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## COMMENTARY ON THE WHOLE BIBLE

### **Habakkuk**

*by Matthew Henry*

*To the Students of the Words, Works and Ways of God:*

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# AN EXPOSITION, WITH PRACTICAL OBSERVATIONS, OF

## THE PROPHECY OF

# HABAKKUK

It is a very foolish fancy of some of the Jewish rabbin that this prophet was the son of the Shunamite woman that was at first miraculously given, and afterwards raised to life, by Elisha (2 Kings 4), as they say also that the prophet Jonah was the son of the widow of Zarephath, which Elijah raised to life. It is a more probable conjecture of their modern chronologers that he lived and prophesied in the reign of king Manasseh, when wickedness abounded, and destruction was hastening on, destruction by the Chaldeans, whom this prophet mentions as the instruments of God's judgments; and Manasseh was himself carried to Babylon, as an earnest of what should come afterwards. In the apocryphal story of Bel and the Dragon mention is made of Habakkuk the prophet in the land of Judah, who was carried thence by an angel to Babylon, to feed Daniel in the den; those who give credit to that story take pains to reconcile our prophet's living before the captivity, and foretelling it, with that. Huetius thinks that that was another of the same name, a prophet, this of the tribe of Simeon, that of Levi; others that he lived so long as to the end of that captivity, though he prophesied of it before it came. And some have imagined that Habakkuk's feeding Daniel in the den is to be understood mystically, that Daniel then *lived by faith*, as Habakkuk had said *the just should do*; he was *fed* by that word, <sup>3104</sup>Habakkuk 2:4. The prophecy of this book is a mixture of the prophet's addresses to God in the people's name and to the people in God's name; for it is the office of the prophet to carry messages both ways. We have in it a lively representation of the intercourse and communion between a gracious God and a gracious soul. The whole refers particularly to the invasion of the land of Judah by the Chaldeans, which brought spoil upon the people of God, a just punishment of the spoil they had been guilty of among themselves; but it is of general use, especially to help us through that great temptation with which good men have in all ages been exercised, arising from the power and prosperity of the wicked and the sufferings of the righteous by it.