice, which it

seems to have vowed not to allow to be shaken by anything. It seeks at any cost to disburden itself of any prophecy in Scripture, which can only be explained through supernatural agency; and yet it attains its end, neither elsewhere nor in our prophet. Habakkuk 2 contains a prediction of the overthrow of the Chaldaean empire and of the sins whereby that overthrow was effected, which has been so remarkably confirmed by history even in details, that that criticism, if it would be true to its principles, must assume that it was written while Cyrus, advancing against Babylon was employed in punishing the river Gyndes by dividing it off into 360 channels.” This major premiss, “there can be no super-human prediction of the future” (in other words, “Almighty God, if He knows the future, cannot disclose it!”) still lurks under the assumptions of that modern school of so-called criticism. It seems to be held no more necessary, formally to declare it, than to enounce at full length any axiom of Euclid. Yet it may, on that very ground, escape notice, while it is the unseen mainspring of the theories, put forth in the name of criticism. “That Habakkuk falls at a later time,” says Stahelin, “is clear out of his prophecy itself; for he speaks of the Chaldaeans, and the controversy is only, whether he announces their invasion, as Knobel, Umbreit, Delitzsch, Keil^{f216} hold, or presupposes it, as Ewald, Hitzig, E. Meier maintain. To me the first opinion appears the right, since not only do [§306](#) Habakkuk 1:5ff plainly relate to the future, but the detailed description of the Chaldaeans points at something which has not yet taken place, at something hitherto unknown, and the terror of the prophet in announcing their coming, [§302](#) Habakkuk 1:12ff, recurs also [§301](#) Habakkuk 3:1,16,17; and so, I think, that the time of Habakkuk’s activity may be placed very soon after the battle of Carchemish, in the first half of the reign of Jehoiakim, and so his prophecy as contemporary with Jeremiah 25.” “Habakkuk,” says DeWette, “lived and prophesied in the Chaldee period. It is, however, matter of dispute at what point of time in this period he lived. [§305](#) Habakkuk 1:5.ff clearly points to its beginning, the reign of Jehoiakim. Even Habakkuk 3 seems to require no later point of time, since here the destruction of Judah is not yet anticipated. He was then Jeremiah’s younger contemporary. Rightly do Perschke, Ranitz, Stickel, Knobel, Hitzig, Ewald, let the prophet prophesy a little before the invasion of the Chaldaeans in Judah, which the analogy of prophecy favors;” for prophecy may still be human at this date, since so far it foretells only, what any one could foresee. A prophet of God foretells, these critics admit, an invasion which all could foresee, and does not foretell, what could not humanly be foreseen, the destruction of Jerusalem. The theory then is

saved, and within these limits Almighty God is permitted to send His prophet. Condescending criticism!

Mostly criticism kept itself within these limits, and used nothing more than its axiom, “there was no prophecy.” The freshness and power of prophetic diction in Habakkuk deterred most from that other expedient of picking out some two or three words as indicative of a later style. Stahelin however says; “His language too, although on the whole pure and without Aramaisms,” (truly so! since there is not even an alleged or imagined Aramaism in his prophecy,) “still betrays, in single cases, the later period.” And then he alleges that:

(1) that one verb^{f217} only occurs beside in the Books of Kings and in Ezekiel;

(2) that another word^{f218} with the exception of Nahum, occurs only in Jeremiah and Malachi;

(3) that the image of the cup of destiny only occurs in prophecies subsequent to Jeremiah.

A marvelous precision of criticism, which can infer the date of a book from the facts:

(1) that a verb, formed from a noun, occurs four times only in Holy Scripture, in 2 Kings, Habakkuk, and Ezekiel, whereas the noun from which it is derived occurs in a Psalm, which fits no later time than David’s; (^{<1944>}Psalm 44:14),

(2) that a word, slightly varied in pronunciation from a common Hebrew word (**vwp** (whence ^{ˆwvyp}^{<0011>}Genesis 2:11), an early variation of **xwp**, **v** for **x**, as Rashi observes on ^{<3478>}Nahum 3:18), occurs only in Nahum, Habakkuk, Jeremiah, and Malachi, once in each, when that word is the basis of the name of the river Pishon, mentioned in Genesis, and Stahelin himself places Nahum in the reign of Hezekiah; or,

(3) that no prophet before Jeremiah speaks of the image of the” cup of destiny,”^{f219} whereas the portion given by God for good (David, ^{<1916>}Psalm 11:6; Asaph, ^{<1978>}Psalm 75:8) or for ill (David, ^{<1946>}Psalm 16:5; 23:5), occurs under that same image in Psalms of David and Asaph; and if the question is to be begged as to the date of ^{<2517>}Isaiah 51:17,22, the corresponding image of “drinking wine, of reeling,” occurs in a Psalm of David (^{<1916>}Psalm 60:5

(verse 3 in English)) and being drunk, but not with wine” is imagery of an earlier chapter in Isaiah; (<230>Isaiah 29:9), the image occurs fully in Obadiah (<3016>Obadiah 1:16).

Such criticism is altogether childish. No one would tolerate it, except that it is adduced to support a popular and foregone conclusion. It would be laughed to scorn, were it used by believers in revelation. In the small remains of the Hebrew Scriptures and language, an induction, if it is to be of any value, must be very distinct. The largeness of Greek literature enables critics to single out Homeric, Herodotean, Eschylean, Pindaric words. In Hebrew we meet with hapax legomena (unique occurrences) in perhaps every prophet, in many Psalms; but it requires far more than the occurrence of the word in one single place, to furnish any even probable inference, that it was framed by the Prophet or Psalmist himself. Still less can it be inferred safely that because, in the scanty remains of Hebrew, a word does not occur before, for example, a certain historical book, it did not exist before the date of that book. Rather the occurrence of any word in language so simple as that of the historical books, is an evidence that it did exist and was in common use at the time. Poets and orators coin words, in order to give full expression for their thoughts. The characteristic of the sacred historians, both of the Old and New Testament, is to relate the facts in most absolute simplicity. It would be a singular “history of the Hebrew language,” which should lay down as a principle, that all those are later words, which do not happen to occur before the books of Kings, Habakkuk, or any other prophet, whom this criticism is pleased to rank among the later books. What are we to do with Habakkuk’s own hapax legomena? Granted, that he framed some of them, yet it is impossible that he framed them all. As specimens of the results of such a critical principle, that words, occurring for the first time in any book, are characteristic of the date of that word, let us only take roots beginning with “s.” Had then the Hebrew no name for “nails” (as distinct from hooks, pegs,) ([www dty](#)), before those whom these critics would make late writers^{f220} as Ecclesiastes and Isaiah 41? Or had they none for ceiling a building before the book of Kings;^{f221} although the ark had a third story ([μυϋλ ιν](#)] <0016>Genesis 6:16, as in <1008>1 Kings 6:8; Ezra 42:3), and Lot speaks of “the shadow of my roof?”^{f222} Or had they none for a “decked vessel” before Jonah ([hnyps](#)] <3015>Jonah 1:5 (occurring only once). See vol. i. p. 375) although the Indian names of Solomon’s imports show that Ophir, whither his navy sailed, was in India, Ophir itself being Abhira in the province of Cutch? (See Micah 4)

Or had they no name for “divided opinions” before Elijah? (^{<1182>}1 Kings 18:21. As “branches,” **μῦπ[ς]** first occurs in Isaiah, (^{<2376>}Isaiah 17:6; 27:10. and the denom. **ā[se]** ^{<2303>}Isaiah 10:33. and **twp[æ]**, **twp[æ]šān** ^{<2515>}Ezekiel 31:5,6,8)) Seed shed, which sprang up in the second year, was known in the Pentateuch (**j pps;** ^{<1825>}Leviticus 25:5,11. Else only with **vyj s** or **syj j v**); but that of the third year would, on that hypothesis, remain unknown until Hezekiah; (**μtæ** ^{<1209>}2 Kings 19:29, **syj iv;** 2 Kings 37:30), nor did the Hebrews express to “drag along the ground,” until Hushai, and, after him, Jeremiah. They had no name for winter, as distinct from autumn, until the Canticles (**wts]** ^{<2201>}Song of Solomon 2:11), and, but for the act of the Philistines in stopping up (**μtši** ^{<1035>}Genesis 26:15,18). Abraham’s wells, it might have been said that Hebrew had no word for this act, until the time of Jehoshaphat (**μtæ** ^{<1208>}2 Kings 3:19,25; ^{<14918>}2 Chronicles 32:3,4. A niphal word of closing breaches in a wall. ^{<14911>}Nehemiah 4:1).

Or as to the criticism itself, **sl q** ^{<17046>} is to be a later word, because, except in that Psalm of the sons of Korah, it occurs first in the history of Elisha (^{<1023>}2 Kings 2:23.) Perhaps it is so rare (and this may illustrate the history of Elisha) because, as used, it seems to have been one of the strongest words in the language for “derision;” at least the verb is used in an intensive form only, and always of strong derision. (Piel, ^{<3161>}Ezekiel 16:31. Hithpael, 2 Kings loc. cit.; Habakkuk loc. cit., ^{<3215>}Ezekiel 22:5, who has also **hsLqæ**)

But then, did the old Hebrews never use derision? Happy exception for one nation, if they never used it wrongly or had no occasion to use it rightly! Yet even though (by a rare exception) Ewald allows the second Psalm to be David’s (Job, however, being placed about the 7th century B.C.) the evidence for **g[l]** ^{<13932>}, as strong a word, would be of the time of David ^{f224}. “Scorning” “scoffing,” (unless Psalm 1 is allowed to be David’s) did not begin until Solomon’s time. ^{f225} “Mocking” was yet later (**l th** ^{<1870>}Job 17:2; ^{<11827>}1 Kings 18:27). As belongs to a rude people, insult was only shown in acts, of which **l l [th]** ^{<15953>} is used ^{f226} and from those simple times of the Patriarchs, they had no stronger word than “to laugh at.” For this is the only word used in the Pentateuch. ^{f228}

But to what end all this? To prove that Habakkuk had no superhuman knowledge of what he foretold? Prophecy occupies, as I said, a subordinate place in Habakkuk. He renews the “burden” of former prophets, both upon his own people and upon the Chaldaeans; but he does not speak even so definitely as they. His office is rather to enforce the connection of sin and punishment: he presupposes the details, which they had declared. Apart from those chapters, which pseudo-criticism denies to Isaiah (Isaiah 13; ^{<234E>}Isaiah 14:1-23; Isaiah 40ff), on account of the distinctness of the temporal prophecies, Isaiah had, in plainest words, declared to Hezekiah the carrying away of all the royal treasures to Babylon, and that his off-spring should be eunuchs there; (^{<231E>}Isaiah 39:6,7), Micah had declared not only the complete desolation of Jerusalem (^{<338E>}Micah 3:12), but that the people should be (^{<330E>}Micah 4:10) “carried to Babylon, and there delivered, there redeemed from the hands of the enemy.” In the 13th year of Josiah, 628 B.C., and so, three years before the fall of Nineveh, while Babylon was still dependent on Nineveh and governed by a viceroy, and while Nabopolassar was still in the service of the king of Nineveh, Jeremiah foretold, that (^{<211E>}Jeremiah 1:14-16) “evil should break forth from the North upon all the inhabitants of the land, and all the families of the kingdoms of the North shall come and set every one his throne at the entering of the gates of Jerusalem and against all the walls thereof round about and against all the cities of Judah,” to execute the judgments of God against them for their wickedness. This was his dirge over his country for 23 years (^{<227E>}Jeremiah 25:3, see also ^{<231E>}Jeremiah 5:15-17; 6:1,22-25; 10:22. Also in the collection of all his prophecies from the time of Josiah, which God commanded him to make in the 4th year of Jehoiakim, ^{<342E>}Jeremiah 36:2,29, he provides them also with a saving against idolatry (in Chaldee) for their use in their captivity in Chaldaeae. ^{<240E>}Jeremiah 10:11) ere yet there was a token of its fulfillment. Babylon had succeeded to Nineveh in the West and Southwest, and Judah had fallen to the share of Babylon; but the relation of Josiah to Nabopolassar was of a tributary sovereign, which rebellion only could disturb. The greater part of Nabopolassar’s 21 year’s reign are almost a blank (Rawl. 5 Emp. iii. 484). Chastisement had come, but from the South, not from the North. Eighteen years had passed away, and Josiah had fallen, in resisting Pharaoh-Necho in discharge of his fealty to the king of Babylon. Pharaoh-Necho had taken away one king of Judah, Jehoahaz, the people’s choice, whose continued fealty to Babylon represents their minds, and had set up another, Jehoiakim. For three years Judah’s new allegiance was alloweth to

continue. Who, but God, could tell the issue of the conflict of those two great armies at Carchemish? Egypt with her allies, the Ethiopians, Phut and Lud, were come, rising up like a flood (²⁴¹⁸Jeremiah 46:8,9), covering the earth with her armies, as her rivers, when swollen, made her own land one sea. Necho had apparently in his alliance all the kings of the countries West of the Euphrates: for to them all, in connection with Egypt and subordinate to her, does Jeremiah at that moment give to drink the cup of the wrath of God; to (²⁴¹⁹Jeremiah 25:19-24). Pharaoh king of Egypt, and his servants and his princes and all his people, and all the mingled people (his auxiliaries) and all the kings of the land of Uz, and all the kings of the land of the Philistines and Ashkelon and Azzah and Ekron and the remnant of Ashdod; Edom and Moab and the children of Ammon; and all the kings of Tyrus, and all the kings of Zidon and the kings of the isle beyond the sea (probably Caphtor (²⁴²⁰Jeremiah 47:4), or Crete, or Cyprus) Dedan and Tema and Buz, and those whose hair is shorn (Arabians) (Herodotus iii. 8) and all the kings of Arabia and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri (¹⁰²¹Genesis 25:2; ¹⁰²²1 Chronicles 1:32 (*yr m̄zi* for *yn̄rmz*) [descendants of Abraham and Keturah.) It was a mighty gathering. All the kings of Elam, all the kings of the Medes, all the kings of the North far and near, all was hostile to Babylon; for all were to drink of the cup beforehand, at the hands of the king of Babylon, and then the king of Sheshach (Babylon) was to drink after them. Necho was one of the most enterprising monarchs (As shown in his attempt to make a canal across the isthmus of Suez (Herodotus ii. 158) and in the circumnavigation of Africa. Ibid. iv. 42).

Nabopolassar had shown no signs of enterprise. Nebuchadnezzar, the first and last conqueror of the Babylonian empire, though the alliance with Media and his father's empire had been cemented by his marriage, had, as far as we know, remained inactive during 20 years of his father's life (The battle of Carchemish was in the 4th year of Jehoiakim. ²⁴¹¹Jeremiah 46:1,2). He was as yet untried. So little did he himself feel secure as to his inheritance of the throne, even after his success at the head of his father's army, that his rapid march across the desert, with light troops, to secure it, and its preservation for him by the chief priest, are recorded in a very concise history (Berosus in Josephus, contra Apion i. 19. Opp. ii. 450). Neither Egypt nor Jehoiakim foresaw the issue. Defeat taught neither. Two voices only gave, in God's name, one unheeded warning. Pharaoh Hophra, the Apries of Herodotus, succeeded Pharaoh Necho in his self-confidence,

his aggressions, his defeat. "I am against time," God says (^{<391B>}Ezekiel 29:3), "Pharaoh, king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own and I have made it for myself." "It is said," relates Herodotus (Herodotus ii. 16), "that Apries believed that there was not a god which could east him down from his eminence, so firmly did he think that he had established himself in his kingdom."

For a time, Nebuchadnezzar must have been hindered by Eastern wars, since, on Jehoiakim's rebellion and perjury, he sent only bands of the Chaldees, with bands of tributary nations, the Syrians, Moabites, Ammonites, against him (^{<121D>}2 Kings 24:2). But not in his time only, even after the captivity under his son Jehoiachin and his men of might (^{<1244>}2 Kings 24:14-16), the conviction that Nebuchadnezzar could be resisted, still remained in the time of Zedekiah both in Egypt and Judah. Judah would have continued to hold under Babylonia that same position toward Egypt which it did under Persia, only with subordinate kings instead of governors. Apart from God's general promise of averting evil on repentance, Jeremiah, too, expressly tells Israel (^{<340>}Jeremiah 4:1), "If thou wilt put away thine abominations out of My sight, thou shalt not remove;" (^{<241D>}Jeremiah 7:7, add ^{<247S>}Jeremiah 17:25,26; 22:2-5), "Then will I cause you to dwell in this place, in the land that I gave to your fathers, forever and ever." And "in the beginning of the reign of Jehoiakim," (^{<241D>}Jeremiah 26:1), (^{<241D>}Jeremiah 26:12, add ^{<241D>}Jeremiah 26:2,3), "The Lord sent me to prophesy against this house and against this city all the words which ye have heard. Therefore, now amend your ways and your doings and obey the voice of the Lord your God, and the Lord will repent Him of the evil that He hath pronounced against you." Still later, to Zedekiah (^{<2471>}Jeremiah 27:11), "The nations that bring their neck under the yoke of the king of Babylon and serve him, "them will I let remain still in their own land, saith the Lord; and they shall till it and dwell therein" (^{<245S>}Jeremiah 35:15). "I have sent unto you all My servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to year fathers." Even on the very verge of the capture of Jerusalem, Jeremiah promised to Zedekiah (^{<2481D>}Jeremiah 38:17), "If thou wilt go forth to the king of Babylon's princes; — this city shall not be burned with fire." Pharaoh Hophra was still strong enough to raise the siege of Jerusalem, when invested by the

Chaldaeian army (²⁵⁷⁶Jeremiah 37:5). Jeremiah had the king, his princes, his prophets, all the people of the land against him, because he prophesied that Jerusalem should be burned with fire, that those already taken captives should not return, until the whole had been carried away, and the seventy year of captivity were accomplished (²⁵¹¹Jeremiah 25:11,12; 29:10). The warning and the promise of Jeremiah's inaugural vision had its accomplishment (²⁰¹⁸Jeremiah 1:18,19, renewed ²⁴⁵¹Jeremiah 15:20). "I have made thee a defended city, and an iron pillar, and brazen walls, against the king of Judah, against the princes thereof and against the people 'of the land; and they shall fight against thee, but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee." Had it been matter of human foresight, how was it, that all nations, all their politicians, all their wise men, all their prophets, all Judah, kings, priests, princes, people, were blinded (as in Him of Whom Jeremiah was a shadow,) and Jeremiah alone saw? "Vaticinia post eventum" are, in one sense, easy; namely, to imagine, after an event has taken place, that one could have foreseen it. And yet who, after the retreat to Corunna, could have foreseen the victories of the Peninsular war? Or, when that tide of 647,000 men ("Imperial muster rolls in Chambray Vol. i. App. No. 2." Alison History of Europe x. 629) was roiling on toward Russia, who could imagine that only a small fraction of those hosts should return, that they should capture Moscow, but find it a tomb; and hunger and cold, reaching at last to 36 degrees below Zero, should destroy more than the sword? (Dr. Arnold lect. on Hist. ii. 139) "What was the principal adversary of this tremendous power? By whom was it checked and resisted and put down? By none and by nothing but the direct and manifest interposition of God."

The distinctness and perseverance of the prophecy are the more remarkable, because the whole of the greatness of the Chaldaeian empire was that of one man. Assyria, in this one case, overreached itself in its policy of transporting conquered populations. It had, probably to check the rebellions of Babylon, settled there a wild horde, which it hoped would neither assimilate with its people, nor itself rebel. Isaiah relates the fact in simple words (²²³³Isaiah 23:13). Behold the land of the Chaldaeans; this people was not; the Assyrian founded^{f229} it for them that dwelt in the wilderness. This does not seem to me necessarily to imply, that the wild people, for whom Assyria founded it, were Chaldaeans^{f230} or Kurds, whom the king of Assyria had brought from their Northern dwellings in the Carduchaeian mountains (Xen. Cyrop. iii. 2. 7 and 12. Anabasis iv. 3, 4. v.

5. 9. vii. 8. 14) near Armenia, where Sennacherib conquered. Isaiah simply uses the name, the land of the Chaldaeans, as does Jeremiah (²⁴¹⁵Jeremiah 24:5; 50:8,25; 51:4; and, united with the name Babylon, ²⁴⁵²Jeremiah 25:12; 50:1,45; ²⁴²³Ezekiel 12:13, as Isaiah does Chasdim alone, ²³⁸⁴Isaiah 48:14,20) after him, as the name of Babylonia; the ward Babylonia, had it existed, might have been substituted for it. Of this, he says, that it was not, i.e., was of no account^{f231} but that Assur founded it for wild tribes, whom he placed there. Whence he brought those tribes, Isaiah does not say. Aeschylus (although indeed in later times) as well as Isaiah and Jeremiah, speak of the population of Babylon, as mingled of various nations; and the language is too large to be confined simply to its merchant-settlers. In Aeschylus (Aesch. Pers. 52,53,54) “the all-mingled crowd,” which “it sends out in long array,” are its military contingents. it is its whole population, of which Isaiah and Jeremiah say, it will flee, each to his own land (²³³⁴Isaiah 13:14) “It (Babylon) shall be as a chased roe, and as a sheep which no man gathereth; they shall, every man, turn to his own people, and flee every man to his own land. For fear of the oppressing sword they shall turn every one to his people: (²⁴¹⁶Jeremiah 50:16). And they shall flee, every one to his own land.”

Thus, Babylonia received that solid accession of strength which ultimately made it a powerful people, 60 years before the beginning of the reign of Josiah; its ancient and new elements would take some time to blend: they did not assume importance until the capture of Nineveh; nor had Judah any reason to dread anything from them, until itself rebelled, early in the reign of Jehoiakim. But 18 years before the death of Josiah, while Judah was a trusted and faithful tributary kingdom, Jeremiah foretold that evil should come upon them from the North, i.e., as he himself explains it, from the Chaldees.^{f232} Even then if Habakkuk were brought down to be a contemporary of Jeremiah, still in the 13th year of Josiah, there was nothing to fear. Judah was not in the condition of an outlying country, which Babylonian ambition might desire to reduce into dependence on itself. It was already part of the Babylonian empire, having passed into it, in the partition with Assyria, and had no more to fear from it, than any of the conquered nations of Europe have now from those who have annexed them, unless they rebel. God alone knew the new ambition of the kings of the smitten and subdued Egypt, their momentary success, Josiah’s death, Judah’s relapse into the old temptation of trusting in Egypt — all, conditions of the fulfillment of Habakkuk’s and Jeremiah’s prophecies.

Edom, Moab, Ammon, Tyre, Zidon, sent ambassadors to Zedekiah, to concert measures of resistance against Nebachadnezzar; (~~247B~~ Jeremiah 27:3), they were encouraged by their (~~247B~~ Jeremiah 27:9), diviners, dreamers, enchanters, sorcerers, which spoke to them, ye shall not serve the king of Babylon. One alone told them that resistance would but bring upon them destruction, that submission was their only safety; there was prophecy against prophecy, (~~245D~~ Jeremiah 5:12-14; 14:14-16; 23:16,17,21,25-27,30ff; 27:14,15-18; 28), among these nations, in Jerusalem, in Babylon (~~249B~~ Jeremiah 29:8,9,15,21,24ff); the recent knowledge of the political aspect of Babylon deterred not the false prophets there; all, with one voice, declared the breaking the yoke of the king of Babylon: Jeremiah only saw, that they were framing for themselves (~~248B~~ Jeremiah 28:13,14) yokes of iron. Had Jehoiakim or Zedekiah, their nobles, and their people possessed that human foresight which that pseudo-critical school holds to be so easy, Judah had never gone into captivity to Babylon. But He Who fashioneth the heart of man knoweth alone the issue of the working of those hearts, which He overrules.

From the necessity of its case, the pseudo-critical school lowers down the words, in which Habakkuk declares the marvelousness of the event which he foretells, and the unbelief of his people. "Look well," he bids them, "marvel ye, marvel on; for I will work a work in your days which ye will not believe, when it shall be told you." It is "something which had not hitherto been, something hitherto unknown," says Stahelin (Einl. p. 218). Yet things hitherto unknown, are not therefore incredible. "It is clear from the contents," says Bleek (Einl. ins. A. T. pp. 545,546) "that the Chaldees had at that time already extended to the West their expeditions of conquest and destruction, and on the other side, that this had only lately begun and that they were not yet come to Judah and Jerusalem, so that here they were hitherto little known." "The appearance of the Chaldees as world-conquerors was, in Judah, then a quite new phenomenon," says Ewald (Die Proph. ii. 29. see also Delitzsch's quotation from him ab. p. 170). "The description of the Chaldees altogether is of such sort, that they appear as a people still little known to the Jews," says Knobel (Die Proph. u. Hebr. ii. 292. Dr. Davidson's sentences are chiefly gleaned from him). "That which is incredible for the people consists therein, that God employs just the Chaldees, such as they are described in what follows, for the unexpected chastisement of Israel," says even Umbreit (Kl. Proph. p. 286).

What was there incredible, that, when the king of Jerusalem had revolted from Babylon, and had sided with Egypt, its chief enemy, the Chaldaeans, should come against it? As soon might it be said to be incredible that France should invade Prussia, when its hundred thousands were on their march toward the Rhine. During the reign of Manasseh it was incredible enough, that any peril should impend from Babylon; for Babylon was still subordinate to Assyria: in the early years of Josiah it was still incredible, for his 31 years were years of peace, until Pharaoh Necho disputed the cis-Euphratensian countries with Babylon. When the then East and West came to Carehemish, to decide whether the empire should be, with the East or with the West, nothing was beyond human foresight but the result. Expectation lately hung suspended, perplexed between the forces of Europe. None, the most sagacious, could predict for a single day. Men might surmise; God only could predict. For 23 years Jeremiah foretold, that the evil would come from the North, not from the South. The powers were well-balanced. Take Habakkuk's prophecy as a whole — not that the Chaldaeans should invade Judaea (which in Jehoiakim's time was already certain) but that Egypt should be a vain help, and that the Chaldaeans should mesh its people like the fishes of the sea, yet they should still have to disgorge them, because God's judgment would come upon them also. This too were incredible. Incredible it was to the kings, the wise, the politicians, the political prophets of Judaea, that Jerusalem itself should be taken. Incredible it was, and there was much human reason for the incredulity. Egypt and Assyria had been matched during centuries. Until the Sargonides, Egypt had, during centuries, the unbroken advantage. But the Sargonides had passed away. Yet Chaldea had not, alone, prevailed against Assyria. Why should the yet untried Babylonian be so certain of success, when the whole West of the Euphrates was banded together against him, and fought within their own ground? The kings of Elam add the kings of the Medes (^{<2425>}Jeremiah 25:25) were now, as under Cyrus, enemies of Babylon. Babylon had enemies before and behind. But God had raised up Nebuchadnezzar to be the hammer of the whole earth (^{<2413>}Jeremiah 50:23) and had given those cis-Euphratensian lands which leagued against him into the hands of Nebuchadnezzar the king of Babylon, My servant, God says (^{<2416>}Jeremiah 27:6,7), and all nations shall serve him and his son and his son's son, until the very time of his land come; and then many nations and great kings shall serve themselves of him. Whence this combination of almost superhuman but short-lived might, this certainty of wide sway down to the third generation, this certainty of its cessation

afterward? There was no time for decay. Alexander's empire was yet more short-lived, but it was divided among his successors. Alexander had, by his genius, founded his own empire, which the able generals, whom he had trained, divided among themselves. In the Chaldaean empire, we have an enterprising conspirator, who seizes an occasion, but does little beside which is recorded, nothing alone, nothing, beside that first grasp at power, for himself. He appears only as the ally of Media: (Herodotus i. 74) then a son, a world-wide conqueror, with a genius for consolidating the empire which he inherited, forming an impregnable city, which should also be a province, filling his empire with fortresses (See Daniel the Prophet pp. 118,122, Rawl. 5 Empires 3:495ff), but leaving none after him to maintain what he had so consolidated. By whom could this be foreknown save by Him, with Whom alone it is, to root out and to pull down and to destroy and to throw down, to build and to plant? (^{<3010>}Jeremiah 1:10)

It has been common to praise the outside of Habakkuk's prophecy, the purity of his language, the sublimity of his imagery. Certainly it is, humanly speaking, magnificent: his measured cadence is impressive in its simplicity. He too has words and forms, which are unique to him among the remains of Hebrew.^{f233} But his eminence is rather the condensed thought, expressed often in the simplest words; as when, having carried on the tide of victory of the Chaldaean to its height, everything human subdued before him, all resistance derided, he gathers up his fall and its cause in those eight words (^{<3011>}Habakkuk 1:11), "Then sweeps-he-by, wind, and-passes, and-is-guilty; this his-strength (is) his-god." Yet more striking is the religious greatness, in which he sums up the meaning of all this oppressiveness of man (^{<3012>}Habakkuk 1:12). "Thou, Lord, has placed him for judgment, and, O Rock, has founded him to correct." Or, take the picture, prolonged relatively to his conciseness, of the utter helplessness of God's people, meshed, hooked, dragged in their net; their captors worshiping the instrument of their success, revelling in their triumph, and then the sudden question (^{<3017>}Habakkuk 1:17), "Shall they therefore empty their net?" He waits to hear the answer from God. Or, again, the antiphonal dirge of the materials of the blood-built city over him (^{<3018>}Habakkuk 2:11). Or the cutting off of every stay, sustenance, hope, promise of God, and, amid this universal crash, what does he? It is not as the heathen (Homer, Odyssey iii. 3. 8), "fearless will the ruins strike him:" but, (^{<3019>}Habakkuk 3:10), "And I," as if it were the continuance and consequence of the failure of all human

things; “I would exult in the Lord, I would bound for joy in the God of my salvation.” His faith triumphs most, when all, in human sight, is lost.

*“Ill which Thou blessest is most good,
And unblest good is ill;
And all is right which seems most wrong,
So it be Thy sweet Will.”*

THE BOOK OF HABAKKUK

NOTES ON HABAKKUK 1

Habakkuk 1:1. *The burden* On the word “burden” see the note at Nahum 1:1.

which Habakkuk the prophet did see The prophet’s name signifies “strong embrace.” The word in its intensive form is used both of God’s enfolding the soul within His tender supporting love (qBᵉ†^{h2263}, ²¹¹⁶Song of Solomon 2:6; 8:3), and of man clinging and holding fast to divine wisdom (²¹⁰⁸Proverbs 4:8). It fits in with the subject of his prophecy, faith, cleaving fast to God amid the perplexities of things seen. Dion.: “He who is spiritually Habakkuk, cleaving fast to God with the arms of love, or enfolding Him after the manner of one holily wrestling, until he is blessed, enlightened, and heard by Him, is the seer here.” “Let him who would in such wise fervidly embrace God and plead with Him as a friend, praying earnestly for the deliverance and consolation of himself and others, but who sees not as yet, that his prayer is heard, make the same holy plaint, and appeal to the clemency of the Creator.” (Jeremiah Abarbanel has the like: “He strengthens himself in pleading his cause with God as to the prosperity of Nebuchadnezzar as if he were joined with God for the cause of his people” Preface to Ezekiel). “He is called ‘embrace’ either because of his love to the Lord; or because he engages in a contest and strife and (so to speak) wrestling with God.” For no one with words so bold ventured to challenge God to a discussion of His justice and to say to Him, “Why, in human affairs and the government of this world is there so great injustice?”

The prophet The title, “the prophet,” is added only to the names of Habakkuk, Haggai, Zechariah. Habakkuk may have added it to his name instead because he prominently expostulates with God, like the Psalmists, and does not speak in the name of God to the people. The title asserts that he exercised the pastoral office of the prophets, although not directly in this prophecy.

Did see Cyril: “God multiplied visions, as is written (^{<3820>}Hosea 12:10), and Himself spoke to the prophets, disclosing to them beforehand what should be, and all but exhibiting them to sight, as if already present. But that they determined not to speak from their own, but rather transmit to us the words from God, he persuades us at the outset, naming himself a prophet, and showing himself full of the grace belonging thereto.”

^{<300>}**Habakkuk 1:2.** *O Lord, how long shall I cry* Literally, “how long have I cried so intensely to Thee?” ([^{<300>}vision only occurs in the intensive form, and always of the cry to God, expressed by *la* ^{<410>}. or implied, except perhaps ^{<380>}Job 35:9) Because it is always the cry of the creature to the One who alone can hear or help — its God. Of this cry the Prophet expresses that it had already lasted long. In that long past he had cried out to God but no change had come. There is an undefined past, and this still continues (^{<300>}YTI [^{<300>}WahnaAd [^{<300>}as ^{<3806>}Psalm 80:6. ^{<300>}Tny [^{<300>}eytaAd [and ^{<300>}Exodus 16:28. ^{<300>}µtn [^{<300>}aj naAd [and ^{<300>}Exodus 10:3, ^{<300>}Tn [^{<300>}eytaAd [(all))

How long as Asaph cries, “how long hast Thou been,” and, it is implied, wilt Thou be “wroth against the prayer of Thy people?” as we should say, “how long shall Thy wrath continue?” The words which the prophet uses relate to domestic strife and wrong between man and man; violence, ^{f234} iniquity, strife, contention (^{<300>}Habakkuk 1:3), nor are any of them used only of the oppression of a foreign enemy. Also, Habakkuk complains of injustice too strong for the law, and the perversion of justice (^{<300>}Habakkuk 1:4). And upon this, the sentence is pronounced. The enemy is to be sent for judgment and correction (^{<300>}Habakkuk 1:12). They are then the sins of Judah which the prophet rehearses before God, in fellow-suffering with the oppressed. God answers that they shall be removed, but by the punishment of the sinners.

Punishment does not come without sin, nor does sin endure without punishment. It is one object of the Old Testament to exhibit the connection between sin and punishment. Other prophets, as commissioned by God, first denounced the sins and then foretold the punishment of the impenitent. Habakkuk appeals to God’s justice, as requiring its infliction. On this ground too this opening of the prophecy cannot be a complaint against the Chaldees, because their wrong would be no ground of the punishment

which the prophet denounced, but the punishment itself, requiting wrong to man through human wrong.

Cyril:

“The prophet considers the person of the oppressed, enduring the intolerable insolence and contumely of those accustomed to do wrong, and very skillfully doth he attest the unutterable lovingkindness of God, for he exhibits Him as very forbearing, though accustomed to hate wickedness, but that He doth not immediately bring judgment upon the offenders, he showed clearly, saying that so great is His silence and long-suffering, that there needeth a strong cry, in that some practice intolerable covetousness against others, and use an unbridled insolence against the weak, for his very complaints of God’s endurance of evil attest the immeasurable loving kindness of God.”

Cyril:

“You may judge hence of the hatred of evil among the saints. For they speak of the woes of others as their own. So saith the most wise Paul (^{<4712>}2 Corinthians 11:29), who is weak and I am not weak? who is offended, and I burn not? and bade us (^{<4525>}Romans 12:15) weep with those who weep, showing that sympathy and mutual love are especially becoming to the saints.”

The prophet, through sympathy or fellow-suffering with the sufferers, is as one of them. He cries for help, as himself needing it, and being in the misery, in behalf of which he prays. He says, “How long shall I cry?” standing, as it were, in the place of all, and gathering all their cries into one, and presenting them before God. It is the cry, in one, of all which is wronged to the God of Justice, of all suffering to the God of love. “When shall this scene of sin, and confusion, and wrong be at an end, and the harmony of God’s creation be restored? How long shall evil not exist only, but prevail?” It is the cry of the souls under the altar (^{<4610>}Revelation 6:10), “How long, O Lord, Holy and True, dost Thou not judge and avenge our blood on them that dwell on the earth?” It is the voice of the oppressed against the oppressor; of the Church against the world; weary of hearing the Lord’s Name blasphemed, of seeing wrong set up on high, of holiness trampled underfoot. It is in its highest sense His Voice, who, to sanctify

our longings for deliverance, said in the days of His Flesh (^{<19212>}Psalm 22:2), “I cry in the daytime, but Thou hearest not.”

Even cry out aloud (it is the cry of anguish) Dion.: “We cry the louder, the more we cry from the heart, even without words; for not the moving of the lips, but the love of the heart sounds in the ears of God.”

Even cry out unto Thee. Whether as an exclamation or a continuance of the question, How long? The prophet gathered in one the prolonged cry of past and future. He HAD cried out; he should cry on, “Violence.” (smj q[za as arqa dvw smj ^{<21018>}Jeremiah 20:8. ^h smj q[xa ^{<18107>}Job 19:7 (all of this construction))

He speaks as if the one word, jerked out, as it were, wrung forth from his inmost soul, was, “Violence,” as if he said this one word to the God of justice and love.

^{<3008>}**Habakkuk 1:3.** *Why dost Thou shew me iniquity, and cause me to behold*, or rather, “Why beholdest Thou^{f235} grievance?” God seemed to reverse what He had said by Balaam (^{<02321>}Numbers 23:21), “He hath not beheld iniquity in Jacob, and hath not seen grievousness in Israel”; and in the Psalms (^{<19014>}Psalm 10:14), “Thou hast seen, for THOU (emphatic) beholdest grievousness and wrong, to put it in Thy hand,” i.e., Thou layest it up in Thy hand, to cast it back on the head of the evildoer. Now He seemed to behold it and leave it unpunished, which yet Habakkuk says to God below, He could not do (^{<3013>}Habakkuk 1:13); “Thou canst not look upon iniquity.” What then did this mean? What was the solution?

All forms and shapes of sin are multiplied; oppressive “violence” (smj ^{<12556>}^{<00611>}Genesis 6:11,13), such as “covered the earth” before the flood, and brought it down; which Nineveh had to put away (^{<3118>}Jonah 3:8), and it was spared; “iniquity,” i.e., what is unequal and contrary to truth, falsehood.

Grievance literally, burdensome wearisome “toil”; “spoiling,” or open robbery; “strife and contention,” both through perversion of the law and, without it, through endless jarrings of man with man. Sin recoils on the sinner. So what he beholds is not “iniquity” only, but (in the same word) “vanity”; “grievance”; which is a burden both to him who suffers, and yet more to him who inflicts it. For nothing is so burdensome as sin, nothing so empty as wickedness. And while to him who suffers, the suffering is

temporal, to him who inflicts it, it is eternal. And yet the prophet and whose prays against ungodliness, “must commiserate him who doth wrong yet more, since they hurt what is most precious, their own soul, and that eternally” (Theoph.). All then is full of evil. Wherever the prophet looks, some fresh violence is before him; it confronts him on every side; “strife hath arisen”,^{f236} come up, exists where it was not before; “contention lifteth itself” (**avn** intrans., as in ^{<1590>}Psalm 89:10; ^{<3405>}Nahum 1:5) on high, bowing down all beside.

^{<3004>}**Habakkuk 1:4.** *Therefore* i.e., Because God seemed not to awake to avenge His own cause, people promised themselves that they might sin on with impunity. Sin produces sin, and wrong produces wrong; it spreads like an infectious disease, propagating itself, and each, to whom it reaches, adds to its poison. At last, it reached those also, who should be in God’s stead to restrain it. The divine law itself is silenced, by the power of the wicked, by the sin of the judge, the hopelessness of all. When all around is evil, even those not yet lost are tempted to think; “Why should I be other than they? What evil befalls them? Why stand alone?” Even a Psalmist (^{<19715>}Psalm 73:15,12,13) speaks as if tempted to “speak even as they. These are the ungodly who prosper in the world; they increase in riches; verily I have cleansed my heart in vain, and washed my hands in innocency;” and Solomon (^{<2081>}Ecclesiastes 8:11), “Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.”

The law is slacked literally “is chilled”^{f237} (as we say, “is paralyzed”), through lack of the fire of love. This is what our Lord says (^{<1812>}Matthew 24:12), Because iniquity shall abound, the love of many shall wax cold. The divine law, the source of all right, being chilled in people’s hearts, “judgment,” i.e., the sentence of human justice, as conformed to divine justice, “doth never go forth.”^{f238} Human sense of right is powerless, when there is not the love of God’s law. It seems always ready to act, but always falls short, like an arrow from an unstrung bow. The man seems always about to do right; he judges, sees, aright — all but does it — yet, at last, he always fails. “It goes not forth. The children are come to the birth, and there is not strength to bring forth” (^{<2370>}Isaiah 37:3).

For the wicked doth compass about,^{f239} the righteous, laying snares for him, as the Jews for our Lord; evil is too strong for a weak will to do right,

and overbears it. Pilate sought in many ways, how he might deliver Jesus, yet he finally did deliver Christ into their hands.

Therefore wrong judgment proceedeth literally, “judgment proceedeth wrested.”^{f240} He had said, “it never goes forth;” never, that is, in its true character; for, when it does “go forth,” it is distorted. Dion.: “For gifts or favor or fear or hate the guiltless are condemned trod the guilty acquitted, as saith the Psalmist (^{<FRID>}Psalm 82:2), ‘How long will ye judge unjustly and accept the persons of the ungodly?’“ Theoph.: “‘Judgment goes forth perverted’ in the seat of man’s judgment (the soul), when, bribed by the pleasures of sense, it leans to the side of things seen, and the ungodly one, the rebel angel, besets and overpowers him who has the sense of right; for it is right that things seen should give way to things unseen (^{<FRID>}2 Corinthians 4:18); ‘for the things which are seen are temporal, but the things which are not seen are eternal.’“ Why then all this? And how long? Why does God bring it before him and He who “is of purer eyes than to behold iniquity, behold grievance,” which His Holy Eyes could not endure? Neither the unseen presence of God nor the mission of the prophet checks. If he rebukes, no one hearkened; if he intercedes for sinners, or against sin, God made as though He would not hear. God answers that, though to man’s impatience the time seems long, judgment shall come, and that, suddenly and speedily. While the righteous is enquiring, “how long?” and the wicked is saying (^{<FRID>}Matthew 24:48), “My Lord delayeth His coming,” He is come, and seen in the midst of them.

^{<FRID>}**Habakkuk 1:5.** *Behold ye among the heathen* The whole tone of the words suddenly changes. The Jews flattered themselves that, being the people of God, He would not fulfill His threats upon them. They had become like the pagan in wickedness; God bids them look out among them for the instrument of His displeasure. It was an aggravation of their punishment, that God, who had once chosen them, would now choose these whom He had not chosen, to chasten them. So Moses had foretold; (^{<FRID>}Deuteronomy 32:21), “They have moved Me to jealousy by that which is not God; they have provoked Me to anger with their vanities; and I will move them to jealousy with not-a-people, I will provoke them to anger with a foolish nation.” There were no tokens of the storm which should sweep them away, yet on the horizon. No forerunners yet. And so He bids them gaze on among the nations, to see whence it should come. They might have expected it from Egypt. It should come whence they did not expect, with a fierceness and terribleness which they imagined not.

Regard look narrowly, weigh well what it portends.

and wonder marvelously literally, “be amazed, amazed.” The word is doubled,^{f241} to express how amazement should follow upon amazement; when the first was passing away, new source of amazement should come; for.^{f242}

I will work a work in your days, which ye will not believe, though it be told you. So incredible it will be, and so against their wills! He does not say, “ye would not believe if it were told you;” much less “if it were told you of others;” in which case the chief thought would be left unexpressed. No condition is expressed. It is simply foretold, what was verified by the whole history of their resistance to the Chaldees until the capture of the city; “Ye will not believe, when it shall be told you.” So it ever is. Man never believes that God is in earnest until His judgments come. So it was before the flood, and with Sodom, and with Lot’s sons-in-law; so it was with Ahab and Jezebel; so with this destruction of Jerusalem by the Chaldaeans, and what is shadowed forth, by the Romans. So Jeremiah complained (~~2452~~ Jeremiah 5:12), “They have belied the Lord, and said, it is not He; neither shall evil come upon us; neither shall we see sword nor famine,” and (~~2407~~ Jeremiah 20:7,8), “I am in derision daily; everyone mocketh me. For since I spake, I cried out, I cried violence and spoil; because the word of the Lord was made a reproach unto me, and a derision daily;” and Isaiah (~~2551~~ Isaiah 53:1), “Who hath believed our report?” and John the Immerser speaks as though it were desperate (~~4187~~ Matthew 3:7); “O generation of vipers, who hath warned you to flee from the wrath to come?” and our Lord tells them (~~4138~~ Matthew 23:38; ~~2135~~ Luke 13:35), “Your house is left unto you desolate.” And yet they believed not, but delivered Him up to be put to death, lest that should be, which did come, because they put Him to death (~~4148~~ John 11:48). “If we let Him thus alone, all people will believe on Him; and the Romans shall come, and take away both our place and nation.” Therefore, Paul (Though some of the words as quoted there (from the then-received translation, the Septuagint) differ, the sense is the same) applies these words to the Jews in his day, because the destruction of the first temple by Nebuchadnezzar was an image of the destruction of the second temple (which by divine appointment, contrary to man’s intention, took place on the same day (Josephus, B.J. vii. 14)), and the Chaldaeans were images of the Romans, that second Babylon, pagan Rome; and both foreshowed the worse destruction by a fiercer enemy — the enemy of souls — the spiritual wasting and desolation which came upon the Jew first, and

which shall come on all who disobey the gospel. So it shall be to the end. Even now, the Jews believe not, whose work their own dispersion is; His, who by them was crucified, but who has “all power in heaven and in earth” (^{<4058>}Matthew 28:18). The Day of Judgment will come like a thief in the night to those who believe not or obey not our Lord’s words.

^{<3006>}**Habakkuk 1:6.** *For lo* So God announces a future, in which His Hand shall be greatly visible, whether more or less distant. In His sight it is present.

I raise up God uses the free will and evil passions of people or devils to His own ends; and so He is said to “raise up”^{f243} those whom He allows to be stirred up against His people, since the events which His Providence permits, favor their designs, and it rests with Him to withhold them. They lift themselves up for some end of covetousness or pride. But there is a higher order of things, in which God orders their actions to fulfill His righteousness by their iniquities.

The Chaldaeans, that bitter *rm*^{<4751>}. In ^{<07825>}Judges 18:25; ^{<10708>}2 Samuel 17:8, the less concise *rm*^{<4751>} *vpn*^{<6315>} is used.

and hasty nation *rhmn*^{<4116>} as ^{<23304>}Isaiah 32:4. Jerome: “To its might and warlike boldness almost all the Greeks who have written histories of the barbarians, witness.”

which shall march through the breadth of the land rather, “the earth,” literally “to the breadths of the earth,” reaching to its whole length and breadth, all its dimensions^{f244} as in the description of Gog and Magog (^{<6108>}Revelation 20:8,9), “the number of whom is as the sand of the sea; and they went up on the breadth of the earth; unhindered, not pent up, but spreading abroad, where they will, over the whole earth.” All before it, is one wide even plain which it overspreads and covers, like a flood, and yet is not spent nor exhausted.

to possess the dwelling-places that are not theirs As God’s people had done, so should it be done to them. Spoiling and violence within (^{<3006>}Habakkuk 1:2-4) attract oppression from without. The overcharged atmosphere casts down the lightning upon them. They had expelled the weak from their dwelling (^{<3009>}Micah 2:9); others shall possess theirs. Yet this scourge too shall pass by, since, although the Chaldaean did God’s Will, He willed it not, but His own (See ^{<2306>}Isaiah 10:6,7). The words, “not

theirs,” literally, “not to him” (wl ^{<43808>} al ^{<46705>}) stand with a mysterious fullness of meaning. The dwelling places not being his by right, shall not remain his, although given to him, while God wills.

^{<3008>}**Habakkuk 1:7.** *They are terrible*^{f245} *and dreadful* He describes them, first in themselves, then in act. They are terrible, and strike fear through their very being, their known character, before they put it forth in act.

Their judgment and their dignity shall proceed of themselves. Judgment had GONE FORTH in God’s people wrested (^{<3004>}Habakkuk 1:4); now shall it go forth against them at the mere will of their master, who shall own no other rule or Lord or source of his power. His own will shall be his only law for himself and others. His elevation^{f246} is too is, in his own thought, from himself. He is self-sufficing; he holds from no other, neither from God nor man. His “dignity” is self-sustained; His “judgment” is irresponsible, as if there were none (^{<2188>}Ecclesiastes 5:8) higher than he. He has, like all great world-powers, a real dignity and majesty. He infuses awe. The dignity is real but faulty, as being held independently of God. This is a character of antichrist (^{<2116>}Daniel 11:36; ^{<3004>}2 Thessalonians 2:4), a lawless insolence, a lifting up of himself.

^{<3008>}**Habakkuk 1:8.** *Their horses are swifter* literally, lighter, as we say “light of foot”

than leopards The wild beast intended is the panther, the lightest, swiftest, fiercest, most bloodthirsty of beasts of prey (Oppian Cynege. iii. 75ff) “It runs most swiftly and rushes brave and straight. You would say, when you saw it, that it is borne through the air.” (See more fully in Daniel.) Cyril: “It bounds exceedingly and is exceedingly light to spring down on whatever it pursues.”

More fierce^{f247} *than the evening wolves* Compare ^{<2416>}Jeremiah 5:6, i.e., than they are when fiercest, going forth to prey when urged to rabidness by hunger the whole day through. Such had their own judges been (^{<3018>}Zephaniah 3:3), and by such should they be punished. The horse partakes of the fierceness of his rider in trampling down the foe.^{f248}

Their horsemen shall spread themselves literally, widespread are their horsemen

and their horsemen from far shall come Neither distance of march shall weary them, nor diffusion weaken them. So should Moses' prophecy be again fulfilled (^{<538>}Deuteronomy 28:49,50, **qwj rm** ^{<57350>} occurs in both) "The Lord shall raise against thee a nation from far, from the ends of the earth, as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young."

They shall fly as the eagle that hasteth literally, hasting^{f249} *to eat* Jerome: "not to fight, for none shall withstand; but with a course like the eagle's, to whom all fowl are subdued, hasting but to eat." Behold, Jeremiah says of Nebuchadnezzar (^{<2480>}Jeremiah 48:40), he shall fly as an eagle and spread his wings over Moab; and, he repeats the words (^{<2442>}Jeremiah 49:22), over Bozrah. Our pursuers, Jeremiah says (^{<2509>}Lamentations 4:19), are swifter than the eagles of the heavens. Ezekiel likens him to (^{<3678>}Ezekiel 17:3) "a great eagle with great wings full of feathers;" in Daniel's vision he is (^{<2704>}Daniel 7:4) "a lion with eagle's wings."

^{<300>}**Habakkuk 1:9.** *They shall come all for violence* "Violence" had been the sin of Judah (^{<300>}Habakkuk 1:3,4), and now violence shall be her punishment. It had been ever before the prophet; all were full of it. Now should violence be the very end, one by one, of all the savage horde poured out upon them; they all, each one of them (As **wl k** ^{<130>}Psalms 29:9; ^{<2023>}Isaiah 1:23; 9:16; ^{<2063>}Jeremiah 6:13; 8:6,10; 15:10; **hl k** ^{<207>}Jeremiah 20:7) come for violence.

Their faces shall sup up^{f250} *as the east wind*^{f251} "As at the breath of the burning wind all green things dry up, so at sight of these all shall be wasted." They shall sweep over everything impetuously, like the east wind, scorching, blackening, blasting, swallowing up all, as they pass over, as the East wind, especially in the Holy Land, sucks up all moisture and freshness.

And they shall gather the captivity i.e., the captives *as the sand* countless, as the particles which the East wind raises, sweeping over the sand-wastes, where it buries whole caravans in one death.

^{<300>}**Habakkuk 1:10.** *And they* literally, "he," the word stands emphatically, he, alone against all the kings of the earth

shall scoff at the kings and all their might taking them away or setting them up at his pleasure and caprice, subduing them as though in sport (Compare Benhadad's drunken commands, ^{<1120>}1 Kings 20:18)

and princes literally, grave and majestic *shall be a scorn unto them* i.e. him. Compare ^{<1812>}Job 41:29. So Nebuchadnezzar bound Jehoiakim (^{<4816>}2 Chronicles 36:6; ^{<2700>}Daniel 1:2) "in fetters to carry him to Babylon;" then, on his submission made him for three years a tributary king (^{<1241>}2 Kings 24:1), then on his rebellion sent bands of Chaldees and other tributaries against him (^{<1241>}2 Kings 24:2); and then, or when Nebuchadnezzar took Jehoiachin, Jeremiah's prophecy was fulfilled, that he should "be buried with the burial of an ass, dragged and cast forth beyond the gates of Jerusalem (^{<3429>}Jeremiah 22:19), his dead body cast out in the day to the heat and in the night to the frost" (^{<2851>}Jeremiah 36:30). On the one hand, the expression "slept with his fathers" does not necessarily imply that Jehoiakim died a peaceful death, since it is used of Ahab (^{<1224>}1 Kings 22:40) and Amaziah (^{<1241>}2 Kings 14:20,22) (in the other, Jeremiah's prophecy was equally fulfilled, if the insult to his corpse took place when Nebuchadnezzar took away Jehoiachin three months after his father's death. See Daniel. Josephus attributes both the death and disgrace to Nebuchadnezzar: Ant. x. 6. 3), then Nebuchadnezzar took away Jehoiachin; then Zedekiah. He had also many kings captive with him in Babylon. For on his decease Evil-Merodach brought Jehoiachin out of his prison after 27 years of imprisonment, "and set his throne above the throne of the kings that were with him in Babylon" (^{<1257>}2 Kings 25:27,28). Daniel says also to Nebuchadnezzar (^{<2105>}Daniel 2:37,38; 4:22), "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power and strength and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath He given into thine hand and hath made thee ruler over all."

They (he) shall deride every strong hold as, aforetime, when God helped her, Jerusalem laughed the Assyrian to scorn (^{<2382>}Isaiah 38:22).

for they (he) shall heap dust, and take it as Nebuchadnezzar did Tyre, whose very name (Rock) betokened its strength. Jerome: "He shall come to Tyre, and, casting a mound in the sea, shall make an island a peninsula, and, amid the waves of the sea, land shall give an entrance to the city."

The mount, or heaped-up earth, by which the besiegers fought on a level with the besieged, or planted their engines at advantage, was an old and

simple form of siege, especially adapted to the great masses of the Eastern armies. It was used in David's time (^{<4005>}2 Samuel 20:15); and by the Assyrians (^{<2992>}2 Kings 19:32), Egyptians (Ezra 17:17), Babylonians (^{<2406>}Jeremiah 6:6; 32:24; 33:4; ^{<3042>}Ezekiel 4:2; 21:22 (verse 27 in Hebrew), ^{<2508>}Ezekiel 26:8), and afterward, the Persians (Herodotus i. 162). Here he describes the rapidity of the siege. To heap up dust and to capture were one and the same thing.

It needed no great means; things slight as the dust sufficed in the hands of those employed by God. Portion by portion (^{<1247>}2 Kings 24:7), "the King of Babylon took; all that pertained to the king of Egypt, from the river of Egypt unto the river Euphrates."

^{<3011>}**Habakkuk 1:11.** *Then shall his mind change* or, better, "Then he sweeps by," ^{f252} *a wind* (j wr ^{<47307>}, metaphor for simile, as ^{<4910>}Psalm 11:1; 22:14; (13 Eng.) 90:4; ^{<4846>}Job 24:5; ^{<2512>}Isaiah 51:12)

and passes (rb[^{<45674>} "pass over" (with ^{<42498>} *āl j*, as here,), ^{<2008>}Isaiah 8:8; ^{<3008>}Nahum 1:8; ^{<3300>}Habakkuk 3:10; "transgress," passim; "pass away," ^{<4876>}Psalm 37:6; ^{<4849>}Job 34:29; ^{<3012>}Nahum 1:12)

and is guilty; this his strength is his god The victory was completed, all resistance ended. He sweeps by, as his own Euphrates, when over-filled by the swelling (^{<2008>}Isaiah 8:8) of all its tributary streams, riseth up over all its banks, and overwhelms all where it passes; as a wind which sweepeth (^{<2200>}Isaiah 21:1) over the desert: and passes over all bounds and laws, human and divine, and is guilty and stands guilty before God, making himself as God.

This his power is his god God had said to Israel (^{<4007>}Exodus 6:7), "I will be to thee God." The Chaldaean virtually said, "this my strength is to me my god." This Nebuchadnezzar's own words speak (^{<2040>}Daniel 4:30); "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" And the statue which was to be worshipped, was, very probably, of himself, as the intoxication of pride has made other pagan kings or conquerors, Alexander or Darius. Belshazzar said (^{<23444>}Isaiah 14:14), "I will be like the Most High," and the prince of Tyre said (^{<2502>}Ezekiel 28:2), "I am a god, and antichrist shall "exalt himself above all that is called god, and, as God, sit in the temple of God, shewing himself that he is god" (^{<3104>}2 Thessalonians 2:4). Such is all pride. It sets itself in the place of God, it ceases to think of

itself as God's instrument, and so becomes a god to itself, as though its eminence and strength were its own, and its wisdom were the source of its power (See ^{<381D>}Ezekiel 28:2-5), and its will the measure of its greatness. The words, with a divine fullness, express severally, that the king Shall sweep along, shall pass over all bounds and all hindrances, and shall pass away, shall be guilty and shall bear his guilt (*muva* ^{<4817>} includes both); and so they comprise in one his sin and his punishment, his greatness and his fall. And so, 40 years afterward Nebuchadnezzar, ^{<2759>}Daniel 5:19,20. "whom he would, he slew; and whom he would, he kept alive; and whom he would, he set up; and whom he would, he put down; but when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him;" ^{<2761>}Daniel 4:31, "there fell a voice from heaven, The kingdom is departed from thee; and Belshazzar; ^{<2763>}Daniel 5:23,30, "in the same night that he lifted up himself against the Lord of heaven, was slain."

^{<381D>}**Habakkuk 1:12.** The prophet, having summed up the deeds of the enemy of God in this his end, sets forth his questions anew. He had appealed against the evil of the wicked of his people; he had been told of the vengeance by the Chaldaeans (Heading of Habakkuk 1). But the vengeance is executed by them who are far worse. How then? The answer is: "Wait to the end, and thou shalt see." What remains are the triumphs of faith; the second chapter closes with the entire prostration of the whole world before God, and the whole prophecy with joyous trust in God amid the entire failure of all outward signs of hope. Here, like the Psalmists (Asaph, Psalm 73 Ethan Psalm 76) and Jeremiah (^{<2411>}Jeremiah 12:1), he sets down at the very beginning his entire trust in God, and so, in the name of all who at any time shall be perplexed about the order of God's judgments, asks how it shall be, teaching us that the only safe way of enquiring into God's ways is by setting out with a living conviction that they, ^{<4251>}Psalm 25:10, are "mercy and truth." And so the address to God is full of awe and confidence and inward love. For (Bern. de Annunt. Serm. 3. n. 3) "God placeth the oil of mercy in the vessel of trustfulness."

Art Thou not (the word has always an emphasis) "Thou" and not whatsoever or whosoever it be that is opposed to Thee (be it Nebuchadnezzar or Satan).

from everlasting literally, from before? See the note at ^{<318D>}Micah 5:2. Go back as far as man can in thought — God was still BEFORE; and so, much more BEFORE any of His creatures, such as those who rebel against Him.

O Lord it is the proper name of God, ^{<608>}Revelation 1:8, “Which is and Which was and Which is to come” — I AM, the Unchangeable; my God, i.e., whereas his own might is (he had just said) the pagan’s god, the Lord is his;

mine Holy One one word, denoting that God is his God, sufficeth him not, but he adds (what does not elsewhere occur) “mine Holy One” in every way, as hallowing him and hallowed by him. Dion.: “Who hallowest my soul, Holy in Thine Essence, and whom as incomparably Holy I worship in holiness.” All-Holy in Himself, He becometh the Holy One of him to whom He imparteth Himself, and so, by His own gift, belongeth, as it were, to him. The one word in Hebrew wonderfully fits in with the truth, that God becomes one with man by taking him to Himself. It is fall of inward trust too, that he saith, “my God, my Holy One,” as Paul saith, ^{<81D>}Galatians 2:9, “Who loved me, and gave Himself for me,” i.e., as Augustine explains it (Conf. iii. 11), “O Thou God Omnipotent, who so carest for every one of us, as if Thou caredst for him only; and so for all, as if they were but one.” The title, “my Holy One,” includes his people with himself; for God was his God, primarily because he was one of the people of God; and his office was for and in behalf of his people. It involves then that other title which had been the great support of Isaiah,^{f253} by which he at once comforted his people, and impressed upon them the holiness of their God, the holiness which their relation to their God required, the Holy One of Israel. Thence, since Habakkuk lived, for his people with himself, on this relation to God, as my God, my Holy One, and that God, the Unchangeable; it follows, “We shall not die.”^{f254} There is no need of any mark of inference, “therefore we shall not die.” It is an inference, but it so lay in those titles of God, “He Is, My God, My Holy One,” that it was a more loving confidence to say directly, we shall not die. The one thought involved the other. God, the Unchangeable, had made Himself their God. It was impossible, then, that lie should cast them off or that they should perish. We shall not die, is the lightning thought of faith, which flashes on the soul like all inspirations of God, founded on His truth and word, but borne in, as it were, instinctively without inference on the soul, with the same confidence as the Psalmist says (^{<888>}Psalm 118:18), “The Lord hath chastened me sore; but He hath not given me over unto death;” and Malachi (^{<318D>}Malachi 3:6), “I am the

Lord, I change not; therefore ye sons of Jacob are not consumed.” Jerome: “Thou createdst us from the beginning; by Thy mercy we are in being hitherto.” Thy “gifts and calling are without repentance.” (~~612~~Romans 11:29) “Did we look to his might; none of us could withstand him. Look we to Thy mercy, Thine alone is it that we live, are not slain by him, nor led to deeds of death.” O Lord, again he repeats the Name of God, whereby He had revealed Himself as their God, the Unchangeable; “Thou, whose mercies fail not, hast ordained them for judgment,” not for vengeance or to make a full end, or for his own ends and pleasure, but to correct Thine own (~~240B~~Jeremiah 10:24; 30:11) in measure, which he, exceeding, sinned (See ~~230B~~Isaiah 10:5; 47:6; ~~3015~~Zechariah 1:15).

And O mighty God literally, Rock. It is a bold title. “My rock” is a title much used by David,^{f255} perhaps suggested by the fastnesses amid which he passed his hunted life, to express that not in them but in His God was his safety. Habakkuk purposely widens it. He appeals to God, not only as Israel’s might and upholder, but as the sole Source of all strength, the Supporter of all which is upheld (“Thou who art the Rock of all ages hast founded him to reprove by him all the nations of the earth” Kimchi), and so, for the time, of the Chaldaean too. Hence, he continues the simple image: “Thou hast founded him” (Kimchi).

“Thou hast made him to stand firm as the foundation of a building;” to reprove or set before those who have sinned against Thee, what they had done. Since then God was the Rock, who had founded them, from Him Alone had they strength; when He should withdraw it, they must fall. How then did they yet abide, who abused the power given them and counted it their own? And this the more, since...

~~301B~~**Habakkuk 1:13.** *Thou art of purer eyes than to behold evil* The prophet repeats his complaint (as troubling thoughts are accustomed to come back, after they have been repelled,), in order to answer it more strongly. All sin is hateful in God’s sight, and in His Holy Wisdom He cannot endure to “look toward iniquity.” As man turns away from sickening sights, so God’s abhorrence of wrong is pictured by His not being able to “look toward it.” If He looked toward them, they must perish (~~194B~~Psalm 104:32). Light cannot co-exist with darkness, fire with water, heat with cold, deformity with beauty, foulness with sweetness, nor is sin compatible with the Presence of God, except as its Judge and punisher.

Thou canst not look. There is an entire contradiction between God and unholiness. And yet,

wherefore lookest thou upon viewest, as in Thy full sight,^{f256} yea, as it would seem, with favor,^{f257} bestowing upon them the goods of this life, honor, glory, children, riches, as the Psalmist saith (^{<1973D>}Psalm 73:12); “Behold these are the ungodly, who prosper in the world, they increase in riches?” Why lookest thou upon “them that deal treacherously, holdest Thy tongue,” putttest restraint (**vyrj h** ^{<12790>} translated “keep silent” ^{<19872>}Psalm 35:22; 50:21 implies an acting on a person’s self), as it were, upon Thyself and Thine own attribute of Justice, “when the wicked devoureth the man that is more righteous than he?” (^{<1943D>}Psalm 143:2) “In God’s sight no man living can be justified;” and, in one sense, Sodom and Gomorrah were less unrighteous than Jerusalem, and (^{<10015>}Matthew 10:15; 11:24; ^{<10011>}Mark 6:11; ^{<2002>}Luke 10:12) “it shall be more tolerable for them in the day of Judgment,” because they sinned against less light; yet the actual sins of the Chaldee were greater than those of Jerusalem, and Satan’s evil is greater than that of these who are his prey. To say that Judah was more righteous than the Chaldaean does not imply any righteousness of the Chaldaean, as the saying that (^{<24811>}Jeremiah 31:11, Del.) “God ransomed Jacob from the hand of one stronger than he,” does not imply any strength remaining to Israel. Then, also, in all the general judgments of God, the righteous too suffer in this world, whence Abraham intercedes for Sodom, if there were but ten righteous in it; lest (^{<10183>}Genesis 18:23) “the righteous be destroyed with the wicked.” Hence, God also spared Nineveh in part as having (^{<3041>}Jonah 4:11) “more than sixscore thousand persons that cannot discern between their right hand and their left hand,” i.e., good from evil. No times were more full of sin than those before the destruction of Jerusalem, yet the fury of the Assassins fell upon the innocent. And so the words, like the voice of the souls under the Altar (^{<10010>}Revelation 6:10), become the cry of the Church at all times against the oppressing world, and of the blood of the martyrs from Abel to the end, “Lord, how long?” And in that the word “righteous” (singular in Hebrew, yet, so that it may be used of many) signifies both “ONE righteous man,” and the whole class or generation of the righteous, it speaks both of Christ the Head and of all His members in whom (as by Saul) He was persecuted. The wicked also includes all persecutors, both those who executed the Lord Christ, and those who brought His servants before judgment-seats, and who blasphemed His Name (^{<5006>}James 2:6,7), and caused many to blaspheme, and killed those

whom they could not compel. And God, all the while, seemeth to look away and not to regard.

Habakkuk 1:14. *And makest men as the fishes of the sea* mute, helpless, in a stormy, restless element, no cry heard, but themselves swept away in shoals, with no power to resist.

as the creeping things whether of the land (as it is mostly used), or the sea (¹⁹⁴⁵Psalm 104:25). Either way, it is a contemptuous name for the lowest of either.

That have no ruler over them none to guide, order, protect them, and so a picture of man deprived of the care and providence of God.

Habakkuk 1:15. *They take up all of them* (literally “he taketh up all of it”) the whole race as though it were one,

with an angle; they catch them literally, he sweepeth it away *in their (his) net* One fisherman is singled out who partly by wiles (as by the bait of “an angle”), partly by violence (the net or drag) sweeps away^{f258} and gathers as his own the whole kind. Nebuchadnezzar and the Chaldaeans are herein a faint image of Satan, who casts out his baits and his nets in the stormy sea of this life, taking some by individual craft, sweeping others in whole masses, to do evil; and whoso hath no ruler, and will not have Christ to reign over him (¹⁹⁰¹Luke 19:4), he allures, hurries, drags away as his prey. Jerome: “Adam clave to his hook, and he drew him forth out of Paradise with his net; and covered him with his drags, his varied and manifold deceits and guiles. And “by one many became sinners,” and in Adam we ‘all died,’ and all saints afterward were with him alike cast out of Paradise. And because he deceived the first man, he ceaseth not daily to slay the whole human race.”

Habakkuk 1:16. *Therefore they sacrifice unto their net, and burn incense unto their drag* literally he sacrifices unto his, etc. Whatever a man trusts in is his god. If a man relies to compass his end by his strength, or his wisdom, or his forethought, or his wealth, his armies or navies, these his forces are his God. So the Assyrian said (²¹⁰³Isaiah 10:13,15), “By the strength of my hand I did it; and by my wisdom, for I am prudent;” and God answered, “Shall the axe boast itself against him that heweth therewith?” The coarse forms of idolatry only embody outwardly the deep inward idolatry of the corrupt human mind. The idol is (²¹⁴¹Ezekiel 14:4)

“set up in the heart” first. There have not indeed been lacking savage nations, who in very deed worshiped their arms;^{f259} those of old worshiped spears as immortal gods (Justin L. 43. c. 3); Even now we are told of some North American Indians (Waitz die Indianer Nord-Americas 1867 p. 127. quoted by Ewald) “who designate their bow and arrow as the only beneficent deities whom they know.” Among the civilized Romans, the worship of the eagles, their standards (See Tertullian, Apol. c. 16 and note e. f. g. p. 38, Oxford Translation) to whom they did sacrifice (Josephus, Bell. Jud. vi. 32), was no other nor better. The inward idolatry is only a more subtle form of the same sin, the evil spirit which shapes itself in the outward show. Here the idolatry of self is meant, which did not join creatures with God as objects of worship; but denying, Him in practice or misbelief, became aged to itself.^{f260} So Habakkuk had said, this his strength is his God. His idol was himself.

Because by them their portion is fat, and their meat plenteous literally, is in the English margin, well-fed). All the choicest things of the world stood at his command, as Nebuchadnezzar boasted (~~2703~~ Daniel 4:30, compare 22), and all the kingdoms of the world and their glory, all the knowledge and wisdom and learning of the world, and the whole world itself, were Satan’s lawful prey (~~4016~~ Luke 4:6; ~~6121~~ John 12:31; ~~2304~~ Isaiah 49:24) Cyril: “Nebuchadnezzar, as by a hook and meshes and line, swept into his own land both Israel himself and other nations, encompassing them. Satan, as it were, by one line and net, that of sin, enclosed all, and Israel especially, on account of his impiety to Christ. “His food was choice.” For Israel was chosen above the rest, as from a holy root, that of the fathers, and having the “law as a schoolmaster,” and being called to the knowledge of the one true God. Yet he, having this glory and grace, was taken with the rest. They became his prey by error; but Israel, knowing Him who is by nature God, in an ungodly manner, slaying Him who was by nature His Begotten Son and who came as Man, were taken in his nets.”

~~3017~~ **Habakkuk 1:17.** *Shall they therefore empty their net, and not spare continually to slay the nations?* The prophet, like Isaiah (~~2380~~ Isaiah 18:4,5), stands at the very last point, before the fury and desire of the enemy was fulfilled. People, like fish, were gathered together for a prey; he who had taken them was rejoicing and exulting beforehand in his booty; his portion and meat were the choice of the earth; the prophet leeks on, as it were, and beholds the net full; there is but one step more; “Shall he empty it? Shall he then devour those whom he has caught? and so cast his emptied net again

unceasingly, pitilessly, to slay the nations?" This question he answers in the next chapter — A Deliverer WILL come!

NOTES ON HABAKKUK 2

<3811> Habakkuk 2:1. *I will stand*, i.e. I would stand now, as a servant awaiting his master,

upon my watch or, keep (^{<2308>}Isaiah 21:8. **rmvm**^{<4931>} in the same sense ^{<3512>}Jeremiah 51:12), and “set me (plant myself firmly) upon the tower” (literally, fenced place, but also one straitened and narrowly hemmed in), “and will watch” (it is a title of the prophets,^{f261} as spying by God’s enabling, things beyond human ken); I will spy out, to see a long way off, to see with the inward eye, what He will say unto me (literally, Jerome: in me); first revealing Himself in the prophets “within to the inner man;” then, through them. And what I shall answer when I am reprov’d,^{f262} or, upon my complaint literally upon my reproof or arguing; which might mean, either that others argued against him, or that he had argued, pleaded in the name of others, and now listened to hear what God would answer in him (See ^{<0116>}Numbers 12:6, and at ^{<3019>}Zechariah 1:19), and so he, as taught by God should answer to his own plea. But he had so pleaded with God, repeatedly, WHY is this? He has given no hint, that any complained of or reprov’d him.

Theodotion: “By an image from those who, in war and siege, have the ward of the wall distributed to them, he says, I will stand upon my watch.” Cyril: “It was the custom of the saints, when they wished to learn the things of God, and to receive the knowledge of things to come through His voice in their mind and heart, to raise it on high above distractions and anxieties and all worldly care, holding and keeping it unoccupied and peaceful, rising as to an eminence to look around and contemplate what the God of all knowledge should make clear to them. For He hateth the earth-bound and abject mind, and seeks hearts which can soar aloft, raised above earthly things and temporal desires.” The prophet takes his stand, apart from people and the thoughts and cares of this world, on his lonely watch, as Moses on the rock, keeping himself and kept by God, and planted firm, so that nothing should move him, fenced around thought straitened in (Symmachus, Theodotion, Aquila agree in this sense of narrowness), as in a besieged camp committed to his ward, looking out from his lofty place what answer God would give as to times long distant, and what answer He

should give first to himself, and to those to whom his office lay, God's people.

Habakkuk 2:2. The answer is, that it is indeed for a long time yet. Write the vision, that it may remain for those who come after and not be forgotten, and make it plain^{f263} upon the tables, whereon he was accustomed to write^{f264} and that, in large lasting characters, that he may run that readeth it, that it may be plain to any, however occupied or in haste. So Isaiah too was commanded to write the four words, "haste-prey-speed-spoil."

Habakkuk 2:3. *For the vision is yet for an (the) appointed time* (Ewald ad loc.; but therewith the theory of a mere human foresight is abandoned) Not for the present, but to develop itself in the course of time, down to a season which God only knows; as it is subsequently repeated (²⁷¹¹⁷Daniel 11:27, for it is for the appointed time, ²⁷¹³⁵Daniel 11:35), "for the end is yet for the appointed time" (²⁷⁰⁸⁹Daniel 8:19); for it is for the appointed time of the end;" and is explained (²⁷⁰⁰¹Daniel 10:1,14), "for the vision is yet for the days" (²⁷⁰⁸⁹Daniel 8:26); for it is for many days (³⁴¹²⁷Ezekiel 12:27); the house of Israel say, The vision that he seeth, is for many days and he prophesieth of the times far off;" yet it should haste toward the end, toward its fulfillment, so that, if it is not at once fulfilled, it should be surely waited for. Theodotion: "It shall certainly be; not in vain hath it been shewn, but as certainly to be. For whatever hath been shown to come and to be, will come and be."

But at the end it shall speak^{f265} (or it breatheth, hasteth to the end), not simply "to its own fulfillment," but to that time of the end which should close the period assigned to it, during which it should continually be putting itself forth, it should come true in part or in shadow, gleams of it should here and then part the clouds, which, until the end, should surround and envelop it. Being God's truth, he speaks of it as an animate living thing, not a dead letter, but running, hasting on its course, and accomplishing on its way that for which it was sent. The will and purpose of God hasteth on, though to man it seemeth to tarry; it can neither be hurried on, nor doth it linger; before "the appointed time" it cometh not; yet it hasteth toward it, and "will not be behindhand" when the time comes. It does not lie, either by failing to come, or failing, when come, of any jot or tittle. "Though it tarry or linger"^{f266} continually appearing, giving signs of itself, yet continually delaying its coming, "wait for it; because it will

surely come, it will not be behindhand” *al rj at*, when the time comes, Revelation 22:7, “He cometh quickly” also, as He saith; because, from Dion.: “though the delay of His coming and of the fulfillment of the vision seem long, yet, in comparison with eternity, it is very short. In His first coming, He taught why God permitteth these things; in the second coming, He shall teach by experience, how good it is for the good to bear the persecution of the evil; whence Peter also has to say (2 Peter 3:9), “The Lord is not slack concerning His promise, as some men count slackness.” The words seem to belong, in the first instance, to the vision itself; but the vision had no other existence or fulfillment than in Him who was the Object of it, and who, in it, was foreshadowed to the mind. The coming of the vision was no other than His coming. The waiting, to which he exhorts, expresses the religious act, so often spoken of (Psalm 33:20; Isaiah 8:17; 30:18; 64:3; Zephaniah 3:8; Daniel 12:12; Psalm 106:13), of waiting for God, or His counsel, or His promised time. The sense then is wholly the same, when Paul uses the words of the coming of our Lord Himself, Hebrews 10:37, “Yet a little while, and He that shall come, will come and will not tarry.” Paul, as well as Habakkuk, is speaking of our Lord’s second coming; Paul, of His Coming in Person, Habakkuk, of the effects of that Coming; but both alike of the redressing of all the evil and wrong in the world’s history, and the reward of the faithful oppressed. At His first coming He said, John 12:31, “Now is the judgment of this world; now shall the prince of this world be cast out.” He came to “put down the mighty from their seat, and to exalt the humble and meek (Luke 1:52);” but much more in the second coming, when “He shall come to judge the world with righteousness and the people with His truth” (Psalm 46:13), and to “reward every man according to his works” (Matthew 16:27). At all times He seemeth continually to linger, to give signs of His coming, yet He cometh not; when the appointed season shall come, He shall be found not to be LATER than His word. Yea, all time shall shrink up into a little moment in the presence of a never-ending ever-present eternity.

Cyril: “Having named no one expressly, he says, wait for him, wait for him although delaying, and halt not in thy hope, but let it be rooted and firm, even if the interval be extended. For the God of all seemeth to suggest to the mind of the prophet, that He who was foretold would surely come, yet to enjoin on him to wait for Him on account of the interval. He who believeth My word shall possess life, for this is the reward of these who

honor God, and a good reward of His benevolence. He who admitteth faith and love to dwell in his heart hath as a requital, unaging life and forgiveness of sins and sanctification by the Spirit.” Alb.: “He shall live; for, God is not the God of the dead but of the living (^{<023>}Matthew 22:32), “Whoso liveth and believeth in Me, shall never die” (^{<0125>}John 11:26).

It will not lie God vouchsafes to speak of Himself, as we should be ashamed to speak of one whom we love, teaching us that all doubts question His truth (^{<0239>}Numbers 23:19) “God is not a man, that He should lie: hath He said and shall He not do it?” “The strength of Israel shall neither lie nor repent” (^{<053>}1 Samuel 15:29). “God that cannot lie promised before the world began” (^{<0102>}Titus 1:2) Therefore, it follows, “wait for Him,” as Jacob says, ^{<0498>}Genesis 49:18, “I have waited for Thy salvation, O Lord.”

^{<014>}**Habakkuk 2:4.** *Behold, his soul which is lifted up* literally, swollen (hl pI uSee the note at ^{<0308>}Micah 4:8.)

is not upright in him The construction is probably that of a condition expressed absolutely. Lo, swollen is it, not upright is his soul in him. We should say, “His soul, if it be swollen,^{f268} puffed up, is not upright in him.” The source of all sin was and is pride. It is especially the sin of all oppressors, of the Chaldee, of antichrists, and shall be of the antichrist. It is the parent of all heresy, and of all corruption and rejection of the gospel. It stands therefore as the type of all opposed to it. Of it he says, it is in its very inmost core (“in him”) lacking in uprightness. It can have no good in it, because it denies God, and God denies it His grace. And having nothing upright in it, being corrupt in its very inmost being, it cannot stand or abide. God gives it no power to stand. The words stand in contrast with the following, the one speaking of the cause of death, the other of life. The soul, being swollen with pride, shuts out faith, and with it the Presence of God. It is all crooked in its very inner self or being. Paul gives the result, ^{<0309>}Hebrews 10:39, “if any man draw back, my soul hath no pleasure in him.” The prophet’s words describe the proud man who stunts aloof from God, in himself; Paul, as he is in the Eyes of God. As that which is swollen in nature cannot be straight, it is clean contrary that the soul should be swollen with pride and yet upright. Its moral life being destroyed in its very inmost heart, it must perish.

Alb.: “Plato saith, that properly is straight, which being applied to what is straight, touches and is touched everywhere. But God is upright, whom the upright soul touches and is touched everywhere; but what is not upright is bent away from God, ^{<19701>}Psalm 73:1. “God is good unto Israel, the upright in heart;” ^{<2004>}Song of Solomon 1:4, “The upright love thee;” ^{<2310>}Isaiah 26:7, “The way of the just is uprightness, Thou, most Upright, doth weigh the path of the just.”

But the just shall live by his faith The accents emphasize the words (See Delitzsch), “The just, by his faith he shall live.” They do not point to an union of the words, “the just by his faith.” Isaiah says that Christ should “justify” many by the knowledge of Himself,” (qydxw wt [db ^{<2511>}Isaiah 53:11), but the expression, “just by his faith,” does not occur either in the Old or New Testament. In fact, to speak of one really righteous (As qydx ^{<1662>} always is) as being “righteous by his faith” would imply that people could be righteous in some other way. “Without faith,” Paul says at the commencement of his Old Testament pictures of giant faith, ^{<8105>}Hebrews 11:6, “it is impossible to please God.” Faith, in the creature which does not yet see God, has one and the same principle, a trustful relying belief in its Creator. This was the characteristic of Abraham their father, unshaken, unswerving, belief in God who called him, whether in leaving his own land and going whither he knew not, for an end which he was never to see; or in believing the promise of the son through whom theft Seed was to be, in whom all the nations of the world should be blessed; or in the crowning act of offering that son to God, knowing that he should receive him back, even from the dead. In all, it was one and the same principle. According to ^{<01516>}Genesis 15:6, “His belief was counted to him for righteousness,” though the immediate instance of that faith was not directly spiritual. In this was the good and bad of Israel. ^{<01461>}Exodus 4:31: “The people believed.” ^{<01461>}Exodus 14:31: “They believed the Lord and His servant Moses.” ^{<1942>}Psalm 106:12: “Then believed they His word, they sang His praise.” This contrariwise was their blame ^{<01032>}Deuteronomy 1:32: “In this ye did not believe the Lord.” ^{<01023>}Deuteronomy 9:23: “Ye rebelled against the commandment of the Lord your God, and believed Him not, nor hearkened to His voice.” ^{<19421>}Psalm 106:21,24: “They forgat God their Saviour; they despised the pleasant land, they believed not His word.” And God asks, ^{<01411>}Numbers 14:11, “How long will it be, ere this people belove Me, for all the signs which I have shown among them?” ^{<19721>}Psalm 78:21,22: “Anger came upon Israel, because they believed not in God, and

in His salvation trusted not.” ^{<1782>}Psalm 78:32: “For all this they sinned still, and believed not His wondrous works.” Even of Moses and Aaron God assigns this as the ground, why they should not bring His people into the land which He gave them, ^{<4011>}Numbers 20:20, “Because ye believed Me not, to sanctify Me in the eyes of the children of Israel” (at Meribah). This was the watchword of Jehoshaphat’s victory, ^{<4011>}2 Chronicles 20:20, “Believe in the Lord your God and ye shall be established; believe His prophets, so shall ye prosper.” This continued to be one central saying of Isaiah. It was his own commission to his people; ^{<2169>}Isaiah 6:9, “Go and say to this people; hear ye on, and understand not; see ye on and perceive not.” In sight of the rejection of faith, he spake prominently of the loss upon unbelief; ^{<2109>}Isaiah 7:9, “If ye will not believe, surely ye shall not be established;” and, ^{<2510>}Isaiah 53:1, “Who hath believed our report?” he premises as the attitude of his people toward him, the Center of all faith — Jesus. Yet still, as to the blessings of faith, having spoken of Him, ^{<2316>}Isaiah 28:16, “Thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious cornerstone,” he subjoins, “he that believeth in Him shall not make haste.”

So it had been the keynote of Habakkuk to his people, “Ye will not believe when it is declared unto you.” Here he is told to declare contrariwise the blessing on belief. “The just shall live by his faith.” The faith, then, of which Habakkuk speaks, is faith, in itself, but a real, true confiding faith. It is the one relation of the creature to the Creator, unshaken trust. The faith may vary in character, according as God reveals more or less of Himself, but itself is one, a loving trust in Him, just as He reveals Himself. Lap. (in ^{<5017>}Romans 1:17): “By this faith in God, each righteous person begins to live piously, righteously, holily, peacefully and divinely, and advanceth therein, since in every tribulation and misery, by this faith and hope in God he sustains, strengthens, and increases this life of the soul. He says then, “the just lives by faith,” i.e., the unbelieving and unrighteous displeases God, and consequently will not live by the true, right, peaceful and happy life of grace, present righteousness, and future glory because God is displeased with him, and HE places his hopes and fears, not in God, but in human beings and man’s help and in created things. But the righteous who believeth in God shall live a right, sweet, quiet, happy, holy, untroubled life, because, fixed by faith and hope in God who is the true Life, and in God’s promises, he is dear to God, and the object of His care.

“This sentence, ‘the just shall live by faith,’ is universal, belonging at once to Jews and Christians, to sinners who are FIRST being justified, as also to those who are already justified. For the spiritual life of each of these begins, is maintained and grows through faith. When then it is said, ‘the just shall live by his faith,’ this word, his, marks the cause, which both begins and preserves life. The just, believing and hoping in God, begins to live spiritually, to have a soul right within him, whereby he pleases God; and again, advancing and making progress in this his faith and hope in God, therewith advances and makes progress in the spiritual life, in rightness and righteousness of soul, in the grace and friendship of God, so as more and more to please God.”

Most even of the Jewish interpreters have seen this to be the literal meaning of the words. It stands in contrast with, illustrates and is illustrated by the first words, “his soul is swollen, is not upright in him.” Pride and independence of God are the center of the want of rightness; a steadfast cleaving to God, whereby “the heart” (as Abraham’s) “was stayed on God,” is the center and cause of the life of the righteous. But since this stayedness of faith is in everything the source of the life of the righteous, then the pride, which issues in want of rightness of the inmost soul, must be a state of death. Pride estranges the soul from God, makes it self-sufficing, that it should not need God, so that he who is proud cannot come to God, to be by Him made righteous. So contrariwise, since by his faith doth the righteous live, this must be equally true whether he be just made righteous from unrighteous, or whether that righteousness is growing, maturing, being perfected in him.

This life begins in grace, lives on in glory. It is begun, in that God freely justifies the ungodly, accounting and making him righteous for and through the blood of Christ; it is continued in faith which worketh by love; it is perfected, when faith and hope are swallowed up in love, beholding God. In the Epistles to the Romans (~~4017~~ Romans 1:17) and the Galatians (~~4011~~ Galatians 3:11) Paul applies these words to the first beginning of life, when they who had before been dead in sin, began to live by faith in Christ Jesus who gave them life and made them righteous. And in this sense he is called “just,” although before he comes to the faith he is unjust and unrighteous, being unjustified. For Paul uses the word not of what he was before the faith, but what he is, when he lives by faith. Before, not having faith, he had neither righteousness nor life; having faith, he at once has both; he is at once “just” AND “lives by his faith.” These are inseparable.

The faith by which he lives, is a living faith, ^{<3116>}Galatians 5:6, “faith which worketh by love.” In the Epistle to the Hebrews, ^{<3118>}Hebrews 10:38, Paul is speaking of THEIR endurance in the faith, once received, whose faith is not shaken by the trial of their patience. They who look on beyond things present, and fix their minds steadfastly on the Coming of Christ, will not suffer shipwreck of their faith, through any troubles of this time. Faith is the foundation of all good, the beginning of the spiritual building, whereby it rests on The Foundation, Christ. “Without faith it is impossible to please God,” and so the PROUD cannot please Him. Through it, is union with Christ and thereby a divine life in the soul, even a life, ^{<3121>}Galatians 2:20, “through faith in the Son of God,” holy, peaceful, self-possessed (^{<3119>}Luke 21:19), enduring to the end, being “kept by the power of God through faith unto salvation ready to be revealed in the last time” (^{<3105>}1 Peter 1:5).

^{<3115>}**Habakkuk 2:5.** This general rule the prophet goes on to apply in words which belong in part to all oppressors and in the first instance to the Chaldaean, in part yet more fully to the end and to antichrist. “Yea also, because he transgresseth by wine” (or better, “Yea, how much more, since wine is a deceiver,^{f269} as Solomon says, ^{<3100>}Proverbs 20:1, “Wine is a mocker, strong drink is raging, and whosoever erreth thereby shall not be wise;” and ^{<3123>}Proverbs 23:32, “In the end it biteth like a serpent and pierceth like an adder;” and Hosea (^{<3141>}Hosea 4:11), “Whoredom and wine and new wine take away the heart.” As wine at first gladdens, then deprives of all reason, and lays a man open to any deceit, so also pride. And whereas all pride deceives, how much more,^{f270} when people are either heated and excited by the abuse of God’s natural gifts, or drunken with prosperity and hurried away, as conquerors are, to all excess of cruelty or lust to fulfill their own will, and neglect the laws of God and man. Literal drunkenness was a sin of the Babylonians under the Persian rule, so that even a pagan says of Babylon, (Q. Curt. v. 1):

“Nothing can be more corrupt than the manners of that city, and more provided with all to rouse and entice immoderate pleasures;” and “the Babylonians give themselves wholly to wine, and the things which follow upon drunkenness.”

It was when flushed (See Daniel.) with wine, that Belshazzar, with his princes his wives and his concubines, desecrated the sacred vessels, insulted God in honor of his idols, and in the night of his excess “was slain.” Pride blinded, deceived, destroyed him. It was the general

drunkenness of the inhabitants, at that same feast, which enabled Cyrus, with a handful of men, to penetrate, by means of its river, the city which, with its provisions for many years (Xen. Cyrop. vii. 4, 5, 6) and its impregnable walls, mocked at his siege. He calculated beforehand on its feast^{f271} and the consequent dissolution of its inhabitants; but for this, in the language of the pagan historian, he would have been caught (Herodotus i. 19) “as in a trap,” his soldiery drowned.

He is a proud man,^{f272} neither keepeth at home. It is difficult to limit the force of the rare Hebrew word rendered,^{f273} “keep at home;” for one may cease to dwell or abide at home either with his will or without it; and, as in the case of invaders, the one may be the result of the other. He who would take away the home of others becomes, by God’s Providence, himself homeless. The context implies that the primary meaning is the restlessness of ambition; which abides not at home, for his whole pleasure is to go forth to destroy. Yet there sounds, as it were, an undertone, “he would not abide in his home and he shall not.” We could scarcely avoid the further thought, could we translate by a word which does not determine the sense, “he will not home,” “he will not continue at home.” The words have seemed to different minds to mean either; as they may^{f274} Such fullness of meaning is the contrary of the ambiguity of pagan oracles; they are not alternative meanings, which might be justified in either case, but cumulative, the one on the other. The ambitious part with present rest for future loss. Nebuchadnezzar lost his kingdom and his reason through pride, received them back when he humbled himself; Belshazzar, being proud and impenitent, lost both his kingdom and life.

Who enlargeth his desire literally, his soul. The soul becomes like what it loves. The ambitious man is, as we say, “all ambition;” the greedy man, “all appetite;” the cruel man, “all savagery;” the vain-glorious, “all vain glory.” The ruling passion absorbs the whole being. It is his end, the one object of his thoughts, hopes, fears. So, as we speak of “largeness of heart,” which can embrace in its affections all varieties of human interests, whatever affects man, and “largeness of mind” uncramped by narrowing prejudices, the prophet speaks of this “ambitious man widening his soul,” or, as we should speak, “appetite,” so that the whole world is not too large for him to long to grasp or to devour. So the Psalmist prays not to be delivered into the murderous desire of his enemies (^{<1972>}Psalm 27:12; Compare ^{<1948>}Psalm 41:3 (verse 2 in English); ^{<3810>}Ezekiel 26:27) (literally their soul,) and Isaiah, with a metaphor almost too bold for our language (^{<2154>}Isaiah

5:14), “Hell hath enlarged her soul, and opened her mouth beyond measure.” It devours, as it were, first in its cravings, then in act.

As hell which is insatiable (^{<3015>}Proverbs 30:15). He saith, “enlargeth”; for as hell and the grave are year by year fuller, yet there is no end, the desire “enlargeth” and becometh wider, the more is given to it to satisfy it.

And (he) is (himself) as death,^{f275} sparing none. Our poetry would speak of a destroyer as being “like the angel of death;” his presence, as the presence of death itself. Where he is, there is death. He is as terrible and as destroying as the death which follows him.

and cannot be satisfied Even human proverbs say (Juv. Sat. xiv. 139): “The love of money groweth as much as the money itself groweth.” “The avaricious is ever needy.” ^{<2150>}Ecclesiastes 5:10: “He that loveth silver shall not be satisfied with silver.” For these fleeting things cannot satisfy the undying soul. It must hunger still; for it has not found what will allay its cravings (Augustine, Confessions, and n. a. iv. 8).

but gathereth literally, “And hath gathered” — He describes it, for the rapidity with which he completes what he longs for, as though it were already done.

unto him all nations, and heapeth unto him all people One is still the subject of the prophecy, rising up at successive times, fulfilling it and passing away, Nebuchadnezzar, Alexander, Attila, Timur, Genghizchan, Hunneric, scourges of God, all deceived by pride, all sweeping the earth, all in their ambition and wickedness the unknowing agents and images of the evil One, who seeks to bring the whole world under his rule. But shall it prosper?

^{<3016>}**Habakkuk 2:6.** *Shall not all these* (μl k hl a ^{<3016>}Habakkuk 2:6, referring to the l k μym[h l k, μygh ^{<3016>}Habakkuk 2:5) *take up a parable against him, and a taunting proverb against him?*

Nebuchadnezzar gathered, ^{<2104>}Daniel 3:4,5, “all people, nations, and languages, to worship the golden image which he had set up.” The second Babylon, pagan Rome, sought to blot out the very Christian Name; but mightier were the three children than the King of Babylon; mightier, virgins, martyrs, and children than Nero or Decius. These shall rejoice over Babylon, that, ^{<680>}Revelation 18:20, “God hath avenged them on her.”

Woe to him that increaseth that which is not his! Truly wealth ill-gotten by fraud or oppression, “is not his,” who winneth it, before he had it, nor when he hath it, but a woe. It is not his; the woe is his. “Woe unto him.” He shall have no joy in what he gaineth, and what he hath he shall lose.

How long? What is the measure of thine impiety and greediness and cruelty? Yet if these are like hell, without measure, there remains another “How long?” How long will the forbearance of God endure thee, which thou art daily exhausting?

This is then the end of all. The conqueror sweeps to him “all nations” and gathereth to him “all peoples.” To what end? As one vast choir in one terrible varied chant of all those thousand thousand voices, to sing a dirge over him of the judgments of God which his ill-doings to them should bring upon him, a fivefold Woe, woe, woe, woe, woe! Woe for its rapacity! Woe for its covetousness! Woe for its oppression! Woe for its insolence to the conquered! Woe to it in its rebellion against God! It is a more measured rhythm than any besides in Holy Scripture; each of the fivefold woes comprised in three verses, four of them closing with the ground, BECAUSE, FOR. The opening words carry the mind back to the fuller picture of Isaiah. But Isaiah sees Babylon as already overthrown; Habakkuk pronounces the words upon it, not by name, but as certainly to come, upon it and every like enemy of God’s kingdom. With each such fall, unto the end of all things, the glory of God is increased and made known. Having, for their own ends, been unconscious and even unwilling promoters of God’s end, they, when they had accomplished it, are themselves flung away. The pride of human ambition, when successful, boasts “woe to the conquered.” Since “whom the Lord loveth He chasteneth,” the ungodly saying of the pagan is reversed, and it stands, “Man sympathizes with the conquering side, God with the conquered.” It is a terrible thought that people should have been the instruments of God, that they should, through ambition or other ends short of God, have promoted His ends which they thought not of, and then should be “weighed in the balance and found wanting,” and themselves be flung away.

Cyr:

“Gentiles also departed from their worship under Satan, and having deserted him who aforesaid called them, ran unto Christ. For Satan gathered what was NOT HIS; but Christ received what was His. For, as God, He is Lord of all.”

And to him that ladeth himself with thick clay^{f276} It is the character of these proverbs to say much in few words, sometimes in one, and more than appears. So the word translated “thick-clay,” as if it were two words, in another way means in an intensive sense, “a strong deep pledge.” At best gold and silver are, as they have been called, red and white earth. Bern. Serm. 4. in Adv: “What are gold and silver but red and white earth, which the error of man alone maketh, or accounteth precious? What are gems, but stones of the earth? What silk, but webs of worms?” These he “maketh heavy upon” or “against himself” (so the words strictly mean). “For HE weigheth himself down with thick clay, who, by avarice multiplying earthly things, hems himself in by the oppressiveness of his own sin, imprisons and, as it were, buries the soul, and heaps up sin as he heaps up wealth.” With toil they gather what is not worthless only, but is a burden upon the soul, weighing it down that it should not rise Heavenwards, but should be bowed down to Hell. And so in that other sense while, as a hard usurer, he heaps up the PLEDGES of these whom he oppresses and impoverishes, and seems to increase his wealth, he does in truth “increase against himself a strong pledge,” whereby not others are debtors to him, but he is a debtor to Almighty God who careth for the oppressed (^{<2471>}Jeremiah 17:11) “He that gathereth riches had not by right, shall leave them in the midst of his days and at his end shall be a fool.”

^{<311>}**Habakkuk 2:7.** *Shall not they rise up suddenly that shall bite thee, and awake that shall vex thee?* The destruction of the wicked is ever sudden at last. Such was the flood (^{<2176>}Luke 17:26,27), the destruction of Sodom, of Pharaoh, of the enemies of God’s people through the Judges, of Sennacherib, Nineveh, Babylon by the Medes and Persians. Such shall the end be (^{<1143>}Matthew 24:43,44; 25:13; ^{<2176>}Luke 17:26-30; 21:34,35; ^{<1181>}1 Thessalonians 5:3; ^{<6110>}2 Peter 3:10; ^{<6165>}Revelation 16:15). As he by his oppressions had pierced others (it is the word used of the oppression of usury),^{f277} so should it be done to him. (Abarb. quoted by Delitzsch) “The Medes and Persians who were before subject to the Babylonian empire, and whose kings were subject to Nebuchadnezzar and his successors, rose up and awaked, i.e., stirred themselves up in the days of Belshazzar to rebel against the successors of Nebuchadnezzar which sat on his throne, like a man who awaketh from sleep.” The words “awake,” “arise,” are used also of the resurrection, when the worm of the wicked gnaweth and dieth not (See ^{<2341>}Isaiah 14:11; 66:24).

And thou shall be for booties unto them? The common phrase is modified to explain the manifoldness of the plunder (**twsvml tyyh**. Elsewhere singular **μykvn**) which he should yield. So Jeremiah (^{<2610>}Jeremiah 50:10), “Chaldaeae shall be a spoil; all that spoil her shall be satisfied, saith the Lord.” See Cyr: “We may hear Him who saith (^{<4129>}Matthew 12:29), ‘How can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.’ For, as soon as He was born of the holy Virgin, He began to ‘spoil his goods.’ For the Magi came from the East — and worshiped Him and honored Him with gifts and became a first-fruits of the Church of the Gentiles. And being vessels of Satan, and the most honored of all his members, they hastened to Christ.”

^{<3118>}**Habakkuk 2:8.** Because (or For). The prophet assigns the reason of the woes he had just pronounced. “Thou (**yk** ^{<43588>} **tyyh** ^{<4859>}) (emphatic), thou hast spoiled many nations, all the resonant of the people shall spoil thee.” So Isaiah (^{<2311>}Isaiah 33:1), “When thou shalt cease to spoil, thou shalt be spoiled; when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.” Boundless as his conquests were, each remaining people, tribe, or family shall be his foe. Theodotion: “Having subdued very many, thou shalt be destroyed by few, and they who long endured thy tyranny, arising as from sleep, shall compass thy destruction; and thou shalt pay the penalty of thy countless slaughters and thy great ungodliness and thy lawless violence to cities which thou modest desolate of inhabitants.” Nothing was too great or too little to escape this violence.

All the remnant Theodotion: “As thou, invading, didst take away the things of others, in like way shall what appertaineth to thee be taken away by those who are left for vengeance.” Jeremiah foretold of Elam “in the beginning of the reign of Zedekiah” (^{<2484>}Jeremiah 49:34-39) (in expansion of the prophecy in the reign of Jehoiakim);^{f278} “Thus saith the Lord of hosts, Behold, I will break the bow of Elam, the chief of their might. And upon Elam I will bring the four winds from the four quarters of the heavens, and will scatter them toward all these winds, and there shall be no nation where the outcasts of Elam shall not come. For I will cause Elam to be dismayed before her enemies; but it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the Lord.” Elam is also counted by Ezekiel (^{<2627>}Ezekiel 32:17-32) among those who, together with Pharaoh, should be brought down to the grave, with Asshur, Meshech,

Tabal, Edom and all the Zidonians, by the king of Babylon. They were then all which remained^{f279} of the nations which he had conquered, who should be gathered against his house. “Because of men’s blood and of the violence of” i.e., “to the land, as the violence of,” i.e., “to^{f280} Lebanon,” and “men’s blood” is their blood which was shed. “To land, city, and all dwellers therein.” Land or earth, city, are left purposely undefined, so that while that in which the offence culminated should be, by the singular, specially suggested, the violence to Judah and Jerusalem, the cruelty condemned should not be limited, to these. The violence was dealt out to the whole land or earth, and in it, to cities, and in each, one by one, to all its inhabitants. Babylon is called (<2603>Jeremiah 50:23), “the hammer of the whole earth (<2607>Jeremiah 51:7); a golden cup in the Lord’s hand, that made all the earth drunken; (Jeremiah 25) a destroying mountain, which destroyeth the whole earth; the whole earth is at rest and is quiet” (<2347>Isaiah 14:7), after Babylon, “which made it to tremble” (<2346>Isaiah 14:16), is overthrown.

So Satan had by violence and deceit subdued the whole earth, yet Christ made him a spoil to those whom he had spoiled, and the strong man was bound and his goods Spoiled and himself trampled underfoot. Yet here as throughout the prophets, it is a “remnant” only which is saved Cyril: “Satan too was spoiled by the remnant of the people, i.e., by those justified by Christ and sanctified in the Spirit. For the remnant of Israel was saved.”

<3109>**Habakkuk 2:9.** *Woe to him that coveteth an evil covetousness to his house* (or, with accents, “that coveteth covetousness or unjust gain, an evil to his house.”) What man coveteth seems gain, but is evil “to his house” after him, destroying both himself and his whole family or race with him.^{f281} “That he may set his nest on high,” as an eagle, to which he had likened the Chaldee (<3103>Habakkuk 1:8. Compare <2406>Jeremiah 20:16). A pagan called “strongholds, the nests of tyrants.” The nest was placed “on high” which means also “heaven,” as it is said, <3104>Obadiah 1:4, “though thou set thy nest among the stars;” and the tower of Babel was to “reach unto heaven” (<01104>Genesis 11:4); and the antichrist, whose symbol the King of Babylon is, <2343>Isaiah 14:13 says, “I will exalt my throne above the stars of God.” Babylon lying in a large plain, on the sides of the Euphrates, the image of its eagle’s-nest on high must be taken, not from any natural eminence, but wholly from the works of man. Its walls, and its hanging gardens were among “the seven wonders of the world.” Eye-witnesses speak of its walls, encompassing at least 100 square miles,^{f282} (Rawl. 5 Empires iii. 340) “and

as large as the land-graviat of Hesse Homberg;” those walls, 335, or 330 feet high, and 85 feet broad,^{f283} a fortified palace, nearly 7 miles in circumference; gardens, 400 Greek feet square, supporting at an artificial height arch upon arch, of “at least 75 feet,” forest trees; a temple to its god, said to have been at least 600 feet high. If we, creatures of a day, had no one above us, Nebuchadnezzar’s boast had been true (^{<2040>}Daniel 4:30), “Is not this great Babylon that I have built for the house of the Kingdom by the might of my power and for the honor of my majesty?” He had built an eagle’s nest, which no human arm could reach, encircled by walls which laughed its invaders to scorn, which, at that time, no skill could scale or shatter or mine. Even as one sees in a picture the vast mounds which still remain (See in Smith’s Bible Dictionary, i. 152. Rawl. 5 Empires iii. 353), one can hardly imagine that they were, brick upon brick, wholly the work of man.

to be delivered from the hand (grasp) of evil that it should not be able to reach him. Evil is spoken of as a living power,^{f284} which would seize him, whose grasp he would defy. It was indeed a living power, since it was the will of Almighty God, whose servant and instrument Cyrus was, to chasten Babylon, when its sins were full. Such was the counsel, what the result? The evil covetousness which he worked, brought upon him the evil, from which, in that nest built by the hard toil of his captives, he thought to deliver himself.

^{<310>}**Habakkuk 2:10.** *Thou hast consulted shame to thy house, the cutting off many people, and sinning against thy soul* The wicked, whether out of passion or with his whole mind and deliberate choice and will, takes that counsel, which certainly brings shame to himself and his house, according to the law of God, whereby, according to ^{<0215>}Exodus 20:5, He “visits the iniquities of the fathers upon the children unto the third and fourth generation of them that hate Him,” i.e., until by righteousness and restitution the curse is cut off. ^{<3157>}Proverbs 15:27: “He that is greedy of gain troubleth his own house.” So Jeremiah says (^{<2479>}Jeremiah 7:19): “Thus saith the Lord, Is it Me they are vexing? Is it not themselves, for (tvb ^ [ml]) the confusion of their faces?” i.e., with that end and object. Holy Scripture overlooks the means, and places us at the end of all. Whatever the wicked had in view, to satisfy ambition, avarice, passion, love of pleasure, or the rest of man’s immediate ends, all he was doing was leading on to a further end — shame and death. He was bringing about, not only

these short-lived, but the lasting ends beyond, and these far more than the others, since that is the real end of a thing which abides, in which it at last ends. He consulted to cut off many people and was thereby (though he did not know it) by one and the same act, “guilty of and forfeiting his OWN soul”.^{f285}

◀3801▶ Habakkuk 2:11. *For the stone shall cry out of the wall, and the beam out of the timber shall answer it* All things have a voice, in that they are (The Arabs have an expression for it, literally, “The tongue of the situation”). God’s works speak that, for which He made them **◀3901▶** Psalm 19:1: “The heavens declare the glory of God.” **◀3963▶** Psalm 65:13: “The valleys are clad with corn, they laugh, yea, they sing;” their very look speaks gladness. Cyril: “For the creation itself proclaims the glory of the Maker, in that it is admired as well made. Wherefore there are voices in things, although there are not words.” Man’s works speak of that in him, out of which and for which he made them. Works of mercy go up for a memorial before God, and plead there; great works, performed amid wrong and cruelty and for man’s ambition and pride, have a voice too, and cry out to God, calling down His vengeance on the oppressor. Here the stones of the wall, whereby the building is raised, and the beam, the tye-beam, out of the timber-work^{f286} wherewith it is finished, and which, as it were, crowns the work, join, as in a chorus, answering one another, and in a deep solemn wailing, before God and the whole world, together chant “Woe, Woe.” Did not the blood and groans of men cry out to God, speechless things have a voice to appeal to Him (See **◀2190▶** Luke 19:40). Against Belshazzar the wall had, to the letter, words to speak.

Each three verses forming one stanza, as it were, of the dirge, the following words are probably not directly connected with the former, as if the woe, which follows, were, so to speak, the chant of these inanimate witnesses against the Chaldaeans; yet they stand connected with it. The dirge began with woe on the wrongful accumulation of wealth from the conquered and oppressed people: it continues with the selfish use of the wealth so won.

◀3122▶ Habakkuk 2:12. *Woe to him that buildeth a town with blood, and establisheth a city by iniquity!* Nebuchadnezzar (Berosus Hist. Chald. L. iii. ap. Josephus, Antiq. c. 11, and contra Apion i. 20) “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 (^{<2027>}Daniel 4:27), “Redeem thy sins by righteousness, and thine iniquities by showing mercy on the poor;” implies that oppressiveness had been one of his chief sins.

^{<313>}**Habakkuk 2:13.** *Behold, is it not of the Lord of hosts that (the) people (nations) shall labor^{<287>} in (for) the very fire* 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; ^{<258>}Jeremiah 51:58: “Thus saith the Lord of hosts! The broad walls of Babylon, shall be utterly destroyed, and her high gates shall be burned with fire; and the people shall labor in vain (for vanity), and the folk in (for) the fire, and they shall be weary.”

^{<314>}**Habakkuk 2:14.** *For the earth shall be filled with the knowledge of the glory of the Lord* Habakkuk modifies in a degree the words of Isaiah which he embodies, marking that the destruction of Babylon was a stage only toward the coming of those good things which God taught His people to long for, not their very coming. All the world should be then full of the

knowledge of the glory of the Lord, not, as yet, wholly of Himself Jerome: “When Babylon shall be overthrown, then shall the power of the might of the Lord be known unto all. So shall the whole earth be filled with the glory of the Lord, as the waters cover the bottom of the sea. This as to the letter. But it is plain, that the Devil also and antichrist, and the perverse teaching of heretics, built a city in blood; i.e, their own Church, with the destruction of those whom they deceive ... But when they fail in the fire (either this fire which is felt, or consumed in the fire of the devil their prince, or burned up with the fire whereof the Lord says, ‘I came to send a fire upon the earth,’ and so brought back from their former course, and doing penitence), the whole earth shall be filled with the glory of the Lord, when, at the preaching of the apostles, their ‘sound shall go out into all the world,’ as waters covering the sea, i.e., all the saltness and bitterness of the world which Satan had rained down and the earth had drunk, the waters of the Lord shall cover, and cause the place of their ancient bitterness not to appear.” Rup.:

“‘For the Spirit of the Lord filled the earth,’ and when He filled it, ‘the earth was filled with the knowledge of the glory of the Lord,’ so that unlearned and ignorant men became wise and eloquent, and earthly became heavenly, yea, they who were earth became heaven, knowing the glory of the Lord, declaring the glory of God, not any how, but as waters cover the sea. Great as must be waters, which would cover the sea, or compared to which the sea were nothing, far greater is the miracle, when the abundance of heavenly wisdom, given to the simple, surpassed the sea, i.e., the wisdom of all mankind.”

This verse being already a received image of the spread of the gospel (^{<2310>}Isaiah 11:9), it would of itself be understood to include this also; but more generally, it declares how upon all the judgments of God, a larger knowledge of Him would follow Cyril: “All things are full of Christ, who is the Glory of the Father; wherefore also He said (^{<4370>}John 17:4), I have glorified Thee on earth, I have finished the work which Thou gavest me to do.”

^{<3025>}**Habakkuk 2:15.** From cruelty the prophet goes on to denounce the woe on insolence. “Woe unto him that giveth his neighbor” (to whom he owes love) drink (literally, that maketh him drink); that putteth^{f288} thy bottle^{f289} to him, and makest him drunken also,^{f290} that thou mayest look

(gaze with devilish pleasure) on their nakedness.” This may either be of actual insults (as in the history of Noah), in keeping certainly with the character of the later Babylonians, the last wantonness of unbridled power, making vile sport of those like himself (his neighbor), or it may be drunkenness through misery (^{230B}Isaiah 29:9) wherein they are bared of all their glory and brought to the lowest shame. The woe also falls on all, who in any way intoxicate others with flattering words or reigned affection, mixing poison under things pleasant, to bring them to shame.

^{38D6}**Habakkuk 2:16.** *Thou art filled with shame for glory* Oppressors think to make themselves great by bringing others down, to fill themselves with riches, by spoiling others. They loved shame (^{200B}Hosea 4:8), because they loved that, which brought shame; they were filled with shame, in that they sated themselves with shamefulness, which was their shame within, before, in the just judgment of God, shame came on them from without (^{310B}Philippians 3:19). “Their glory was in their shame.” They shall be filled, yea, he says, they are already filled;^{f291} they would satisfy, gorge themselves, with all their hearts’ desires; they are “filled to the full,” but with shame instead of glory which they sought, or which they already had. “From” and “for” (^m⁴⁴⁸⁰ includes both) a state of “glory,” they were filled with contempt.

Drink thou also, and let thy foreskin be uncovered thy shame like those whom thou puttdest to shame, only the greater in being uncircumcised. “The cup of the Lord’s Right Hand shall be turned (round) unto thee (or against thee).” It had gone round the circuit of the nations whom God had employed him to chasten, and now, the circle completed, it should be brought round to himself, “With what measure ye mete, it shall be measured unto you again” (^{400B}Matthew 7:2). So Jeremiah says, ^{225B}Jeremiah 25:26, “And the king of Sheshbazzar shall drink after them;” and of Edom, ^{200B}Lamentations 4:21, “To thee also shall the cup be brought round.” Thou, a man, madest man to drink of the cup of thine anger: the cup shall be brought round to thee, but not by man; to thee it shall be given by “the Right Hand of the Lord,” which thou canst not escape; it shall be “the cup of the wine of the fierceness of the wrath of Almighty God” (^{600B}Revelation 16:19); as Asaph had said, ^{190B}Psalms 76:8, “There is a cup in the Lord’s hand; it is full of mixture, and He poureth out therefrom; but the dregs thereof all the ungodly of the earth shall suck them out, shall drink them.”

And shameful spewing^{f292} *shall be on thy glory* Jerome:

“With the shame of thy spewing shalt thou bring up all thou hast swallowed down, and from the height of glory shalt thou be brought to the utmost ills.”

The shame of the ungodly cometh forth from himself; the shame he put others to is doubled upon himself; and the very means which he had used to fill himself with glory and greatness, cover the glory which by nature he had, with the deeper disgrace, so that he should be a loathsome and revolting sight to all. Man veils foul deeds under fair words; God, in His word, unveils the foulness.

Habakkuk 2:17. *For the violence of Lebanon* i.e., done to Lebanon, whether the land of Israel of which it was the entrance and the beauty (See ^{<2372>}Isaiah 37:24, and, as a symbol, ^{<2216>}Jeremiah 22:6,23; ^{<2178>}Ezekiel 17:3; but it is used as a symbol of Sennacherib’s army, ^{<2104>}Isaiah 10:34, and the king of Asshur is not indeed spoken of under the name as a symbol (in ^{<2103>}Ezekiel 21:3,) but is compared to it), or the temple (See the note at ^{<2121>}Zechariah 12:1), both of which Nebuchadnezzar laid waste; or, more widely, it may be a symbol of all the majesty of the world and its empires, which he subdues, as Isaiah uses it, when speaking of the judgment on the world, ^{<2113>}Isaiah 2:13, “It shall cover thee, and the spoil (i.e., spoiling, destruction) of beasts (the inhabitants of Lebanon) which made them afraid,” or more simply, “the wasting of wild beasts (^{<1929>}tw@hbj is used of beasts of prey, ^{<1574>}Deuteronomy 27:24) shall crush (As in ^{<2108>}Isaiah 7:8; and ^{<1980>}hTj mj Psalm 89:40), ^{<1104>}Proverbs 10:14; 13:3; 14:14; 18:7) them(selves),” i.e., as it is in irrational nature, that “the frequency of the incursions of very mischievous animals becomes the cause that people assemble against them and kill them, so their (the Chaldaeans’) frequent injustice is the cause that they haste to be avenged on thee”.^{f293} Having become beasts, they shared their history. They spoiled, scared, laid waste, were destroyed. “Whoso seeketh to hurt another, hurteth himself.” The Chaldaeans laid waste Judea, scared and wasted its inhabitants; the end of its plunder should be, not to adorn, but to cover them, overwhelm them as in ruins, so that they should not lift up their heads again. Violence returns upon the head of him who did it; they seem to raise a lofty fabric, but are buried under it. He sums up their past experience, what God had warned them beforehand, what they had found.

Habakkuk 2:18. *What profiteth* (hath profited)^{f294} *the graven image, that the maker therefore hath graven it?* What did Baal and Ashtarothe profit you? What availed it ever but to draw down the wrath of God? Even so neither shall it profit the Chaldaean. As their idols availed them not, so neither need they fear them. Sennacherib and Nebuchadnezzar were propagandists of their own belief and would destroy, if they could, all other worship, false or true (^{<2883>}2 Kings 18:33-35; 19:12-18; 25:9; ^{<3100>}Isaiah 10:10,11. See also Lectures on Daniel pp. 447-4449 ed. 2): Nebuchadnezzar is thought to have set up his own image (Daniel 3). Antichrist will set himself up as God (^{<5104>}2 Thessalonians 2:4; ^{<6135>}Revelation 13:15-17). We may take warning at least by our own sins. If we had no profit at all from them, neither will the like profit others. the Jews did, in the main, learn this in their captivity.

The molten image and teacher of lies It is all one whether by “teacher of lies” we understand the idol (Aharb. Kimchi), or its priest (A. E. Tanchum). For its priest gave it its voice, as its maker created its form. It could only seem to teach through the idol-priest. Isaiah used the title “teacher of lies,” of the false prophet (^{<2104>}Isaiah 9:14). It is all one. Zechariah combines them (^{<3802>}Zechariah 10:2); “The teraphim have spoken vanity, and the diviners have seen a lie, and have had false dreams.”

That the maker of his work trusteth therein This was the special folly of idolatry. The thing made must needs be inferior to its maker. It was one of the corruptions of idolatry that the maker of his own work should trust in what was wholly his own creation, what, not God, but himself created, what had nothing but what it had from himself.^{f295} He uses the very words which express the relation of man to God, “the Framer” and “the thing framed.” ^{<2316>}Isaiah 29:16, “O your perverseness! Shall the framer be accounted as clay, theft the thing made should say of its Maker, He made me not, and the thing framed say of its Framer, He hath no hands?” The idol-maker is “the creator of his creature,” of his god whom he worships. Again the idol-maker makes “dumb idols” (literally, “dumb nothings”) in themselves nothings, and having no power out of themselves; and what is uttered in their name, are but lies. And what else are man’s idols of wealth, honor, fame, which he makes to himself, the creatures of his own hands or mind, their greatness existing chiefly in his own imagination before which he bows down himself, who is the image of God?

3129 Habakkuk 2:19. But then the greater is the “Woe” to him who deceiveth by them. The prophet passes away from the idols as “nothings” and pronounces “woe” on those who deceive by them. He (Rup.) first expostulates with them on their folly, and would awaken them. “What hath it profited?” (As in ³⁹⁸⁵Psalm 115:5; ⁶¹²1 Corinthians 12:2) Then on the obstinate he denounces “woe.” “Woe unto him that saith to the wood, Awake; to the dumb stone, Arise.” Self-made blindness alone could, in the light of truth, so speak; but yet more lies in the emphatic word, “It.” The personal pronoun stands emphatically in Hebrew; He shall teach, lo, He (this same of whom he speaks) this is It which shall teach: It, and not the living God. And yet this same It (the word is again emphatic) he points, as with the finger, to it, “behold, It is laid over with, held fast by, ^{f296} gold and silver,” so that no voice could escape, if it had any. “And there is no breath at all in the midst of it” (Compare ²⁴⁰⁴Jeremiah 10:14 repeated ²⁵¹⁷Jeremiah 51:17), literally “All breath, all which is breath, there is none within it;” he first suggests the thought, breath of every sort, and then energetically denies it all; ^{f297} none, good or bad; from God or from Satan; none whereby it can do good or do evil; for which it should be loved or feared. Evil spirits may have made use of idols: they could not give them life, nor dwell in them.

The words addressed to it are the language of the soul in the seeming absence or silence of God (³⁰⁰⁷Psalm 7:7; 35:23; 44:24; 59:6; ²⁵⁰⁰Isaiah 51:9; Delitzsch), but mockery as spoken to the senseless stone, as Ehijah had mocked the Baal-priests, “peradventure he sleepeth and must be awaked” (¹¹⁸³1 Kings 18:26,27).

3121 Habakkuk 2:20. And now having declared the nothingness of all which is not God, the power of man or his gods, he answers again his own question, by summoning all before the presence of the majesty of God.

But the Lord He had, in condemning them, pictured the tumult of the world, the oppressions, the violence, bloodsheddings, covetousness, insolence, self-aggrandizement of the then world-empire, and had denounced woe upon it; we see man framing his idols, praying to the lifeless stones; and God, of whom none thought, where was He? These were people’s ways. “But the Lord,” he joins it on, as the complement and corrective of all this confusion.

The Lord is in His holy temple awaiting, in His long-suffering, to judge. “The temple of God” is where God enshrines Himself, or allows Himself to be seen and adored. “God is wholly everywhere, the whole of Him no where.” There is no contrast between His temple on earth, and His temple in heaven. He is not more locally present in heaven than in earth. It were as anthropomorphic but less pious to think of God, as confined, localized, in heaven as on earth; because it would be simply removing God away from man. Solomon knew, when he built the temple, that “the heaven and heaven of heavens could not contain (^{<1082>}1 Kings 8:27) God.” The “holy temple,” which could be destroyed (^{<970>}Psalm 79:1), toward which people were to pray (^{<907>}Psalm 5:7; 138:2; ^{<314>}Jonah 2:4), was the visible temple (^{<1082>}1 Kings 8:29,30,35,38,42,44,48), where were the symbols of God’s Presence, and of the stoning Sacrifice; but lest His presence should be localized, Solomon’s repeated prayer is (^{<1082>}1 Kings 8:30,39,43,49), “hear Thou in heaven Thy dwelling place” (^{<1082>}1 Kings 8:32,34,36,45); “hear Thou in heaven.” There is then no difference, as though in earlier books the “holy temple” meant that at Jerusalem, in the later, “the heavens?” In the confession at the offering of the “third year’s tithes,” the prayer is, ^{<675>}Deuteronomy 27:15, “look down from Thy holy habitation, from heaven;” and David says, “the Lord is in His holy temple, the Lord’s throne is in heaven” (^{<910>}Psalm 11:4); and, ^{<986>}Psalm 18:6,9: “He heard my voice out of His temple — He bowed the heavens also and came down;” and, ^{<929>}Psalm 29:9, “In His temple doth everyone say, Glory.” The simple words are identical though not in the same order as those, in which David, in the same contrast with the oppression of man, ushers in the judgment and final retribution to good and bad, by declaring the unseen presence of God upon His Throne in heaven, beholding and testing the sons of men.

In His Presence, all the mysteries of our being are solved.

The Lord is in His holy Temple not, as the idols in temples made with hands, but revealing Himself in the visible temple (Jerome), “dwelling in the Son, by Nature and Union, as He saith (^{<840>}John 14:10), “The Father who dwelleth in Me doeth the works;” in each one of the bodies and souls of the saints by His Spirit (^{<869>}1 Corinthians 6:19), in the Blessed, in glory; in the Heavens, by the more evident appearance of His Majesty and the workings of His Power (Dion); “everywhere by Essence, Presence, and Power, ‘for in Him we live, and move, and have our being;’ nowhere as confined or inclosed.” Since then God is in Heaven, beholding the deeds of people, Himself Unchangeable, Almighty, All-holy, “let all the earth keep

silence before Him,” literally, “hush before Him all the earth,” waiting from Him in hushed stillness the issue of this tangled state of being. And to the hushed soul, hushed to itself and its own thought, hushed in awe of His Majesty and “His Presence, before His face,” God speaks (See Augustine’s words to his mother before her death, Confessions, ix. 10).

NOTES ON HABAKKUK 3

Habakkuk 3:1. *A prayer of Habakkuk* (Tephilloth is a title of the collection of David's Psalms ending with ^{<1972>}Psalm 72:20.) Three of David's Psalms are entitled Tephillah, Psalm 17; Psalm 86; Psalm 142. Moses' Psalm 90, and the anonymous Psalm 102). The "prayer" of the prophet, in the strictest sense of the word, is contained in the words of ^{<3810>}Habakkuk 3:2. The rest is, in its form, praise and thanksgiving, chiefly for God's past mercies in the deliverance from Egypt and the entering into the promised land. But thanksgiving is an essential part of prayer, and Hannah is said to have "prayed," whereas the hymn which followed is throughout one thanksgiving (l l p t t w ^{<6419>} ^{<910>}1 Samuel 2:1). In that also these former deliverances were images of things to come, of every deliverance afterward, and, especially, of that complete divine deliverance which our Lord Jesus Christ performed for us from the power of Satan (^{<601>}1 Corinthians 10:11), the whole is one prayer: "Do, O Lord, as Thou hast done of old; forsake not Thine own works. Such were Thy deeds once; fulfill them now, all which they shadowed forth." It is then a prayer for the manifestation of God's power, and therewith the destruction of His enemies, thenceforth to the Day of Judgment. Cyril: "Having completed the discourse about Babylon, and having fore-announced most clearly, that those who destroyed the holy city and carried Israel captive shall be severely punished, he passes suitably to the mystery of Christ, and from the redemption which took place partially in one nation, he carries on the discourse to that universal redemption, whereby the remnant of Israel, and no less the whole world has been saved."

Upon Shigionoth The title, "Shiggaion," occurs only once besides (Psalm 7). Upon, in the titles of the Psalms, is used with the instrument (on Neginoth, Psalm 4; Psalm 6; Psalm 55, Nehiloth, Psalm 5, Gittith, Psalm 8, Shoshannim, Psalm 45, Mahalath, Psalm 53), the melody (on Sheminith, Psalm 6, Alamothe, Psalm 46), or the first words of the hymn, whose melody has been adopted (Perhaps "upon Muthlabben," Psalm 9, "on Aieleth Shahar," Psalm 22, "on Yonath-elem-rekokim," Psalm 56)

The two first are mentioned by a Jewish Commentator (Tanchum) with others, "in his delight," or "his errors," in the sense, that God will forgive them. This, which the versions and Jewish commentators mostly adopt,

would be a good sense, but is hardly consistent with the Hebrew usage. “Shiggaion of David,” as a title of a Psalm, must necessarily describe the Psalm itself, as “Mismor of David,” “Michtam of David,” “Tephillah of David,” “Maschil of David.” But “Shiggaion,” as a “great error,” is not a title: nor does it suit the character of the Psalm, which relates to calumny not to error. It probably, then, means a psalm with music expressive of strong emotion, “erratic” or “dithyrambic.” Habakkuk’s title, on Shigionoth (plural) then would mean upon, or (as we should say,) “set to” music of psalms of this sort.^{f298} The number “three” remarkably predominates in this psalm (<3816> Habakkuk 3:6 has 15 words, in five combinations of three words; <3818> Habakkuk 3:3,10 have 12 words, in four 3’s: <3814> Habakkuk 3:4,9,19 have 9 words in three 3’s: <3816> Habakkuk 3:5,12,15,18 have 6 words in two 3’s: <3817> Habakkuk 3:17 is divided into 4-3-3-4-3-3; <3818> Habakkuk 3:8 is 3-3-3-3-2; <3811> Habakkuk 3:11 is 4-3-3; <3816> Habakkuk 3:16 is 3-3-3-2-2-2-3. This forces itself on every reader. Delitzsch quotes the Meor. Enaim, i. 60, “The prayer of Habakkuk goeth on three’s”) yet so that long measures are succeeded by very short.

<3812> **Habakkuk 3:2.** *O Lord, I have heard* i.e., with the inward ear of the heart, “Thy speech,” (rather as English margin, Thy report, i.e., the report of Thee)^{f299} i.e., what may he heard and known of God, or, what he had himself heard (as h[wmv <48052> <31016> Obadiah 1:1, and thence <4414> Jeremiah 49:14. See the note at <3812> Hosea 7:12). The word contains in one both what God had lately declared to the prophet, the judgments of God upon the wicked of the people, and upon those who, with their own injustice, done upon them the righteous judgments of God, and that the work of the Lord would be performed in His time for those who in patience wait for it; and also still more largely, what might be heard of God, although, as it were, but a little whisper of His greatness and of the majesty of His workings.

and was afraid not “fearful” but “afraid in awe,” as a creature, and amazed at the surpassing wonderfulness of the work of God. Well may man stand in awe (Theoph. from Cyril) “at the incarnation of the only-begotten Son, how earth should contain Him uncontained by space, how a body was prepared for Him of the virgin by the Holy Spirit, and all the works whereby He shall work the salvation of mankind, the cross, the death, resurrection and ascension, uniting things opposite, a body with one

incorporeal, death with life, resurrection with death, a body in heaven. All is full of wonder and awe.” Rup.:

“This is not a servile fear, but a holy fear which endureth forever, not one which ‘love casteth out,’ but which it bringeth in, wherein angels praise, dominions adore, powers stand in awe at the majesty of the Eternal God.”

O Lord, revive Thy work God’s Word seems, often, as it were, dead and “come utterly to an end for evermore” (^{<1978>}Psalm 77:8), while it is holding on its own course, as all nature seems dead for a while, but all is laid up in store, and ready to shoot forth, as by a sort of resurrection Rup.: “The prophet prophesying prayeth, that it should come quickly, and praying prophesieth that it shall so come.” All God’s dealings with His people, His Church, each single soul, are part of one great work, perfect in itself (^{<1634>}Deuteronomy 32:4); glory and majesty (^{<1418>}Psalm 140:3); all which the godly meditateth on (^{<1978>}Psalm 77:3; 143:35); which those busied with their own plans, do not look to (^{<2162>}Isaiah 5:12); it is manifested in great doings for them or with them, as in the Exodus the Psalmist says, (tI [p I [p]) “We have heard with our ears, yea, our fathers have told us what work Thou didst in their days, in the times of old” ^{<1942>}Psalm 44:2; “They proved Me and saw My work” ^{<1989>}Psalm 95:9; with it He makes His own glad (^{<1918>}Psalm 92:3); after it has been withdrawn for a while, “He sheweth it to His servants” (^{<1916>}Psalm 90:6); it issues in judgments on the ungodly, which people consider and declare (^{<1640>}Psalm 64:10. In all these cases singular I [p])

The great work of God on earth, which includes all His works and is the end of all, is the salvation of man through Jesus Christ. This great work seemed, as it were, asleep, or dead, as trees in winter, all through those 4,000 years, which gave no token of His coming. Included in this great work is the special work of the Hand of God, of which alone it is said, “God said, Let Us make man in Our image after Our Likeness” (^{<1015>}Genesis 1:26); and, “we are the clay and Thou our Potter, and we are all the work of Thy Hands” (^{<2308>}Isaiah 64:8); and “Thy Hands have made me and fashioned me together round about” (^{<1808>}Job 10:8), man; whom, being dead as to the life of the soul through the malice of Satan, Christ revived by dying and rising again. He was “dead in trespasses and sins,” and like a carcass putrefying in them, and this whole world one great

charnel-house, through man's manifold corruptions, when Christ came to awaken the dead, and they who heard lived (^{<4185>}John 5:25).

Again, the Center of this work, the special Work of God, that wherein He made all things new, is the Human Body of our Lord, the Temple which was destroyed by death, and within three days was raised up.

The answer to Habakkuk's enquiry, "How long?" had two sides: It had given assurance as to the end. The trial-time would not be prolonged for one moment longer than the counsel of God had fore-determined. The relief would "come, come; it would not be behind-hand." But meantime? There was no comfort to be given. For God knew that deepening sin was drawing on deepening chastisement. But in that He was silent as to the intervening time and pointed to patient expectation of a lingering future, as their only comfort, He implies that the immediate future was heavy. Habakkuk then renews his prayer for the years which had to intervene and to pass away. "In the midst of the years," before that "time appointed" (^{<4150>}), when His promise should have its full fulfillment, before those years should come to their close, he prays; "revive Thy work." The years include all the long period of waiting for our Lord's first coming before He came in the Flesh; and now for His second coming and the "restitution of all things." in this long period, at times God seems to be absent, as when our Lord was asleep in the boat, while the tempest was raging; at times He bids "the storm to cease and there is a great calm." This, in those long intervals, when God seems to be absent, and to leave all things to time and chance, and love waxes cold, and graces seem rare, is the prayer of Habakkuk, of prophets and Psalmists, of the Church (^{<3904>}Psalm 80:14), "Return, we beseech Thee, O God of hosts, look down from heaven, behold and visit this vine (^{<39741>}Psalm 74:1,11,12). O God, why hast Thou cast us off forever? Why withdrawest Thou Thy hand, Thy right hand? For God is my king of old, working salvation in the midst of the earth. (^{<2510>}Isaiah 51:9,10) Awake, awake, put on strength, Thou Arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not It which did smite Rahab, didst wound the dragon? Art thou not It which didst dry the sea, the waters of the great deep, which didst make the depths of the sea a way for the ransomed to pass over? (^{<3803>}Psalm 80:3). Stir up Thy might and come, save us (^{<2872>}Lamentations 5:21). Renew our days, as of old." So our Lord taught His Church to pray continually, whenever she prayed, "Thy kingdom come," longing not for His final coming only, but for the increase of His glory, and the greater dominion of His grace, and

His enthronement in the hearts of people, even before its complete and final coming. “In the midst of the years revive Thy work,” is the Church’s continual cry.

In the midst of the years make known literally, “Thou wilt make known: in wrath Thou wilt remember mercy;” and so (as we use the word “wilt”) the prophet, at once, foretelleth, expresseth his faith, prayeth. God had made known His work and His power in the days of old. In times of trouble He seems “like a God who hideth Himself.” Now, he prays Him to shine forth and help; make known Thy work, before Thou fulfill it, to revive the drooping hopes of man, and that all may see that “Thy word is truth.” Make Thyself known in Thy work, that, when the time cometh to (^{<2024>}Daniel 9:24) “make an end of sin” by the Death of Thy Son, Thy Awful Holiness, and the love wherewith Thou hast (^{<4186>}John 3:16) “so loved the world,” may be the more known and adored.

In wrath Thou wilt remember mercy So David prayed (^{<4286>}Psalm 25:6), “Remember Thy tender-mercies and Thy loving-kindnesses; for they are from old.” “Thou wilt remember” that counsel for man’s redemption which has been from the foundation of the world: for we seem in our own minds to be forgotten of God, when He delayeth to help us. God remembereth mercy (^{<4154>}Luke 1:54,72) in anger, in that in this life He never chastens without purposes of mercy, and His Mercy ever softeneth His judgments. His Promise of mercy, that the Seed of the woman shall bruise the serpent’s head, went before the sentence of displeasure (^{<0089>}Genesis 3:19), “Dust thou art, and unto dust shalt thou return.” Jerome: “He reveals His wrath that He may scare us from sin and so may not inflict it;” and when at last He inflicteth it, He hath mercy on the remnant who flee to His Mercy, that we be not like Sodom and Gomorrah. (^{<4188>}Romans 5:8, “While we were yet sinners,” and God was angry, “Christ died for us,” and, ^{<4035>}Titus 3:5, “He saved us, not for works which we had done, but out of His great Mercy,” and took away sin, and restored us to life and interruption.

God had already promised by Micah (^{<3075>}Micah 7:15), “According to the days of thy coming out of the land of Egypt, I will show him marvelous things.” Isaiah had often used the great events of that deliverance as the symbols of the future. So now Habakkuk, in one vast panorama, as it were, without distinction of time or series of events, exhibits the future in pictures of the past. In the description itself which follows, he now speaks in the past, now in the future; of which times the future might be a vivid

present; and the past a prophetic past. As a key to the whole, he says, “God shall come,” indicating that all which follows, however spoken, was a part of that future. In no other way was it an answer to that prayer, “Revive Thy work.” To foretell future deliverances in plain words, had been a comfort; it would have promised a continuance of that work. The unity and revival of the work is expressed, in that the past is made, as it was, the image of the future. That future was to be wondrous, superhuman; elsewhere the past miracles had been no image of it. It was to be no mere repetition of the future; and to mark this, the images are exhibited out of their historical order.

Habakkuk 3:3. *God came* literally, shall come *from Teman* “God shall come,” as He came of old, clothed with majesty and power; but it was not mere power. The center of the whole picture is, as Micah and Isaiah had prophesied that it was to be, a new revelation (^{<231B>}Isaiah 2:3; ^{<304B>}Micah 4:2): “The law shall go forth from Zion, and the word of the Lord from Jerusalem.” ^{<244B>}Isaiah 44:5, “I will give Thee for a covenant to the people (Israel), for a light of the Gentiles.” So now, speaking of the new work in store, Habakkuk renews the imagery in the Song of Moses (^{<63B>}Deuteronomy 33:2), in Deborah’s Song (^{<07B>}Judges 5:5), and in David; (^{<48B>}Psalms 68:7) but there the manifestation of His glory is spoken of wholly in time past, and Mount Sinai is named. Habakkuk speaks of that coming as yet to be, and omits the express mention of Mount Sinai, which was the emblem of the law (Cyril). And so he directs us to another Lawgiver, whom God should raise up like unto Moses (^{<61B>}Deuteronomy 18:15-18), yet with a law of life, and tells how He who spake the law, God, shall come in likeness of our flesh.

And the Holy One from Mount Paran In the earliest passage three places are mentioned, in which or from which the glory of God was manifested; with this difference however, that it is said (^{<63B>}Deuteronomy 33:2), The Lord came from Sinai, but His glory arose, as we should say “dawned”^{f300} (^{<03B>}Genesis 32:32; ^{<02B>}Exodus 22:3; ^{<00B>}Judges 9:33; ^{<02B>}2 Samuel 23:4; ^{<01B>}2 Kings 3:22; ^{<04B>}Jonah 4:8) unto them from Seir, and flashed forth^{f301} from Mount Paran^{f302} Seir and Mount Paran are joined together by the symbol of the light which dawned or shone forth from them. In the second passage, the Song of Deborah, Seir and the field of Edom are the place whence God came forth; Sinai melted (^{<07B>}Judges 5:4,5) at His presence. In Psalm 68 the mention of Edom is dropped; and the march through the wilderness under the leading of God, is alone mentioned, together with the

shaking of Sinai. In Habakkuk, the contrast is the same as in Moses; only Tehran stands in place of Seir (As it stands connected with Edom, ^{<300>}Obadiah 1:9; Jeremiah 59:7,20,21, with Dedan also, ^{<240>}Jeremiah 49:8; ^{<253>}Ezekiel 25:13).

Theman and Mount Paran are named probably, as the two opposed boundaries of the journeyings of Israel through the desert. They came to Mount Sinai through the valley, now called Wady Feiran (Sinaitic Survey c. 5. 149-155) or Paran; Edom was the bound of their wanderings to their promised land (^{<034>}Numbers 20:14-20; Deuteronomy 2). God who guided, fed, protected them from the beginning, led them to the end. Between Paran also and Edom or Teman was the gift of the Spirit to the seventy, which was the shadow of the day of Pentecost; there, was the brass serpent lifted up, the picture of the healing of the Cross (Rib.). If Mount Paran is near Kadesh, then Moses in the opening of his song describes the glory of God as manifested from that first revelation of His Law on Mount Sinai; then in that long period of Israel's waiting there to its final departure for the promised land, when Mount Hor was consecrated and God's awful Holiness declared in the death of Aaron.

He who "shall come," is God,^{f303} "the Holy One" (a proper name of gods) (Whence in the Hebrew, though the subject, it has no article, as in ^{<242>}Isaiah 40:25; and ^{<181>}Job 6:11). Perfect in Holiness, as God, the Son of God, and as Man also all-holy, with a human will, always exactly accompanying the Divine Will, which was:

***"the passion of His Heart
Those Three-and-thirty years."***

On this there follows a pause denoted by "Selah" (It occurs here only besides the Psalms. It occurs thrice in Psalm 3; Psalm 32; Psalm 66; Psalm 68) (which occurs thrice according to the mystery of that number,) that the soul may dwell on the greatness of the majesty and mercy of God.

Selah There is no doubt as to the general purport of the word, that it is a musical direction, that there should be a pause, the music probably continuing alone, while the mind rested upon the thought, which had just been presented to it; our "interlude" (*διαψαλμα* in the Septuagint, Theodotion, Symmachus, and the Syriac).

It is always placed at some pause of thought, even when not at the end of a strophe, or, as twice in this hymn,^{f304} at the end of the verse. Gregory of

Nyssa modifies this thought, supposing “Selah” to express a pause made by the writer, that (Tract 2 in Psalm Inser. etc. T. i.p. 329) “while the psalmody, with which David’s prophesying was accompanied, went on in its course, another illumining of the Holy Spirit, and an addition to the gift according to knowledge, came for the benefit of those who received the prophecy, he, holding in his verse, gave time for his mind to receive the knowledge of the thought, which took place in him from the divine illumining. He defines it to be “a sudden silence in the midst of the Psalmody for the reception of the illumining.”

His Glory covered the heavens, and the earth was full of His praise This is plainly no created glory, but anticipates the Angelic Hymn (^{<4014>}Luke 2:14) “Glory to God in the highest, and on earth peace, good-will toward men,” or, as the Seraphim sing first glory to God in Heaven (^{<2308>}Isaiah 6:3), “Holy Holy Holy is the Lord God of Sabaoth,” and then, the whole earth is full of His glory; and Uncreated Wisdom saith (Ecclesiasticus 24:5), “I alone compassed the circuit of Heaven, and walked in the bottom of the deep.” Nor are they our material heavens, much less this lowest heaven over our earth nor is “His glory” any^{f305} of God, which rules, encompasses, fills, penetrates the orbs of heaven and all its inhabitants, and yet is not enclosed nor bounded thereby. Those who are made as the heavens by the indwelling of God He spiritually “covers,” filling (Dion.) them with the light of glory and splendor of grace and brightness of wisdom, as it saith, “Is there any number of His armies, and upon whom doth not His light arise? (^{<18218>}Job 25:3) and so the earth was full of His praise,” i.e., the Church militant spread throughout the world, as in the Psalm (^{<49338>}Psalm 112:3), “The Lord’s name is praised from the rising up of the sun unto the going down of the same, and, ^{<49018>}Psalm 8:1, O Lord, our Lord, how excellent is Thy name in all the earth, who hast set Thy glory above the heavens.”

^{<8104>}**Habakkuk 3:4. and His brightness** that wherein God dwelleth (^{<33008>}Ezekiel 10:4), “the brightness of the Lord’s glory,” before which darkness fleeth (^{<91822>}Psalm 18:12), “was as the light,” or as the sun. Out of the midst of the darkness, wherewith God, as it were (^{<01909>}Exodus 19:9,16; 20:21), hid Himself, the brightness of the “inapproachable Light” wherein “He dwelleth,” gleams forth (^{<02410>}Exodus 24:10), bright as the brightest “light” gathered into one, which man knows of and whereon he cannot gaze. So amid the darkness of the humiliation of His presence in the flesh, ^{<8014>}John 1:14: “We beheld His glory, the glory as of the only-begotten of

the Father;” and, ^{<210D>}Isaiah 9:2, “the people that walked in darkness see a great light,” not dim. Theoph.: “nor weak, nor shadowed, like that of Moses, but pure unimaginable light of the knowledge of God.” The brightness too of His flesh was like the light of the Godhead on Mount Tabor; for the Godhead flashed through. Rup.: “As often as He did His marvelous works, He put forth His “brightness” (tempered for His creatures, since they could not approach the depth of His light, yet) as “light” to enlighten people to know Him. Yet the brightness issues from the Light, co-existing with it, and in it, while issuing from it. And so the words aptly express, how He who is the, ^{<300B>}Hebrews 1:3, “brightness of the Father’s Glory and the express Image of His Person.” Wisdom 7:25, “brightness of the eternal light, the unspotted mirror of the power of God, and the image of His goodness,” is as the Light from whom He is. Nicene Creed: “Light of Light,” Equal to the Father by whom He was begotten. As John says in ^{<400D>}John 1:9: “That was the true Light, which lighteneth every man that cometh into the world.” As He prayeth in ^{<475B>}John 17:5, “Glorify thou me with thine own self with the glory which I had with Thee before the world was.”

He had horns coming out of His Hand Jerome Dion: “Horns are everywhere in Holy Scripture the emblem of strength.” It may be, that here “rays” are likened to horns, as the face of Moses is said, with the same image, to have “sent forth rays”^{f306} after he had long been in the presence of God. So it may be a mingled image of the Glory and might; Light, which was also might. But “horns,” though they may be a symbol of “light,” are not of “lightning;” and the Hand of God is used as an emblem of His power, His protection, His bounty, His constraining force on His prophets. It is nowhere used of the side or sides.^{f307} We have two images combined here; “horns” which in every other place in which they are used as a metaphor, is an emblem of power; and “from the hand of” which, wherever it is used of a person, means that the thing spoken of had been in his hand or power really or virtually.^{f308} Both then combine in the meaning that the might came forth from the directing agency of God who wielded it.

When then did light or might, which lay, as it were, before in the hand of God, go forth from it? For “the hand of God” is always symbolic of His might, whether put forth, or for the time laid up in it. The form of the words remarkably corresponds to those of Moses, in the preface to the blessing on the tribes, which Habakkuk had in mind (^{<485D>}Deuteronomy 33:2), “From His right hand was a fiery law for them,” and Paul says that

the glory of Moses' face which he received from the Presence of God, was a symbol of the glory of the law. ^{<408>}2 Corinthians 3:7 says, "The ministration of death written and engraven on stone was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance." The law, being given by God, had a majesty of its own. The Psalms bear witness to its power in converting, enwisening, rejoicing, enlightening the soul (^{<4908>}Psalms 19:8). They in whose heart it was, none of their steps slipped (^{<4578>}Psalms 37:31). The whole 119th Psalm is one varied testimony of its greatness and its power. It was a guide on the way; it was a schoolmaster unto Christ (^{<4084>}Galatians 3:24), by whom it was fulfilled. But itself bare witness of the greater glory which should come forth from the Hand of God. ^{<4081>}2 Corinthians 3:11 states, "If that which is done away were glorious, much more that which remaineth is glorious."

Cyril:

"The horn signifieth power, when it is spoken of God the Father exhibiting to us God the Son, ^{<4116>}Luke 2:69, 'He hath raised up a horn of salvation for us,' and again, ^{<4310>}Psalms 111:9, 'His horn shall be exalted in honor.' For all things which were marvelously done were glorious. The only-begotten One then came in our form, and, in regard to the flesh and the manhood, enduring the appearance of our weakness, but, as God, invisible in might and easily subduing whom He willed."

And what has been the weapon of His warfare, whereby He has subdued the might of Satan and the hearts of people, but "the horns" of His cross, whereto His sacred hands were once fastened by the sharp nails, where was the "hiding of His Power," when His almightiness lay hid in His passion (^{<2513>}Isaiah 53:3), and He was (^{<4926>}Psalms 22:6) "a worm and no man; a reproach of men and the despised of the people?" Now it is the scepter laid upon His shoulder (^{<2106>}Isaiah 9:6), the ensign and trophy of His rule, the rod of His strength (^{<4810>}Psalms 110:2), terrible to devils, salvation to mankind. In it lay His might, although concealed, as He said, "The words, horns are in His hands, show the insignia of His kingdom, by which horns, pushing and thrusting the invisible and opposing powers, He drove them away." Eusebius Dem. Evang. vi. 15. Add Cyprian Test. ad Quirin. ii. 21. p. 57. Oxford Translation: "The horns in His hands, what are they but the trophy of the cross?" Augustine, de Civ. Dei xviii. 32), "I, if I be lifted up from the earth, will draw all men unto Me" (^{<4812>}John 12:32). His Might was lodged there, although hidden. It was "the hiding-place of His power."

The cross was, ^{<412>}1 Corinthians 1:23,24, “to the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ crucified was the Power of God and the Wisdom of God.” Through the Cross was, ^{<418>}Matthew 28:18, “all power given to Him both in Heaven and earth.” ^{<274>}Daniel 7:14: “There was given Him dominion and glory and a kingdom, that all people, nations, and languages should serve Him.” From Him shall go forth all power in earth; by His hands shall be given the vacant thrones in Heaven, as He says in ^{<412>}Revelation 3:21, “To him that overcometh will I grant to sit with Me in My Throne, even as I also overcame and am set down with My Father in His Throne.” There too was the hiding of His Power, in that there, in His Cross, is our shelter (As in the proper names, ^{<416>}Ezra 2:61. Habaiah “whom God hideth i.e., protecteth;” Yehubbah “hidden, protected.” ^{<373>}1 Chronicles 7:34. Compare ^{<231>}Isaiah 26:20), and in His pierced Side our hiding place, where we may take refuge from Satan and our sins; for therein is power. Consider ^{<418>}John 10:28, “Neither shall any pluck them out of My Hand.” Light and darkness always meet in God. His inapproachable light is darkness to eyes which would gaze on it. ^{<942>}Psalms 104:2, “He covereth Himself with Light as with a garment.” His light is the very veil which hideth Him. His Light is darkness to those who pry into Him and His Nature; His darkness is light to those who by faith behold Him. He “emptied Himself” (^{<328>}Philippians 2:8) and hid Himself; He hid the power of His Godhead in the weakness of the Manhood, and so, ^{<406>}2 Corinthians 4:6, “He who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the Face of Jesus Christ.” Jerome: “In the Cross was for a while His might hidden, when He said to His Father, ^{<418>}Matthew 26:38,39, ‘My soul is exceeding sorrowful even unto death, and, Father, if it be possible, let this cup pass from Me,’ and on the Cross itself, ^{<231>}Luke 23:13, ‘Father, into Thy Hands I commend My Spirit.’”

^{<318>}**Habakkuk 3:5.** *Before Him went (goeth) the pestilence* then to consume His enemies. ^{<227>}Exodus 23:27: “I will send My fear before thee, and will destroy all the people, to whom thou shalt come,” and the lightnings are a token that, ^{<380>}Psalms 68:1,2, “they which hate Him, flee before Him, and the wicked perish at the Presence of God.” So, on His Ascension, Herod and Pilate were smitten by Him, and Elymas and Simon Magus before His apostles, and whatsoever hath lifted itself up against Him

hath perished, and antichrist shall perish, ^{<39104>}Psalm 11:4, “at the breath of His mouth,” and all the ungodly on the Day of Judgment.

And burning coals rather, as English, “burning fever”, ^{f309} *went forth at his feet* i.e., followed Him. Messengers of death went as it were before Him, as the front of His army, and the rear thereof was other forms of death (“Before Him is sent the angel of death and His word goeth forth, a flame of fire.” Jonah.) Death and destruction of all sorts are a great army at His command, going before Him as heralds of His Coming (such as are judgments in this world) or attendants upon Him, at the judgment when He appeareth (2 Timothy 6:1.) in His kingdom, when, ^{<40351>}Matthew 13:51,42, “they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire.”

^{<3886>}**Habakkuk 3:6.** *He stood* It is “a metaphor of his giving victory to Israel” Tanchum.*and measured* ^{f310}

the earth Joshua, after he had conquered the land, meted it out and divided it among the people. He who should come, should measure out the earth in its length and breadth, that earth which His glory filleth. “He stood,” as Stephen saw Him, ^{<4076>}Acts 7:56, “standing at the right hand of God.” Isaiah saith, ^{<2083>}Isaiah 3:13: “The Lord standeth up to plead, and standeth to judge the people.” He had not need to go forth, but, in the abode of His glory, “He stood” and beheld and with His eye “measured the earth,” as His own, whereas, before the cross, it lay under (^{<4065>}1 Corinthians 2:5), “the Prince of this world,” and he had said, ^{<4046>}Luke 4:6, “it is delivered unto me, and unto whomsoever I will, I give it.” “He measureth it,” and gave it to His apostles. ^{<4388>}Matthew 28:18; ^{<4165>}Mark 16:15: “All power is given unto Me in heaven and in earth. Go ye into all the world, and preach the gospel to every creature,” and, ^{<1904>}Psalm 19:4, “their sound is gone out into all lands, and their words into the ends of the world.” He measureth it also, surveying and weighing all who dwell therein, their persons, qualities, deeds, good or bad, to requite them, as “Judge of quick and dead;” as David cast down Moab and measured them with a line, ^{<1082>}2 Samuel 8:2, “to put to death and to keep alive.”

He beheld, and drove asunder the nations or, “made the nations to tremble.” ^{f311} When Israel came out of Egypt and God divided the Red Sea before them, they sang: (^{<4055>}Exodus 15:15,16) “The people shall hear and be afraid; terror shall take hold of the inhabitants of Palestine; the mighty men of Moab, trembling shall take hold of them; all the inhabitants of

Canaan shall melt away; fear and dread shall fall on them; by the greatness of Thy power they shall be still as a stone.” Fear and awe were to be renewed. All nearness of God brings terror to sinful man. When the news came through the wise men, that they had, ^{<401>}Matthew 2:1-3, “seen in the East the star of Him who was born, King of the Jews,” not only was Herod the King troubled, but “ALL Jerusalem with him.” Pilate (^{<608>}John 19:8) “was afraid” when he condemned Jesus; the high priests wondered “whereunto this should grow,” and expostulated, ^{<402>}Acts 5:24,28, “ye have filled Jerusalem with your doctrine, and intend to bring this Man’s blood upon us.” Pagandom was as a beleaguered city, mastered by an ubiquitous Presence, which they knew not how to meet (Tertullian, Apol. init. p. 2. Oxford Translation). “The state is beset: the Christians are in their fields. in their forts, in their islands. Every sex, age, condition, and now even rank is going over to this sect.” The fierceness of the persecutions was the measure of their fear. They put forth all human might to stamp out the spark, lest their gods, and the greatness of the empire which they ascribed to their gods, should fall before this unknown Power.

And the everlasting mountains were scattered; the perpetual hills did bow all power, great or small, gave way before Him. All which withstood was scattered asunder, all which in pride lifted itself up was brought low, although before the coming of the Saviour it had ever gone with neck erect, and none could humble its pride. There is something so marvelous about those ancient mountains. There they stood before man was on the earth; they are so solid, man so slight; they have survived so many generations of man; they will long survive us; they seem as if they would stand forever; nothing could stand before the might of God. What symbol could be more apt? To the greater pride the heavier lot is assigned; the mountains lifted on high above the earth and, as it were, looking down upon it, are scattered or dispersed, as when a stone flieth in pieces under the stroke of the hammer. The “hills” are bowed down only; and this may be the pride of man humbled under the yoke of Christ.

His ways are everlasting “Everlasting” is set over against “everlasting.” The “everlasting” of the creature, that which had been as long as creation had been, co-existing with its whole duration, its most enduring parts, are as things past and gone; “the everlasting mountains, the hills of eternity,” have been scattered in pieces and bowed, and are no more. Over against these stands the everpresent eternity of God. “His ways are everlasting,” ordered everlastingly, existing everlastingly in the Divine Mind, and, when

in act among us, without change in Him. The prophet blends in these great words, things seemingly contrary, ways which imply progress, eternity which is unchangeable “God ever worketh, and ever resteth; unchangeable, yet changing all; He changeth His works, His purpose unchanged” (Augustine, Confessions i. 4 p. 3. Oxford Translation). “For Thou art Most High, and art not changed, neither in Thee doth today come to a close; yet in Thee it doth come to a close; because all such things also are in Thee. For they had no way to pass away, unless Thou heldest them together. ‘And since Thy years fail not,’ Thy years are one Today. How many of our’s and our fathers’ years have flowed away through Thy today; and from it received the measure and the mould of such being as they had; and still others shall flow away, and so receive the mould of their degree of being. But Thou art still the Same; and all things of tomorrow, and all beyond, and all of yesterday, and all behind it, Thou wilt do in this today, Thou hast done in this today” (Augustine, Confessions i. 10. p. 6. Oxford Translation)

To these His goings, a highway is made by the breaking down of all which exalted itself, as Isaiah had said, “The loftiness of man shall be bowed down, and the haughtiness of men shall be made low and the Lord Alone shall be exalted in that day” (²³⁰⁷Isaiah 2:17); and “The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low” (²³¹⁸Isaiah 40:3.)

Bernard in Psalm Qui habitat. Serra. xi. 8:

“The Everlasting ways of the Everlasting God are Mercy and Truth, by these Ways are the hills of the world and the proud demons, the princes of the darkness of this world, bowed down, who knew not the way of mercy and truth nor remembered its paths. What hath he to do with truth, who is a liar and the father of it, and of whom it is written, ‘he abode not in the Truth?’ But how far he is from Mercy, our misery witnesseth, inflicted on us by him. When was he ever merciful, ‘who was a murderer from the beginning?’ So then those swelling hills were bowed down from the Everlasting Ways, when through their own crookedness they sunk away from the straight ways of the Lord, and became not so much ways as precipices. How much more prudently and wisely are other hills bowed down and humbled by these ways to salvation! For they

were not bowed from them, as parting from their straightness, but the Everlasting Ways themselves bowed down. May we not now see the hills of the world bowed down, when those who are high and mighty with devoted submission bow themselves before the Lord. and worship at His Feet? Are they not bowed down, when from their own destructive loftiness of vanity and cruelty, they are turned to the humble way of mercy and truth?"

<3301> **Habakkuk 3:7.** *I saw* in prophetic vision (<1127> 1 Kings 22:17.)

the tents of Cushan in (under) affliction Upon the coming of the Lord there follows the visitation of those alien from Him. (As in Joel 2; 3; <3301> Micah 4:1-10,11; 5:1; 5:2; etc. <3315> Micah 5:15.). Cushan-Rishathaim was the first, whose ambition God overruled to chasten His people (<0000> Judges 3:8-10.). It has been remarked^{f312} that as "king of Aram-Naharaim" or North Mesopotamia, he was probably sovereign of the Aram, from which Balak king of Moab, allied with Midian, sent for Balaam to curse Israel. Midian was the last enemy who, at the very entrance of the promised land, seduced God's people into idolatry and foul sin and lusts. Midian became then the object of the wrath of God (<0257> Numbers 25:17). They were also among the early oppressors of Israel, leaving (<0000> Judges 6:4,11.) "no sustenance for Israel, neither sheep nor ox nor ass," driving them for refuge to dwell in the "dens and the mountains, caves and fastnesses," consuming the produce of their land like locusts, so that he whom God raised up as their subduer, was threshing even in a wine-press to hide it from them. Both the kingdom of Aram-Naharaim and Midian disappear from history after those great defeats. Midian, beside its princes (<0000> Judges 8:10.) "lost," by mutual slaughter, "one hundred and twenty thousand men who drew sword." It left its name as a proverb for the utter destruction of these who sought to exterminate the people of God. (<0300> Psalm 83:9,11,12.) "Do unto them as unto the Midianites; make them and their princes like Oreb and Zeeb; all their princes us Zebah and as Zalmunnah, who said, let us take to ourselves the houses of God in possession." It was an exterminating warfare, which rolled back on those who waged it. So Isaiah sums up an utter breaking-off of the yoke and the rod of the oppressor, as being (<2004> Isaiah 9:4) "as in the day of Midian." The same word, aven, is nothingness, iniquity, and the fruit of iniquity, trouble (<0000> Job 5:6; 26:14; <2405> Jeremiah 4:15; <3004> Hosea 9:4; not in <0000> Psalm 55:4; nor (as Gesenius) in <0000> Job 4:8; <0218> Psalm 22:8; <2304> Isaiah 59:4.) (since iniquity is emptiness and opposed to that which is, God and

His Goodness, and ends in sorrow); so then Cushan is seen as lying as all sinners do, weighed down by and under what is very “emptiness.” Tents and curtains are emblems of what shall pass away, under which the wicked shelter themselves from the troubles of this present life, as from heat and rain, “but which (Gregory, Mor. viii. 9.) in themselves decay, and are consumed by fire.” “The curtains of Midian tremble.” The prophet uses the present to shew that he was not speaking of any mere past terror, but of that terror, which should still seize those opposed to God. The word “wrath” *rogez*^{<17267>} echoes through the hymns; (<3812> Habakkuk 3:2.) here the wicked tremble, *yirgezu*^{<17264>} under it, to perish; afterward the prophet (<3816> Habakkuk 3:16.) to live.

<3818> **Habakkuk 3:8.** *Was the Lord displeased against the rivers?* The prophet asks the question thrice, as to the two miracles of the dividing of the Red Sea and the Jordan River, thereby the more earnestly declaring, that God meant somewhat by these acts and beyond them. He asks, as Daniel (<2716> Daniel 7:16.) and Zechariah asked, what was the truth of the things which they saw. God’s defilings with His former people were as much ensamples of what should be with us (<4601> 1 Corinthians 10:11.) as the visions shown to the prophets. Hereafter too, there shall be (<2725> Luke 21:25; <4686> Revelation 8:6) “signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring;” there shall be deepening plagues upon the sea and the rivers and fountains of waters; and every living soul in the sea shall die (<4613> Revelation 16:3). But God’s purpose therein aforetime was not as to the sea or the rivers, but for the salvation of His elect; so shall it be to the end. Mighty as may be the “mighty waves of the sea” which lift themselves up against the Lord, “mightier on high is the Lord” (<19304> Psalm 93:4). Jerome: “As Thou didst dry up the Jordan and the Red Sea, fighting for us; for Thou wert not wroth with the rivers or the sea, nor could things without sense offend Thee; so now mounting Thy chariots, and taking Thy bow, Thou wilt give salvation to Thy people; and the oaths which Thou swarest to our fathers and the tribes, Thou wilt fulfill forever.”

Thou didst ride upon Thy horses as though God set His army (<19312> Psalm 103:12.) “the Hosts which do His pleasure,” against the armies of earth, as the prophet’s servant had his eyes opened to see (<17185> 2 Kings 6:15.) “the mountain was full of horses and chariots of fire round about Elisha.” Jerome: “Yet amidst so many thousands of horses and chariots, there was no rider; He was the Rider and Ruler of those horses, of whom the

Psalmist says (¹⁸⁰⁰Psalm 80:1.) ‘Thou that sittest above the Cherubim, shew Thyself.’ With such horses and such chariots was Elijah also taken up into Heaven.”

and Thy chariots of salvation literally “Thy chariots are salvation.” Not, as in human armies, except as far as they are the armies of God, to destruction. The end of God’s armies, His visitations and judgments, is the salvation of His elect, even while they who are inwardly dead, perish outwardly also. Nor, again, do they prepare for the deliverance for which He intends them. With God, to will is to do. His chariots ARE salvation. His help is PRESENT HELP. His chariots are the tokens and channels of His Presence to aid. And so, they who bore His “Name before the Gentiles, and kings, and the children of Israel, chosen vessels” to bear it, are, in a yet fuller sense, His chariots, which are salvation. Jerome said that they “are holy souls, upon which the word of God cometh, to save them and others by them (²¹⁰⁰Song of Solomon 1:9.). ‘I have compared thee,’ saith the Spouse, ‘to a company of horses in Pharaoh’s chariots.’ However holy the soul, yet compared to God, it is like the chariot of Pharaoh; and a beast, yet still a beast, before Thee.” (¹⁹⁷³Psalm 73:23.). Yet such an one, as endowed with might and ready obedience, and swiftness and nobleness to bear the Word of God, and through His might whom they bore, not their own, nor making it their own, bearing down everything which opposed itself. Cyril:

“The object of the prophet, is to show that the second dispensation is better and more glorious, and of incomparably better things than the old. For of old He led Israel forth, through the bodily service of Moses, changing into blood the rivers of Egypt, and doing signs and wonders; then dividing the Red Sea, and carrying over the redeemed, and choking in the waters the most warlike of the Egyptians. But when the only-begotten Word of God became Man, He withdrew the whole human race under heaven from the tyranny of Satan, not changing rivers into blood, nor pouring forth His anger upon waters, nor dividing waves of the sea, nor bringing destruction upon people, but rather destroying the murderous Serpent himself, and taking away the sin which had been invented by him and for him, and loosing the unconquered might of death, and calling all to the knowledge of God, through the holy apostles, who, running forth their course under the whole heaven and bearing about the name of Christ, were very rightly had in admiration. He

saith then, O Lord, most worthy to be heard are those things, of which Thou hast Thyself been the Doer, and what Thou hast done anew is far better than what Thou didst through Moses. For Thou wilt not inflict wrath on rivers, nor show Thy might on the sea; not in these things will Thy divine and marvelous power gleam forth, but ‘Thou wilt ride upon Thy horses,’ and ‘Thy chariots are Salvation.’ What may these horses be? The blessed disciples, apostles and evangelists, they who took on them wholly the yoke of all His divine will, they, the noble, the obedient, ready for all things, whatsoever should please Him; who had Christ to sit upon them, whereof one is the blessed Paul, of whom Himself saith, ^{<4495>}Acts 9:15: ‘He is a chosen vessel unto Me, to bear My Name before the Gentiles.’ Of fiery speed were these Horses, encompassing the whole earth; so then the chariots of God are said to be ‘ten thousand times ten thousand’ (^{<19817>}Psalm 68:17). For countless, each in their times, and after them, became leaders of the people, and subjected the neck of the understanding to the yoke of the Saviour, and bare about His glory throughout the whole earth, and rightly divided the word of truth, and subdued the whole earth, as with the speed of horsemen.”

His chariots are salvation Cyril: “for they ran not in vain, but to save cities and countries and nations together, Christ overthrowing the empires of devils, who, so to speak, divided among themselves the whole earth, subduing its dwellers to their own will.”

^{<3819>}**Habakkuk 3:9.** *Thy bow was made quite naked* The word is repeated for emphasis. Literally, (In) “nakedness (**tyr** [, acc. abs. as **tvb hyr** [, ^{<3000>}Micah 1:11., for the inf. abs.) it was laid naked;” the sheath being laid aside and cast away, as Isaiah says, (^{<2016>}Isaiah 22:6.) “Kir laid bare the shield.” Gregory, Mor. xix. 9. n. 54, Compare Augustine in Psalm 59, n. 6.: The bow represents the threat of the vengeance of Almighty God, from which it is at length discharged, if not turned aside; the longer the string is drawn, the sharper issueth the arrow. So then the more the coming of the day of judgment is delayed, the stricter is the severity of the judgment then issuing. So long as judgment is delayed, the bow seems laid up in its sheath. God’s judgments mostly strike suddenly. ^{<19417>}Psalm 64:7, “as with a swift arrow,” because men regard them not, coming from a bow at a

distance which they see not. His more signal judgments He makes bare in sight of all.

According to the oath of (to) the tribes^{f313} “the oath which He swore unto our father Abraham,” which oath He often renewed to Abraham, Isaac and Jacob, and again to David (See the end of Micah; ~~Psalm~~ Psalm 89:3; 132:11.) This oath, the word and promise of God, was the pledge of the deliverance of His people, that they “should be saved from their enemies, and from the hand of all that hate them.” It lay, as it were, covered and hid, so long as God completed it not. Selah. A pause followeth, wherein to meditate on all which is contained in the word or promise of God, which is all time and eternity.

Thou didst cleave the earth with (into) rivers Sea and river had become dry land for the passing through of God’s people; again, the rock, struck by Moses’ rod, was split, so that “rivers ran in the dry places.” Until that Rock, which was Christ, was stricken, and “out of His side came blood and water” (~~John~~ John 19:24), the whole world was desert and barren; then it was turned into streams of water, and “now not four but twelve streams went forth from the Paradise of Scriptures” (Jerome) For from the One Fountain which is Christ, there issue many streams, even as many as convey the waters of His teaching, to water the earth.

~~Habakkuk~~ **Habakkuk 3:10.** *The mountains saw Thee and they trembled*

literally, “they tremble.” While man is insensate, inanimate nature feels and attests the presence of its Maker. “It saw it trembles.” To see, feel, tremble were one. The prophet does not follow a bare order of events, or bind himself to miracles which actually took place. The mountains tremble with earthquakes, or seem to be shaken by the thunders which they re-echo. And so they are signs, how what is firmest and closes up the way to man, trembles at the Presence of God. Whatever is lifted up shall be bowed down before Him. (See ~~Zechariah~~ Zechariah 4:7.). But the word “trembled” is that which is especially used of travail pangs (The Septuagint so translates: “shall be in birthpangs.”) and so it may spiritually denote that (Theoph.) “they who conceive the fear of God shall bring forth unto salvation.” “The overflowing,” i.e., the impetuous, sweeping, flow, of the water^{f314} (or, of waters), such as in themselves would bear all before them, pass by harmless. The more they swell, the more they expend themselves, and pass away. “The whole force of persecution, wherewith they vexed Thy people,

at sight of Thee passed away,” like a torrent which rages and disappears, and, by raging, the sooner wastes itself.

The deep uttered his voice, and lifted up his hands^{f315} *on high* The noise of the waves, when God brought the strong East wind over it and (^{<3460>}Psalm 106:9.) rebuked it, was as a cry to God; the waves, as they swelled, were like hands lifted up to Him, and stricken one against the other. There is no distinct ground against a slightly different rendering^{f316} it: “the deep uttered his voice, the height lifted up his hands” i.e., to One yet higher, whom height and depth owned as their Lord and worshipped.

^{<3811>}**Habakkuk 3:11.** *Sun and moon stood still* as one act^{f317} retiring into *in their habitation* They withdrew, as it were, in the midst of the great tempest, wherein (^{<6101>}Joshua 10:11-13.) “God cast down great stones from heaven upon” His enemies and they died; and “the sun stood still, and the moon stayed.” The sun too withdrew itself in the great darkness at the crucifixion, as not bearing to look upon the death of its Maker, when the majesty of the Sun of Righteousness was darkened o’er; and signs in the sun and in the moon there shall be to the end.

At the light of Thine arrows they went A. E.: “There was no need of the sun by day, nor of the moon by night; for by the light of Thine arrows can the sons of men hold their way.” Tanchum: “This is a mystical interpretation, as you see; this is like the promise of the Most High; (^{<2319>}Isaiah 60:19.) ‘the sun shall be no more for thy light by day, neither for brightness shall the moon give light unto thee, and the Lord shall be to thee an everlasting light.’“ The judgments of God are a light to His people, while they are the destruction of His enemies; in them they “learn righteousness” (^{<2309>}Isaiah 26:9). The arrows are God’s judgments, as they threaten and wound from afar;

the shining of Thy glittering spear literally, of the lightning of Thy spear, when close at hand. When all other light is withdrawn, and the Sun, our Lord, is hardly beheld in the darkness of the last days, and the moon, the Church, shall not give her light, Christ not shining upon her as before, because “iniquity shall abound, and the love of many shall wax cold,” and “stars,” many who seem to shine with the light of grace, “shall fall from heaven,” His own shall walk on and advance in holiness. Dion.: “from strength to strength, (^{<3807>}Psalm 84:7.) from good to better, from the way to their home,” by the bright light of the lightning of God’s Judgments, wherein His glory (The word “shining” is the same as “brightness,”

Habakkuk 5:4.) shall be manifested. Arrows and spears are part of the spiritual armory of God, wherewith the people are subdued unto Him. Cyril: “armory, not wherewith He is girt but which He giveth to those who are meet; bright and as it were full of lightning. For most transparent is virtue.” They went then at the light of Thine arrows. Cyril: “because to those who love sin virtue has no beauty, nor, as yet, any brightness. But to those who know her she is nothing less than lightning, bright and transparent, so that whoso hath her is easily known to all around. The disciples then, first having the lightning of Thine arms, shall lead others also to its Light. Admiring and conceiving in themselves those virtues which are the arms of Christ, they shine forth to others, a gleam, as it were, of the bright flash of light inherent in those graces.” Rup.: “They were enlightened and began, by preaching, to send forth shining words of truth. But those words are Thine arrows, shining arrows, showing by their light the way of life, and by their sharp point pricking the hearts of people unto repentance.”

Habakkuk 3:12. *Thou didst march the earth in indignation* The word “tread” (d[x^{<16805>}]) is used of very solemn manifestations of God, (^{<0784>}Judges 5:4; ^{<16808>}Psalms 68:8; of the procession of the ark, ^{<1063>}2 Samuel 6:13. It is denied as to the idols, ^{<2405>}Jeremiah 10:5.) of His going to give to His own victory over their enemies (“The voice of a treading” hd[x | wQ, ^{<1024>}2 Samuel 5:24. ^{<3445>}1 Chronicles 14:15.) Not the land only, as of old, but the earth is the scene of His judgments; the earth which was “full of His praise,” which He “meted out” (^{<3088>}Habakkuk 3:3,6) which contained the nations whom He chastened, the whole earth.

Thou dost thresh the heathen in anger Not then only, but at all times unto the end, distress of nations and perplexity are among the shoots of the fig tree, which betoken that the everlasting, ^{<2225>}Luke 21:25-31, “summer is nigh at hand.” Jerusalem, when it had slain the Prince of Life, was given over to desolation and counted like the pagan. It became the synagogue, not the Church; and so in the destruction of Jerusalem (as it is an image of the destruction of the world) was that again fulfilled, “Thou dost march through the earth in indignation, Thou dost thresh the heathen in anger.”

Habakkuk 3:13. *Thou wentest forth* Even a Jew says of this place, Kimchi: “The past is here used for the future; and this is frequent in the language of prophecy; for prophecy, although it be future, yet since it is, as it were, firmly fixed, they use the past concerning it.” The prophet speaks

again in the past, perhaps to fix the mind on that signal going-forth, when God destroyed Pharaoh, the first enemy who essayed to destroy the chosen line. This stands at the head of all those dispensations, in which God put or shall put forth His might to save His people or destroy their enemies. All is with Him one everlasting purpose; the last were, as it were, embodied in the first: were it not for the last, the first would not have been. Prophecy, in speaking of the first, has in mind all the rest, and chiefly the chiefest and the end of all, the full salvation of His people through Jesus Christ our Lord. “Thou wentest forth,” (Compare **Ἐταξβ, Ἐδ[xb** ^{<1180>}Judges 5:4.

^{<1180>}Psalm 68:8 of the great manifestation of God at Sinai; so of the judgment of the world, **ωωωQm̄niax̄c** ^{<3321>}Isaiah 26:21.) i.e. Rup.:

“Thou, the Unseen God, gavest signs which may be seen of Thy Presence or coming to men.” “Thou wentest forth,” not by change of place, for Thou art not bounded; Thou art without change; but by showing Thy power, and doing something anew openly.

for the salvation of thy people even for salvation with Thine anointed^{f318}
 God, from the first, helped His people through single persons — Moses, Joshua, each of the Judges — accustoming them to receive deliverance by one, and to gather together all their hopes in One. To Moses He said, ^{<1182>}Exodus 3:12: “I will be with thee,” and to Joshua, ^{<1185>}Joshua 1:5: “As I was with Moses, so I will be with thee,” and to Cyrus, ^{<2382>}Isaiah 45:2: “I will go before thee,” preparing His people to receive that nearer Presence with His Christ, of which our Lord says: “Believest thou not, that I am in the Father, and the Father in Me? The Father that Dwelleth in Me, He doeth the works” (^{<3410>}John 14:10) Rup.: “The Son of God, God Invisible, became Man, visible; and with Him, so going forth, the Holy Spirit went forth ‘to the salvation of His people,’ so as to give a visible sign of His Coming. For upon His Christ Himself, Him who was anointed with the Holy Spirit (^{<4108>}Acts 10:38). ‘He descended in a bodily Shape, as a Dove.’ So He ‘went forth to the Salvation of His people,’ i.e., to save His people with His Christ, our Saviour;” and again, on the Day of Pentecost, when that other Comforter came, “whom,” He said, I” will send unto you from the Father,” and in whose Presence His own promise was fulfilled, “Lo, I am with you always, even unto the end of the world.” His Presence was manifested both in the remission of sins, and the parting of graces among all, and in the (^{<5104>}Hebrews 2:4.) “signs and wonders, and divers miracles, and gifts of the Holy Ghost,” wherewith “God bare witness to the

apostles,” when, ^{<4160>}Mark 16:20, “they went forth, the Lord working with them, and confirming the word with signs following.” A going forth to judgment, at the end of the world, is foretold in the like image of warfare (^{<674>}Revelation 17:14; 19:11ff).

Thou woundedst (crushedst) the head out of the house of the wicked One wicked stands over against One anointed, as in Isaiah (^{<2310>}Isaiah 11:4.) “He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked;” and David speaks of one “He shall smite the head over a great land” (^{<3306>}Psalm 110:6); and Paul speaks of “that wicked, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming” (^{<5018>}1 Thessalonians 4:8) Him He shall destroy at once from above and below; overthrowing his kingdom from the foundation. From above, his head was crushed in pieces; from below, the house was razed from its very foundations. So Amos said, ^{<3091>}Amos 9:1, “The Lord said, Smite the capital, and the lintel (threshold (The same word is used ^{<3024>}Zephaniah 2:14; ^{<3007>}Psalm 137:7.)) strike, and wound them in the head, all of them;” and with a different image (^{<3091>}Amos 2:9.) “I destroyed his fruit from above, and his roots from beneath.” First, the head is struck off, crushed; then the house from the foundations to its neck; then as it were the headless walls. The image of the neck may be the rather used to recall, that as the house of God is built of living stones, so the kingdom of the evil one is made of living dead, who shall never cease to exist in an undying death. The bruising of Satan, the head or prince of this evil world, is the deliverance of the world. His head was bruised, when, by the Death of our Lord, “the Prince of this world was cast out;” he is “crushed out of the house of the wicked, whenever he, the strong man,” is bound and cast out, and “the soul of the sinner which had been his abode, becomes the house of God, and righteousness dwelleth there and walketh in her.”

Rup.:

“Thou didst not leave any error or vice in the world unshaken, either what was concealed, like the foundation of a house; or that which was open, as the neck of the body is open;” to the neck, where the destruction from above ceased, so that nothing remained unsmitten. Rup.: “For they being, by the fiery tongues which Thou shewedst without, made fervent and strong, wise and eloquent, ceased not, until they made known to all, what folly was this

world's wisdom, what sacrilege its sacred worship." Dion.: "His secret counsels He laid bare, as the apostle says (^{<4421>}2 Corinthians 2:11; ^{<4420>}1 Corinthians 12:10.) We are not ignorant of his devices; and, to another is given the discerning of spirits."

^{<3814>}**Habakkuk 3:14.** *Thou didst strike through with his staves the head of his villages*^{f319} The destruction comes not upon himself only, but upon the whole multitude of his subjects; and this not by any mere act of divine might, but "with his own staves," turning upon him the destruction which he prepared for others. So it often was of old. When the Midianites and Amalekites and the children of the east (^{<0068>}Judges 6:3,4) wasted Israel in the days of Gideon "the Lord set every man's sword against his fellow, even throughout all the host" (^{<0072>}Judges 7:22); and when God delivered the Philistines into the hand of Jonathan (^{<0942>}1 Samuel 14:12,16,20) so it was with "Ammon Moab and the inhabitants of Mount Seir," at the prayer of Jehoshaphat and his army (^{<4422>}2 Chronicles 20:22,23). And so it shall be, God says, at the end, of the army of God; "every man's sword shall be against his brother," (^{<35821>}Ezekiel 38:21.) and Isaiah says, ^{<2300>}Isaiah 9:20, "every man shall eat the flesh of his own arm," and Zechariah (^{<3843>}Zechariah 14:13), "a great tumult from the Lord shall be among them; and they shall lay every man hold on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor." So Pharaoh drove Israel to the shore of the sea, in which he himself perished; Daniel's accusers perished in the den of lions, from which Daniel was delivered unharmed; (^{<2163>}Daniel 6:24.) and so Haman was hanged on the gallows which he prepared for Mordecai (Est. 7:10). So it became a saying of Psalmists (^{<4975>}Psalms 7:5, add ^{<4995>}Psalms 9:15; 10:2; 35:8; 57:6; 94:23; 141:10; ^{<2162>}Proverbs 5:22; 26:27; ^{<2108>}Ecclesiastes 10:8.) "He made a pit and digged it, and is fallen into the ditch which he made; his mischief shall return upon his own head, and his violent dealing shall come down upon his own pate:" and this from above, sent down by God. The pagan too observed that there was "no juster law than that artificers of death by their own art should perish." This too befell him, when he seemed to have all but gained his end. "They came (out) as a whirlwind to scatter me," with whirlwind force, to drive them asunder to all the quarters of the heavens, as the wind scatters the particles of (^{<4371>}Job 37:11.) cloud, or (^{<2433>}Jeremiah 13:24, add 18:17; ^{<23416>}Isaiah 41:16, Delitzsch) "as the stubble which passeth away by the wind of the wilderness." Pharaoh at the Red Sea or Sennacherib, sweep all before them. Pharaoh said (^{<0259>}Exodus 15:9.) "I will pursue, I will

overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.”

Their rejoicing It is no longer one enemy. The malice of the members was concentrated in the head; the hatred concentrated in him was diffused in them. The readiness of instruments of evil to fulfill evil is an incentive to those who conceive it; those who seem to ride the wave are but carried on upon the crest of the surge which they first roused. They cannot check themselves or it. So the ambitious conceiver of mischief has his own guilt; the willing instruments of evil have theirs. Neither could be fully evil without the other. Sennacherib had been nothing without those fierce warriors who are pictured on the monuments, with individual fierceness fulfilling his will, nor the Huns without Attila, or Attila without his hordes whose tempers he embodied. Satan would be powerless but for the willing instruments whom he uses. So then Holy Scripture sometimes passes from the mention of the evil multitude to that of the one head, on earth or in hell, who impels them; or from the one evil head who has his own special responsibility in originating it, to the evil multitude, whose responsibility and guilt lies in fomenting the evil which they execute.

Their rejoicing He does not say simply “they rejoice to,” but herein is their exceeding, exulting joy. The wise of this earth glories in his wisdom, the mighty man in his might, the rich in his riches: the truly wise, that he understandeth and knoweth God. But as for these, their exultation is concentrated in this, savagery; in this is their jubilation; this is their passion. Psalmists and pious people use the word to express their exulting joy in God: people must have an object for their empassioned souls; and these, in cruelty.

As it were to devour the poor secretly From the general he descends again to the individual, but so as now to set forth the guilt of each individual in that stormy multitude which is, as it were, one in its evil unity, when each merges his responsibility, as it were, in that of the body, the horde or the mob, in which he acts. Their exultation, he says, is that of the individual robber trod murderer, who lies wait secretly in his ambush, to spring on the defenseless wanderer, to slay him and devour his substance. Premeditation, passion, lust of cruelty, cowardice, murderousness, habitual individual savagery and treachery, and that to the innocent and defenseless, are all concentrated in the words, “their exultation is, as it were, to devour the poor secretly,” i.e. “in their secret haunt.”

Pharaoh had triumphed over Israel. “They are entangled in the land, the wilderness hath shut them in” (^{<1248>}Exodus 14:3). He rejoiceth in having them wholly in his power, as a lion has his prey in his lair, in secret, unknown to the Eyes of God whom he regarded not, with none to behold, none to deliver. Dion.: “They gloried in oppressing the people of Israel, even as the cruel man glories in secretly rending and afflicting the needy, when without fear they do this cruelty, nor heed God beholding all as Judge. The invisible enemies too rejoice very greatly in the ruin of our souls “Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoice at it (^{<1974>}Psalm 13:4). “O Lord and governor of all my life, leave me not to their counsels and let me not fall by them” (Ecclesiasticus 23:1). Yet God left them not in his hands; but even “brake the head of Leviathan in pieces.”

^{<3815>}**Habakkuk 3:15.** *Thou didst walk through the sea with Thine horses* God Himself is pictured as leading them on the way, Himself at the head of their multitude, having, as Asaph said of old (^{<1320>} ^{<1869>} $\mu\text{y}b$ $\mu\text{k}r\text{d}$), cf. ^{<1972>}Psalm 77:20, ^{<1870>} $\ddot{\text{E}}\text{k}r\text{d}$ ^{<1320>} $\mu\text{y}b$.) “His path in the sea.” So Isaiah (^{<2513>}Isaiah 63:13.) “who leddest them in the depths;” and Zechariah (^{<3101>}Zechariah 10:11.) “And he shall pass through the sea.” God was literally there; for (^{<4178>}Acts 17:28.) “in Him we live and move and have our being.” He who “is wholly everywhere but the whole of Him nowhere” manifested His Presence there. Such anthropomorphisms have a truth, which people’s favorite abstractions have not.

through the heap (So Jonathan, Kimchi (comparing ^{<1218>}Exodus 15:8 and ^{<1250>} $\mu\text{y}r\text{m}j$, ^{<1180>}Exodus 8:10) Sal. b. Mel. Tanchum (mentioning the opinion of others that it is “mud” but choosing the other) A. E. chooses the sense, “mud.” Rashi paraphrases “as the sand of the sea.” For that of Gesenius, “the boiling of the waters,” there is absolutely no authority.) *of great waters* as of old (^{<1218>}Exodus 15:8; ^{<1783>}Psalm 78:13.) “the waters stood us a heap, and He made the waters to stand a a heap.” The very hindrances to deliverance are in God’s hands a way for His ends. The waves of the Red Sea rose in heaps, yet this was but a readier way for the salvation of His people and the destruction of their enemies. Dion.: “God prepareth ever a way for His elect in this present evil world, and leadeth them along the narrow way which leadeth unto life.”

3816 **Habakkuk 3:16.** *When I heard*, better, “I heard and ...” The prophet sums up, resuming that same declaration with which he had begun, “I heard, I was afraid.” Only now he expresses far more strongly both his awe at God’s judgments and his hopes. He had just beheld the image of the destruction of Pharaoh, the end of the brief triumphing of the wicked and of the trials of God’s people. But awful as are all the judgments of God upon the enemies of His people, it was not this alone which was the object of his terror. This was deliverance. It was the whole course of God’s dispensations, which he had heard; God’s punishment of His people for their sins, and the excision of their oppressors, who, in His Providence, fulfilling their own evil end, executed His chastisements upon them. The deliverances, which shadowed out the future, had their dark side, in that they were deliverances. The whole course of this world is one series of man’s unfaithfulnesses or sins, God’s chastisements of them through their fellow-sinners, and His ultimate overt brow of the aggressors. Those first three centuries of glorious martyrdoms were, on the one side, the malice and hatred of Satan and the world against the truth; on the other side, the prophets of those days told their people that they were the chastisements of their sins. Future deliverance implies previous chastisement of those delivered. The prophet then, at the close, in view of all, for himself and all whose perplexities he represented and pleaded before God, chooses his and their portion. “Suffer here and rest forever!” “Endure here any terror, any failure of hopes, yet trust wholly in God, have rest in the day of trouble and sing the endless song!” Again he casts himself back amid all the troubles of this life.

I heard (i.e. that speech of God uttering judgments to come) “and my belly,”^{f320} the whole inward self, bodily and mental, all his hidden powers, trembled (*ragaz*⁻¹⁷²⁶⁴ twice repeated in this verse, takes up, as it were, *rogez*⁻¹⁷²⁶⁷), wrath, **3812** Habakkuk 3:2), “vibrated” as it were, “Sin every fibre of his frame,” at the wrath of God; “my lips quivered”^{f321} at the voice of God,” so that they almost refused their office and could hardly fulfill the prophetic duty and utter the terrors which he had heard; his very strongest parts, the bones, which keep the whole frame of man together, that he be not a shapeless mass, and which remain unconsumed long after the rest has wasted away in the grave, “rottenness entered into them,” corruption and mouldering eating into them; (*bqr*⁻¹⁷⁵³⁷ (the root) is used of the decay of wood and of the bones, and **1007** Proverbs 10:7, of “the name of the wicked.”) and “I trembled in myself” (literally under me (As **1023**-2 Samuel

2:23. “he died” as we say, “on the spot,” sinking down dead.) so that he was a burden to himself and sank unable to support himself, “that I might rest in the day of trouble.” All up to this time was weariness and terror, and now at once all is repose; the prophet is carried, as it were, over the troubles of this life and the decay of the grave to the sweetness of everlasting rest^{f322} I, the same, suffer these things, terror, quivering, rottenness in the very bones themselves. “I (literally) who shall rest^{f323} in the day of trouble.” I who had not rest until then, shall enter into rest then in the very day of trouble to all who found their rest in the world not in God, the day of judgment (³⁹¹²Psalm 94:12,13.). “Blessed is the man whom Thou chastenest, O Lord, and teachest him in Thy law, that Thou mayest give him patience in time of adversity, until the pit be digged up for the ungodly.”

Man. ap. App. Aug. T. vi. c. 21: “O my soul; had we daily to bear tortures, had we for a long time to endure hell itself, that we might see Christ in His glory and be the companion of His saints, were it not worth enduring all sorrow, that we might be partakers of so exceeding a good, such exceeding glory?”

When he cometh up unto the people, he shall invade them with his troops or, which is probably meant, “when he cometh up who shall invade them.”^{f324} It is a filling out of “the day of trouble.”^{f325} ever, near the trouble came, he, under the protection of God and in firm trust in Him, would be at rest in Him. The troubles of God’s prophets are not the outward troubles, but the sins of their people which bring those troubles, the offence against the majesty of God, the loss of souls. Jeremiah was more at rest in the court of the prison, than when all the people did curse him (²⁴⁵⁰Jeremiah 15:10) for telling them God’s truth. He who fears God and His judgments betimes, shall rest in perfect tranquility when those judgments come. The immediate trouble was the fierce assault of the Chaldees whose terror he had described; and this, picturing, as through the prophecy, all other judgments of God even to the last, when devils shall contend about the souls of people, as Satan did about the body of Moses.

³⁸¹⁷**Habakkuk 3:17.** *Although* literally, For^{f326} *the fig tree shall not blossom* The prophet repeats his confidence in God, premising his knowledge that all human hopes should fail. I know, he says, all stay and support shall fail; he numbers from the least to the greatest, the fruits of trees, the fig, vine and olive, for sweetness, gladness, cheerfulness

(¹⁹⁴¹⁵Psalm 104:15.) whereof the well-being of the vine and fig tree furnishes the proverbial picture of peace and rest. These shall either not shoot forth, or shall at time of fruit-gathering have no produce^{f327} or having, as it were, labored to bring forth fruit shall lie (v_j ¹³⁵⁸⁴κ_i as ²⁸⁰²Hosea 9:2.) and fail: yet further “the staff of life” itself shall fail; “the fields shall yield no meat;” all the fields, as though they were but one (tw_od_ev_j ¹⁷⁷⁰⁹) (an old word ¹⁶³³²Deuteronomy 32:32) with no known etymology, is used, in three out of the four places in which it certainly occurs, in relation to place: “fields of Gomorrah” Deuteronomy loc. cit. “fields of Kidron ¹²³⁰⁴2 Kings 23:4.” “fields of Heshbon” ²³¹⁰⁸Isaiah 16:8. It occurs in a fifth (if, as is probable, the Kri is right.) “all the fields unto the brook Kidron” i.e. reaching to it, ²⁴⁸⁴⁰Jeremiah 31:40. As a collective, it is joined with a sing. verb here, and ²³¹⁰⁸Isaiah 16:8.) shall have one common lot, barrenness. Yet more; the flocks shall be cut off^{f328} from the fold; not those only, feeding abroad in fields and open plains, shall be driven away, but they shall be carried away by the enemy from the folds, where they seemed penned securely; and not these only, but “there shall be no herd in the stalls,”^{f329} even the stronger animals shall utterly fail; every help for labor, or for clothing, or for food shall cease; he speaks not of privation, partial failure, but of the entire loss of all things, no meat from the fields, no herd in the stalls; and what then?

²⁸¹⁸³**Habakkuk 3:18.** *Yet I will rejoice in the Lord, I will joy in the God of my salvation.* The words are very impressive, as they stand in the Hebrew. “For,” he says, “the fig tree shall not blossom, and there is no fruit in the vines, the labor of the olive hath failed;” (the prophet does not look on, only to these things, but in his mind stands in the midst of them,^{f330} they are done, and he amid them, feeling their effects) “and the field hath yielded no food; the flock hath been cut off from the fold, and there is no herd in the stall; and I.” He relates it as the result of all which had gone before; such and such was the state of fruit-trees, vintage, harvest, flocks and herds; such was the aspect of all nature, living or inanimate; all was barren, disappointing; all had failed and was gone; and then at last he comes to himself, and I; what is he doing, when all nature and every seeming hope is dead? thus and thus it is with them; and I will rejoice. He almost uses the expression as to the exultation of the enemy, adopting the same word only in a softer form. “Their exulting joy was” concentrated in this, “as to devour the poor secretly;” he too had “exulting joy.” There is a joy against joy — a joy of theirs in the possession of all which their

rapacity covets, in the possession of all things: a joy of his amid the privation of all things. He contrasts the two joys, as David had of old; ^{<19173>}Psalm 17:13,15: “the men of the world, whose portion is in this life, whose belly Thou fillest with Thy hid treasure; they are sated of children and leave their substance to their babes: I,” he adds, “I shall behold Thy Presenee in righteousness, I shall be sated, in the awakening, with Thine image.” So Habakkuk, “I will not rejoice only, but shout for joy;”^{f331} and not so only, but “I will bound for joy;” and this not for a time only; both words express a drawing, yearning^{f332} of the soul, and this yet more and more, “I will shout for joy and would shout on; I will bound for joy and would bound on.” But whence the source of this measureless unutterable joy? In the Lord, the Unchangeable God, “who is and was and is to come,” I AM (it is the incommunicable Name); in the God of my salvation: it is almost the Name of Jesus; (Jesus in Hebrew [Waye⁴³⁴⁴²], here [vay⁴³⁴⁶⁸]) for JESUS is salvation, and the Name means “the Lord is Salvation;” whence the words are here rendered even by a Jew (Chaldee, The Syriac: “God my Redeemer.” Septuagint: “God my Saviour.”) “in God the Author of my redemption,” and yet more sweetly by a father.^{f333} “in God my Jesus.” In Him his joy begins, to Him and in Him it flows back and on; before he ventures, amid all the desolation, to speak of joy, he names the Name of God, and, as it were, stays himself in God, is enveloped and wrapped round in God; sad I (the words stand in this order) “and I in the Lord would shout for joy.” He comes, as it were, and places himself quite close to God, so that nothing, not even his joy should be between himself and God; “and I in the Lord.” All creation, as it had failed, ceases to be; all out of God: he speaks of nothing but himself and God, or rather himself in God; and as He, God, comes before his joy, as its source, so in Him does he lose himself, with joy which cannot be contained, nor expressed, nor rest, but utters itself in the glad motions of untiring love. “I would bound for joy in my Saving God.” Truly all our joy is, to be in Him in whom is all Good, who is all Goodness and all Love.

^{<1919>}**Habakkuk 3:19.** *The LORD God is my strength* The prophet does not inwardly only exult and triumph in God, but he confesses also in words of praise, that in Him he hath all things, that He is All things in him. And as he had confessed the Father, under the Name whereby He revealed Himself to Moses, and the Son, “the Lord God of my salvation,” so he confesses (Rup.) God the Holy Ghost, who, in us, is our strength. “He is our strength,” so that through Him, we can do all things; “He is our strength,”

so that without Him, we can do nothing; “He is our strength,” so that when we put forth strength, we put forth nothing of our own, we add nothing of our own, we use not our own strength, of which we have none, but we do use His; and we have It ever ready to use, as if it were our own. For it is not our own and it is our own; not our own, i.e., not from or of ourselves; but our own, since It is in us, yea “He the Lord our God is our strength,” not without us, for He is our strength, but in us. And so he says further, how we can use it as our own. “He will make my feet like hinds,” which bound upward through His imparted strength, trod, when scared by alarms here below, flee tearless to their native reeks, spring from height to height, and at last shew themselves on some high peak, and standing on the Rock, look down on the whole world below their feet and upward on high. Even so (Chiefly from Dion. Compare Jerome) when at the end of the world all shall fail, and the love of many shall wax cold, and the Church, which is likened to the fig tree the vine and the (~~2136~~Luke 13:6; ~~2181~~Isaiah 5:1; 21:33; etc. ~~5117~~Romans 11:17.) olive, shall yield no fruits, and sweetness shall be corrupted by vanities, and the oil of mercy shall be dried up, and lamps go out, and its promises shall fail and it shall lie, having “a show of goodness, but denying the power of it; in words confessing God, and in works denying Him;” and through their own negligences, or the carelessness of pastors, the sheep of Christ shall perish from His very fold, and they who should be strong to labor (~~4888~~1 Corinthians 9:9,10.) shall cease, God’s elect shall joy in Him, “beholding His goodness, and loving Him in all things, and He will give them free affections, and fervid longings of holy love, whereby they shall not walk only, but run the way of His commandments and prevail over the enemies of their salvation.”

Yet though this strength is inward, and used by man, still God who gives it, Himself guides it. Not man shall “direct his own ways,” but “He will make me to walk (as on a plain way) upon my high place.” Steep and slippery places and crags of the reeks are but ways to the safe height above, to those whom God makes to walk on them; and since he has passed all things earthly, what are his high places, but the heavenly places, even his home, even while a pilgrim here, but now at the end, much more his home, when not in hope only, but in truth, he is “raised up together, and made to sit together in heavenly places in Christ Jesus?” (~~4886~~Ephesians 2:6)

And now what remains then, but that this song of praise should be forever? And so it is not without meaning, nor was of old thought to be so (It is commented upon as part of the text by Cyril and Jerome.) that there stand

here, at the end, words which elsewhere in the Psalms always stand at the beginning. Nor is it anywhere else, “upon my stringed instruments.”

To the chief singer on my stringed instruments To Him to whom all praise is due, through whom we praise Himself, His Spirit pleading in us, for us, “upon my stringed instruments.” He Himself, providing, as it were, and teaching the prelude of the endless song, and by His spirit, breathing upon the instrument which He has attuned, and it giving back faithfully, in union with the heavenly choir with whom it is now blended, the angelic hymn, “Glory to God in the Highest.”

FOOTNOTES

ft211 There is no other form exactly like $q\|Obj\text{e}$ ^{<h2265>}. Yet it is manifestly intensive. It most resembles the form $bhbha$ ^{<h160>}, “loved intensely.” This form, in $rfa\text{f}a\text{ }rx\text{a}k\text{e}$ is changed into $rfa\text{f}j\text{ }rx\text{a}j\text{ }$ Equally $q\|bq\text{b}j\text{e}$ might be pronounced Habakkuk, the second b being, as Delitzsch suggested, merged in the q , for greater facility of pronunciation. The $\|$ is a form like $tw\|r [q\text{a}i\text{ }hr\|r [y\text{a}\|x [j\text{a} \text{a}sp\text{a}j\text{e}$ yet it is impossible that the reduplication should be meaningless (as Ewald 157. a. p. 405. ed. 7).

ft212 Dr. Davidson says, “Delitzsch (with many others) maintains from a comparison of ^{<3120>}Habakkuk 2:20, with ^{<3107>}Zephaniah 1:7 that the former preceded the latter. The premises are by no means safe or valid” [and, following Umbreit), “Be silent before the Lord God’ (^{<3107>}Zephaniah 1:7) sounds like a proverb: part of it having been already used by Amos (^{<3160>}Amos 6:10),” iii. 304. 305. Amos has only the single word sh ^{<h2013>}, “hush!” which is, of course no fragment of a proverb. Nor was there any lack of expressions to bid people to be still before their Maker. Delitzsch (ad. loc. p. 102) puts together the following: ^{<3180>}Psalms 96:9, $wynps\ wl\ yj\ xraj\ Al\ k$; ^{<3147>}Psalms 14:7, $xra\ yl\ wh\ \hat{w}da\ ynpl\ m$; ^{<3160>}1 Chronicles 16:30, $xrah\ Al\ k\ wynpl\ m$

wl yj ; ^{<397B>}Psalm 33:8, xrah l k yym waryw. and the Psalm of Asaph, speak of other possible combinations, with hvj µmd vyrj h (which is thought to be only a stronger pronunciation of it. Kimchi also explains sh by qtv) Then when a writer, who uses much the language of those before him, has an idiom which occurs once beside in Holy Scripture, there being many other expressions, which might equally have been used, any one unbiased would think that he adopted the language of the other. Stahelin admits the connection, but inverts the argument, contrary to the character of both prophets.

ft213 ^{<390B>}Habakkuk 1:8, br [,ybaē]niWDtəpəyws µyrimNiniWLqae seems to have suggested the like description of the Chaldee cavalry, ^{<241B>}Jeremiah 4:13, wyws µyriNiniWLqae although, with the slight variation, which he commonly used, Jeremiah has µyrvnm, after David probably on Saul and Jonathan, WLqəyriNini ^{<102B>}2 Samuel 1:23, the remaining instance of this likeness. br [,ybaē] recurs in ^{<397B>}Zephaniah 3:3, and twōr [}ybaē] in ^{<241B>}Jeremiah 5:6, only. ^{<221B>}Jeremiah 22:13, in the reign of Jehoiakim, is also a reminiscence of ^{<392B>}Habakkuk 2:12; and ^{<255B>}Jeremiah 51:58, in the 4th year of Zedekiah, of ^{<392B>}Habakkuk 2:13

ft214 ^{<392B>}Habakkuk 2:14, is from ^{<290B>}Isaiah 11:9; the form of ^{<396B>}Habakkuk 1:5 seems suggested by ^{<290B>}Isaiah 29:9; the standing on the watch-tower ^{<390B>}Habakkuk 2:1, occurs in ^{<290B>}Isaiah 21:8; the writing on tables occurs in ^{<290B>}Isaiah 8:1; 30:8, and ^{<390B>}Habakkuk 2:2; the imagery, “he bath enlarged his desire as hell,” (wvpn l wavk bwj j rh)

^{<396B>}Habakkuk 2:5, was probably suggested by ^{<295B>}Isaiah 5:14. l wəv]

hbjj rhiHvpj) the introduction of a l vm, ^{<396B>}Habakkuk 2:6, as

^{<244B>}Isaiah 14:4, both over Babylon; the union of āl h and rb[

^{<298B>}Isaiah 8:8, and ^{<390B>}Habakkuk 1:11; from Kuper Jerem. p. 153.

Havernick Symb. ad defend. authentiam vat. Ies. c. 13—xiv. 23. p. 37ff in Delitzsch Habakkuk p. viii

ft215 At every early stage of the great conflict (August, 1870) it was remarkable how day after day journalists professed themselves to be at fault, as to the most immediate future. On one point only they were agreed that the war would be “long and severe.” Then it was thought that one month would see its beginning and its end. “The course of the present war” says a journal not wanting in self-reliance, “has gone far to verify the paradox, that nothing is certain but the unexpected. At any

rate, nothing has happened but the unforeseen. Neither king nor Emperor, neither French nor German government or people had formed any anticipation of the events of the month now ending. The French expected to invade Germany, and they have been invaded themselves. The Germans, though confident of ultimate success, expected a long and toilsome conflict, whereas a month has brought them almost to the gates of Paris. The calculation of all parties as to the political effects of the war have been equally mistaken.” The Times, Aug. 31st. And yet men, who, with our full information, would not risk a prediction as to the issue of things immediately before their eyes, think it so easy for Jewish prophets, living in their own small insulated country, to foretell certainly that Babylon would prevail over Egypt, when they knew either country only as their own superior, and political sagacity and feeling was on the side of Egypt

ft216 Stahelin mixed up Delitzsch and Keil, who believed in superhuman prediction, and Knobel etc. who denied it, joining himself on to the class in general and ignoring the radical difference. Dr. Davidson assumes the same principle. “As he mentions the Chaldaeans by name, and his oracle refers to them he lived in the Chaldaean period. — The safest conclusion respecting the time of the prophet is that he lived in the time of Jehoiakim 606-604 B.C.” “To put the prophet in Manasseh’s reign is incorrect because the Chaldaeans were not a people formidable to the Jews at that time” (Introduction iii. pp. 304, 305). And so Habakkuk, without superhuman knowledge, could not foretell it!

ft217 “Thus the verb **sl ʔ** seems, only beside in the Books of Kings and in Ezekiel.” Stahelin. “The diction is pure and Classical. Yet he has some late words, as **sl ʔ** ^{<310>} Habakkuk 1:10, which appears only in Kings and Ezekiel.” Dr. Davidson. The primitive form **sl ʔ** which is alleged, does not occur at all; only **sLq**; Ezra 16:31. and **sLqṯh** with **b**, “mock at,” ^{<123>} 2 Kings 2:23; ^{<310>} Habakkuk 1:10; Ezra 22:5, as denominatives from **sl q**, ^{<144>} Psalm 44:14; 79:4; and ^{<218>} Jeremiah 20:8. There is nothing to show that it is a late word, though occurring for the first time in the history of Elisha. in Aramaic (not in Onkelos or Jonathan it has the opposite meaning, “praised.” In the exceptions in Chaldee, Ges. seems rightly to conjecture, that it signifies ironical

praise, as in Shem. rabba s. 27. In ^{<1944>}Psalm 44:14. **amLqas** retained for the Hebrew, **sl q,**

ft218 **vwp** 1:8. with the exception of ^{<3488>}Nahum 3:18. only besides in Jeremiah and Malachi.” Stahelin, “**vWp** ^{<3008>}Habakkuk 1:8, in Jeremiah and Malachi besides;” Dr. Davidson; who avoids the absurdity of arguing relative lateness of diction from a word, occurring in Nahum, by omitting this fourth instance, but therewith falsifying the facts before him

ft219 “The image of ‘the cup of destiny’ ^{<3216>}Habakkuk 2:16 first occurs in the prophets after Jeremiah; and ^{<3216>}Habakkuk 2:16. itself seems to refer to ^{<2492>}Jeremiah 49:12.” Stahelin pp. 288, 289. “The cup of judgment (^{<3216>}Habakkuk 2:16) does not occur in the prophets before Jeremiah; whether Hahakkuk refers in ^{<3216>}Habakkuk 2:16. to ^{<2492>}Jeremiah 49:12. is doubtful, though Stahelin ventures to assert it;” Dr. Davidson (iii. 303) acknowledging, as usual, the source of his statements, where he dissents in one of them

ft220 **μyrimšjnæ** ^{<2407>}Isaiah 41:7, **μyrimšjni** ^{<3278>}1 Chronicles 22:3, **twØmsjnæ** ^{<2404>}Jeremiah 10:4, **twØmsm,** ^{<4489>}2 Chronicles 3:9. **twrmcmae** ^{<2121>}Ecclesiastes 12:11

ft221 **^pæ** ^{<1089>}1 Kings 6:9, **^Wps;** ^{<1008>}1 Kings 7:3,7, ^{<2214>}Jeremiah 22:14, ^{<3004>}Haggai 1:4, **āwps** ^{<6321>}Deuteronomy 33:21. **^wps** ^{<6339>}Deuteronomy 33:19, is i.q. **^wpx zj a,** “hold together,” occurs ^{<1086>}1 Kings 6:6,10; ^{<2406>}Ezekiel 41:6; **I Lf** literally “overshadowed” ^{<4685>}Nehemiah 3:15; **[Wxy** occurs also ^{<1086>}1 Kings 6:5,6,10

ft222 **hrqp** ^{<0198>}Genesis 19:8, as being “beamed.” Conf. **hrqe** “laid beams,” (met.) ^{<1943>}Psalm 104:3. else ^{<4441>}2 Chronicles 34:11; ^{<4608>}Nehemiah 2:8; 3:3,6; **hrwq** beam ^{<0182>}2 Kings 6:2,5; ^{<4437>}2 Chronicles 3:7; ^{<2017>}Song of Solomon 1:17. **hrqm]** ^{<2108>}Ecclesiastes 10:18

ft223 **bj s** ^{<0073>}2 Samuel 17:13. ^{<2457>}Jeremiah 15:3; 22:19; 49:20. So **hj s** “swept” occurs only ^{<2304>}Ezekiel 26:4. **yj s]** ^{<2585>}Lamentations 3:45. but **āj s** is used by Solomon ^{<2188>}Proverbs 28:3

ft224 **g[æ** ^{<1393>}. The verb occurs ^{<4904>}Psalm 2:4; 22:8; 59:9; 80:7; ^{<1026>}Proverbs 1:26; 17:5; 30:17; ^{<3023>}Job 9:23; 11:3; 21:3; 22:19; ^{<2339>}Isaiah 33:19; 37:22; ^{<2407>}Jeremiah 20:7; ^{<4300>}2 Chronicles 30:10;

<1129> Nehemiah 2:19; 3:33; **g[bē** <13932> Job. 34:7; <18304> Psalm 123:4;

<3716> Hosea 7:16; Ezra 23:32; 36:4; with **sl s,** <17047> <19449> Psalm 44:19; 79:4

ft225 **xl e** participle occurs 14 times in Proverbs <9001> Psalm 1:1. and

<3311> Isaiah 29:20. **x** (the verb), <10912> Proverbs 9:12. **μyxwl** <3816> Hosea

6:5. **xxwl th** <2382> Isaiah 28:22. **xyl h** <1951> Psalm 119:51; <1084> Proverbs 3:34; 14:9; 19:28

ft226 **ll [th** with **b** of the pers. <1029> Numbers 22:29, of Balaam's ass;

<1804> 1 Samuel 31:4; <2889> Jeremiah 38:19; <13004> 1 Chronicles 10:4; of apprehended insult from an enemy

ft227 **qj æ** <11914> Genesis 19:14; 21:9; insult in act, <1034> Genesis 39:14, 17,

revived from Genesis, Ezra 23:32; elsewhere **qj c**

ft228 The exact meaning of **hxmv** (<10225> Exodus 32:25) is uncertain. The English Revised Version's "shame" follows most of the Hebrew Int., yet with an improbable etymology. "Whisper" seems the most probable meaning of <18112> Job 4:12; 26:14, from which that of "ill-report" is possible. The Arabic gives nothing nearer than "hurried in speech."

ft229 Jonathan unites Asshur with the preceding **μ[h hz rwva hyh al**

and so Syriac and Oxford Arabic Jeremiah divides as the English Revised Version, though with an opposite sense. "Talis populus non fuit." The English Revised Version is from Kimchi. The rendering, "This people was not Asshur," i.e., no longer Asshur, or not like Asshur, is very obscure; and **dsy** is everywhere "grounded it, that it might be," (Compare <1948> Psalm 104:8; <3012> Habakkuk 1:12, and the common rise of **dsy** "founded a city, building, temple,") not that it should cease to be

ft230 With this the only objection to the simple rendering fails away, that Jeremiah speaks of the Chaldees, as an ancient nation. <24515> Jeremiah 5:15

ft231 Coll. **μ[al** <16321> Deuteronomy 32:21, **vya al** <19217> Psalm 22:7. See the like in the Classics in Perizon. Orig. Bab. c. vi. p. 70.ff and from him in Vitr.

ft232 There ought to be no question as to the identity of the invasion from the north, <24115> Jeremiah 1:15; 6:22; 10:22; and Jeremiah's own summary of his prophecies from the 13th of Josiah, <24218> Jeremiah 25:3-9 when he

names Nebuchadnezzar; only then there would be definite prediction. Hence, the mare's nest as to the dread of the Seythians, who marched down the sea coast and returned, being bought off by Psammetichus, doing no harm to Judah by this passing expedition

ft233 The most remarkable, have, of course, been singled out of old; as, **hmgm**, ^{<3009>}Habakkuk 1:9, **fyfb** [, ^{<3016>}Habakkuk 2:6, **^wl qyq** ^{<3026>}Habakkuk 2:16. Others are partly emphatic forms, as **[z[zm**, ^{<3027>}Habakkuk 2:7, or are in some way, even though slight, unique to him. **l Q[m]** ^{<3004>}Habakkuk 1:4 (not in the verb), **whmth** ^{<3005>}Habakkuk 1:5. **^tyhy** ^{<3027>}Habakkuk 2:17 (the form), **hksm** ^{<3028>}Habakkuk 2:18. **l r[h** ^{<3026>}Habakkuk 2:16. **ddwm, xxwpth**, ^{<3016>}Habakkuk 3:6. **rw[t** ^{<3030>}Habakkuk 3:9. **tWxyl [** ^{<3014>}Habakkuk 3:14. **twxq** ^{<3010>}Habakkuk 2:10. **hl p[** ^{<3014>}Habakkuk 2:4. **hwn** ^{<3015>}Habakkuk 2:5. **^wybj** ^{<3014>}Habakkuk 3:4. **zgro** ^{<3022>}Habakkuk 3:2. **zgro** ^{<3019>}Habakkuk 2:19, **cwpt** ^{<3025>}Habakkuk 2:15. **pyrw[m** ^{<3008>}Habakkuk 1:8, **vypk** ^{<3021>}Habakkuk 2:11. **tswm** ^{<3017>}Habakkuk 2:7. **µj r** ^{<3020>}Habakkuk 3:2, **l l x** quiver (of the lips) ^{<3016>}Habakkuk 3:16, **rmj** (of sea) ^{<3015>}Habakkuk 3:15. They will recur for notice in the Commentary

ft234 **dvw smj** are united of individual internal violence, ^{<3007>}Jeremiah 6:7; 20:8; Ezra 45:9; ^{<3030>}Amos 3:10: even **rbvw dv** ^{<3007>}Isaiah 59:7, and **dv** alone ^{<3026>}Psalms 12:6; ^{<3030>}Job 24:9; ^{<3027>}Proverbs 21:7; 24:2; ^{<3027>}Habakkuk 2:17. **dvw bzk** ^{<3027>}Hosea 12:2. **l m[w ^wa** occur ^{<3011>}Psalms 55:11, in Habakkuk's order; inverted in ^{<3007>}Psalms 10:7. **^wa l m[awv** occur in three clauses in ^{<3004>}Isaiah 59:4. **l µ[^wa**, with **hmrm** ^{<3015>}Job 15:35

ft235 Since **fybh** ^{<3027>}, occurring 67 times, is certainly nowhere else used causatively of its common meaning, behold, look, and Habakkuk himself uses it four times beside in that meaning **wfybh** ^{<3027>}, "look," ^{<3005>}Habakkuk 1:5, with **l a** ^{<3013>}Habakkuk 1:13, with **l [** ^{<3021>}, with acc. pers. ^{<3013>}Habakkuk 1:13, it is wholly improbable that it should be used here of "causing to look;" the more, since he has not marked the supposed exceptional use by adding the affix, **ynfybt**. There is no ground to assume a causative of a causative

- ft236 The Septuagint, the Syriac, and Jerome so divide it; γεγωνα ^{<1096>}
 κρισις ^{<2920>} και ^{<2532>} ο ^{<3588>} κριτης ^{<2923>} λαμβανει ^{<2983>}, “et
 factum est iudicium et contradictio potentior.” So Tanchum. The
 English Version has followed Jonathan, Kimchi, Aben Ezra
- ft237 : It is used of Jacob’s heart, who could not believe the good news,
^{<0453>}Genesis 45:26; the numbing of the comfortless heart of the penitent
 through grief (Niphal) ^{<0800>}Psalms 38:9. The Psalmist, holding on in
 prayer, denies it of himself. ^{<0270>}Psalms 27:3. They quote “friget lex.”
- ft238 According to the uniform use of j xnl , 31 times and j xn 6 times.
 This uniform usage cannot be overborne by the analogy of ^{<2303>}Isaiah
 42:3. tmal fpvm ayxwy, “He shall bring forth judgment to truth,” as
 Syr. here, “with sincerity,” Rashi, “according to truth”
- ft239 rytkh, “encompass for hostile end,” as rTki ^{<0750>}Judges 15:43.
^{<0200>}Psalms 20:13. “The wicked,” [vr is collective, as implied by the
 word “encompass.” “The righteous” is, in contrast, determined,
 qydxh ta
- ft240 l q[m. The root occurs only in intensive forms; in the verb here
 only; crooked was are twi ql q[^{<0006>}Judges 5:6; ^{<0035>}Psalms 125:5, the
 Serpent is called ^wit l q[, ^{<2370>}Isaiah 27:1
- ft241 As in ^{<0481>}Psalms 118:11, ynwbsb μg ynwbs ^{<2008>}Hosea 4:18, Wbhe
 wkha, ^{<3000>}Zephaniah 2:1. wvwqz wvwqth. If suggested by ^{<2300>}Isaiah
 29:9, whmtw whmhmtw, “be perplexed and marvel,” Habakkuk
 changed the phrase, preserving the alliteration
- ft242 The “T” is omitted in the Hebrew, probably for conciseness, if it were
 the finite verb. Delitzsch quotes as omissions of the 3rd person,
^{<0220>}Psalms 22:29; 55:20; of the second ^{<0024>}1 Samuel 2:24; 6:3; ^{<0170>}Psalms
 7:10; ^{<0110>}Habakkuk 1:10. Ewald adds after [~hineeh) ^{<2009>}^{<0400>}Genesis
 41:1; ^{<0075>}Exodus 7:15; 8:16; and without it, ^{<0220>}Psalms 22:29; 33:5,7;
 66:7; 96:13. Lehrb. p. 516. ed. 7
- ft243 μyqh ^{<0665>} is so used, ^{<0114>}1 Kings 11:14,23; ^{<0064>}Amos 6:14, and of
 evil (in the abstract) ^{<0021>}2 Samuel 12:11; ^{<0116>}Zechariah 11:16, as also
 ry[h ^{<0572>}^{<2322>}Ezekiel 23:22; ^{<0216>}2 Chronicles 21:16, and against
 Babylon ^{<0317>}Isaiah 13:17; 41:2,25; ^{<0400>}Jeremiah 50:9; 51:1,11

ft244 **ybj rm** (plur.) occurs here only. Isaiah has “the fullness of the breadth of Thy land, O Immanuel” ^{<2188>}Isaiah 8:8, and in the same sense ^{<2189>}Isaiah 8:9. **l k xra yqj rm** “all the far places of the earth” (also a hapax legomena)

ft245 **μwja**, ^{<1366>} occurs here only and ^{<2184>}Song of Solomon 6:4,10, compared with the “bannered host,” but the root is common in **hmyae**

ft246 **taej** is not in itself, “self-elevation” (as Kimchi “that he will exalt himself above the nations”) but simply “elevation;” from God, ^{<1047>}Genesis 4:7 or His Providence, ^{<1048>}Genesis 49:3; ^{<19315>}Psalms 62:5. It is used of the majesty of God, ^{<18123>}Job 13:23

ft247 literally, “sharp.” “acer.” **ddj** ^{<12300>} (except of the scales of the crocodile ^{<18122>}Job 12:22) is used elsewhere only of the sharpening of iron against iron (Hiphil), ^{<11717>}Proverbs 27:17; (Hophal), of the sword ^{<2114>}Ezekiel 21:14,15,26. **hdj** as an epithet of the sword (4 times). In Arabic **Djæc** conj. i. ii. iv. x. it means to “sharpen.” **dadj o daDj o** “sharp,” of a knife, sword; **dydj** met., “sharp of intellect,” etc. also of sword

ft248 The horse and his rider are regarded as one. Nahum had spoken of the cavalry in the armies against Nineveh (^{<3192>}Nahum 3:2); in Judith they are numbered in the proportion of one-tenth to the footmen of Holofernes (Judith 2:5,15). They were the more formidable to Judah which had footmen only. Under Persian rule, Babylonia was a great breeding place for horses. Rawl. 5 Empires iii. 317

ft249 **vj** ;as partic. In the finite verb, it had been **vwj y** like **wsky** ^{<18214>}Deuteronomy 2:14, **wkl hy**, ^{<18111>}Deuteronomy 3:11, **wvfy**, ^{<18216>}Job 9:26. Del)

ft250 **hmgm**, a hapax legomena. The sense “swallowing” is given by Josephus, Kimchi, A. E., Rashi, Ob. Sip., Menahem B. Saruk, taking **μmg** as i. q. **amg**, quoting ^{<18324>}Job 39:24 or ^{<12417>}Genesis 24:17. Thence A. E. obtains the meaning “before, straight on,” quoting Targ. Abulwalid, followed by Tanchum, compares the Arab. **Mææ** “purposed,” and thence derives the meaning “direction.” The Arab. **Mææ** (appetivit, Fr.) signifies “approached” not “desired.” Gesenius “the collection of their faces,” i.e., all of them, involves the use of a hapax legomena to

express, without emphasis, what is expressed everywhere by the common word, **l k**. Symmachus has **προσοψις**), and so the Syriac

ft251 **tmydq** ^{<4621>} occurs else only in ^{<3101>}Ezekiel 11:1, and 16 times in Ezekiel 40—48 of the ideal city and temple as “Eastwards.” But except in the far-fetched explanation of Abarb (mentioned also by Tanchum) that they ravaged, not to settle but to return home with their booty, “Eastwards” would have no meaning. Yet “forwards” is just as insulated a rendering as that adopted by John and D. Kimchi, A. E. Rashi, Oh. Sip., Sal. B. Mel. Arab Tr. (following Jonathan) “the East-wind; **hmydq** ^{<4621>} standing as a metaphor instead of a simile the **h** being regarded as paragogic, as in **hl yl** ^{<4191>}. So also Symmachus **ανεμος** ^{<417>} **καυσων** ^{<2741>}. Jerome: “ventus urens.”

ft252 **āl j** ^{<4248>} is used of the overflowing of a river, ^{<2188>}Isaiah 8:8, of a wind chasing, ^{<2101>}Isaiah 21:1, of the invisible presence of God passing by, ^{<3911>}Job 9:11, or a spirit, ^{<3945>}Job 4:15, of the swift passing of our days, like ship or eagle, ^{<3102>}Job 10:26, of idols utterly passing away. ^{<3128>}Isaiah 2:18, of rain past and gone, ^{<2111>}Song of Solomon 2:11. It is, together with **rb** ^{<4674>}, used of transgressing God’s law ^{<2345>}Isaiah 24:5. It is always intransitive, except as piercing the temples of man (^{<1035>}Judges 5:26), or himself ^{<3314>}Job 20:24.

ft253 **Isaiah** uses it in his prophetic answer to Hezekiah (^{<1292>}2 Kings 19:22; ^{<3723>}Isaiah 37:23), also in the earlier chapters 12 times and “his holy One” (of Israel) ^{<2307>}Isaiah 10:17; in the Isaiah 40—66, 14 times, and “his holy One” “your holy One” of or to Israel, ^{<2307>}Isaiah 49:7; 43:35. Elsewhere it occurs only in ^{<19741>}Psalms 78:41 (Asaph’s); ^{<19919>}Psalms 89:19 (Ethan’s); ^{<19722>}Psalms 71:22 (Anonymous, but in Book ii.) and ^{<2419>}Jeremiah 50:29; 51:5

ft254 The “tikkuney sopherim” or so-called “corrections of the scribes” I think, appear to almost anyone who examines them, not to imply any correction of the text of Holy Scripture but as meant to suggest what would have come naturally into the mind of the writer, unless for some reason he had chosen what stands written. Thus here, the obvious contrast to “Thou art of old;” might be (they would say) “Thou wilt continue to be;” “Thou wilt not die,” **twmt** ^{<44191>} **al w** ^{<43808>} but since it were unbecoming to speak of death in regard to God, even in denying it, the prophet said **twmn** ^{<44191>}, **al** ^{<43808>} “we shall not die.” But no thoughtful

Jewish critic could ever have believed that Habakkuk could have said to God “Thou wilt not die.” It would also, while irreverent to God, have omitted the whole consolation to his people. Of Jewish Commentators, Kimchi, A. E., Aharb. Tanch., do not think it worthwhile to allude to the correction; Sal. B. Melech mentions it to reject it. Rashi quotes it as the writing of the prophet. Several of the 18 Tikkuney Sopherim are childish; not one of value. The Chaldee follows the suggestion, paraphrasing, “Thy word abideth forever;” the Septuagint, not. Ewald corrects as the Chaldee. The Tikkuney Sopherim are given in Buxtorf’s Chaldaic Lexicon, pp. 2631ff. A glance will show that they are no real corrections

ft255 ^{<1981>}Psalm 18:2,46; 19:15; 28:1; 62:6,7; 144:1, elsewhere only in ^{<1631>}Deuteronomy 32:1; ^{<1921>}Psalm 92:15; anonymous. Elsewhere Moses speaks in his Song of “the Rock,” “our Rock,” “their Rock,” “Rock of his salvation.” “the Rock who begat thee,” (^{<1631>}Deuteronomy 32:4,31,30,15,18), and in reference to Deuteronomy. ^{<1985>}Psalm 78:35, and Hannah, “there is no rock like our God,” ^{<1911>}1 Samuel 2:2, and David asks, “Who is a rock beside Thee?” ^{<1023>}2 Samuel 22:31, and calls Him “the Rock of Israel,” ^{<1023>}2 Samuel 23:3, “the Rock of my strength” ^{<1618>}Psalm 62:8, and Ethan says that God entitled David to call Him “Rock of my salvation,” ^{<1926>}Psalm 89:26. and Asaph calls Him, “the Rock of my heart.” ^{<1973>}Psalm 73:26. Isaiah in his song entitles God “the Rock of ages” ^{<2304>}Isaiah 26:4, also “the Rock of Israel,” ^{<2319>}Isaiah 30:29, “the rock of thy (Israel’s) strength,” ^{<2370>}Isaiah 17:10. Elsewhere it occurs only in two anonymous Psalms, “the rock of my refuge,” ^{<1902>}Psalm 94:22, “of our salvation,” ^{<1901>}Psalm 95:1

ft256 The preposition **l a** ^{<413>} is left out in this place, as if to) make the contrast stronger. God cannot endure “to look toward” (**l a** ^{<413>}) iniquity, and yet He does not only this, but beholdeth it, contemplateth it, and still is silent

ft257 So the word means mostly; “regard favorably;” except ^{<1904>}Psalm 10:14, where it is said that God beheld ungodliness to avenge it

ft258 The word **rrg** ^{<1641>}, expresses by its sound the grating noise of the pebbles on the seashore. The word is singular, although it might be a collective

ft259 The Scythians. Herodotus iv. 62. Lucian Joy. Tragaed. 42. p. 275, Arnob. vi. Section 11, Mela. ii. 1. Clem. Al. Protr. iv. p. 40, ed. Pott.,

Amm. Marc. xxvi. 2. The Quadi did the same. Id. xvii. 12. fin. The chance discovery of one of these sacred swords of the Scythian kings made Attila think of himself as “made prince of the whole world.”

Jordanes de Get. orig. c. 35, from Priscus, a contemporary

ft260 A pagan poet, wishing to express this irreverence, puts into a warrior’s mouth this prayer: “Now may my right hand, to me god, and the weapon which I brandish be my helper!” Virg. Aen. vii. 648, add Stat. x. 545, iii. 645ff. So the Times said at the beginning of the late war, “The French almost worshiped the mitrailleuse as a goddess.” Those who idolized it would speak of their invention as if it could do what God alone could do

ft261 Hence, **hpwx** ^{<4682>} “watchman,” the “prophet” ^{<2538>} Isaiah 52:8; ^{<4187>} Jeremiah 6:17; ^{<4187>} Ezekiel 3:17; 33:7; Qal; of the prophets, Piel, ^{<3704>} Micah 7:4; of looking up to God, ^{<4974>} Psalm 5:4; with **b** ^{<3707>} Micah 7:7

ft262 The Rabbis, Kimchi A. E. Rashi, Tanch. Sal. B. Mel. Abarb. take it as in the English Version, probably thinking the other to be too bold an expression toward God

ft263 Etymologically, **rab** means “engrave,” literally dig: like so many other words, which come to mean “write,” as **btk** with **bfj** , **bxj** Gesenius; **rps**, **γραφειν** ^{<1125>}, eingraben, graben, engrave, [Id.] but it only occurs as “make clear, explain,” ^{<4578>} Deuteronomy 27:8. So Kimchi, etc.

ft264 **j wl** ^{<4387>} is a table or tablet, upon which Isaiah was also told to write what was to last though in parallelism with a “book,” ^{<2308>} Isaiah 30:8, “the tablets which boys write upon.” A. E. compare ^{<2674>} Ezekiel 17:14; ^{<4412>} Jeremiah 30:2

ft265 The English Version follows the rabbis (Kimchi Commentary, A. E., Tanch., Rashi, Abarb.) so far in rendering **j pꞤ** “speak.” Yet in all the cases of both roots, **j py**, **j wp**, except ^{<1275>} Proverbs 12:17, **hnꞤma’ j ypy**), the root is used not of mere “speaking” but of “breathing out” like **εμπνεων** ^{<1709>} **απειλης** ^{<547>} (^{<4401>} Acts 9:1), “breathing out threatening.” In five cases it occurs in the one idiom, “breatheth out lies,” **mybzk j ypy**, ^{<1189>} Proverbs 6:19; 14:5,25; 19:5,9. In other idioms **mhb j ypy wl j ypy**, ^{<4915>} Psalm 10:5; 12:6, it is still used of puffing at

“contemptuously.” Elsewhere the Qal is used of the cool air of the evening ^{<2127>}Song of Solomon 2:17; 4:6, and the Hiphil is used of “causing to blow,” ^{<2046>}Song of Solomon 4:16. Elsewhere it is only used metaphorically of blowing up kindling (as we say) stirring up a city to strife ^{<1908>}Proverbs 29:8, and blowing up the fire of the wrath of God, ^{<1208>}Ezekiel 21:36. **j p̄yṯh** is used of the deep sigh of agony ^{<2061>}Jeremiah 4:31. and **smt;j p̄y** ^{<1972>}Psalm 27:12. “breathing forth violence” stands united with “false witness” as in the Proverbs. If understood then of speaking, it would be “breathing of the end” (l) relating to the subject of the speech, as so often) which would be much the same as, breatheth panting toward the end (like l āav), ^{<2005>}Ecclesiastes 1:5)

ft266 **hnhmth** ^{<4102>} (no Qal) seems to be compound of **hm** ^{<4100>} **hm** ^{<4100>}, why? why? — the answer of one procrastinating. It occurs thrice in the Pentateuch twice in Judges else only in 2 Sam 15:19, in the prophets ^{<3311>}Isaiah 29:9, and in ^{<1330>}Psalm 119:60. of religious procrastinating), In Arabic are the similar forms **hmhm** and **hnhn**

ft267 The vivid words in themselves, rather express a personal agent; what would be figure as to the vision are simple words as to Him who was foreshown. Whence the Septuagint changes the gender and interprets the clause of a person, “He who shall come”

ft268 In the Septuagint **εαν** ^{<1437>}, **ὑποστειλῆται** ^{<5288>}. **hnh** is used thus absolutely, the condition being implied, ^{<6335>}Deuteronomy 13:15,16. In ^{<1182>}Exodus 8:22. the future is used absolutely with **h**

ft269 Jonathan agrees “as one erring through wine.” Kimchi A. E. Rashi, Abarb. Tanch. (in one explanation) take it personally; Kimchi supplying **htv** “drinker of wine;” A. E. and Tanch. regarding **yy** as **yy vya**, quoting **ym**, ^{<1518>}Ezra 2:8, and **hl pt**, ^{<14904>}Psalm 109:4, which they explain in the same way

ft270 **yk āa** as in ^{<10213>}1 Samuel 23:3; ^{<1230>}Ezekiel 23:40. It adds to the previous sentence; whether we should express it by “how much more,” if an affirmative had preceded; or “how much less,” if a negative. The “more” or “less” lies in the relation of the sentences not in the **yk āa**

ft271 “When then he (Cyrus) heard that there was a feast in Babylon, in which all the Babylonians drink and revel all the night, on this, etc.” Ib. 11, on the drunkenness see Ib. 9, 10

ft272 **ryhy**, in the only other place, ^{<1214>}Proverbs 21:24, stands in connection with **dze** and **xl ên** Chald. it is “arrogant,” (see instances in Levy Chald. Wort.) as in Nasor. (ap. Ges). The Arab. only supplies **rbÿæ** “perseverance in litigation:” the meaning “prominence, swelling” is assumed only. The Arab. **rÿhyTæ** (in Ges. Hitz.) is from **rah**; (med. w) and signifies “a sand-heap,” not as heaped up, but as sinking asunder, “corruens,” (the central meaning of **rah**;

ft273 **hwn**, **han**, seems to be of the same root as **βαίω**, whence **tyBæwæ** “dweller in the house,” ^{<1813>}Psalm 68:13; **hwn**; **hwn**; abode: **tyw**]Pr. N. probably the same, and **twan**]also. The derived sense “becoming” (literally”sit well on” “bene sedet alieui,” Ges.) exists in **hwajæ** ^{<1815>}Psalm 93:5 “beautiful,” ^{<1010>}Song of Solomon 1:10; ^{<2517>}Isaiah 52:7; and in **hwn**; ^{<1012>}Jeremiah 6:2. It is the basis of Hif. **whwæ** “will praise Him.” Either gives a good sense. The Vulgate takes the derived sense “decorabitur”

ft274 A. E. Abarb. Tanch. Rashi, following Jonathan take it of his privation of home. Kimchi either of the shortness of Nebuchadnezzar’s empire, or his own being driven forth with the wild animals, ^{<2701>}Daniel 4:31-33. Del. illustrates the sense of forced “non-abiding” by **yl y l b** ^{<1913>}Psalm 49:13. “abideth not;” **xra kv al** ^{<1013>}Proverbs 10:30, “shall not inhabit the earth;” **rtw kv** ^{<1021>}Proverbs 2:21

ft275 **awhw** ^{<1931>}. It is not an unmeaning change as though it belonged only to the simplicity of Hebrew construction; but emphatic, “and HE”

ft276 The word **fyfb** naturally suggests the division into **b** and **fyf** which has been adopted by Syr. “cloud of mild,” and Jeremiah doubtless from his Hebrew Instructor “densum lutum,” as A. E., John and D. Kimchi, Raghi, Abarb., R. Tanchum; Poe. Arab. Vers. which is not Saadiah’s (Hunt. 206.) R. Samuel Hannagid, Joshua, Japhet (quoted by A. E.) Sal. B. Mel., explaining it “abundance of clay.” Kimchi (Shorashim) admits the possibility of its being derived from **fb** sub v., but himself says it is a compound word. Saadiah Ben Denan Lex. Heb.-Arab. (Bodl. Or. 612.) alone postively derives it from

fb[. The objection that there are no compound appellatives in Hebrew is contrary to the evidence of such words, as l [yl b hmyl b, twml] kaa and amid the predominance of compound words, as Proper Names, it would be monstrous to assume that a prophet could not have compounded a word. On the other hand, the forms ryrmk, ryrqs, rydpv, l yl kj, are remarkable analogies in favor of its being a single word. It was probably formed to suggest both thoughts as it has.

ft277 **Ëvy rva rbd l k** literally “everything which shall bite,”

^{<1623>}Deuteronomy 23:20. **Ëvhi**(^{<1623>}Deuteronomy 23:20,21 bis) is properly a denom. from **Ëvn**, explained to be “what bites the giver and takes something of his from him.” Mezia 60. b. in Del. The **hbrmh**, v. 6. suggested **tybrt**, and this, favored by the conception of the Chaldaeans as a pitiless creditor, concentrated in **fyfb[** suggested **Ëvn**, (which is often united with **tybrt**; and this suggested the remarkable designation of those who were to execute the divine retribution on the Chaldaeans by the word, **pykvn**

ft278 The prophecies against the pagan nations Jeremiah 46—51 were in the same order in the main as in ^{<2519>}Jeremiah 25:19-26, beginning with Egypt and ending in Babylon, and containing between these, the Philistines (with Tyre and Zidon incidentally), Moab, Ammon, Edom, Kedar, Hazor, Elam; Elam being in both cases the last before Babylon itself

ft279 As **hl ah pywgh rty** ^{<1622>}Joshua 23:12, **rty hfl ph** ^{<1216>}Exodus 10:5; **^wmhh rty ta μ[h rty ta** ^{<1251>}2 Kings 25:11; **pyravnh μ[h rty ta** ^{<2499>}Jeremiah 39:9

ft280 ^{<3127>}Habakkuk 2:17, **smj** ^{<1255>} is united with the genitive of the object, ^{<1116>}Genesis 16:5; ^{<1024>}Judges 9:24; ^{<1649>}Joshua 4:19; ^{<3110>}Obadiah 1:10; ^{<2613>}Jeremiah 51:35; with that of the subject, ^{<3077>}Psalms 7:17; 58:3; ^{<3129>}Ezekiel 12:19 (all)

ft281 **[xb** ^{<11214>} **[xb** ^{<11215>} elsewhere stand, without an epithet, it being itself evil, ^{<1019>}Proverbs 1:19; 15:27; ^{<2413>}Jeremiah 6:13; 8:10; and ^{<3227>}Ezekiel 22:27 (all)

ft282 Herodotus, giving probably the extent of the outer wall, makes it a square 120 stades each way, and so 56 miles in circuit (1:178). Ctesias,

giving probably the dimensions of the inner-wall, makes the circumference 360 stades, 41-42 miles and so enclosing 100 square miles (Diod. Sic. ii. 7ff)

ft283 It is remarkable that the larger dimensions are the oldest, given by eye-witnesses. Rawlinson has pointed out one case in which the later reduced the dimensions artificially, “softening down the cubits of Herodotus into feet.” 5 Empires iii. 348 note. See the whole vivid description, Ibid. pp. 338-361

ft284 **āKā** ^{h3709} occurs in 19 other places with verbs signifying deliverance (see Furst Conc. p. 568) and in all of living agents

ft285 **wvpn aft** ^{<1112>} Proverbs 20:2. compare **wvpn smj** ^{<1186>} Proverbs 8:36. The contemporaneousness of the act is expressed by the participle; the pronoun is omitted as in ^{<1005>} Habakkuk 1:5

ft286 So the word is best understood, since the “beam” bears the same relation to the “woodwork” as the “stone” to the “wall,” i.e., is a part of it, **spk** in Aramaic signifying “to bind,” like **tpk** ^{<1121>} Daniel 3:20,21,23,24. So Kimchi. The other sense given, that it is a half-brick, such as is worked into the mode of building, called by us “bricknogging,” which R. Tanchum of Jerusalem also knew in the East, seems unsuited here;

(1) because it is speaking of magnificent building; the interlacing of brick with wood is for economy, since the wood, interlacing the bricks, holds them together, though the wall is thin;

(2) the half-bricks naturally enter into this mode of building, but are neither the chief nor a prominent part of it.

(3) Neither is the woodwork apparently in such way one that it can stand as a whole. Tanchum and Parchon adopt this rendering, and Rashi on Taanit 11 **α** (ap. Delitzsch) not in his Commentary, Symmachus, Theodotion, Syriac **ε** have **συνδεσμος** ^{<4886>}, Jerome in the same sense, **ἵμαντῶσις**, and Septuagint **κανθαρος**. The other sense given does not account for the wood “out of the timber,” since it would rather be “out of the stone-work.” Cyril says, “the other versions have **ενδεσμος ξυλου** ^{<3586>}, so that they named the crown of the house and the complexity of the wood, i.e., the band, **κανθαρος**, because they as with many feet supported the roof which lay upon it

ft287 [gy^{<1302>} with b^{<1302>} “labor upon” ^{<1302>}Joshua 24:13; ^{<1302>}Isaiah 62:8, and boldly of God, ^{<1302>}Isaiah 43:22, and the Hiphil, “cause to labor with,” ^{<1302>}Isaiah 43:23

ft288 jps is rendered “approaching to” “joining” by Tanchum, A. E., Rashi, Kimchi, Sal. B. Mel. Abarb.; “pouring,” Chaldee, Symmachus. Both senses exist in the verb; and the efforts of Gesenius and Papenheim (ap. Delitzsch) to reduce all the usages under either, force some

ft289 The English Version has taken **Ētmj** as irregular from **tmj e** “flask,” with Kimchi, A. E., Sal. ben Mel.; “poison,” Ch. Abulw.; “wrath,” Rashi, Abarb.; “flask” or “wrath,” Tanchum

ft290 rKvāaw The infinitive absolute continuing the previous action of the finite verb, as in ^{<1448>}Genesis 41:43; ^{<1448>}Isaiah 9:20; ^{<1448>}Jeremiah 14:5; or after the infinitive construct, ^{<1448>}1 Samuel 22:13; 25:26,33; ^{<1448>}Jeremiah 7:18, etc. See in Ewald Lehrb. p. 839. ed. 7

ft291 [bæ^{<1764>} nowhere has the reflective meaning, “satiated himself with” (as Delitzsch); it simply expresses a state

ft292 **ʿwl qyq** might be simply an intensive, modified from **ʿwl ql ḥi** as **bkw** from **bkbk** for **twōxṣōt** etc. Ew. Lehrb. p. 408. It was regarded as a compound word by Jerome’s Hebrew in structor, “vomitus ignominiae,” the Midrash Ester Rabb. 121. c. (in Del.) Kimchi Sal. B. Mel. as suggested by the mention of the drinking (as in ^{<1577>}Jeremiah 25:27.). Ibn Ezra Tanchum, Abarb. give both. In any case, as in **fyfb** [, the word was probably framed to suggest the two words, into which it is naturally resolved, **ʿwl q ayq**, like **hax ayq** ^{<1308>}Isaiah 28:8. and the image ^{<1394>}Isaiah 19:14. The form is enlarged by Habakkuk from the previous **ʿwl s**, but the doubling occurs in **l qḥq** ^{<1215>}Numbers 21:5

ft293 R. Tanchum. He had after Ahulwalid, which Kimchi quotes and approves, explained the first part of the verse; “This is a likeness framed as to him, that he was like a beast of prey which attacketh the animals in their lairs; and Lebanon is mentioned on account of the multitude of animals in it. He says then, thy wrong to the inhabitants of Lebanon shall overwhelm thee.” He gives also the rendering, followed in the English Version but prefers his own. He gives the two ways of

deriving $\hat{t}y_j y$ from tt_j and ty_j . Rashi follows the same construction. “The wasting of thy beasts all forces, because they have wasted My people Israel, it shall crush them(selves)”

ft294 $ly[w\bar{b}hm]$. Samuel warned them, “Serve the Lord with all your heart, and turn ye not aside; for (it would be) after vanities which will not profit nor deliver for they are vain.” and Jeremiah tells their past; “their prophets prophesied by Baal; and after things $ly[ywyal]$ which profit not, have they gone.” Elsewhere the idol is spoken of as a thing “which will not profit” (future) “My people hath changed its glory $ly[ywyalb]$ for that which profiteth not,” ^{<2418>}Jeremiah 2:8,11. So Isaiah, “Who hath formed a god $ly[whytlib]$, not to profit.” ^{<2440>}Isaiah 44:9.10. “The makers of a graven image are all of them vanity, and their desirable things $wly[ywyalb]$ will not profit”)

ft295 In Hebrew this is made stronger by the sameness of the words, $wrxy$ ^{<43335>} rxy ^{<43335>}, English margin “fashioner of his fashion.” Again “dumb idols” are *elilim illemim*, the second word only slightly varying from the first

ft296 The meaning of cpt ^{<48610>} elsewhere. “Here it means ‘surrounds,’ for that which encircles a thing, is as if it held it on every side.” Tanchum

ft297 As in the Hebraism of the New Testament ov ^{<3756>} $\delta\iota\kappa\alpha\iota\omega\theta\eta\sigma\epsilon\tau\alpha\iota$ ^{<1344>} $\pi\alpha\sigma\alpha$ ^{<3956>} $\sigma\alpha\rho\zeta$ ^{<4561>}, ^{<4880>}Romans 3:20); no life of any sort, of man, or bird, or beast, or creeping thing (^{<2423>}Isaiah 41:23; ^{<2405>}Jeremiah 10:5

ft298 Since hgv ^{<47686>} “erred” is common to Hebrew and Aramaic, it is improbable that $wygv$ ^{<47692>} should be i.q. Syriac $atygw\mu$, a “hymn of praise,” from ygm , beside that the Hebrew letter shin (v) does not interchange with the Syriac letter camek (s).

ft299 Except in the one phrase $\hat{w}a$ ^{<4241>} $[mv]$ ^{<48085>} “hearing of ear” (^{<3805>}Job 42:5; ^{<1985>}Psalms 18:45.) the personal genitive after $[m\bar{a}e]$ ^{<48088>} is that of the object, “the report of Jacob,” ^{<0293>}Genesis 29:13, “of Solomon,” ^{<0100>}1 Kings 10:1; ^{<4300>}2 Chronicles 9:1; “of Tyre,” ^{<3235>}Isaiah 23:5 with the affix $\hat{E}[m\bar{p}i]$ ^{<48034>} the report of thee, ^{<0445>}Numbers 14:15; ^{<48125>}Deuteronomy 2:25; ^{<3489>}Nahum 3:19. $h[mv]$, the report of her

(wisdom) <1882>Job 28:22. y[my] <18034> the report of Me (God), <2769>Isaiah 66:19; μ[mv] <18034> “the report of them,” <2575>Jeremiah 37:5; 50:43

ft300 j rz <12224> is used in prose too, of the rising sun (with vmvh <18121>

ft301 [yavb] <13313> is used of the light of the sun, <18844>Job 3:4; 10:22; of the manifestation of God apart from any physical emblem <15012>Psalm 50:2; 80:2; 94:1; and of God, favoring the counsel of the wicked. <18103>Job 10:3

ft302 Mount Paran is only mentioned in Deuteronomy and Habakkuk and was probably taken by Habakkuk from Moses, who himself knew it. “The wilderness of Paran” must have lain W. or S. of “the wilderness of Zin,” which formed the Southern border of Judah (<04132>Numbers 13:21; <0650>Joshua 15:1). The history of Ishmael implies that part of it lay toward Egypt (<01172>Genesis 12:21); that of “Hadad the Edomite,” shews that it lay between Midian and Egypt (<11118>1 Kings 11:18) but there being (as far as it is ascertained), no natural boundary between it and the wilderness of Zin, the name Paran is apparently used in a wider sense as comprehending the desert of Zin, whence Kadesh is placed both in Paten (<04135>Numbers 13:26) and more commonly in Zin (<04018>Numbers 20:1; 27:14; 33:36,37; 34:4; <0653>Joshua 15:3), and the wilderness near it is also called the wilderness of Kadesh (<15208>Psalm 29:8). The name of the “wilderness of Zin” does not occur after Joshua; and that of Paran may have extended over the whole desert cretaceous plateau up to the borders of Edom, now called Badiet-et-Tih, the “wilderness of the wanderings,” whose Western extremity lies North of the crescent-shaped Jebelet-Tih, which separates it from the lower part of the peninsula (See Map in Sinaitic survey.) Hence, Nabel is related to have fed his flocks in Paran (<0255>1 Samuel 25:5) and Eilparan “the terebinth of Paran,” (<0146>Genesis 14:6) “by the wilderness,” the bound of the inroad of Chedorlaomer, may have had its name from the wilderness. Mount Paran might be anywhere connected with this wilderness on the West. “Mount Serbal is perhaps the most striking mountain in the peninsula; it rises abruptly to a height of more than 4000 feet above the valleys at its base, and its summit, a sharp ridge about three miles long, is broken into a series of peaks varying little in altitude, but rivaling each other in the beauty and grandeur of their outline. It is three miles from Wady Feiran;” “in one or two points from which its highest peak is visible.” Ordnance Survey

of Peninsula of Sinai pp. 143, 144. “When seen from a distance Serbal presents a boldness of outline and an appearance of massive isolation which entitled it to rank as one of the grandest and most distinctive features of the peninsula.” (Palmer’s desert of the Exodus p. 169.)

What is now called Jebel Feiran is too low to be taken into account. It is but an eminence, rising on one side 810 feet above the Wady Feiran; on the other side, 795 feet, and above the sea 2800; so that in the same neighborhood Mount Serbal is above twice its height, 6443 feet above the sea at its highest peak (Sinaitic Survey, Mount Serbal, sections.)

This mountain has this advantage that it is connected with Wady Feiran or Paran, through which Moses led Israel to Mount Sinai. The name is remarkable, as having been given by Israel, since it has a Hebrew etymology, “the beautiful” or “the leafy,” and all travelers praise the richness of the valley, even amid the decay of fertility consequent on neglect. It has no Arabic etymology (See Palmer, l.c. p. 20.) Jerome says, from his Hebrew teacher apparently, “Pharan is a place near to Mount Sinai.” ad loc.

The striking mountain of Edom had its own name Her, which in the eleven places in which it is named in the Pentateuch is always called **rh**^{<h203>} **rhh**^{<h202>} “Hor, the mountain.”^{<h012>} Numbers 20:22,23,25,27; 21:4; 32:37,38,41; 34:7,8; ^{<h219>}Deuteronomy 32:19. Prof. Palmer having shown Ain Gadis to be Kadesh (c. c. c. iv. pp. 373ff) says, “To one encamped in the wilderness of Kadesh, i.e., in the open plain into which Wady Gadis debouches, Jebel Magrah would he always the most conspicuous object in the scene.” (Ibid. p. 510.) This is a plateau, 70 miles long and 44 to 50 miles broad, “projecting into the Tih, much as the Tih projects into Sinai.” Ibid. p. 288, 289

ft303 The singular **hwea**^{<h433>} occurs 41 times in the Book of Job; elsewhere only 16 times in all the Old Testament, and 8 times only of the true God (twice in Moses’ song ^{<h525>}Deuteronomy 32:15,17; in a Psalm of David, ^{<h099>}Psalm 139:19, of Asaph, ^{<h112>}Psalm 50:22, the anonymous ^{<h117>}Psalm 114:7; in ^{<h115>}Proverbs 30:5, here, and in Nehemiah’s prayer (in which there are so many reminiscences from the Pentateuch. See Daniel.) Else it is used of the Godhead (who is God except, etc. in David ^{<h182>}Psalm 18:32, is there any God besides Me? ^{<h418>}Isaiah 44:8) “any God” including the true God (^{<h113>}Daniel 11:3). And five times it is used of a false god; in ^{<h111>}Habakkuk 1:11; three times in ^{<h113>}Daniel 11:38,39; and by Sennacherib (^{<h215>}2 Chronicles 32:15). There is then

no basis of induction as to its occurring in later Hebrew and poetic books; since its use is mostly a uniqueness of the Book of Job, the other 16 cases are sporadic and in no one sense

ft304 ^{<1851>}Psalm 55:20; 57:4; ^{<3183>}Habakkuk 3:3,9; alone, it is not at the end of the verse. Only eight Psalms, out of 39 Psalms which have it, do not have the title “For the chief musician,” Psalm 32; Psalm 48; Psalm 56; Psalm 82; Psalm 83; Psalm 87; Psalm 89; Psalm 143. Five of these are ^{<4210>}rwmzm; two are ^{<4905>}lykvm (Psalm 32 and Psalm 89), one without any inscription (Psalm 48). The most probable etymology seems to be ^{<15542>}hl s = ^{<15549>}ll s and so our “alto;” whether the Hebrew letter he (h) is added to ^{<15549>}l s or it is an imperative with a paragogic he (h) like ^{<8159>}h[va] in ^{<13117>}Psalm 119:117; and ^{<8159>}h[.tvn] in ^{<23123>}Isaiah 41:23, although there is no extant instance of this imperative. There is equally no instance of the form from ^{<15549>}ll s (as Ewald Psalm i. 179, Lehrb. Section 216. c. p. 544) since ^{<1661>}htšæ ^{<1100>}1 Kings 2:40, is only a variant reading for the received ^{<1662>}hTg which is borne out by ^{<1693>}hTgi Joshua 19:13

ft305 ^{<1935>}dwh is used of the Divine Majesty in ^{<1872>}Job 37:22; ^{<1982>}Psalm 8:2; 20:30; with ^{<1926>}rdh ^{<1906>}Psalm 96:6 (^{<1612>}1 Corinthians 16:27) ^{<1940>}Psalm 104:1; 111:3; 145:5; 148:11; ironically to man, as impossible for him, ^{<18110>}Job 11:10. It is used as imparted to the Messiah, ^{<1926>}Psalm 21:6; or being in Him, ^{<1904>}Psalm 45:4

ft306 ^{<1249>}ræp Exodus 34:29,30,35; which is compared by Kimchi, Rashi, A. E., Abulw., Abarb., Tanchum, Abendana. This is illustrated further by the use of “horns” as a hieroglyphic for the sun, Champollion Grammar p. 359, in Gesenius and ^{<1249>}atnrq “horns” of the sun, Buxt (not in Levy). The title of Psalm 22 ^{<1249>}l [æj vh tl yaæ according to the hind of the morning,” may bear upon it, since ^{<1249>}arj vd atazæ in the Jerus. Talin (originally quoted by Lightfoot, Horae Hebr. on ^{<1102>}Mark 16:2) is used of the first rays of light, which usher in the dawn, the rays appearing solid like horns. In Arabic too ^{<1249>}tl azæ is a name of the sun, though Arabic authorities differ about its use, and ^{<1249>}aj æDa tl az[æ is the “sun at the time called ^{<1249>}aj æ some part of the clear day. And Hariri uses “the horn of the gazelle” ^{<1249>}tl az[Da n[æ as explained by De

Sacy) of those same first rays. But Kimchi gives as the meanings of **vh a** hind (literally) or day-star, or sunrise

ft307 As even Keil and Delitzsch **dy** is used of the side of the river

^{<1111>}Exodus 2:5, and with the prepositions **l** , **l a**, **d** [, **d** [**b** (See Gesenius) but with **^m**, once only from the side of the country

^{<1111>}Numbers 24:4; on which, see note 20, end

ft308 **dym** occurs in the Old Testament with the genitive of the noun or pronoun, 197 times in the plural 5 times. Of these, the greatest number are with verbs of “delivering,” **l yxh**, 71; **[yvw h**, 18; “redeem,” **hdp**, 3, **l ag**, 3; “brought forth,” **ayxwh**, 1; “rescued,” **qrp**, 1; “guard,” **rmv**, 2; “escape,” **fl m**, 9, **fl p**, 1; “flee,” **j rb**, 1; **j ql** , “took by force,” 11; “took,” “received,” 22; “took unawares from,” **l zg**, 2; “receive and offer,” **byrqh**, 1; “consecrate from,” **vydqh**, 1; “sprinkled” (blood), **hrz** 2; “bought,” **hnq**, 7; “accept,” **hxr**, 2; “give,” **^tn**, 1; “collect,” **āsa**, 1; “eat from,” **l ka** 1; **hrb**, 2; “drank,” **htv** 1; “seek,” **vqb**, 7; “require of,” **vrd**, 5; “judged and avenged,” **fpv**, 3; “avenged,” **μqn**, 1; “rend,” **[rq**, 3; “cause to fall from,” **l yph**, 2; “strike from,” **hkh**, 2; “cut off from,” **tyrkh**, 1; **rzgn**, 1; “cast,” **Ēl v**; “reproach from,” **ytp rj** ; “by writing from,” **bj kb**, 1; “letters from,” **tdga**, 1; “officers appointed by” **μydyqp**, 1. “strengthened from the hands of God” 1. The verb “was,” **hyh**, is expressed once; it lies in the sentence thrice; once only it means “from the side of a country,” ^{<1111>}Numbers 24:4, in which there can be no ambiguity

ft309 ^{<1111>}Deuteronomy 32:2. (where also it is singular, as only beside in **āvr**, ^{<1756>} **ynḂi** ^{<1112>} ^{<1111>}Job 5:7.) So A. E., “burning coals” is from Kimchi, Tanchum gives as different opinions “sparks” or “arrows” or “pestilence;” but the meanings “sparks, arrows,” are ascribed only to the plural. ^{<1701>}Psalms 76:4; 88:48; ^{<2106>}Song of Solomon 8:6. The central meaning is probably “burning heat.”

ft310 So Kimchi, A. E., Rashi, Tanchum, Vulgate. It is borne out by Hithpolel. “extended himself,” ^{<1172>}1 Kings 17:21. By an interchange of dentals; **dwm** might be = **fwm**, and so the Aramaic and the Septuagint but in no other case do the two forms co-exist in Hebrew.

ft311 **rTm** being used of outward leaping of the locust, Leviticus 11: 12, **rtae** of the inward leaping of the heart, ^{<1870>}Job 37:1. either seems admissible. The inward terror was the forerunner and often the instrument of the outward dispersion.

ft312 R. S. Poole in Smith's Bible Dictionary under the article "Cushan." Often as Cush or Ethiopia is mentioned in the Old Testament, and in twelve of the sacred writers, Historians Psalmists, prophets; from Genesis to Esther (Moses, Job, Chronicles, Esther, David) (Psalm 63) sons of Korah (Psalm 87), Amos, Nahum, Zephaniah, Jeremiah, Ezekiel, and Ethiopians by Daniel, it is uniformly Cush not Cushan. Cush also is retained in Ch. and Syr. and was the name in use in the time of Josephus (Antiq. i. 62.) One cannot then doubt, that Jonathan and the Talmud (Sanhedrin 105 in Delitzsch) were right in regarding Cushan as designating him who is so called in the Holy Scriptures, not Ethiopia, which is never so called. Kimchi, Rashi, A. E., Abarb. follow the Targum. Only Tanchum, identifying the two clauses, says "Cushan is one of the names of Midian or one of its tribes, and it is also called Cush," Zipporah being identified with Moses' Cushite wife.

^{<0171>}Numbers 12:1. Even Ewald says, "The people, **vwk**, which can neither according to language nor context stand for **vwk** ^{<13568>}:" though he guesses it to be a little people near Midian. ad loc.

ft313 ^{<0173>}Luke 1:73, The English Version takes the common words **tw[bv** and **twfm** in their common senses, and **rmao** (which is a poetic word) agreeably to them. **h[wbv** "oath" occurs 27 times: the plur. **tw[obv]** here and ^{<0172>}Ezekiel 21:28. The other meaning, weeks, which occurs 9 times (chiefly of the "feast of weeks," four times in Deuteronomy 16), is plainly irrelevant here. **twfm** occurs 24 times beside of the tribes of Israel; twice only of the "rods" set against that of Aaron (^{<0172>}Exodus 7:12, ^{<0172>}Numbers 17:21.). **rmao** "speech" is used of the "promise of God," certainly ^{<1970>}Psalm 77:9. The construction is likewise easy, **twfm** is the gen. of the obj. after **tw[bv**, and both in apposition with the preceding clause, and **rmao** with them. This construction and meaning of **twfm tw[bv**, and meaning of **rma**, and the construction with **mv** is that of Jon. followed by Kimchi Rashi Abarb. Tanch. So also Jeremiah Only A. E. taking **twomas** spears, explains, that "His spears were sworn to establish the word of God."

ft314 **prz**^{<1229>} is used apparently both of the “flow of waters and their strong current,” as Tanchum explains it here; or of a violent storm breaking upon a thing. Its union with rain, ^{<2046>}Isaiah 4:6, hail, ^{<238D>}Isaiah 28:2; 30:30, the mountains, ^{<8248>}Job 24:8, fits in with or requires the meaning “storm;” its union with mighty overflowing (**mpifyo**^{<7857>}) waters Isaiah 28 implies “a current;” “a storm against a wall” **ryq**^{<7023>} **prz**^{<1229>}, ^{<2204>}Isaiah 25:4, might suit either; the verb **mtmdz**^{<1229>}, “hast swept them away,” ^{<4905>}Psalm 90:5, implies “a flood;” the mention of the clouds ^{<4270>}Psalm 27:18, “a storm.” Kimchi Rashi, Abarb. explain it here of water on the earth; A. E. explains of waters descending

ft315 **pw**^{<7311>} = **pwom**^{<4791>} which stands as the accusative of direction with “lifted up the eyes” ^{<2373>}Isaiah 37:23; 40:20

ft316 So Jerome, Rashi, A. E.; **pw**^{<7315>} being a hapax legomena, one cannot say that it MIGHT not mean this. The metaphor would be dropped

ft317 **dm**^{<6>} sing. with the asyndeton **j ry vmv**; “Every word which needs **l** (to) at the beginning has **h** at the end, i.e., the **h** replaces it.” Rashi. Tanchum says the **h** is for grandeur; Kimchi Sal. b. Mel. say it is like **h** in **hl yl**. The “habitation” they explain to be heaven, like **wom**

ft318 The English Version is doubtless right. So Aquila, although a Jew rendered, and the 5th Version. The 6th, a Christian, translated, “Thou wentest forth to save Thy people through Jesus, Thy Christ.” So also the Vulgate and other old Jewish authorities. Rachmon (in Martini Pug. Fid. f. 534.) notes “that the word *eth*^{<1854>} means “with,” as in ^{<137D>}Genesis 37:2; 39:2.” For although it might be used to mark the object only after a verbal noun, it is not likely that the construction would have been changed, unless the meaning were different. If *eth*^{<1853>} had been only the sign of the object there was no occasion for inserting it at all, and it would probably have been avoided, as only making the sentence ambiguous, in that it may more obviously be taken in the sense adopted by Aquila and the Vulgate and the English version. The Septuagint and two early heretics who disbelieved the divinity of our Lord (Theodotion and Symmachus) render “to save Thy Christs.” Moreover, the Septuagint is wrong in that the “anointed” is never used of the people, but of single persons only, who were shadows of the Christ. “Thine anointed” is understood of one individual — “the king of

Judah,” by A. E. “Saul and David,” by Rashi; “Moses,” by Abarb.; “Hezekiah” by Tanchum; but “Messiah Ben David,” by Kimchi Sal. b. Mel.

ft319 The meaning “leaders, prefects of soldiers” has been obtained for **zrp** by Gesenius, etc. by a misapplication of the Arabic **zarp** “distinguished” which in conj. ii. signifies “defined for a person,” but only in the idiom **hyarb yl [zrp** “defined for me by his own counsel,” which gains its meaning only from the **yl [**. That of the English Version is furnished, in most places, by the passages themselves. As in **Ezekiel 38:11**, where “a land of **twzrp**” is expanded into “where they all dwell without wall; and bar and double gates they have not;” and **Deuteronomy 3:5**, “all these were fenced cities, with high wall, double gates and bar, beside cities of **yzrph**,” and **1 Samuel 6:18**, “from the fenced city to the village of **yzrph**” and **Zechariah 2:8**. “Jerusalem shall dwell as **twzrp** for the multitude of people and cattle therein: and I, saith the Lord, will be a wall of fire around.” In **Esther 9:19**, cities **twzrph** are contrasted with Shushan 5:18, and “the Perizzite,” very possibly was originally “paganus” “one who dwelt in villages.” This rendering is adopted by chief Jewish interpreters Kimchi “cities of the plain, which have no fort nor wall.” So Abulw. Tanchum, “land;” Rashi, Abarb. “his cities and villages;” A. E. keeps the word, but implies the meaning, on **Zechariah 2:8**. Kimchi Sal. b. Mel. obtained the sense of “forces” here, that they “shall come in great numbers, and so dwell in Jerusalem, as **myzrp**, who dwell in **twzrp**, who spread in the whole place, who have no wall to enclose them.” This explains Jon. “the fierces of Pharaoh,” as hordes too large to be enclosed in walls, and perhaps the Septuagint **δυνασται** ^{<1413>}.

ft320 **fb** ^{<1690>} is used of the inward part of man, which “preareth mischief,” **Job 15:35**; the spirit whereof constrains one, **Job 32:18**; the chambers of which are searched out by the spirit of man, as the lamp of God, **Proverbs 20:27**; as cleansed by stripes **Proverbs 20:30**; where the words of the wise are guarded, **Proverbs 22:18**; which should not be filled with the East wind, **Job 15:2**. In the like way in the New Testament “from his belly, **κοιλια** ^{<2836>}, shall flow living waters,” **John 7:38**. In Arabic it is

the “inner meaning;” “he knew the inner, the intrinsic state of the case;” with **nOba**, “became intimate with; conj. x. with acc., “penetrated a thing.” So also **nObab; l a** “that which is within,” of facts, thoughts, mind. See Lane. All are derivative senses. **fb** has nothing in common with Ar. **l fb**, as Ges.

ft321 **l l x** ^{<46750>} occurs of the tingling of the ear, ^{<0081>}1 Samuel 3:11; ^{<2212>}2 Kings 21:12; ^{<2493>}Jeremiah 19:3. “From the fear at the meaning of this sound which he has heard his lips trembled in speaking. and he uttered their words with a trembling sound.” Tanchum

ft322 The very softness of the original word **j Wea**; stands in contrast with the rigidity in the words *tirgaz, rakab, regaz, tsarah*

ft323 **j wn** ^{<45117>} is uniformly “rest.” It is used of rest from labor, from calamities (^{<2347>}Isaiah 24:7; ^{<4833>}Job 3:26,) rest in a place, with **b**, or “on” (**l [** ^{<45921>}) it; of the Holy Spirit resting upon a person (with **l [** ^{<45921>}). But its meaning is uniformly of rest, not of silence as to a thing (as Gesenius) nor does **vyrj h** furnish any analogy, since this in itself signifies “kept silence.” Nor can it; mean “wait patiently for,” for **j wn** ^{<45117>} “rest” is the very opposite of “waiting for,” **hkj** ^{<4244>}, which necessarily involves a degree, even if of subdued unrest. Then, too **hkj i hWq; i j ya** are used of waiting, looking for good, not for evil.

ft324 This is the simplest construction, and is that adopted by Kimchi Abarb. In the rendering “in the coming up of a people,” the **l** would, as Tanchum observes be superfluous, and **wNdwgy** would be more natural than **wNdwgy**. But the prophet would not needlessly make his language ambiguous. Had he meant, “in the coming up of a or the people,” he would have used the common **μ[itwl [l** or **twl [l μ[h**. The construction of **hl [** with **l** instead of **l [**, “to” for “against,” is exceptional. But **hl [** occurs with the equivalent **l a** of the person, and in one case with **l** (as we say “go up to”) ^{<0442>}Genesis 44:24,34; 45:9; ^{<0293>}Exodus 19:3,24; 23:1,12; 32:30; ^{<0500>}Deuteronomy 10:1; ^{<0500>}Joshua 10:4,6; ^{<0705>}Judges 4:5; 12:3; 16:5, (**hl**) 16:18; ^{<0963>}1 Samuel 6:20; 10:3; 14:9,12; 23:19; ^{<2211>}2 Kings 1:11; 22:4; and this, in a hostile sense ^{<0723>}Judges 20:23; ^{<1059>}2 Samuel 5:19; ^{<2423>}Jeremiah 49:28,31 **μ[** also, is used without the art (as a sort of proper name) of

the Jewish people, ^{<2351>}Isaiah 26:11; 44:6. **dwg** occurs ^{<1499>}Genesis 49:19. there also with acc.; **ddwnty**, our, “troop” (verb) ^{<2407>}Jeremiah 10:7. See also ^{<354>}Micah 5:14, p. 79.

ft325 **hrx μwy** is a general term which occurs also ^{<2378>}Isaiah 37:3, more commonly with **b**, **hrx μwϑb**, ^{<1912>}Psalms 20:2; 50:15; ^{<1240>}Proverbs 24:10; 25:19; ^{<2469>}Jeremiah 16:19; ^{<3012>}Obadiah 1:12,14; Nahum 6,7; ^{<3015>}Zephaniah 1:15, as **hrx t [** occurs ^{<2407>}Jeremiah 30:7; ^{<2720>}Daniel 12:1. **hrx t [b**, ^{<2332>}Isaiah 33:2; ^{<2448>}Jeremiah 14:8; 15:11; **ytrx μwyb** ^{<1838>}Genesis 35:3; ^{<1978>}Psalms 77:3; 86:7; **t [b μktrx** ^{<1704>}Judges 10:14. **μtrx t [b** ^{<1607>}Nehemiah 9:27. There is no ground then to limit it to the Chaldaean or Assyrian period.

ft326 The adversative or exceptional force attributed to **yk** ^{<13588>}, always lies in the relation of the two sentences, not in the **yk** itself, which is always causative, “for” or “because.”)

ft327 **l wby** occurs here only of the produce of trees 10 times of the earth itself directly; in ^{<1970>}Psalms 77:1, its produce, as the result of human culture, is **μl wby**, **μ [ygy**; and ^{<1808>}Job 20:28 **wϑyb l wby**. **hc [m** occurs here only of the fruit, being an application of the common idiom **yrp hc [**

ft328 **rzn** ^{<15144>} occurs intransitive only here. Also it is commonly used in Arabic, but it is intransitive of “water which sunk” or retired. See Lane.

ft329 **μytp** ^{<17517>}, here only, but clear from the context. In Buxtorf’s instance, **tprb** ^{<17517>} **haxm** ^{<14672>} “found it in a stall,” the word is very probably used in the sense ascribed to it here by tradition as “well known in the language of the ancient (doctors) who say in the singular **rqb** ^{<1241>} **tpr** ^{<17517>}.” Tanchum, “House of oxen.” Kimchi “See Mishnah Bays Bathra ii. 3. vi. 4.” Munk on Tanchum. The Arabic’s “chopped straw” could hardly furnish a name for a stall

ft330 The first future **j rpt** ^{<16524>} **al** ^{<13808>}, “shall not flourish” determines that all which follows is future in act, though present to the prophet’s mind.

ft331 **zl [** ^{<15937>}, like **αλαλαζω** ^{<214>}. It is used of exultation in the holiness of God, ^{<1918>}Psalms 60:8; 108:8, before God, ^{<1985>}Psalms 68:5, God being

the implied Object, ^{<3084>}Zephaniah 3:14; ^{<1987>}Psalms 28:7; 96:12; 149:5. of the evil in evil, ^{<4115>}Jeremiah 11:15; 50:11; 51:39; ^{<1948>}Psalms 94:3.

ft332 This is the force of the optative **hl ygb̄; hzl [a hzl [a**, recurs in ^{<1018>}Psalms 60:8; 108:8.

ft333 Augustine, de Civ. D. xviii. 32: “To me what some manuscripts have; ‘I will rejoice in God my Jesus,’ seems better than what they have, who have not set the Name itself (but saving) which to us it is more loving and sweeter to name.”