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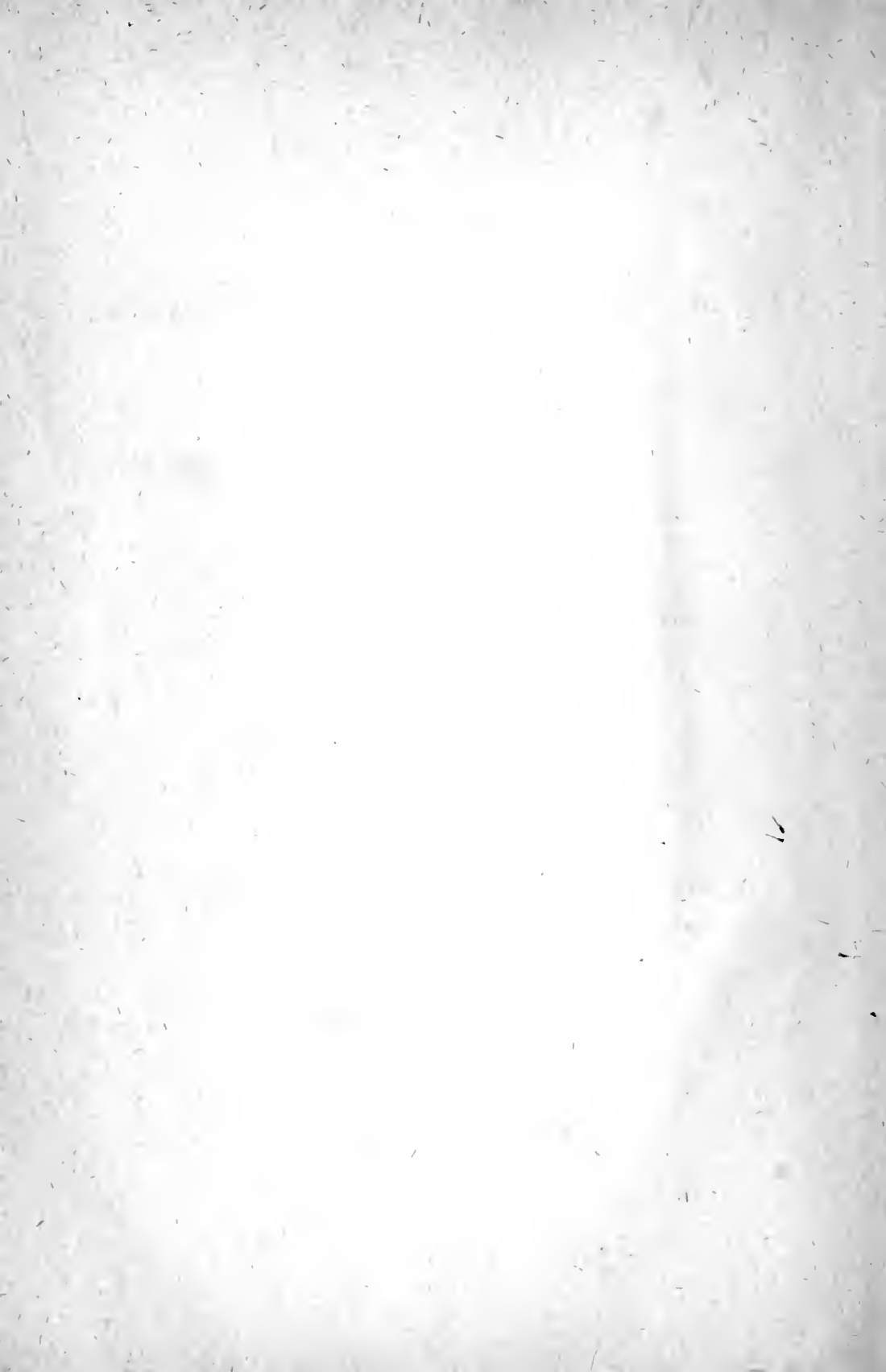
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A
COMMENTARY
ON THE
HOLY SCRIPTURES:
CRITICAL, DOCTRINAL, AND HOMILETICAL.

WITH SPECIAL REFERENCE TO MINISTERS AND STUDENTS

BY
JOHN PETER LANGE, D. D.,
ORDINARY PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF BONN,
IN CONNECTION WITH A NUMBER OF EMINENT EUROPEAN DIVINES

TRANSLATED, ENLARGED, AND EDITED

BY
PHILIP SCHAFF, D. D.,
PROFESSOR OF THEOLOGY IN THE UNION THEOLOGICAL SEMINARY, NEW YORK,
IN CONNECTION WITH AMERICAN SCHOLARS OF VARIOUS EVANGELICAL DENOMINATIONS.

VOLUME XIV. OF THE OLD TESTAMENT: CONTAINING THE MINOR PROPHETS¹

NEW YORK:
CHARLES SCRIBNER'S SONS,

1899

THE



MINOR PROPHETS.

EXEGETICALLY, THEOLOGICALLY. AND HOMILETICALLY

EXPOUNDED

BY

PAUL KLEINERT, OTTO SCHMOLLER,
GEORGE R. BLISS, TALBOT W. CHAMBERS, CHARLES ELLICOTT,
JOHN FORSYTH, J. FREDERICK McCURDY, AND
JOSEPH PACKARD.

EDITED BY

PHILIP SCHAFF, D. D.

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PREFACE BY THE GENERAL EDITOR.

THE volume on the MINOR PROPHETS is partly in advance of the German original, which has not yet reached the three post-exilic Prophets. The commentaries on the nine earlier Prophets by Professors KLEINERT and SCHMOLLER appeared in separate numbers some time ago¹; but for Haggai, Zechariah, and Malachi, Dr. Lange has not, to this date, been able to secure a suitable co-laborer.² With his cordial approval I deem it better to complete the volume by original commentaries than indefinitely to postpone the publication. They were prepared by sound and able scholars, in conformity with the plan of the whole work.

The volume accordingly contains the following parts, each one being pagged separately:—

1. A GENERAL INTRODUCTION to the PROPHETS, especially the MINOR PROPHETS, by Rev. CHARLES ELLIOTT, D. D., Professor of Biblical Exegesis in Chicago, Illinois. The general introductions of Kleinert and Schmoller are too brief and incomplete for our purpose, and therefore I requested Dr. ELLIOTT to prepare an independent essay on the subject.
2. HOSEA. By Rev. Dr. OTTO SCHMOLLER. Translated from the German and enlarged by JAMES FREDERICK MCCURDY, M. A., of Princeton, N. J.
3. JOEL. By OTTO SCHMOLLER. Translated and enlarged by Rev. JOHN FORSYTH, D. D., LL. D., Chaplain and Professor of Ethics and Law in the United States Military Academy, West Point, N. Y.
4. AMOS. By OTTO SCHMOLLER. Translated and enlarged by Rev. TALBOT W CHAMBERS, D. D., Pastor of the Collegiate Reformed Dutch Church, New York.
5. OBADIAH. By Rev. PAUL KLEINERT, Professor of Old Testament Theology in the University of Berlin. Translated and enlarged by Rev. GEORGE R. BLISS, D. D., Professor in the University of Lewisburg, Pennsylvania.
6. JONAH. By Prof. PAUL KLEINERT, of the University of Berlin. Translated and enlarged by Rev. CHARLES ELLIOTT, Professor of Biblical Exegesis in Chicago.³
7. MICAH. By Prof. PAUL KLEINERT, of Berlin, and Prof. GEORGE R. BLISS, of Lewisburg.
8. NAHUM. By Prof. PAUL KLEINERT, of Berlin, and Prof. CHARLES ELLIOTT, of Chicago.
9. HABAKKUK. By Professors KLEINERT and ELLIOTT.

¹ *Obadjah, Jonah, Micha, Nahum, Habakuk, Zephanjah. Wissenschaftlich und für den Gebrauch der Kirche ausgelegt von PAUL KLEINERT, Pfarrer zu St. Gertraud und a. Professor an der Universität zu Berlin.* Bielefeld u. Leipzig, 1868. — *Die Propheten Hosea, Joel und Amos. Theologisch-homiletisch bearbeitet von OTTO SCHMOLLER, Licent. der Theologie, Diaconus in Urach.* Bielef. und Leipzig, 1872.

² The commentary of Rev. W. PRESSEL on these three Prophets (*Die nachexilischen Propheten*, Gotha, 1870) was originally prepared for Lange's *Bible-work*, but was rejected by Dr. Lange mainly on account of Pressel's views on the genuineness and integrity of Zechariah. It was, however, independently published, and was made use of, like other commentaries, by the authors of the respective sections in this volume.

³ Dr. Elliott desires to render his acknowledgments to the Rev. Reuben Dederick, of Chicago, and the Rev. Jacob Lotke, of Faribault, Minnesota, for valuable assistance in translating some difficult passages in Kleinert's Commentaries on Jonah, Nahum, and Habakkuk.

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10. ZEPHANIAH. By Professors KLEINERT and ELLIOTT.
 11. HAGGAI. By JAMES FREDERICK MCCURDY, M. A., Princeton, N. J.
 12. ZECHARIAH By Rev. TALBOT W. CHAMBERS, D. D., New York. (See special preface.)
 13. MALACHI. By Rev. JOSEPH PACKARD, D. D., Professor of Biblical Literature in the Theological Seminary at Alexandria, Virginia.

The contributors to this volume were directed carefully to consult the entire ancient and modern literature on the Minor Prophets and to enrich it with the latest results of German and Anglo-American scholarship.

The remaining parts of the Old Testament are all under way, and will be published as fast as the nature of the work will permit.

PHILIP SCHAFF.



THE

BOOK OF HABAKKUK.

EXPOUNDED

BY
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HABAKKUK.

INTRODUCTION.

I. *Contents and Form.*

THE first part of this book, chaps. i. and ii., contains a dialogue between God and the prophet, which, not only by its form, but also by the pure elevation of its style, is closely connected with Micah vi. and vii. It takes from the empirical present only its starting-point, in order to exhibit immediately the great course of coming events, according to its nature, as an embodiment of the fundamental ideas of the kingdom of God. The dialogue treats, in two gradations, of God's plan with Israel and with the heathen secular power, which is here pointed out with clear precision as the Chaldæan, i. 6. Israel's sin must be punished by a severe and powerful judgment, and the scourge is already raised, which will fall upon the generation living at present (i. 1-11). But it is a revelation of the righteousness of Jehovah, which is to be executed, and which will strike the destroyer as well as every sinful being upon earth. At the last the earth shall be filled with the knowledge of the glory of Jehovah and keep silence before Him. With this the prophet consoles believers (i. 12-ii. 20). As in Micah, so here also the dialogue falls into a hymn artistically constructed after the manner of the Psalms (chap. iii.), which, according to the model of the old sacred national songs, and in the form (which from these has become customary) of a wonderfully glorious theophany, celebrates the judgment of God upon the heathen, and, in connection with it, the salvation of Israel.

By the liturgical additions at the beginning and the end this hymn was appointed for public performance in the temple; as may be seen also from the recurrence of the *Selah*, which is characteristic of liturgical hymns.

As concerns the form of the prophetic language of this book, "it is classical throughout, full of rare and select words and turns, which are to some extent exclusively his own, whilst his view and mode of presentation bear the seal of independent force and finished beauty. Notwithstanding the violent rush (which is yet more regular than in Nahum) and lofty soaring of the thoughts, his prophecy forms a finely organized and artistically rounded whole." (Delitzsch.) But the lyric ring of the language throughout, in which he unites the power of Isaiah and the tender feeling of Jeremiah, is peculiar to himself.

[Keil, *Introduction to the Old Testament*, vol. i. p. 414: "The prophecy of Habakkuk is clothed in a dramatic form, man questioning and complaining, God answering with threatening. It announces as nearest of all, the impending fearful judgment by the instrumentality of the Chaldæans on the theocracy because of its prevailing moral corruption (chap. i.); and next to this, in a fivefold woe, the downfall of this arrogant, violent, God-forgetting, and idolatrous offender (chap. ii.); and it concludes with the answer of the believing Church to this twofold divine revelation, — that is to say, with a prophetic-lyric echo of the impressions and feelings produced in the prophet's mind — (1) by these two divine relations when pondered in the light of the Lord's great doings in times past [ch. iii.] (2)."

"(1) Comp. the admirable development of the contents of this prophecy, and of its organic articulation as it forms an indivisible whole, in Delitzsch, *Comm.* There is now no more need of refuting the contrary opinions (proceeding from utter want of understanding) of Kalinsky, p. 145 ff.; of Friedrich in Eichhorn, *Allg. Biblioth.*, x. p. 420 ff.: of Horst, *Visionen*

Hab., pp. 31–32; of Rosenmüller, of Maurer, and others, that the book contains various discourses of various dates. The same may be said of the assertion of Hamaker, p. 16 ff., that the first discourse is only a fragment.

“(2) Hence it leans in manifold ways on the older songs and psalms, and reproduces their thoughts (Deut. xxxiii. 2; Judg. v. 4, 5; Ps. lxxviii. 8, 9), but especially on Ps. lxxvii. 16–21; comp. Delitzsch, *Hab.*, p. 118 ff.” — C. E.]

II. Date.

The unity of the book, which the exegesis will hereafter have to confirm, is shown by the very statement of the contents. If we then inquire concerning the circumstances, under which the prophecy arose, we must reject, at the outset, the arbitrary attempts at division into parts by Rosenmüller, and Maurer, according to whom a chronological intercalation, namely, the invasion of the Chaldeans, should be made between chaps. i. and ii. The dialogue is continued beyond the beginning of chap. ii. Also for the gradual chronological progress, which Hitzig finds indicated in the book (that the enemy is approaching, chap. i.; that he is present, chap. iii.), there is neither a firm support, nor a psychological possibility of conceiving it. The [command to] “Keep silence before Jehovah” (ii. 20), is evidently an introduction to the hymn, in which the prophecy culminates. While the woes ii. 6 ff., which do not exhibit the judgment itself, but its necessity, are still sounding over the earth, the world is summoned to listen to Him, whose coming the hymn announces.

One may accordingly, without danger of error, assume a single point of time for the composition. But when is this to be sought? Finding that Habakkuk puts emphasis on that which is unexpected and wonderful in the announcement, which he (i. 5) certainly utters with great stress, many interpreters have been induced to maintain, that he must have prophesied at a time, when there was not even the most distant suspicion that any calamity was to be apprehended from the Chaldeans. Now in 2 Kings xxi. 10 ff. (comp. 2 Chron. xxxiii. 10), it is expressly stated, that under Manasseh (698–643), the successor of Hezekiah, the prophets announced the approach of a terrible calamity, at which the ears of the people should tingle. Among these prophets accordingly Habakkuk may be numbered; and this may be the situation [of things] in which he wrote. This opinion of Wahl, Jahn, Hävernick, and others, Keil also declares the most probable. But should the incredible circumstance of the prophecy lie in the fact that it speaks of the Chaldeans, then to refer its date to the time of Manasseh would not be sufficiently in keeping with this view. Already under Hezekiah, his predecessors (Micah iv. 10, and Isaiah xxxix. 23, 13) had foreseen the power of the Chaldeans. The incredibility lies rather in the *presently impending* approach of the Chaldeans: and the narrative (Jer. xxxvi. 9–32), proves that this, until immediately before their first invasion of Palestine, in the time of Jehoiakim, was considered something incredible and not to be announced. And in the calamity predicted by the prophets in the time of Manasseh, the chronicler perceives already the expedition of Assarhaddon (2 Chron. xxxiii. 11; compare ver. 10). (Compare, moreover, *Introd. to Nahum*, p. 4 f., and *Movers, Chronik.*, p. 327 ff.) Moreover the energy of the prophetic words (i. 5) is a peculiarity of prophetic diction, and affords no ground for supporting the historical date; but rather the adjoined clause, “in your days,” which is to be read in the same verse, and which has here a special emphasis (comp. Ez. xii. 25) in the mouth of the prophet, proves, as Delitzsch acknowledges, that this prophecy must be placed considerably nearer the catastrophe of which it treats, than the reign of Manasseh, which was separated from the invasion of the Chaldeans by more than a generation. It is besides hardly conceivable, how just in the time of Manasseh, in which the worship of Jehovah was forced to give way to idolatry (2 Chron. xxxiii. 4 f.; 2 Kings xxi. 4 f.), Habakkuk should have composed the psalm, chap. iii., for the public service: it [the psalm] rather presupposes that the ecclesiastical reforms of Josiah (641–610) had already taken root in the popular life. Add to this, finally, that the Chaldeans are not merely mentioned, but their wild appearance and their vast success are described with an exactness and fullness, from which it is evident that the powerful nation was, in the time of the prophet, already on the way and had acquired for itself a terrible name. This last argument contravenes the opinion of Vitringa, Delitzsch, and others, who would like to place this prophecy at least in the age of Josiah. Further, the description of the public life, with which Habakkuk (i. 2–4) introduces the announcement of the judgment, is opposed to this second date. For should the prophecy fall in the time of Josiah, it would fall either before,

or after his reforms. The former is impossible, since it presupposes, as observed above, the reform of worship. But if it is placed after the reform, then the description of the ruined condition of Israel, could not, as Delitzsch thinks, be so understood that the reforms introduced a time of winnowing and consequently a strong contrast between the godless and the righteous; for Habakkuk says nothing of such a contrast, but he speaks of a perversion of justice, which, in the nature of the case, does not come from below, but from above: his address (i. 2 ff.; as also in chap. ii. 9 ff. again) is directed against those in high authority. Finally the words, "in your days," if spoken in the time of Josiah, would be in direct contradiction to the prophecy of the prophetess Huldah (2 Kings xxii. 18 ff.), according to which the calamity was not to fall upon Judah in the lifetime of Josiah. Nothing remains, therefore, but to place this prophecy in the reign of Jehoiakim (610-599). So De Wette, Ewald, Umbreit, Hitzig, Bäumlein, Bleck.

Indeed all the circumstantial evidence is also in favor of this time. Babylon had suddenly risen as from nothing [*dem Nichts*, the nothing, *Kenōna* — C. E.], in the time of Jehoiakim, by the overthrow of Nineveh (comp. *Introd.* to Nahum iv.), to the summit of power. It was a spectacle in which Nahum also perceived a stupendous act of God. Taking advantage of the complications in Mesopotamia, Necho King of Egypt had already previously set out, seized the kingdoms on the Mediterranean, and had deprived King Josiah who manfully opposed him in the battle of Megiddo (vi. 10), of throne and life; had also carried away Jehoahaz, his legitimate successor to the throne, into Egypt, and put in his place Jehoiakim, a weak and impious man, as King over Judah (2 Kings xxiii. 37-xxiv. 4). His expeditions advanced continually onward, whilst the Babylonian and Median armies were held fast before Nineveh; and already had he pushed forward to the Euphrates, when Nineveh fell. Immediately Nebuchadnezzar marched against him with his Babylonians exulting in victory, annihilated, in the fourth year of Jehoiakim, B. C. 605, the Egyptian power at Carchemish (Circesium) on the Euphrates (Jer. xlvi. 2; *Jos., Ant.*, x. 6, 1) and pursued the fugitives even to the borders of Egypt. That during this career of victory Jehoiakim also, the creature of Necho, did not escape without trouble, is not merely probable and to be inferred from the direction of the march, but by the numerous allusions in Jeremiah, as well as by 2 Kings xxiv. 1, and Dan. i. 2, certain. (That Daniel mentions the third year of Jehoiakim instead of the fourth, has its ground probably in a different system of calculation; comp. Niebuhr, *Gesch. Ass. u. Babels S.*, 327 [*Hist. Ass. and Babylon*, p. 327]).

It is now certain that Habakkuk prophesied before this invasion of the Babylonians, for as yet Jerusalem is in a state of secure and godless infatuation (i. 2 ff.). Just as certain is it that his prophecy does not refer to that alone: it embraces the whole Chaldaean oppression, which found its consummation in the year 588. But if we inquire more specially for the definite time of his prophecy within the years 610-605, then it, as also the scene described Jer. xxxvi. 9 ff., must be placed in the fourth year of Jehoiakim, and *immediately* before the battle of Carchemish. Only from this situation, in which the distress is certainly already approaching (comp. the fast, Jer. xxxvi. 9, which was at all events appointed upon Necho's¹ arrangement), a situation in which the decisive blow had not yet fallen, there being still good confidence in Jerusalem, can both the following circumstances be understood: namely, that Habakkuk proclaims his message as something incredible — (it was indeed incredible that the power of the Egyptians regarded, since the battle of Megiddo, as invincible, should be overthrown by this people of yesterday) — and that Jehoiakim causes the similar message of Jeremiah to be destroyed as treason — (had the battle of Carchemish been fought, then the message of Jeremiah was not only no treason, but such as one might expect); and also, that Habakkuk had sufficient reason to describe the Chaldaeans in the manner in which he has done, i. 6 ff. Compare on i. 11. That in the time between Josiah's death and the fall of Necho such a state of things, as described in Hab. i. 2 ff. must have existed in Jerusalem, is considering the character of Jehoiakim, the Vassal-prince, who was reigning illegally [*wider das Recht*, contrary to right], more than probable. And as the old laconic rabbinical document (*Seder Olam rabba*, c. 24) records the great deeds of Nebuchadnezzar; "in the first year he overthrew Nineveh, in the second, Jehoiakim;" it thus affords a beautiful parallel to the consecutive prophecies of Nahum and Habakkuk.

Against the date just given, Delitzsch urges the coincidences between Habakkuk and the

¹ [There is no intimation in Jer. xxxvi. 9 that Necho had anything to do with the fast. See Lange's *Com. on Jer. xxxvi. 9* — C. E.]

prophecies of Zephaniah and Jeremiah written in the time of Josiah. In relation to Zephaniah, only the passage, ii. 20, comp. Zeph. i. 7, "keep silence before the Lord," comes into consideration. However the proof based upon conformity of sound is always two-edged, therefore relatively without edge. If it must be conceded that Zephaniah has very many passages from older prophets, it does not at all follow from this, that he must be pressed down to such a measure of dependence, that he has nothing original, and that wheresoever he coincides with another prophet he is always the borrower. Or will Delitzsch on account of Zeph. i. 18 (comp. Ezek. vii. 19), make Ezekiel also prophecy before Zephaniah? And if Delitzsch urges the more detailed form of the sentence [*des Spruchs*, sentence, judgment], in Habakkuk as a proof of originality, then there is no ground to deviate, in Habakkuk, from the common principle of criticism, that the briefer passage has for itself the prejudice in favor of the higher antiquity. On the one hand, it is not in the fact that he would generally be absolutely original, which Delitzsch himself in regard to the passages ii. 1-13; iii. 18 (which might be easily multiplied) (comp. Micah iii. 10; Is. xi. 9; Micah vii. 7), must grant; and on the other hand, he is indeed also in regard to other prophets a borrower, who enriches what he borrows; comp., *e. g.*, ii. 15 ff. with Nah. iii. 11; ii. 1-4 with Is. xxviii. 16. If finally Delitzsch thinks that he can draw a proof for the higher antiquity of Habakkuk from the fact that in Zephaniah a decline of the prophetic originality is manifested, still this subjective observation even according to the opinion of Delitzsch does not proceed upon a chronological ground — for he can, at the most, fix a difference of six years between their prophecies — but upon an individual [ground]. Just as the coincidences with Zephaniah, so also those with Jeremiah are capable of a double turn. There is no reason whatever why the leopards (Hab. i. 8), should be more original than the eagles (Jer. iv. 13), and why the wolves of the desert (Jer. v. 6), should be later than the evening wolves (Hab. i. 8), which besides referring to Ps. lix. are perhaps borrowed from Zeph. iii. 3.

But the argument, which, in the opinion of Delitzsch, is most conclusive, namely, that if Habakkuk had predicted the Chaldaean catastrophe so long before it happened, a proof of the inspiration of his prophecy is derived from this prophetic power, is not, on several grounds, determinative. First, because it is an argument *ex utilitate*. Next, because it does not at all need this: we have an argument belonging here in Is. xxxix., which even invalidates the one offered by Delitzsch, since Habakkuk would take up again and continue Isaiah. Finally, from the fact that prophets predicted future events long beforehand (to deny which in these days is nothing new), a proof of inspiration is derived only for him who is entirely skeptical in regard to the divination of the heathen and its verification, which is not seldom elevated above all opposition. The proof of inspiration lies not merely in the gift of foretelling individual temporal events, but much deeper. (Comp. Dusterdieck, *De Rei Propheticae, in V. T. natura ethica*, Gott., 1852). If Habakkuk had written only the single declaration ii. 4, it would have afforded a stronger proof of his inspiration to him who believes, than if he had foretold, in the time of Abraham, the fall of Babylon. But to him who is not open to conviction, even the proof from foretelling events, at such a distance, is of no value, as Delitzsch himself might see from the contemptible treatment which his honest labor had to endure from Hitzig. Comp. *infra*, p. 15.

[According to the contents of the prophecy, Habakkuk prophesied before the invasion of Palestine by the Chaldæans.

1. Vitringa, Delitzsch, Küper, and others refer his prophecy to the time of Josiah, between 650 and 627 before Christ: —

(a) According to chap. i. 5, about 20-30 years before the Chaldaean invasion (Delitzsch);

(b) According to chap. ii. 20, compared with Zeph. i. 7, shortly before Zephaniah (Küper, Caspari);

(c) According to chap. i. 8 compared with Jer. iv. 13 and v. 6, before the appearance of Jeremiah, consequently before the 13th year of Josiah (Keil, *Introd.*).

2. According to some Rabbins, Witsius, Buddeus, Carpov, Wahl, Kofod, Jahn, Hävernick, Keil (*Comm.*), Habakkuk prophesied in the time of Manasseh.

3. According to Stickel, Jäger, Knobel, Manrer, Ewald, De Wette, Kleinert, during the advance of Nebuchadnezzar, in the time of Jehoiakim.

4. According to Eichhorn, Bertheau, Justi, Wolf, and others, in the time of the devastation of the land of Judah by the Chaldæans, so that the prophecy of Habakkuk would be only a *vaticinium ex eventu*.

Hertwig's *Tablelen*.

C. E.]

[Lenormant and Chevallier date the prophecy of Habakkuk in the fourth year of Jehoiakim, when Necho, King of Egypt, was defeated by Nebuchadnezzar at Carchemish. Vol. i. p. 186. — C. E.]

III. *Author.*

If Habakkuk, as we have shown, prophesied under Jehoiakim, then of course he could have been still living, when Daniel was cast into the lions' den. Notwithstanding the apocryphal narrative of [Bel and the] Dragon, which (ver. 33 ff.) causes him to be carried by an angel to Babylon, to the martyr, has, judging from its whole character, little probability, yet it is so far interesting, as it shows how even the old Jewish tradition removes the ministry of the prophet to the very closest proximity to the Chaldæan catastrophe. Moreover, Delitzsch also thinks that the superscription of this apocryphon in the LXX. (Cod. Chisianus): Ἐκ προφητείας Ἀμβρακίου υἱοῦ Ἰησοῦ ἐκ τῆς φύλης Λευί, can be turned to good account for the purpose of determining the circumstances of the prophet's life. He combines it with the rubric at the end of the psalm (chap. iii. 19) in which the prophet directs that the hymn, when sung, be accompanied by *his* stringed instrument. From that circumstance Delitzsch (and after him Keil) concludes that Habakkuk must have been officially authorized to participate in the temple-music, and must accordingly have been a Levite. But this does not follow from the notice iii. 19; we read that King Hezekiah also, who was no Levite, declared that he would sing in the temple with his stringed instrument (Is. xxxviii. 20); consequently this practice in public worship was not confined to the Levites. Thus the assumption is based simply upon that direction [that the hymn should be accompanied in its performance by his stringed instrument], and is the more questionable, as it may possibly owe its origin to some ancient, who led the way to the conclusion of Delitzsch: another tradition refers Habakkuk to the tribe of Simeon. (Compare this and similar synagogal-Christian traditions in the careful critical collection of Delitzsch, *De Habacuci Proph. vita et Ætate*). Whether the grave of Habakkuk, which continued to be pointed out in the days of Eusebius and Hieronymus (*Onom.*, ed. Parsow et Parthey, 128 ff.) between Keila and Gabatha, was the true one, cannot be affirmed with certainty.

For more certain data concerning the circumstances of his life, we are consequently directed entirely to his book; and this furnishes us with no information, apart from the characteristic condition of the time, except his name and the notice that he was a prophet (i. 1; iii. 1). The name Habakkuk is formed, according to an elsewhere occurring derivation, by the reduplication of the third radical and an inserted shurek (בְּעִצְרִי שְׁפָרָר, etc., Olsh., sec. 187 b from the root בָּקַר, to embrace. (Compare Luther, below.) The Masoretic punctuation exhibits the phenomenon common to all languages, that proper names frequently deviate, in the manner of writing them, from the rule of the customary orthography. According to the analogy of the related forms it should be pointed בְּבָקָרִי. Besides daghesh forte euphonicum has not always been read in the ב, but, *e. g.*, by the LXX in the ב; hence the rendering Ἀμβρακίου, in which it [ב] is represented by μ, a sound more euphonic to the Greek. The final μ of this form is repeated from the close of the antepenult, because it was dissonant to the Greek ear to begin and end a syllable with the same consonant. In the same way, בְּעִלֵּל has been rendered Βεελξέβουλ (Hitzig).

IV. *Place in the Organism of Scripture.*

As Nahum is important in the succession of prophecy in that he concludes the Assyrian series; so is Habakkuk in that he (with Jeremiah) begins the Babylonian (comp. Obadiah, p. 11). The description of the Chaldæan runs parallel with that of the Assyrian (Is. v.) On the other hand, chap. 3 fits into the series of the Old Testament theophanies, which, resting upon the first coming of Jehovah to give the law, describe his second coming to vindicate it, and it forms a conclusion to this method [of describing his coming]. From the time of the exile onward the coming of God to judgment is represented no more in the form of the theophany but in that of the apocalypse.

But alongside of the external importance of the book there is an internal one. The ground lines of the kingdom of God, as they come to light in the divine economy of the world, are in few prophets so strongly marked as in Habakkuk. The character, in which

he world-power enters into the circle of God's administration of his kingdom and becomes an object of the judgment, is fully delineated in the three sentences, that are complementary to each other, namely, from him emanate his right and his majesty (i. 7), his soul is puffed up, it is not right in him (ii. 4); he is guilty, whose power is his god (i. 11). The sovereign insolence of self-glory, which in pure arrogance puts itself in the place of God as judge upon earth, is the cause of the judgment: thereby all the temporal manifestations of that which is opposed to God, from Gen. xi. until the time of the end are judged. Again, the characteristics of the fate of the kingdom are given in the sentences: the just shall live by his steadfast faith (ii. 4); I must wait calmly for the day of affliction (iii. 16); I will rejoice in God my salvation (iii. 18). The way of him, who stands fast upon the Word of God, — a way marked by humility and fidelity — must lead to salvation. It is the mutual relation of the stability of the divine word (ii. 3) and of the stability of him who perseveres in it, whereby the solidarity¹ between God and the subjects of his kingdom, which is indicated by the name *יְהוָה יְשׁוּעָה* (i. 12), and whereby the impotence and self-destructive character of all attacks directed against this mutual covenant, are characterized. But from the spiritual nature of these definitions [*Bestimmungen*, defined objects] arises a spiritual limitation of the idea of Israel. It is no longer the Israel according to the flesh, to whom the promise avails in its full extent: they [Israel according to the flesh] are the object of the Divine judgment, as well as the Babylonians (i. 2 ff.; ii. 9 ff.); but it is the Israel according to the spirit, the just by faith, who are separated by the judgment out of the mass of external Israel (i. 12). With clear penetration Paul, when it was his object to place in the light this difference in its New Testament fulfillment, set his foot directly upon the Old Testament foundation of this prophet. One does wrong to the epoch-forming significance of this prophet, if he restricts his book merely to the import of a book of consolation. With similar precision is the character also of the judgment of purification delineated: Thou, rock, hast appointed him, the enemy, for instructive chastisement (i. 12). And out of the old conception of the holiness of God, according to which it (holiness) is his relation to the elect people (i. 12), the new conception, which is ethical in its elements, struggles forth. Thou *canst* not look calmly upon evil (i. 13). Next to Isaiah xl. ff. Habakkuk is the most powerful evangelist among the prophets.

Concerning the coincidences with earlier prophets compare ii. above. They are more numerous than in Nahum, however proportionally few. On the other hand, a rich acquaintance with the Psalms is a characteristic of this prophet, as it is of Micah and Nahum, a characteristic corresponding to the lyric character of the book. On this point compare the Exegetical Exposition, chap. iii.

His place in the Canon is justified not only by the close relationship of the contents to those of Nahum, but also by the inscription: just as the *massaim* are placed together in the book of Isaiah, so also are they in the book of the Minor Prophets. Luther²: Habakkuk has a right name for his office. For Habakkuk means an embracer, or one who takes another in his arms and presses him to his heart. This he does in his prophecy: he embraces his people and takes them in his arms, *i. e.*, he comforts them and holds them up, as one embraces a weeping child or person, to quiet him with the assurance, that, if God will, he will be better.

5. Literature.

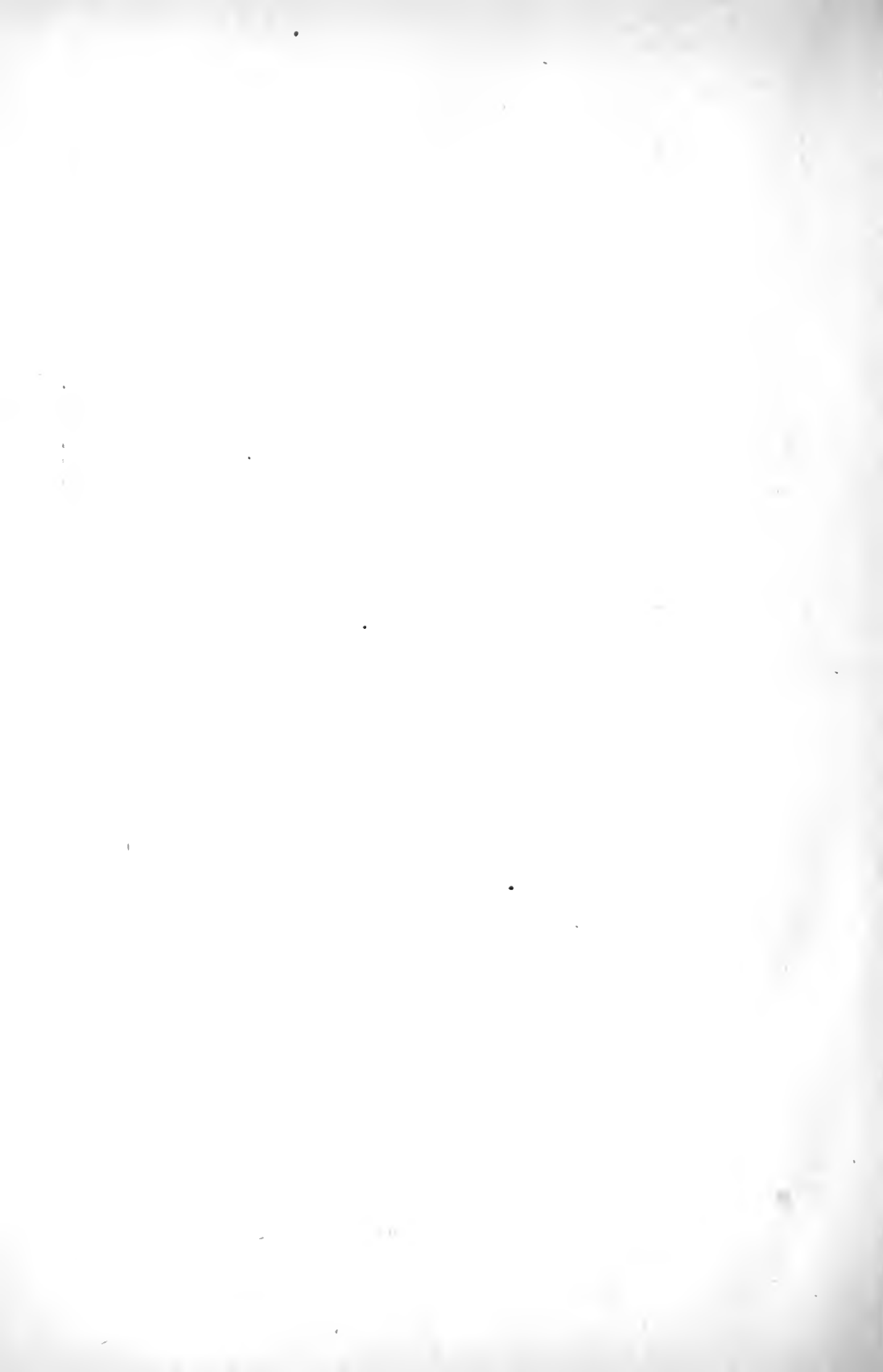
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¹ [Solidarity: the mutual obligation of all to each and of each to all. — C. E.]

² Luther's *Commentary on Habakkuk* (Erfurt, 1526) affords the peculiar historical interest, in that it is directed throughout in a polemic manner, against the nobility and the bishops, who barbarously made the most of their victory over the insurrectionary peasants. In the extracts given below this reference is of course left out.

Visions of Habakkuk], Gotha, 1798. K. W. Justi, *Der Prophet Habakuk übersetzt und erklärt* [The Prophet Habakkuk translated and interpreted], Lpz., 1821. A. A. Wolff, *Der Prophet Habakuk* [The Prophet Habakkuk], Darmst., 1822. G. L. Bäumlein, *Comm. de Habacuci Vaticinio*, Maulbr., 1840, 4to. F. Delitzsch, *Der Prophet Habakuk ausgelegt* [The Prophet Habakkuk interpreted], Lpz., 1843. Jo. Gumpach, *Der Prophet Habakuk nach dem genau revidirten Text erklärt* [The Prophet Habakkuk interpreted according to the accurately revised text], Miinch., 1860. A. Schröder, on chap. iii., *Diss. in Cant. Habacuci*, Gera., 1787. Ch. F. Schnurrer, *Diss. phil. ad Carmen Hab. iii.*, Tub., 1786, 4to. J. G. Herder, *Gebet Habakuks des Propheten, im Geist der hebr. Poesie* [Prayer of the Prophet Habakkuk, in the spirit of Hebrew Poetry], WW., 1827, ii. 176 ff. K. G. Anton, *Cap. iii. Hab. Versio*, etc., Gorlic., 1810, 4to. Sticckel, *Prolusio ad Cap. 3 Hab.*, Neustadt, 1827. L. Hirzel, *Ueber die hist. Deutung von Hab. iii. 3-15*; in Winer u. Engelhardt, *Neues krit. Journal* [Concerning the Historical Interpretation of Hab. iii. 3-15; in Winer and Engelhardt, *New Critical Journal*], 1827, vii., 4to. Sommer, *Bibl. Abhandlungen* [Biblical Dissertations], i. 1 ff.

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HABAKKUK.

CHAPTER I.

[The Prophet commences by setting forth the Cause of the Chaldæan Invasion, which forms the Burden of his Prophecy. This Cause was the great Wickedness of the Jewish Nation at the Time he flourished (vers. 2-4). Jehovah is introduced as summoning Attention to that Invasion (ver. 5). The Prophet describes the Appearance, Character, and Operations of the Invaders (vers. 6-11).—C. E.]

- 1 The burden, which Habakkuk the prophet saw.
- 2 How long, Jehovah, do I cry?
And thou hearest not?
I cry to thee, Violence,
And thou helpst not.
- 3 Why dost thou let me see wickedness?
And [why] dost thou look upon distress?
Oppression and violence are before me;
And there is strife, and contention exalts itself.
- 4 Therefore the law is slack;¹
Justice no more² goes forth;
For the wicked compass about the righteous;
Therefore justice goes forth perverted.
- 5 Look among the nations and see!
And be ye amazed,³ be amazed;
For I am about to work⁴ a work in your days.
Ye will not believe it, though it were told.
- 6 For behold!⁵ I am about to raise up the Chaldæans,
That bitter and impetuous nation,
Which marches over the breadths of the earth,
To take possession of dwelling-places, that do not belong to it.
- 7 It is terrible and dreadful:
Its right and its eminence proceed from itself.
- 8 And swifter than leopards are its horses,
And speedier than the evening wolves:
Its horsemen spring⁶ proudly along,
And its horsemen come from afar:
They fly like an eagle hastening to devour.

9 It comes wholly for violence :
The host⁷ of their faces is forward ;
And it collects captives like the sand.

10 And it scoffs at kings ;
And princes are a laughter to it :
It laughs at every stronghold,
And heaps up earth and takes it.

11 Then its spirit revives,⁸
And it passes on and contracts guilt :
This its strength is its god.

GRAMMATICAL AND TEXTUAL.

[1 Ver. 4. — תִּפְּחֵם תִּרְדְּרֵהוּ. The primary idea of תִּפְּחֵם is that of stiffness, rigidity, *i. e.* frigid and cold, cold and stiff being kindred terms. Compare the Greek πηγνυω, to be stiff. Trop. to be torpid, sluggish, slack: *friget lax.*

[2 Ver. 4. — לֹא יִבְּרַח לְפָנָיו אֱלֹהֵי אֱמֶת. may be rendered: judgment goeth not forth according to truth. Ges. But לֹא יִבְּרַח signifies also, to perpetuity, forever; and connecting it with לֹא it gives the meaning of not forever, or never. See Keil. LXX.: Καὶ οὐ διεξάγεται εἰς τέλος κρίμα; Vulgate: et non pervenit usque ad finem judicium; Luther: und kann keine rechte Sache gewinnen; Kleinert: und nicht fallt nach Wahrheit der Rechtspruch.

[3 Ver. 5. — וְהִתְמַדְּדוּ הַתְּמַדְּדוּ. Double form, used for intensity. Compare Isaiah xxix. 9. The combination of the kal with the hiphil of the same verb serves to strengthen it, so as to express the highest degree of amazement.

[4 Ver. 5. — פֶּעַל denotes that which is immediately at hand. Green's *Heb. Gram.*, sec. 266, 2. Nordheimer, sec. 1034, 3 a.

[5 Ver. 6. — פִּיהֶם יִקְרָא. ecce suscitaturus sum. יִקְרָא before the participle refers to the future.

[6 Ver. 8. — הִפְשֵׁא from הִפְשֵׁא, signifying to be proud, to show off proudly; hence of a horseman leaping proudly and fiercely. The subject of this verb, הַרְשָׁו, may be translated horses. See Ges., s. v.

[7 Ver. 9. — בְּנִפְיָם תִּדְּיָמָה. בְּנִפְיָם. I have followed Gesenius in the translation of these words. LXX.: ὑπεσθηκός προσώπων αὐτῶν ἕξεναντίας; Vulgate: facies eorum ventus urens; Luther: reissen sie hindurch wie ein Ostwind; Kleinert: die Gier ihrer Angesichter strebt nach vorwärts.

[8 Ver. 11. — אִזּוּ דוּלְפָה רִיחָהּ, then his spirit revives. Ges. LXX.: τότε μεταβαλεῖ τὸ πνεῦμα; Vulgate: Tunc mutabitur spiritus; Luther: Alsdann werden sie einen neuen Muth nehmen; Keil: Then it passes along a wind; Kleinert: Dann wendet es sich, ein Sturmwind; Henderson: it gaineth fresh spirit. — C. E.]

EXEGETICAL.

In the heading (comp. the *Intro.*) this prophecy is designated as a מִישָׁא, sentence: compare on Nah. i. 1. If it should there, as in Is. xiii. ff., on account of the subjoined genitive of relation, still seem doubtful, whether the prophecy should not be taken as a burden prepared against Nineveh, Babylon, etc., so here, where this genitive is wanting and the discourse has certainly in it that which pertains to a burden, but still much more of that which is consolatory, the neuter signification of the word is just as plain as in Jeremiah, Zechariah, and in the appendix to the Proverbs.

The verb יִרְאֶה, which, according to its original signification, "to see," would seem incapable of being joined with *Massá*, can be used with it, because "to see," the most common expression for the prophetic intuition and conception, is generally employed to denote prophetic activity [*die prophetische Thätigkeit*, the exercise of the prophetic gift. — C. E.]

The "vision" of Isaiah (chap. i. ver. 1) embraces threatenings, complaints, consolatory addresses, and symbolical actions. There is just as little ground to deny that the heading proceeds from the prophet himself, as there is in regard to the subscription (chap. iii. ver. 19), in which the

prophet speaks of himself in the first person. Accordingly it is a general, and that of chap. iii. a special heading.

[Keil: "Ver. 1 contains the heading, not only to chap. i. and ii., but to the whole book, of which chap. iii. forms an integral part. On the special heading in chap. iii. ver. 1, see the commentary on the verse. The prophet calls his writing a *massá*, or burden (see at Nahum i. 1), because it announces heavy judgments upon the covenant nation and the imperial power." — C. E.]

First Dialogue. Vers. 2-11. In this conversation, as in the concluding passages of Micah, the function of the prophet is exhibited on two sides. He speaks, first, in the name of the true Israel, as an advocate of righteousness (comp. on Micah vii. 1); then in the name of God. Hence the discourse takes the form of a dialogue, and is divided into two parts.

I. *The Complaint.* The prophet in the name of righteousness accuses the people of sin (vers. 2-4).

II. *The Answer.* God points to the scourge, by which this sin is to be punished (vers. 5-11).

Vers. 2-4. *The Complaint.* Parallel with Micah vii., the prophet begins with the description of the wretched condition of the country, which urgently calls for judgment. That he is not yet speaking of the violent deeds of the Chaldeans (Rosenmüller, Ewald, Maurer), but of the con-

dition of Judah itself, is evident from the analogy of the language to the descriptions of other prophets, as well as from the fact that the calamity to be inflicted by the Chaldeans (ver. 5 ff.) is described as a future one, at present past all belief (comp. ver. 13). **How long, properly until when, Jehovah,**—thou covenant God, who hearest those that call [upon Thee] and art angry with the wicked,—**do I cry, and thou hearest not;—cry to thee, violence,—and thou helpest not?** *Chănās* is not acc. modi, but objecti: a customary form of expression (comp. Jer. xx. 8, and Job xix. 7). We have the same construction in our [the German] language. The tone is that of complaint, common also in the Psalms, with a gentle sound of reproach (Ps. xxii. 2 ff.; lxxxviii. 15 ff.), such as only the ideal congregation, which sees in actual sin an injury done to its vocation [*ihrer Bestimmung*, that for which a thing is designed—C. E.] can raise, but not the individual fellow-sinner and accomplice in guilt.

Ver. 3. **Why** (thus the prophet assigns a reason for his calling and crying) **dost thou let me see iniquity, and lookest thou upon perverseness inactively?** Sc., since at least thou, as the Holy One, will not look upon it in Israel, and since, according to thy Word (Num. xxiii. 21), thy congregation are to remain free from it? **עמל** and **און** convey interchangeable ideas (comp. Hupf. on Ps. vii. 15); and the neuter **עמל**, which in itself may signify also distress (Bäumlein, Keil), receives here by means of the parallel **און** the meaning of mischief. [און], R. און, signifies (1) *nothingness, vanity*; (2) *nothingness of words*, i. e., *falsehood, deceit*; (3) *nothingness as to worth, unworthiness, wickedness, iniquity*. **עמל** from **עמל**, *to labor*, signifies, (1) *labor, toil*; (2) *fruit of labor*; (3) *trouble, vexation, sorrow*. Gesenius, *Lex.*—C. E.]

Oppression and violence are before my eyes; and strife arises, and contention exalts itself. Where the powers are unequal there is oppression: where they are equal, the strife of hearts and tongues results in fighting with hands. To this description of the leading characteristics of a social disorder the question, "Why does He permit it to happen?" is to be supplied in thought from a [first clause of the verse.—C. E.]. **אש** is intransitive, as in Nahum i. 5; Ps. lxxxix. 10.

Ver. 4. **Therefore, because thou dost not look into and restrain it, the law,** "which was intended to be the soul and heart of the common political life" (Delitzsch), is slack. This is shown particularly (comp. Micah iii. 1 ff.) in the chief pillar of the public life, the administration of justice: **Yea a righteous sentence never comes forth.** So it should be translated, if we understand **נצח** according to the customary usage of the language: **לא נצח**, i. e., not to perpetuity, not forever, i. e., never (Is. xiii. 20, Delitzsch, Keil). But, as the adjunct **מיעקר**, in the following part of the verse

shows **מישפט** means also here, as it does frequently, not materially a righteous judgment, but formally a legal sentence in general (Hos. x. 4). **לנצח** must consequently be uttered with emphasis; and the clause, "the sentence goes forth" **לא לנצח**, should form an antithesis to the clause, "the sentence goes forth perverted to injus-

tice." To **נצח**, therefore, the signification of *truth, justice*, is required to be given (comp. **לאמת** Is. xlii. 3; Jer. v. 3). And this signification is possible. For the usual meaning perpetuity, stability, is not primitive, but has its inner ground in the fact that internal solidity is necessary to continuance; and this is undoubtedly evident from Prov. xxi. 28, though one may grant to Delitzsch, that the signification, forever (better to perpetuity), is not to be given up even in this passage. The connection of the meanings, and the transition from the concrete to the abstract are the same as in **נצח**. Compare also 1 Sam. xv. 29, where God, as He who cannot lie, is called **נצח ישראל**, and Lam. iii. 18. Schultens has verified this meaning from the Arabic, *Animadv.*, p. 515. Therefore [read] *The sentence [or judgment] does not go forth according to truth*, so that it may have stability. Similarly, Hitzig, Bäumlein.

For the wicked man (to be understood collectively) surrounds [in a hostile sense—C. E.] the righteous man: to a whole circle of wicked men there is but one righteous, so that right bows under superior power (comp. Micah vii. 3): therefore judgment goes forth perverted. [Keil: *Mishpat* is not merely a righteous verdict, however; in which case the meaning would be: There is no more any righteous verdict given, but a righteous state of things, objective right in the civil and political life.—C. E.]

Vers. 5-11. *Jehovah's Answer* [to the preceding complaint—C. E.]. The scourge is already prepared; and that a terrible one. Look around among the nations and see. **אש** does not mean here, to look with delight, as it does in other places: the **אש**, moreover, does not enter simply into construction with the object, but it is local. Already has the storm burst forth among the nations, which also will overtake the secure sinners of Israel. And be astonished! astonished! The emphasis of the benumbing astonishment is expressed by the verb repeated in two conjugations (comp. Zeph. ii. 1; Ewald, sec. 313 c). The reason for both the summons to look round and for the stupefying consternation following it is indicated by the following **אש**: for a work works, is carried into effect (comp. *ἀσθ ἐνεργείται*, 2 Thess. ii. 7), in your days: ye would not believe it, if it were told to you, it so far exceeds everything that can be imagined and expected. In order to transfer the emphasis entirely to the dreadful word, the speaker keeps back the author, and makes **אש** apparently neuter: the impellent force is in the work itself (Ez. i. 20). [Keil: The participle **אש** denotes that which is immediately at hand, and is used absolutely, without a pronoun. According to ver. 6, **אני** is the pronoun we have to supply.

For it is not practicable to supply **אני**, or to take the participle in the sense of the third person since God, when speaking to the people, cannot speak of himself in the third person, and even in that case **אני** could not be omitted. Hitzig's idea is still more untenable, namely, that *pō'al* is the subject, and that *pō'el* is used in an intransitive sense: the work produces its effect. We must assume, as Delitzsch does, that there is a proleptical ellipsis, i. e., one in which the word immediately following is omitted (as in Is. xlvi. 11;

Zech. ix. 17). The admissibility of this assumption is justified by the fact that there are other cases in which the participle is used and the pronoun omitted; and that not merely the pronoun of the third person (*e. g.*, Is. ii. 11; Jer. xxxviii. 23), but that of the second person also (1 Sam. ii. 24; vi. 3; and Ps. vii. 10). — C. E.]

Ver. 6 first mentions the doer: For behold, I, the Lord, bring up [am about to raise up — C. E.] the Chaldæans. [See Lenormant and Chevallier, vol. i. p. 472; also Rawlinson's *Ancient Monarchies*, vol. i. p. 58, and vol. ii. pp. 497, 505. — C. E.] The expression כּוּמִי כּוּמִי, and still more the immediately following description of the enemies themselves, point to the fact that they had already appeared in history. But that they are to appear in the history of Israel and come to execute judgment upon Judah for his sins, is, as the expression (כּוּמִי כּוּמִי with the part.) shows, still in the future. And indeed the rapidity with which Babylon, which had just become independent, rose from being a city subject to Assyria to be the ruler of Asia, has something incredible. The nation, at whose head Nebuchadnezzar accomplished this sudden conquest, and whose great monarchy took the place of the Assyrian, is called in the Old Testament Casdim; and this designation stands, in the O. T., in the same reciprocal relation to Babylon, that Israel does to Jerusalem. The name Casdim, which, with the change of the second radical, has been preserved to this day in the name Kurds, and which appears in the Classics in the appellations Chalybes (*H.*, ii. 856; comp. Strabo, xii. 545), Chaldi (Steph. Byz., s. v. Χαλδία) or Chaldæans (Ptolemæus, Strabo, Plinius, comp. Winer s. v. "Chaldæer," Ewald, *Hist. Isr.*, i. 333), Carduchi, or Gardyzi, belongs, according to the O. T. and the Classics to a tribe spread over the whole country between the Tigris and Pontus. Already in Jer. v. 15 the same people are designated as a very ancient one; and as early as Gen. xi. 28 the country of Mesopotamia is called after them Ur [Ur of the Chaldees], so that it is more than doubtful whether Chesed (Gen. xxii. 22), the nephew of Abraham, is to be considered their ancestor. If the conjecture of Ewald, Knobel, Dietrich, is correct that a reference

to the name כּוּמִי already exists in Arphaxad [אַרְפַּכְשָׁד Gen. x. 22], then this circumstance would doubtless refer the name to a time beyond that of Abraham. Oppert (*Deutsch.-morgenl. Zeitschr.*, German-Oriental Journal, xi. 137) has proved, that the word Casdim is Tataric, and signifies, as well as Mesopotamia, two rivers; and (the correctness of the translation being presupposed) it is legitimately inferred from this fact that the name probably designates the aboriginal Tataric population between the Euphrates and Tigris. (It harmonizes well with this etymology, according to which Casdim is plural only in sound but not in original signification, that the name appears in the O. T. only as plur. tantum; that Casdim as an actual plural form would be abnormally formed; and that the regular plural form כּוּמִי כּוּמִי occurs only once in later Hebrew (Ez. xxiii. 14, Clithh), and the reconstructed singular form כּוּמִי only in the Aramaic of Daniel. [The opinion] that the aboriginal population of that district was, in fact, not of a Semitic, but of a Tataric stock, appears, at present, to be subjected no lon-

ger to any opposition. (Comp. Brandis, art. "Assyria" in Pauly's *Realencyklopædie*.) [On the early history of the Chaldæans and their Turanian origin, see Rawlinson's *Herodotus*, vol. i. pp. 247, 248, 245, 533. — C. E.] Certainly opposed to this view is the assumption of the great majority of exegetes that the primitive abode of the Casdim was the Armenian mountain land, where, according to Xenophon, a brave and freedom loving people of the Chaldæan stock dwelt, and where the Kurds still live, and that the Assyrians first settled them in the plain of Babylon, according to Hitzig in the year 625. This assumption, however, has, on closer examination, no broader foundation than a false, at the least a questionable interpretation of the obscure passage, Is. xxxiii. 13: it is for that reason to be set aside. The present passage is the locus classicus for the characteristics of this warlike people, just as Is. v. 26 ff. is for the characteristics of the Assyrians. They are called the people, the bitter, *i. e.*, ferocious (comp. *Amarus*, *Cic. Att.*, 14, 21, and מַר כּפֶשׁ, Judges xviii. 25) and the impetuous, properly hurrying on (Is. xxxii. 4), rushing on precipitately — the conformity of sound of the two adjectives has something terribly graphic — which marches along [Keil: מַר is not used here to denote the direction, or the goal, but the space, as in Gen. xiii. 17 (Hitzig, Delitzsch) — C. E.] the breadths of the earth, which passes through the land in its whole extent (Judges viii. 8; Rev. xx. 9): to take possession of dwelling places that are not its own (comp. ii. 6).

Ver. 7. Carries out the idea of the "bitter;" and ver. 8, that of the "impetuous," in ver. 6. It is terrible and fearful; from it — not from God (Ps. xvii. 1) — proceed its right and eminence: in sovereign vain-glory it revived the old character of Babylon (Gen. xi. 4; comp. Is. xiv. 13), put its own statutes in the place of the jura divina, and consequently entered despotically into the place of the world-power, which is at strife with God. שָׂאֵרָה, an eminence, which rests upon inflated pride (נִשְׂאָה, Hos. xiii. 1), in contrast with the כּוּמִי, which is bestowed by God. [Rawlinson's *Ancient Monarchies*, vol. iii. pp. 10, 11. — C. E.]

Ver. 8. And fleetier than leopards, whose swiftness in catching the prey is proverbial, are its horses (Jeremiah employs in the same comparison the figure of the eagle, iv. 13); yea they are swifter than evening wolves (Zeph. iii. 3; comp. Ps. lix. 7, 15). The battle is to them, what the seizing of the prey is to a ravenous beast, — a savage delight, to which they hasten with impatience (Job xxxix. 20 f.). And its horsemen rush along (there is here also a graphic conformity of sound in the words); yea its horsemen come from afar, they fly like the eagle, which hastens to devour. [Rawlinson's *Ancient Monarchies*, vol. iii. pp. 10, 11. — C. E.] They come to fulfill the curse (Deut. xxviii. 49), to the words of which the prophet alludes.

This thought is further carried out in ver. 9. All its multitude — the suffix הַ, contracted from הֵדָה, is archaic, as in Gen. xlix. 11 — comes for deeds of violence, for the object is to inflict judgment for violence (ver. 2). The eagerness (in this sense the ἄπ. λεγ. בּוֹנִיָּה, occurs in the Rabbin, Kimchi on Ps. xxvii. 8) of their faces urges forward. הֵרִיבֵיהֶם, also in Ez. xi. 1; xlv. 7, for

קָרָהוּ (Gen. xxv. 6). And it gathers prisoners together like dust (comp. Gen. xli. 49; Hos. ii. 9).

Ver. 10. Forms a fit sequel to the description of the autocratic power in ver. 7: and it scoffs at kings, and princes are a derision to it, for, 10 b, 11 a, it has the power to overcome every resistance: it laughs at every stronghold, and heaps up dust and takes it.

Ver. 11. Then it turns a tempest [Ges.: *then his spirit revives* — C. E.] and passes on. To mark the little anxiety, which the haughty enemy bestows upon the capture, the approaches are called עָפָר, heaped up dust, instead of the usual סְלִיָה (2 Sam. x. 15, and above). The fem.

suff. *לכדה*, receives from the mas. *בבצר*, fortress, the idea of a city [עיר, which is fem. — C. E.]

nowhere means *revirescit*, not even in Ps. xc. 5, but it signifies a speedy gliding away, turning away (Job ix. 11; Ps. cii. 27), and unites, without violence, with עָבַר in expressing one idea. [See note 8 on ver. 11 — C. E.]

רָוַח is placed between as an appositional comparison (comp. Is. xxi. 8: and he cried, a lion, *i. e.*, with a lion's voice); there lies, indeed, in this apposition the threefold relative comparison of the revolving whirlwind, of rushing speed, and of demolishing power. A more descriptive expression of the astonishment at the invincible power of the Babylonian, who, immediately after the overthrow of Nineveh, marched against Necho, cannot be imagined. With a lofty elevation the prophet, 11 b, sets at naught this surging flood, and announces against the irresistible autocratic insolence of the enemy the unalterable decree of the Divine government [Governor] of the world, which, as in Micah and Nahum, concludes the description [of this haughty enemy — C. E.] with crushing effect: But he is guilty, and consequently incurs the Divine penalty, whose power is his God. That the accentuation incorrectly connects the verb אָשַׁם with the first half of the verse, which, according to the sense, should be included in one verse with 10 b, is plain; for the immediate coördination of the verbs יַעֲבֹר and אָשַׁם, though retained by the exegetes, is certainly excluded by the dissimilar conjunctions (וְ, וְ).

וְיַעֲבֹר has *vav* *conversive* of the future; and וְיִשָּׁם has *vav* *conversive* of the preterite — C. E.]

[Other translations: LXX.: *Kal διελεύσεται καὶ ἐξιδάσεται αὐτὴ ἢ ἰσχυρὸς τῷ θεῷ μου.* Vulg.: "*Et pertransibit et corrumpet; hæc est fortitudo ejus dei sui.*" Drusius: "*Et transgredietur et delinquet, hanc vim suam Deo suo (tribuens).*" J. H. Michælis: "*Et reum se faciet (dicens): hanc potentiam suam deberi Deo suo;*" or: "*Et tum luet (impious Judæus), cujus vis sua fuit pro Deo suo.*" Hitzig, Maurer: "And he loads himself with guilt; he, whose power becomes his god." Gesenius, Ewald, Delitzsch, Keil: "He passes on farther and offends; this his power becomes (is) his god." Bäumlcin: "Since his power becomes his god.]"

? stands in the predicate of the object [*Prädikat der Abzielung*, the predicate denoting the purpose, object, or a'm — C. E.] as in Nah. i. 7; Ex. vi. 7;

וְיַרְל. as in Is. xlii. 24 and other places. As appertaining to the thought, which, with special regard to ver. 7, briefly comprises the moral character of the conqueror with its immanent [inherent] destiny and makes both the basis of the following dialogue, comp. chap. ii. 6-10; Job xii. 6; Is. x. 13.

DOCTRINAL AND ETHICAL.

The inspiration of the prophets is rooted in the sacred soil of the heart, and presupposes the contest of faith and prayer with God, in which the struggling and praying soul experiences God's answer and blessing; a contest of faith and prayer like that of the patriarch, which stands at the beginning of the entire history of the holy people, who had the Spirit of God (Gen. xxxii. 24 ff.; comp. Hos. xii. 5 f.; Is. lxiii. 11). By this root of sanctification prophecy, among the people of Israel, is distinguished from all heathen divination, and not by the gift of the vision of future things. "Prophecy, as it speaks of future things, is almost one of the least important gifts, and comes sometimes even from the Devil." Luther on Rom. xii. 7 (comp. Ex. 7). It has in the O. T. its peculiar significance, which is to be understood from the light of the history of the kingdom; but separated from the heart of God it would be nothing. Comp. 1 Pet. i. 11; 2 Pet. i. 21.

The heathen powers shoot up into ascendancy, when in the kingdom of God, the truth is impeded by pride, injustice, and a spirit of contention. On these they live like fungi, and God permits them to spring up, in order to begin the judgment upon his house. The more certainly that individuals, following their own view of what is good and right, pursue the war of the flesh instead of the Gospel of peace, the more certainly is the scourge already in preparation. What the prophet says of one event is put down in writing, because it is uttered for all time (Acts xiii. 41). The prudent man sees the evil and hides himself; but the silly man passes on and is punished. But even the most prudent man does not foresee it by his own prudence. God's decisive acts, as well those which He does as those which He permits, are altogether *Niphlaoth*, wonderful deeds, and have ever on one side something incredible in them. That they will come, he who has learned to examine the signs of the times in the light of God's Word, anticipates: how they are to be, God reserves to his own power. Enough, that we know that it is *His* power. To him, who knows this, there is no strange work in the world.¹

¹ Compare the letter of the French theosophist, St. Martin, concerning the Revolution, in Varnhagen, *Memoirs*, iv 534 ff.: "I remind you of what I have written in the beginning of this letter, that the political commotions, in the storms of which we live, appear to me to be in the eye of God only the ways by which He is preparing us, as we think, for greater happiness. For the astonishing course of development of our grand revolution and the brilliant phenomena which mark it at every step, must show to every one, not devoid of understanding, or honesty, in its march of fire, the accomplishment of an express decree of Providence. We can even say that the work, on its part is already done, though not yet entirely on ours. Its hand, like that of a skillful surgeon, has removed the extraneous matter, and we feel all the inevitable effects of a painful operation and the pressure of the bandage of the wounds but we must bear these pains with patience and courage since there is none of them which does not conduce to our

For however high the scourge may be raised, the destroyer [*Zerbrecher*, dasher in pieces] is also appointed to it, as soon as he intends that it shall be more than a scourge, that chastisement shall be converted into destruction, the work of God into his own work. All [assumption of] independence is apostasy from God, consequently separation from the source of life. The [assumption of] independence on the part of Adam ended in curse and misery. The same thing on the part of ancient Babel ended in destruction, dispersion, and confusion. And so it falls out with the new destroyer, the destiny of his own guilt overwhelms him, because his power is his god. And in his time he who has crushed will himself be crushed. Kings and princes and strong cities are an object of derision to him: he is the same before God. Only he who continues in a state of grace, receives from God in perpetuity what was not his: thus Israel received Canaan. If he renounce the grace, he must also surrender the gift. If this applies to Israel (Micah ii. 10) how much more to the obstinate alien.

HOMILETICAL.

How utterly incomprehensible are the judgments of God!

1. Incomprehensible in their delay, to the view of those who have no patience, and think that God ought to act as speedily as their anger prompts them (vers. 2-3).

2. Incomprehensible in their threatening to those upon whom they will fall, and who nevertheless continue to sin in security (ver. 4).

3. Incomprehensible to every human mind in their realization. For—

(a.) They are greater than any human thought would anticipate (ver. 5).

(b.) They take place in ways and by means of which no man would dream (ver. 6).

(c.) They are often brought about by men and events that, at first sight, have nothing in common with God.

4. Incomprehensible in their grandeur and universality to those by whom they are accomplished (ver. 11).

On ver. 2 God always hears, although we do not have an immediate sense of it. Therefore continue in prayer. It is also not always good to pray to Him to hasten his help. The future help, which He has prepared, is perhaps, for the moment, heavier to bear than the present burden, unless which thou sighest. — Ver. 3. He must certainly have his reasons, when He permits his saints to see misery and impious conduct. It touches his heart more than it does theirs. He suffers things to come to a crisis and the wicked thoughts of hearts to be revealed before He approaches [to judgment]. — Ver. 5. However long we have searched after the way of God, when He is suddenly revealed in his might and power, then the light is so dazzling that it is painful to us, and we are displeased that God has performed such powerful deeds in our days, and that we have not rather

come to our rest in peace. — Ver. 5. God has great power to destroy. Neither title-deed nor hereditary right protects against his power. He takes from whom He will and gives to whom He will. But He has still greater power and pleasure in building. The destruction is for a moment, the building for eternity. And in his destroying building is always included. With the stubble ploughed under, the field is manured for a new harvest; and the plough does not reap, but the ploughman. — Ver. 7. Ye who despise the right, when you can have it, need not wonder when you are treated as if there were no right, and when you shall be dealt with according to your own principle: *stat pro ratione voluntas*. — Ver. 10. When the judgments of God come, how quickly does everything on which men formerly placed their confidence and hope, fall to ruin! Then the earth, which was just now joyful, quakes. — Ver. 11. When God permits you to succeed in everything that comes to hand, it is no reason for pride, but for humiliation. All success cleaves to him who is proud, not as a merit, but as guilt, and God will require [the punishment of] the guilt.

LUTHER: On ver. 2. As if he would say, I preach much, and it is of no avail; my word is despised; no one becomes better; they only become continually worse. Therefore I know not where to bring my complaint except to Thee; but Thou seemest as if Thou hearest me not, and dost not see them. But the prophet does not expostulate with God, as his words would sound and intimate to the ear; but he speaks thus in order that he may alarm the people and bring them to repentance, and show them how deservedly the wrath and burden will come upon them, because they turn not at preaching, threatening, and exhortation, nor even at prayer, directed against them. — Ver. 3. This is written for our consolation and admonition that we should not wonder nor think it strange if few improve by our teaching. For generally preachers, especially if they have just newly come from the forge [seminary], indulge extravagant expectations [*meinen sie, das solle sobald Hände und Füsse haben, und flugs alles geschehen und geändert werden*], they think that everything should instantly have hands and feet, and that it should be immediately done and changed]. But that is a great mistake. Habakkuk rebukes the Jews, not on account of idolatry and other sins, but only on account of sins which were committed against their neighbors; there must, therefore, have been still at that time pious people, who maintained divine worship in its purity; but they were possessed with avarice and addicted to the practice of injustice and usury. So then no service, be it what it may, is pleasing to God, in which one does wrong to his neighbor. — Ver. 4. There are much worse villains than public thieves and rogues. For the latter act openly against the law, so that their wrong doing is palpable to and felt by every one; but the former pretend to be pious, and would have wrong considered right. There are therefore two kinds of villains: first, those who do wrong; secondly, those who set off and defend the same wrong under the name of right. — Ver. 5. All this is said also for us, who have the name and semblance of Christians, who boast of our baptism, or of our spiritual profession and office, as giving us the advantage over heathen and Jews, and yet we are, like them, without faith and the spirit: so that we also must certainly perish at last by those whom we now despise and consider worse than ourselves just as it happened to the Jews by the Chaldeans

recovery." See page 453: "When I consider the French Revolution from its origin onward, and at the moment when it broke out, I find nothing better to compare it to than a picture on a reduced scale, of the last judgment, where the trumpets sound abroad the fearful notes, which a higher voice gives to them, where all the powers of heaven and earth are shaken; and where in one and the same moment the righteous and the wicked receive their reward."

— Ver. 6. It will be to you also of no avail that Jerusalem is the city and dwelling of God, to which you now trust: it is in vain, the Babylonian people will take possession of it altogether, though it is not their own. — Ver. 11. No human heart can refrain from pride and boasting, when it has success and good fortune. The Scriptures do not alone teach this; but also the heathen testify and acknowledge it from experience, as Virgil says: *rescia mens hominum servare modum rebus sublata secundis*. It is a common saying: a man can bear all things except prosperity.

STARKE: Ver. 2. Human weakness is the reason why we cannot reconcile ourselves to the wonderful government of God, and why we think that all evil might be easily remedied. But in this we forget that it is not according to wisdom to treat men, whom He has endowed with freedom of the will, with absolute omnipotence and as if they were machines. — Ver. 3. The ungodly exert themselves to the utmost in sinning. — Ver. 4. Even lawsuits are not unknown to God: He keeps also his record of them. — Ver. 5. God himself brings the enemy into the land, and punishes thereby all injustice. — Ver. 6. Those who sin in haste and are unwilling to be restrained are suddenly punished by God, and do not escape. — Ver. 8. God punishes the avarice of his people, who accumulate riches by injustice, in turn by the avarice of the soldiers, who plunder the unjustly acquired wealth and appropriate it to themselves. God can employ even the beasts, which at other times are compelled to render great service to men, for their punishment. — Ver. 10. Those who despise and laugh at pious teachers and their admonitions, justly deserve in their turn to be despised and laughed at.

LEAF: Ver. 2 ff. Servants of God and preachers of the Gospel have reason to sigh over the prostration of faith in every quarter. Who can reproach them for thus sighing? But woe to you ungodly, who extort such sighs from them? —

Ver. 5. Whence come war, bloodshed, and devastation? They come hence: justice is depressed and the law of God is violated.

RIEGER: On 2 ff. O God, into what times hast thou brought us? What must we see and experience? Where is the answer of all the prayer that has already for a long time been offered up for Divine help? These are also footsteps of faith in which we are often forced to tread.

SCHMIEDER: Ver. 4. The law becomes frigid, which, however, in its nature is fire and flame, and which, in the judgment, consumes sin. But where the judge is good for nothing, the law is frigid and lifeless.

BURCK: Ver. 5. Ye believe it not, if ye merely hear it, if ye are not furnished with conviction by sight. Much, if it is merely heard, does not work in the mind of man faith so much as doubt. It is a miracle worthy of God that men by the hearing of the Gospel attain to faith.

SCHLIER: Habakkuk understands very well what kind of a corrective such a people, insolent and eager for conquest, are; and, when all means are in vain, only such a fearful judgment by means of a foreign people can rouse once more a fallen nation. The Lord needs only to point him to the Chaldeans; thus he knows that this nation is the means in the hand of the Lord of setting bounds to the state of general distress.

TALM.: Ver. 7. Four men deified themselves and thereby brought evil upon themselves: Pharaoh, Hiram, Nebuchadnezzar, and Joash: the punishment of Nebuchadnezzar was divestiture of humanity.

BURCK: Ver. 9. Those who commit deeds of violence on one another (vers. 2, 3) deserve to experience them from others

AUGUSTINE: Ver. 11. What art thou, O man, who puffest thyself up? Be contented to be filled. He who is filled is rich; he who puffs himself up is empty.

CHAPTERS I. 12-II. 20.

[The Prophet expostulates with God on Account of the Judgment, which threatens the Annihilation of the Jewish People (chap. i. vers. 12-17). The waiting Posture of the Prophet (chap. ii. ver. 1). The Command to commit to Writing the Revelation which was about to be made to Him (ver. 2). Assurance that the Prophecy, though not fulfilled immediately, will certainly be accomplished (ver. 3). The proud and unbelieving will abuse it; but the believing will be blessed by it. The Prophet then depicts the Sins of the Chaldeans, and shows that both general Justice and the special Agencies of God's Providence will surely overtake them with fearful Retribution. — C. E.]

12 Art thou not from eternity,
Jehovah, my God, my Holy One?
We shall not die.
Jehovah! for judgment thou hast appointed it;
And O Rock! Thou hast founded it for chastisement.

13 Thou art of purer eyes than to behold evil;
Thou canst not look upon injustice.
Why lookest thou upon the teacher as?

Why art thou silent when the wicked destroys
Him that is more righteous than he ?

- 14 And thou makest men like fishes of the sea,
Like reptiles that have no ruler.
- 15 All¹ of them it lifts up with the hook ;
It gathers them into its net,
And collects them into its fish-net ;
Therefore it rejoices and is glad.
- 16 Therefore it sacrifices to its net,
And burns incense to its fish-net ;
Because by them its portion is rich,
And its food fat.
- 17 Shall he, therefore, empty his net,
And spare not to slay the nations continually ?

CHAPTER II.

- 1 I will stand upon my watch²-post,
And station myself upon the fortress ;
And I will wait³ to see what He will say to [in] me,
And what I shall answer to my complaint.⁴
- 2 And Jehovah answered me and said :
Write the vision⁵ and grave⁶ it on tablets,
That he may run, who reads it.
- 3 For still the vision is for the appointed time ;⁷
And it hastens to the end [fulfillment],
And does not deceive ;
Though it delay, wait for it ;
For it will surely come, and will not fail.
- 4 Behold the proud :
His soul is not right within him ;
But the just by his faith shall live.
- 5 And moreover, wine is treacherous :
A haughty man, he rests not :
He who opens wide his soul like Sheol,
And is like death, and is not satisfied,
And gathers all nations to himself,
And collects all peoples to himself :
- 6 Will not all these take up a song⁸ against him ?
And a song of derision,⁹ a riddle¹⁰ upon him ;
And they will say :
Woe to him who increases what is not his own !
How long ?
And who loads himself with pledges.¹¹
- 7 Will not thy biters¹² rise up suddenly,
And those awake that shall shake thee violently ?
And thou wilt become a prey to them.
- 8 Because thou hast plundered many nations,
All the remainder of the peoples shall plunder thee ;
Because of the blood of men and the violence done to the earth ;
To the city and all that dwell in it.

- 9 Woe to him, that procureth wicked gain for his house!
To set his nest on high,
To preserve himself from the hand of calamity.
- 10 Thou hast devised shame for thy house;
Cutting off many peoples, and sinning against thyself.
- 11 For the stone cries out from the wall,
And the spar out of the wood-work answers it.
- 12 Woe to him, who builds a city with blood,
And founds a town in wickedness.
- 13 Behold, is it not from Jehovah of hosts,
That the peoples toil for the fire,
And the nations weary themselves for vanity?
- 14 For the earth shall be filled
With the knowledge of the glory of Jehovah,
As the waters cover the sea.
- 15 Woe to him that gives his neighbor to drink,
Pouring out thy wrath,¹³ and also making drunk,
In order to look upon their nakedness.
- 16 Thou art sated with shame instead of glory;
Drink thou also, and show thyself uncircumcised:
The cup of Jehovah's right hand shall come round to thee,
And ignominy¹⁴ shall be upon thy glory.
- 17 For the violence done to Lebanon shall cover thee,
And the destruction of wild beasts which terrifies¹⁵ them:
Because of the blood of men, and the violence done to the earth,
To the city and all that dwell in it.
- 18 What profits the graven image, that its maker has carved it?
The molten image and the teacher of falsehood,
That the maker of his image trusts in him to make dumb¹⁶ idols?
- 19 Woe to him that says to the wood, awake!
To the dumb stone. arise!
It teach! Behold it is overlaid with gold and silver;
And there is no breath in its inside.
- 20 But Jehovah is in his holy temple,
Let all the earth be silent before Him.

TEXTUAL AND GRAMMATICAL

[1 Ver. 15. — בָּלֵהָ points back to the collective בְּיָדָי, ver. 14. Here it is the object: in ver. 9, it is the nominative. For the form, see Green's *Heb. Gram.*, sec. 220, 1 b. The correct orthography is בָּלֵהָ

[2 Ver. 1. — בְּשִׁמְרָתָהּ, observance, guard, watch, from שָׁמַר, to watch, observe, preserve, etc. Here it is used as a concrete, the place, or post of observation.

[3 Ver. 1. — יִצְפֶּה signifies to look out, to look out for anything, to await.

[4 Ver. 1. — הַיְכָלִי, my proof, contradiction, reproof, correction, complaint, refers to the complaint, which he makes against God in chap. i. 13-17, that He permits the Chaldeans to multiply their conquests. The suffix is not to be taken passively, but actively, — not the complaint against me, but the complaint that I make against God. LXX.: ἰσὶ ῥῶν ἀλεγχόν μου; Vulgate: et quid respondeam ad arguentem me; Luther: und was ich antworten soll dem, der mich schilt; Kleinert: was für Beschuld ich bringen soll auf meine Gegenseite.

[6 Ver. 2. — חֲזוֹן, *vision*, the prophetic matter about to be communicated to the prophet.

[6 Ver. 2. — וּבְיָאֵר, *and grave*. The LXX. read καὶ σαφῶς; the Vulgate has: *et explana eum*. Luther: *una male es*. The idea of legibility, and not that of durability, is doubtless intended. The verb בְּיָאֵר may, therefore, be understood relative to כָּרַב and qualifying it. Write the vision, and that clearly.

[7 Ver. 9 — לְמוֹעֵד, *to the set time*, the time fixed by God for its realization.

[8 Ver. 6 — מִשְׁלַל, *parable, apothegm, proverb, poem, song, verse; a satirical poem*, Is. xiv. 4.

[9 Ver. 6. — מִלִּיצָה from לִיץ, a song of derision.

[10 Ver. 6. — חִידוֹת, from חָדַד, *intricate speech, a riddle, enigma*. The LXX. render them: πρόβλημα εἰς διήγησιν; the Vulgate reads, *loquela ænigmatum*; Luther: *eine Sage und Sprichwort*; Kleinert: *eine Stachelrede, Rathsspiele*. Delitzsch thinks that מִלִּיצָה signifies a brilliant oration, *oratio splendida*; and hence מִלִּיץ is used to denote an interpreter, not from the obscurity of the speaking, but from his making the speech clear or intelligible. But there seem to be no instances in which לִיץ has the meaning of *lucere*.

[11 Ver. 6. — עֲבֵמַיִם, from עָבַט, *to give a pledge*, by the repetition of the last radical, signifies the mass of pledgee (*pignorum captorum copia*). The word עֲבֵמַיִם may form two words, so far as the sound is concerned, namely: עָבַט cloud (*i. e.* mass) of dirt. Jerome and the Syriac take the word in this sense. The Vulgate reads: *et aggregat contra se densum lutum*; Luther: *und ladet nur viel Schlamm auf sich*.

[12 Ver. 7. — לְנִשְׂכָּה from נִשְׂכָּה, *to bite, to lend on usury*. The idea seems to be, that those would arise, who would demand back from the Chaldeans, with interest, the capital of which they had unjustly taken possession. There is an antithesis to עֲבֵמַיִם, at the close of the preceding verse.

[13 Ver. 15. — חֲמַתְּךָ is the construct of חֵמָה *heat, wrath*, and not of חֶמֶת, *bottle*. Luther employs the second person: *Wehe dir, der du deinem Nächsten einschenkst und mischest deinen Grimm darunter*, etc. So also Kleinert: *Wehe dir, der du zu trinken giebt seinem Nächsten, indem du deinen Zornschnlauch ausgiessest*.

[14 Ver. 16. — וְקִלְיוֹן אֵין, according to Keil, formed from the *Pilpal*, from קָלַל, *to shame*; but, according to Henderson, a reduplicated form of קָלוֹן, *shame*. In some MSS. it is read as two words, קָוִי, *vomit*, and קָלוֹן, *shame*, and this etymology has been approved by both Jewish and Christian interpreters. The Vulgate reads: *et vomitus ignominie super gloriam tuam*; Luther: *und musst schändlich speien für deine Herrlichkeit*; Keil: *the vomiting of shame*; Kleinert: *Schandgespei über deine Herrlichkeit*.

[15 Ver. 17. — נִשְׁדַּן בְּהֵמֹת יַחֲרִיבֵן LXX.: Καὶ τ. θ. προήξει σε; Vulgate: *et vastitas animalium deterrebit eos*; Luther: *und die verstörten Thiere werden dich schrecken*; Kleinert: *und die Verwüstung der Thiere, die er verschreckt*. Keil considers יַחֲרִיבֵן a relative clause, and translates the clause: "and the devastation among the animals, which frightened them." According to this view, the appended Nun is not paragogic, but the verbal suffix of the third feminine plural, agreeing with בְּהֵמֹת. For the use of the suffix fem. 3 pl. see Green's *Heb. Gram.*, sec. 104, g.; and for the peculiar form of the verb, sec. 141, 3. Furst's *Heb. Lexicon; die Verwüstung durch Behemot*.

[16 Ver. 18. — אֶלְיִלִים אֶלְמִיִם; compare εἰδωλα τὰ ἄφωνα, 1 Cor. xii. 2. — C. E.]

EXEGETICAL.

The first glance shows that this [second] dialogue also is divided into distinct members.

These are: —

(1) *The Question of the prophet in the name of Israel* Is then the destroyer predicted (vers. 5-11), to have continual security? i. 12-ii. 1.

(2) *The Answer of God by the prophet* (ii. 2-20). Every one who is guilty and does not trust in the living God must be destroyed, consequently also the destroyer.

I. Chap. i. ver. 12-ii. 1. *The Question*. As if the prophet had fallen into terror by the distressing answer and the terrifying description, which the Spirit of God drew by him of the destroyer, and had in the mean time failed to hear of the glorious prospect, which was already opening up in ver. 11, he turns, praying and expostulating, to God: Art thou not from eternity, Jehovah, my God, my Holy One? in order to receive himself the consoling confidence from the experimental faith, which puts this address in his mouth: we shall not die. "Jehovah, my God" is the vocative. and "my Holy One" is the predicate. The suffixes of the

first person refer not to the prophet as an individual, but to the people whom he represents; for according to the usage of Scripture language Jehovah is not the Kadōsch [Holy One] of the prophet, but the Kadōsch of Israel; hence in the verb the change to the plural. Jehovah is implored as the Holy One, *i. e.*, as He, who in a special manner, by special avowal of property [in them] and special revelation (Ex. xix. 4), adopted Israel from among all nations; and hence as He requires special purity from Israel, so also He will exercise special mercy toward him (Hos. xi. 9); and [He is implored] as He, who has life in Himself, so that whoever abides in Him, cannot be abandoned to death. (Hence נְבִיחֵי). Compare the *Jahrb. f. deutsche Theologie* [Journal of German Theology], xii. (1867), 1, p. 42 f. As such, God had shown himself from times of old (comp. Is. lxiii. 16), and He is one Jehovah, one continuing always the same (Ex. iii. 14; Deut. xxxii. 40); hence also now He will not show himself otherwise. But at the same time there lies also in the designation Kadōsch the ethical reason that the Holy One of Israel cannot leave unpunished (Nah. ii. 3) him, who has done injury to his sanctuary (Ps. cxiv. 2); and then the concluding thought is

introduced by virtue of ver. 11, which is afterward further carried out in ver. 13. Rather, if Jehovah permits the destroyer at all to exercise violence upon Israel, the ground of it is a plan of Divine Wisdom and of a holy government of the world; Jehovah, for judgment hast thou appointed it, and thou Rock hast founded it for chastisement. The noun **בַּרְזֵל** signifies figuratively the same thing as Jehovah in reality; the unchangeable God, who among all the perverse ways of men remains always the same (Dent. xxxii. 37; Ps. xviii. 32, and above). The chastisement does not tend to the destruction, but to the salvation of those who are chastised (Ps. cxviii. 18). The vocatives Jehovah and Rock are continued by the vocative address ver. 13: **Thou art too pure in thine eyes to be able to look upon evil** (for the constr. comp. Judges vii. 2; Dent. xiv. 24) and **thou canst not look, inactively, upon mischief** (comp. on ver. 3); thou, who on account of ungodliness among us, bringest up the destroyer, **why wilt thou look upon the plunderer?** Thou wilt also not leave the sin unpunished, with which thou punishest sin. *Boged* is in prophecy a standing term for designating the violent Babylonian conqueror (Is. xxi. 2; xxiv. 16). The *why* is rhetorical: Thou canst certainly not do it. **Why art thou silent** — epexegetical to the apathetic looking on in e, for the purpose of designating it as an inactive, tranquil letting-alone (comp. Ps. l. 21); — **when the wicked** — who does not even know thee, but has always been at a distance from thee (comp. Micah ii. 4) — **devours him, who is more righteous than he?** Although there is much wickedness in Israel, yet, because the Holy One (ver. 12) dwells in the midst of them, they are still much more righteous (comp. the N. T. idea of the *δίκαιοι* and *ἀγίοι*), than he, who purposes to extirpate the worship of Jehovah along with his people; comp. Is. xxxvi. 15 ff. Grotius: "*Judei magnis criminibus involuti erant, sed tamen in ea re multum a Chaldeis superabantur.*"

ver. 13. **לִמְזוֹן** is to be supplied in ver. 14 also from the text: and why makest thou, wilt thou make men like fishes of the sea. [So Henderson; but Keil does not supply **לִמְזוֹן**. — C. E.] These are not considered as elsewhere with reference to their great number, but to their defenselessness against the fisher's net, to which the Chaldean is compared. Hence the parallel clause: **like the reptile** — here the creeping things of the sea (as in Ps. civ. 25) — **which has no ruler**, no one who appears to care for, protect and defend them, who goes before collecting means for defense. Where there is no ruler there are helplessness and destruction (Micah iv. 9). Instead of **לִי**, indicating possession, **בִּי** stands in the short relative clause, because **מִשָּׁל** is construed with this preposition; literally, no one rules over them.

Ver. 15. All of them (comp. ver. 9) [suf. **הַ** referring to the collective **יָדָם**, ver. 14 — C. E.] he, the fisher, lifts up with his hook, from the deep in which they thought themselves safe. [Because the short vowel seghol is lengthened in the first syllable of **הַעֲלֶה** into *tser*, the corresponding *hateph-seghol* must pass over into *hateph-patach*, which occurs after all vowels except seghol and kamets. Ges., sec. 63. Rem. 4.] **And he draws (בָּרַר) them into his net, and collects**

them in his fish-net. Therefore — to his net (ver. 16). That is to say, he sacrifices to his martial power, by which he brings the nations under his sway, and which is forsooth his god (ver. 11). The Sarmatians were accustomed to offer annually a sacrifice to a sabre set up as an insignia of Mars (Her., iv. 59, 62; Clem. Al., *Protrept.* 64). Whether a similar custom existed among the Babylonians is not known; this passage is clear without the supposition of such a custom. **For by them, net and fish-net, his portion is rich, his possessions and gain** (Eccl. ii. 10), and his food is fat. It is the manner of men to render divine honor to that, by which they procure the means of living luxuriously; and idolatry is a perversion of the necessity of gratitude, which searches after the giver (Hos. ii. 10).

Ver. 17. **But, therefore, shall he empty his net, i. e.** for the purpose of casting it out again for a new draught and always strangle nations without sparing? That, Thou, the only One, certainly canst not suffer, comp. ver. 13. In the last member the figurative language changes to literal; the infinitive with **ל** is not dependent upon **הַמַּל**, but it stands instead of the finite verb. Compare on Micah v. 1, **לִי יִהְיֶה**, "unsparingly," a frequent periphrase of the adverb by means of an adverbial clause (Is. xxx. 14; Job vi. 10).

Like Micah vii. 7 and Asaph, Ps. lxxiii. 28, the prophet (ii. 1) flees from the picture of destruction, which involuntarily unrolls itself again before his eye, to the solitary height of observation where he hopes to learn the ways and direction of God. **I will stand upon my watch-tower and station myself upon the fortress.** The language is not literal, like that of Dent. xxii. 3; but figurative (comp. Is. xxi. 8); since the prophet does not pretend, like the heathen Seer, to discover the Word of God from any celestial sign observed in solitude; but he receives it in the heart (Dent. xxx. 14; Num. xii. 6). [Keil: "Standing upon the watch, and stationing himself upon the fortification, are not to be understood as something external, as Hitzig supposes, implying that the prophet went up to a lofty and steep place, or to an actual tower, that he might be far from the noise and bustle of men, and there turn his eyes toward heaven, and direct his collected mind towards God, to look out for a revelation. For nothing is known of any such custom as this since the cases mentioned in Ex. xxxiii. 21 and 1 Kings xix. 11, as extraordinary preparations for God to reveal Himself, are of a totally different kind from this; and the fact that Balaam the soothsayer went up to the top of a bare height to look out for a revelation from God (Num. xxiii. 3), furnishes no proof that the true prophets of Jehovah did the same, but is rather a heathenish feature, which shows that it was because Balaam did not rejoice in the possession of a firm prophetic word, that he looked out for revelations from God in significant: pheromena of nature (see at Num. xxiii. 3, 4). The words of our verse are to be taken figuratively, or internally, like the appointment of the watchman in Is. xxi. 6. The figure is taken from the custom of ascending high places for the purpose of looking into the distance (2 Kings ix. 17; 2 Sam. xviii. 24), and simply expresses the spiritual preparation of the prophet's soul for hearing the Word of God, i. e., the collec-

ing of his mind by quietly entering into himself, and meditating upon the word and testimonies of God."—C. E.] Hence he continues: and I will await, literally look out for, what He will speak in me, "accurate observare, que nunc in spiritu mentis contingant," Burck. Compare Hos. i. 2. Oehler in Herzog, *R. E.*, xvii. 637. And what answer I

shall bring to my complaint. הַשִּׁיב as in 2 Sam. xxiv. 13. In direct words the prophet occupies the position of a mediator founded on Micah vii. 1: he complains and answers himself; by virtue of his subjectivity, which connects him to the people, he represents them; and by virtue of the Spirit which comes upon him, and to which his Ego listens eagerly as something objective, he represents God. He calls his address, which has

just been concluded, הַתוֹכַחַת, a rejoinder, properly a speech for the purpose of conviction, or vindication, in a law suit (Job xiii. 6); with reference to the fact, that, against the threatening, which was in the first answer of God, it took the character of an objection, a deprecatio, an appeal to the mercy, holiness, and justice of God.

The answer follows immediately in the *Reply of Jehovah*, ver. 2-20. It is introduced by a parenthesis, giving directions and information to the prophet, like the reply of Micah to the false predictions of the false prophets (iii. 1): and Jehovah answered me and said. After an *Introitus*, which has the purpose of indicating the importance and immutability of the decrees announced, and after a Divine *acknowledgment* that the destroyer is worthy of punishment, the reply runs into a five-fold woe, which announces judgment upon all ungodly, rapacious, idolatrous conduct, consequently a general judgment of the world, which involves also the destruction of the conqueror.

Vers. 2 b, 3. *Introitus*. Write down the vision (comp. on i. 1; Ob. 1). הַזֹּוֹן is not merely that which is seen, but also that which is inwardly perceived: הַזֹּוֹה relates to the eye of the soul. And make it plain (בְּאֵר) as in Deut. xxvii. 8) on tables, that he may make haste, who reads it, i. e., write it so plainly that every one passing by may be able to read it quickly and easily; קָרָא

to read, with בּ as in Jer. xxxvi. 13. From the fact that the tables are designated by the article as known, Calvin has already, in the Introduction to his commentary on Isaiah, drawn the conclusion that tables were put up in the temple (Luther, Ewald: in the market-place), on which the prophets noted down a summary of their prophecies, in order to make them known to the whole people. In this way he thinks the possibility of preserving so many prophecies from being falsified may be understood: the tablets, on which they were written, were taken down and piled up. Indeed this latter supposition has nothing incredible; this method of preservation, as the most recent excavations prove, was well known in the ancient East. In an excavation at Konyunjik (Intro. to Nahum, p. 9) the workmen came upon a chamber full of tablets of terra cotta, with inscriptions in perfect preservation, piled in heaps from the floor to the ceiling. Compare *Zeitschrift der Deutsch-morgenländischen Gesellschaft* [the Journal of the German Oriental Society] v. p. 446; x. pp. 728, 731; and on the contents of the tablets Brandis, art. "Assyria," in *Pauly's Encyclopedia*, i. p. 1890). The tablet, of

course, of which Isaiah speaks, viii. 1, is not a public one, but one disposable for the private use of the prophets (comp. v. 16), and on that account it might appear doubtful whether such tablets were constantly fixed up; but at all events it follows in this passage that it was incumbent upon the prophet to fix them up. The article then points to the fact that the prophet had already laid them up for writing down the vision; since indeed he was not surprised by it, but he had looked out for it (ver. 1). The reason that several tablets are mentioned here, and not one, as in Isaiah, is found in the rich and various contents of the five-fold woe. But at all events the design of the command, as the connection with what follows shows, is twofold: first, that the word may be made known to all (comp. Is. viii. 1); secondly, that it shall not be obliterated and changed, but fulfilled in strict accordance with the wording. (Comp. Job. xix. 24; Is. xxx. 8.)

The latter reason appears with special force in ver. 3: for the vision is yet for the appointed time, still waits for a time of fulfillment, lying perhaps in a far distant future, but nevertheless a fixed (this is indicated by the article) time (comp. Dan. x. 14); what this set time is, that which follows declares: and it strives to [reach] the end: the final time, withheld from human knowledge (Acts i. 7), which God has appointed for the fulfillment of his promises and threatenings (comp. on Micah iv. 1; Dan. viii. 19, 17). The verb יָפַח, it puffs, pants to the end, is chosen with special emphasis: "true prophecy is animated, as it were, by an impulse to fulfill itself." Hitzig.

[The third imp. (Hiph.) יִפְחֶה is formed with tsere, like יָפַח, Ez. xviii. 14]. And it does not lie, like those predictions of the false prophets, which fixed the time of prosperity as near at hand (Micah ii. 11). Therefore, if it tarry, wait for it (comp. viii. 17); for it will come (comp. בְּנֵי of the fulfillment of prophecy, 1 Sam. ix. 6), and not fail (לֹא־יָרֵךְ as in Judges v. 28; 2 Sam. xx. 5). The use of this passage, Heb. x. 37, where it seems to be combined with Is. xxvi. 20, is grounded on the translation of the LXX., who point the preceding inf. abs. בִּשְׂפָא and understand by the ἐρχόμενος, who will certainly come, the Messiah, the judge of the world. There is no objection to this Messianic reference, so far as the meaning is concerned, since all prophecy has its goal in Christ; but, if we accept that punctuation, the reference cannot lie in the words, since in case the definite individual, Messiah, is referred to, we must at least read הַמָּשִׁיחַ.

Ver. 4-6 a. The starting-point of the following announcement of the judgment is exhibited as an ethical one with special reference to the conqueror. Behold puffed up, his soul is not upright in him, consequently he must perish, which furnishes the antithesis to "live" in the second half of the verse. In harmony with i. 7-11, the insolent defiance, exhibited in his pride, putting itself in the place of God, is pointed out as the pith of the sin of the foreigner.

[עֲפֻלָּה, 3 fem. Pual, denominative from the subst. עֲפָל, mound, tumor, from which also a Hiphil, Num. xiv. 44, is formed.] The uprightness 4 b, forms a contrast to it which consequently it

not here, as at other times, opposed to it like simplicity to cunning sophistry (Ecc. vii. 29), but like humble rectitude to lying ostentation.

All pride against God rests on self-deception; and the judgment has no other object with reference to this self-deception than to lay it open, whereby it is proved to be nothing, consequently its possessor falls to destruction. But the just will live, not by his pride, not at all by anything that is his own, but by the constancy of his faith resting upon God and his word. The use, which the Apostle Paul makes of these words (Rom. i. 17; comp. Gal. iii. 11), is authorized, since there as here the antithesis, by which the idea broad in itself is distinctly sketched, is the haughty boast of his own power entangled in sin. [On the contrary the application of the first half of the verse Heb. x. 38, is obscured by the use of the incorrect translation of the LXX., as it is not characterized as an argumentative citation by the free transposition of both halves of the verse, but as a free reproduction. Compare Bengel on the passage.] Isaiah vii. 9 is also parallel to this passage in sense. The idea of faith, which, in this passage and generally in the O. T. lies at the foundation of the words אמונה resp. האמין, is not yet the specific N. T. idea of the appropriation of the pardoning grace of God, which brings salvation, but the broader one, which we find in Heb. ii.: laying firm hold upon (האמין), and standing firmly upon (אמונה) the word and promise of God, the firm reliance of the soul upon the invisible, which cannot be depressed and misled by the antagonism of that which is seen: *constantia, fiducia*. [For the word *ὑπόστασις*, Heb. xi. 1 (Oetinger: substructure), is certainly not chosen without reference to the stem אמן. Compare the verb חפהו, ver. 3. Hitzig is certainly right in claiming for the substantive אמונה the signification of faithful disposition = צדקה in passages like Prov. xii. 17 and Ez. xviii. 22, comp. 1 Sam. xxvi. 23, it cannot be doubled. But this meaning, however, is to be explained from the etymon, and is not in itself the only authorized one; and one needs not go back to the Hiphil האמין (as H. seems to think), in order to discover as the primary meaning, of the word אמן, that of standing firm. As צדק is the adherence of God to his word and covenant and the adherence of man to the word and covenant of God, so אמונה (compare the prevailing usage of the Psalms, especially Ps. lxxxix. 25, comp. 29) is the standing fast on the part of God to his word (ver. 1, 12), and the standing fast on the part of man to the word of God: any other constancy than that of a mind established on the word of God the N. T. does not know, at least not as a virtue. Comp. below Luther on the passage.]

The general point of view, ver. 4, from which it is plain, what he says of the Babylonians, is particularized and enlarged in ver. 5, whilst the crimes of the Babylonian are placed under the light of experience, as it is expressed in a proverb. And moreover (the combination כי נשׁ stands here in its natural signification, indicated by both words themselves, not in the modified meaning, as in 1 Kings viii. 27; Gen. iii. 1), wine is treacherous.

The Babylonians were notorious for their inclination to drink: compare Curtius, ver. 1: "*Babylonii maxime in vinum et quæ ebrietatem sequuntur effusi sunt*;" and in general concerning their luxury, the characteristic fragment of Nicolaus Damascus (*Fragm. Hist. Græc.*, ed. C. Müller, vol. ii. Paris, 1848. *Fragm.* 8-10, p. 357 ff.). [Rawlinson's *Ancient Monarchies*, vol. ii. pp. 504, 507. — C. E.]. The brief formula has the stamp of the proverb, and בּגַר is not used in the sense of violent plundering, as in i. 13, but in that of perfidious treachery, as in Lam. i. 2; Job vi. 15 (here also intrans.). In drunkenness men arrogate to themselves high things, and afterward have not strength for them. Comp. also Prov. xxiii. 31 f. The other proverb reads: A boastful man, great-mouth, continues not. יריר, only here and Prov. xxi. 24, signifies, in the latter passage by virtue of the parallelism (יִד) and according to the versions, *tumidus, arrogant*. The predicate is attracted by ל, in order to give emphasis to the subject, as in Gen. xxii. 24; Ew., sec. 344 b. (Hupfeld on Ps. i., 1 takes גּבַר יריר as predicate to יִן; this, however, is too artificial.)

That which follows forms together with ver. 6 a subjoined relative sentence, whilst the relative introduced before [its antecedent] is defined by the ללוי in the following verse; and the contents of this subjoined sentence is the direct application of vers. 4, 5 a to the Chaldean: He, who widens his desire like the insatiable (Prov. xxvii. 20) jaws of hell. נָפֵשׁ, as in Ps. xvii. 9; compare for the figure Is. v. 14. Yea, he, who like death is not satisfied (construction as in the first member), but gathers together all peoples to himself (comp. i. 15) and collects together all nations to himself; will not all these (comp. Nah. iii. 19) take up a proverb concerning him, yea a satirical speech, a riddle upon him? On נשׁא compare Commentary on Nah. i. 1. מושל, usually a figurative discourse, then a brief epigram, a proverb (Prov. i. 1); here as in Is. xiv. 4, according to the connection, a scoffing, mocking song, in view of the certainty of the fate prepared for him. The same sense is given by the context to the word מליצה, to which it [the sense] seems more nearly related by the root לוצ, to mock, and the derivatives לץ and לצון. Yet this is in fact no more than semblance, as the passage, Prov. i. 6, proves, from which Habakkuk borrows the phraseology of this verse, and in which nothing of derision is to be found. We must rather go back to the Hiphil of the stem, which signifies *interpretari*: מליץ is an interpreter. (Delitzsch denies this signification of מליץ [Hiph. pret.], however without proof; his explanation, brilliant oration, is entirely imaginary.) Therefore מליצה is not an explanatory saying, i. e., it is not an illustrative, luminous one (Keil), the contrary of which the passage Prov. i. 6, and likewise the character of the proverb following, prove, but it is a saying which needs interpretation (as our riddle does not guess, but is intended to be guessed), an apothegm (so the LXX. on Prov. i. 6: *σκοτεινὸς λόγος*; it

this passage they construe מליצה with what follows), accordingly it is synonymous with the following word הודרה, *aidyguara*, enigma—an extremely popular form of poetry in the East, and which is also among us a favorite form of popular political ridicule. Certainly to the mind of the prophet it is something different, a prophetic speech.

(Keil: “*Máshál* is a sententious poem, as in Mic. ii. 4 and Is. xiv. 4, not a derisive song, for this subordinate meaning could only be derived from the context, as in Is. xiv. 4 for example; and there is nothing to suggest it here. So, again *Mísháh* neither signifies a satirical song, nor an obscure enigmatical discourse, but, as Delitzsch has shown, from the first of the two primary meanings combined in the verb לרץ, *lucere* and *lascivire*, a brilliant oration, *oratio splendida*, from which מליץ is used to denote interpreter, so called, not from the obscurity of the speaking, but from his making the speech clear or intelligible. לו הודרה is in apposition to מליצה and הודרה, adding the more precise definition, that the sayings contain enigmas relating to him (the Chaldean).”

Lucere does not seem to be one of the primary meanings of לרץ. Fürst gives *unherspringen*, — hüpfen (aus Muthwillen), dah. *muthwillig, ausgelassen, unruhigen Geistes sein*; übertr. *verhöhnern, spotten, achten unbeständig sein*. Gesenius *balbutire*, (1) *barbare loqui*; (2) *illudere, irridere alicui*. *Thesaurus*. See “Special Introduction to the Proverbs of Solomon,” sect. 11, note 2, in this Commentary. — C. E.]

Vers. 6 b–20. *The Fivefold Woe*. Two views are possible concerning the contents of this discourse. One may view it either wholly as the song of the nations indicated ver. 6 a, consequently as entirely and specially directed against Babylon; or that only the first woe constitutes this song, but in the others the prophet retains the form once begun, in order to connect with them general thoughts of the judgment. If in favor of this latter view no further argument can be urged than the one, that in the time of Habakkuk, Nebuchadnezzar had not yet committed all the sins, which are here laid to his charge, a consideration on which Hitzig certainly lays stress, one might perhaps be authorized in calling it, with Maurer and Keil, the most infelicitous of all. But not only the general contents of the following threatenings, which as much concern the sins of Judah, as those of the Chaldeans, are in favor of it; but also the circumstance that it appears worthy of God, after the impressive introduction, vers. 2, 3, and the profound conclusion ver. 4 to command the prediction not of a mere amplified derisory song of the nations, but of a universal threatening against sin, in which of course and before all the sin of the Chaldeans is also to be included. Further, in favor of this view is the fact that precisely the first woe, vers. 6–8, has both the form of the brief, aphoristic, enigmatical song and a direct reference to Babylon, while in the second and third both are entirely wanting; and further that the immediate transition from such a poetical form in the beginning to a more extended prophetic address frequently occurs in other places in the prophets (Mic. ii. 4 ff.; Is. xxiii. 16 ff.; xiv. 4 ff.).

Also the plural of להורר ver. 2, points rather to a plurality of objects of the prophecy than to a single one; and so also the concluding formula ver. 20 (all the world), points to the universality of the predicted judgment. Finally, we had in chap. i. the same double reference of the prophecy; both to the intolerableness of the present sinful state of things (ver. 2 ff.), and to that of the future state of calamity; both are characterized by entirely parallel formula, comp. namely, vers. 3 and 13; the five woes correspond to both complaints.

Vers. 6–8. *First Woe*. It is immediately connected by the ייחזק to the ישאל in ver. 6 a, and thereby expressly pointed out as the song raised by the oppressed over the fall of the conqueror. ייחזק is used here, as in 2 Kings ix. 17; Is. lviii. 9;

Ps. lviii. 12, in distinction from the aorist ייחזקו, as an annexed jussive form in a future sense and impersonal (comp. Micah ii. 4); they shall say: **Woe** (comp. on Nah. iii. 1) **to him who accumulates what is not his own.** ליהלו as in i. 6. By this accord of sounds the solution of the enigma, which lies in this designation of the Babylonian, is undoubtedly and fully suggested. However, there is in the accord itself, as Delitzsch remarks, a new enigma, to wit, the ambiguity: he accumulates not for himself (Eccl. ii. 25). In the following expression: **For how long**, the exclamation, **how long already!** as Hitzig thinks, is not intended; but the exclamation, **how long still!** The entire contents of the verse show that he does not suppose the catastrophe as having already taken place, but he predicts it in the midst of the oppression. Generally the formula **עד מתי** is employed only in the sense of complaint concerning a present evil. **And who loads himself with a burden of pledges gained by usury** (comp. i. 11). **עבטות** is also ambiguous: derived from the root עבט it can signify either a mass of pledges (comp. פמירר, *shower of rain*, סגר ר, *thick darkness*): to wit, the laboriously acquired property of the nations, which he collects together, just as the unmerciful usurer heaps up pledges contrary to the law of Moses (Deut. xxiv. 10); and which he must for that reason deliver up; or it may be considered as a composite of עב (thickness, comp. Hupf. on Ps. xviii. 12) and טיט, *thick mud*. Compare Nah. iii. 6.

Ver. 7. **Will not those who bite thee rise up suddenly** (a play upon words between ב טף, *bite of a snake*, and ב טף, *interest*: who recover usury from thee); **and those who shake thee violently** [allusion to the violent seizure of a debtor by his creditor — C. E.] **wake up** (from יקץ)? **And thou wilt become a booty to them**, מנצורה, plur. rhet. Comp. on Micah v. 1.

Ver. 8. **For thou hast plundered a multitude of nations** (comp. Micah iv. 2), **so all the remnant** (v. 2) **of the nations will plunder thee**: the remnant of the subdued, i. e. the not subdued, those lately come into existence, as e. g. the Persians (Is. xlv.). [Keil, after a labored exposition, concludes: “From all this we may see that there is no necessity to explain ‘all the remnant of the nations,’ as relating to the remainder of the nations that had not been subjugated, but that we may understand it as signifying the remnant of the nations plundered and subjugated by the Chaldeans (as is done

by the LXX., Theodoret, Delitzsch, and others), which is the only explanation in harmony with the usage of the language. For in Josh. xxiii. 12, *yether haggôyim* denotes the Canaanitish nations left after the war of extermination; and in Zech. xiv. 2, *yether hâ'âm* signifies the remnant of the nation left after the previous conquest of the city, and the carrying away of half its inhabitants." — C. E.] For the blood of men (יָמִים) as in Ob. 10) and violence in the earth, the city, and all that dwell in it. The same enumeration of everything destructible, as i. 11 ff. 14; hence not to be restricted to Jerusalem and Israel, though specially intended, but to be understood generally, like Jer. xlii. 8 [Rawlinson's *Ancient Monarchies*, vol. ii., p. 506. — C. E.]

Vers. 9-11. *Second Woe*. If the Chaldæan (vers. 6-8), according to the connection, was the only possible object, this threatening of judgment certainly reaches further: *Woe to him, who accumulates wicked gain for his house, who sets his nest on high* (the inf. with ל continues the construction of the imperfect, as is frequently the case), [the infin. with ל is used to explain more precisely the idea expressed by the finite verb. Nordheimer's *Heb. Gram.*, sec. 1026, 2. — C. E.] *to save himself from the hand of evil*. The judgment of God, proceeding from his holiness, has its source in a necessity universally moral, and, on this account, falls upon all sinners; and the description of those characterized here does not fit so well, according to the language of prophecy, the Chaldæans, who inhabited a low country, — the parallel (Is. xiv. 12 ff.) produced by Delitzsch, conveys the idea of heaven-defying pride, whilst here the prophet speaks of concealing treasures, — as it does the Edomites, who stored up their plunder in the clefts of the rocks (Ob. 3.; Jer. xlix. 7 f.). And it applies just as well to the rich in Jerusalem (comp. Is. xxii. 16 ff.), and especially to King Jehoiakim, whose conduct is described in language (Jer. xxii. 13 ff.) uttered nearly at the same time with that of our prophet, and in exactly similar modes of expression. [Rawlinson's *Ancient Monarchies*, vol. ii. p. 504. — C. E.]

Ver. 10 also applies to the same person: *Thou hast consulted shame, instead of riches, for thy house, the house of David, which was called to a position of honor before God. And what is the shame?* The ends of many nations, *i. e.*, the collective multitude of peoples (comp. 1 Kings, xii. 31) which shall come up like a storm to take vengeance upon the sins of Israel, just as the remnant of the nations are at a future time, to take vengeance upon the sins of the Babylonian. *And thou involvest thy soul in guilt* (Prov. xx. 2).

["The ends of many nations," by which Kleinert renders קְצוֹת־עַמִּים רַבִּים, gives no intelligible meaning. קְצוֹת is not the plural of קָצַר, but the infinitive of קָצַר, *to cut off, destroy*. The proper rendering, therefore, is *cutting off many nations*. — C. E.]

Ver. 11. *For the stone cries out of the wall, built in sin, to accuse thee* (Gen. iv. 10), and the *spar out of the wood-work answers it*, — agrees with it in its charge against thee: when the judgment draws near they are the accusing witnesses. Immediately joined to this is —

The Third Woe, vers. 12-13. *Woe to him who builds the fortress in blood, and founds the city*

in wickedness. Since the prophet has not denounced punishment upon Nebuchadnezzar for building, but for destroying cities (i. 11 f.), we must here also, especially on comparing Micah iii. 10 and Jer. xxii. 13, understand the reference to be to the buildings of Jehoiakim. *Behold, does it not come to pass* (2 Chron. xxv. 26) *from Jehovah of hosts, that the tribes wear themselves, — either come up on compulsory service for the king, or driven to Jerusalem by the calamity of war to work upon the fortifications* (2 Chron. xxxii. 4 f.; compare also Micah i. 2) — *for the fire, and the nations exhaust themselves for vanity?* All human wisdom and toil have no success, where Jehovah does not assist in building (Ps. cxxvii. 1); this applies to Israel (Is. lvii. 10; xlix. 4; comp. xl. 28, 30; lxx. 23), as it does to Babylon (Jer. li. 58). And this vanity must be made manifest: the works of men must crumble into the dust from which they arose (comp. Micah v. 10; vii. 13).

For (ver. 14) the earth shall be full, but of the knowledge of the glory of Jehovah, as the waters cover the bed of the sea. So God himself has promised by Isaiah (xi. 9; comp. ii. 3). This glory is the resplendent majesty of the Ruler of the world coming to judgment against all ungodliness, and for the accomplishment of salvation (Num. xiv. 21; Ps. xcvi. 12). This knowledge comprehends, at the same time, the acknowledgment of Jehovah and the confession of sin. מַלְא is not construed as usual with the acc. of the subst., but with ל and the infinitive. To analyze the last clause into a noun with a following relative clause is unnecessary: כִּי can also be used (after Ewald and Keil deny) as a particle of comparison before whole sentences (Hupfeld, *Psalms*, ii. p. 327 A. 99). כִּי does not mean here the sea itself, but the bed, or bottom of the sea, as in 1 Kings vii. 26. With the general thought which ver. 13 f. adds to the special turns [of thought] there is a return to the punishment of heathen wrong-doers. Upon them falls exclusively —

The Fourth Woe, vers. 15-18, which also directly introduces again some enigmatical sounds of the first. *Woe to thee* [so Kleinert and Luther: the LXX., Vulgate, A. V., Keil, and Henderson, use the third person, *woe to him* — C. E.] *that givest thy neighbor to drink — whilst thou pourest out* (סָפַר), as in Job xiv. 19; synonymous with שָׁפַךְ, Jer. x. 25,) *thy wrath* [or thy leathern bottle, Aben Ezra, Kimchi, Hitzig (Gen. xxi. 14); perhaps as the whole address directs us back to ver. 6 ff., there is again here also an intentional ambiguity] *and also maketh him* (thy neighbor) *drunk* (inf. abs. pro v. fin., Ges., sec. 131, 4 a.) *in order to see their shame; to make it wholly subservient to his voluptuous desire* (Nah. iii. 5). [In place of the third person in the first member, the address changes, in the second member, to the second person; in the fourth member the singular is changed into the plural. Both the middle clauses are adverbial to the מְשַׁקֵּה of the first member]. The figure is taken from common life, and is clear of itself; it is the more appropriate as the Chaldæan is described (ver. 5) as a drunkard. The leathern bottle, from which the Chaldæan pours out his compacts (comp. Is. xxxix.) is, as it turns out in the end, a bottle of wrath, and the disposition in which it is passed is that of wild desire and barbarous lust of power. There fore the same comes upon him.

Ver. 16. So thou shalt be satisfied, as thou desirest, but with shame instead of glory. Drink thou also (comp. Nah. iii. 11) and uncover thyself [Heb. : show thyself uncircumcised — C. E.] : from Jehovah's right hand the cup, also a cup of wrath (comp. Ob. 16) will come in its turn to thee, and shameful vomit upon thy glory. [Rawlinson's *Ancient Monarchies*, vol. ii. p. 504. — C. E.] הִקְלִיִן, according to the Pilpel derivation from קָלַל instead of הִקְלִיִן, signifies the most extreme contempt; but it can, at the same time, be considered as a composite word from קָלַל, vomit of shame, or shameful vomit (comp. Is. xxviii. 8) referring to the figurative description of the drinking revel.

Ver. 15. For the outrage at Lebanon, whose cedar forests the conquerors wickedly spoiled, in order to adorn with them their magnificent edifices in Babylon (Is. xiv. 7 ff.; comp. Ausland, 1866, p. 944), shall cover thee, shall weigh upon thee like a crushing roof, and the dispersion of the animals, which it, the outrage, frightened away! The wild beasts of Lebanon, which fled before the destroyer. (הַיְיָרִי, instead of הַיְיָרִי), compensation for the sharpening by lengthening the vowel, Ges., 20, 3 c. Rem., and pausal change of the — into —, Ges., sec. 29, 4, c. Rem.]. [See Green's *Heb. Gram.*, sec. 112, 5 c.; 141, 3. — C. E.] And as Lebanon with its cedars (Jer. xxii. 6, 23), appears to be a representative of the Holy Land and its glory, so here also a general meaning is given to the outrage upon inanimate nature by the repetition of the refrain from the first woe, ver. 8: On account of the blood of men, the outrage upon the land, the city and all its inhabitants. However, the obvious reference to Israel and Jerusalem, in this passage, is made, by the connection, more distinctly prominent than in ver. 8, above.

Ver. 18, according to the thought, is preliminary to the following woe; just as we saw above that ver. 11 was preliminary to the third woe, and ver. 13 to the fourth. What profiteth the graven image, that its maker carves it? מַה is used *sensu negativo*, as in Eccles. i. 3; and since it requires a negative answer, the secondary clause introduced into the rhetorical question by מַה is also answered thereby in the negative: *quid, cur?* It profits nothing (Jer. ii. 11), consequently it is folly to carve it. Parallel to this is the following clause: what profiteth the molten image and the teacher of lies, i. e., either the false prophet, who enjoins men to trust in idols, and encourages the manufacture of them (Is. ix. 14 [15?]), or rather, according to the יִרְדֵּה in the following verse, the idol itself, which points out false ways in opposition to God, the true teacher (Job xxxvi. 22; Ps. xv. 12; Delitzsch, Hitzig), That the carver of his image trusts in him to make dumb idols? (Ps. cxxxv. 16 f.; 1 Cor. xii. 2.) The negative answer to this rhetorical question is given by —

The *Fifth Woe*, which is immediately subjoined, vers. 19, 20: Woe to him, who says to the block, wake up! as the pious man can pray to the true God (Ps. cxxxv. 12 [23]); arise! to the dumb stone. Can it teach? To teach is used here, as in the former verse and generally, to signify that active guidance and advice, which belong to the Deity in contradistinction to men, and which form the basis of practical piety. Concerning the form of the indignant question, compare [Com.] on Mic., i. 6. Behold it is encased with gold and sil-

ver (Acc.) and there is nothing of soul, neither breath, nor feeling, nor understanding, in it. (Com. Ps. cxxxv. 17). However fine it is, it does not even have life. (comp. Jer. x. 14): how can it teach! Compare the amplification of the same thought, Is. xlv. 9 ff.

The whole threatening address concludes with the prophetic formula: Jehovah is in the temple of his holiness, i. e. according to Ps. xi. 4 compare xx. 7 [6], heaven, from which, as the situation now stands and as the woes about to pass over the earth are anticipated, we are to expect his judgment, i. e. the confirmation that He will give to show that He is the Holy One (comp. Ps. xviii. 7 ff.; Is. v. 16). Therefore, — compare the entirely similar connection of thought Zeph. i. 7; Zech. ii. 13 [*Heb. Bib. ver.* 17]: — Let all the world be silent before Him.

[KEIL: Vers. 18-20. Fifth and last strophe. This concluding strophe does not commence, like the preceding ones, with *hōi*, but with the thought which prepares the way for the *woe*, and is attached to what goes before to strengthen the threat, all hope of help being cut off from the Chaldean. Like all the rest of the heathen, the Chaldean also trusted in the power of his gods. This confidence the prophet overthrows in ver. 18: "What use is it?" equivalent to "The idol is of no use" (cf. Jer. ii. 11; Is. xlv. 9, 10). The force of this question still continues in *massékah*: "Of what use is the molten image?" *Pesel* is an image carved out of wood or stone; *massékah* an image cast in metal. — C. E.]

DOCTRINAL AND ETHICAL.

The sphere of thought of this chapter rests upon the two intersecting ground-lines, sin and death, faith and life. (Compare on the idea of faith the Exegetical Exposition of ii. 4.)

Sin and death belong together; sin is the ethical, death the physical expression of separation from God. Therefore the people of God cannot die, because He is their Holy One; because by virtue of their belonging to the Holy One they drink from the fountain of life. Therefore to Israel God's judgments are a means of purification, while they are destruction to others. And if God, who is a Rock, has such a hatred against sin, that he does not suffer it in his people [*heiligen Eigenthum*, sacred property] chosen of old (comp. Com. on Micah, p. 00), and brings upon it the scourge of his judgment, how much less will He suffer it in him who is a stranger to his heart, and whom He employs only as an instrument of his judgment. From the consideration that God judges Israel follows the certainty that He will judge the heathen also, consequently the certainty that Israel will be saved.

The sin of the world-power is two-fold; first, it deals with the property of God as if it were its own; secondly, it does not honor God for the success granted to it, but its own power. This must cease.

The countenance of faith is directed forward into the future. Thence it derives its answer for consolation and hope. (Of course it would not have this direction if it had not the promise of God behind it (Gen. xlix. 18); God is, however, always the author: He is of old the Holy One of his people.) When Israel forgot the promise, they began to look back to the flesh-pots of Egypt. The whole religion of the O. T. is a religion of the future. Heathendom exercised its intellectual en-

ergy upon the origins of things for the purpose of forming and developing their theogonies: the Holy Spirit directs the mind of Israel to prophecy: no ancient people has so little about the primitive time as we find in the O. T.; even modern heathendom knows [professes to know] much more about it. The exact time is not specified in prophecy, at least in regard to the intermediate steps (i. 5); but the certainty is specified, and the exact time is fixed in the purpose of God. God can no more lie than He can look upon iniquity. The certainty of prophecy, and consequently of our confidence, rests upon the holiness of God. How different is the resignation of the O. T. from fatalism. The former comes from life, the latter from death. Resignation places the holiness of God in the centre: fatalism destroys it.

God's way is the right way. He hates all crooked lines, — the side-lines of sophistry, the curve-lines of boasting, the downward sunk lines of dark concealment. Sin is deviation from the straight way. The straight way is the way of life.

The piety of the Old Testament begins with faith (Gen. xv. 4 [6]). The stage of the law enters, which gives the uppermost place to faith in action, the obedience of faith, and which, with the apparent extension of the principle of faith, involves in fact a narrowing of it. In prophecy the original principle, in its universality, enters again gradually into its right position. The book of Job may be mentioned as a proof of this. The obedience of the law has for its correlative the doctrine of retribution. On this Job is put to shame. Against it he has no sufficient answer. But because his heart, in every trial, maintained its faith in God, he is nevertheless justified. The book of Job is the exposition of Hab. ii. 4. Faith is the direct way to the heart of God. He who interposes himself (his own works, his own merits, his own law, his own thoughts) perverts the way. Apostasy from faith is the beginning of sin. In the heart of God is imperishable life, because there is imperishable holiness. Therefore the faith of Israel is the correlative of the Holy One of Israel; and *faith is the way to life, as sin is the way to death.*

The characteristic mark of the kingdom of God is free-will. The world-power raffs men together; they are invited into the kingdom of God; they rise and say: Come, let us go. *The cogge intrare* is contrary to the Scripture. (The *prohibe* of the enemies of missions is just as truly so. Is. xlix. 6.) He who thus gathers [men] together, brings upon himself scorn at last. All nations, which Rome has converted by force, have fallen away from her, and they sing over her a song of derision.

Property is sanctified by God; but over-grasping gain is cursed by Him. His omniscience is present in his judgment. Hidden crime is laid open and punished, as if blood, spar, and stones had speech to inform against what is concealed behind them, the guilt that is built up in them. We see in the manner in which no concealed wickedness remains unpunished, but is banished out of sight, the hand of God and the manifestation of his glory on every side, without seeing himself. The pillar of smoke and of fire over the burned city of sin is the veil of his glory. The design of the creation, according to the O. T., is the glory of God. For this the earth was made, just as the basin of the sea was made for the water.

The sinner does not find the right way: he is like a drunken man. To the upright man the ways of sinners are a reeling [an intoxication]. He who leads astray makes drunk; but he enters of him-

self upon the most crooked way, and hence comes to destruction. The intoxication of sin culminates in the insanity of idolatry. The idol is lifeless. Its worshipper seeks by idolatry, as the righteous man does by faith, the way of life; but he comes to the silence of death. The tranquillity of life is quite another thing. (Is. xxx. 15.)

ORTINGER: Rectitude of heart is the substance and ground of truth. He who has a right heart, sees rightly and hears rightly; he who has a perverse heart heaps up falsehood, without knowing it. Nature produces all the elements at once: the upright soul attracts to it what is true and honest. Intensiveness precedes extensiveness: the moral precedes the physical; the physical, the metaphysical.

R. JOSEPH ALBO (in Starke and Delitzsch): in the book of Chronicles it is said: believe in the prophets, and ye shall be prosperous (2 Chron. xx. 20). This proves that faith is the cause of prosperity, as well as the cause of eternal life, according to the saying of Habakkuk: the just shall live by his faith; by which he cannot mean the bodily life, since in respect to this the righteous man has no advantage over the wicked, but rather the eternal life, the life of the soul, which the righteous enjoy, and for the attainment of which they trust in God, as it is said: The righteous has still confidence in death [A. V.: The righteous hath hope in his death]. (Prov. xiv. 32.)

W. HOFFMANN: Abraham had a view [aus-schau, outlook] through the promise, in which, at last, every streak of shadow vanished, and in the distant horizon all was light and glory. He looked beyond this world to the blessed rest of the people of God; and he could not do otherwise than this, since he acknowledged God as the restorer of the life of men, of his own life, and of the life of all his descendants and tribes, — a life perverted to sin, fallen, and burdened with the curse. It is very likely that the thoughts of the father of the faithful were dark and obscure in regard to this, for it required yet great advancement before clear language could be employed concerning this holy change; but the heart's experience, which he enjoyed of it, was full and steadfast. Restoration of the lost, removal of sin, deliverance from spiritual death — that is the key-note of Abraham's faith. And it was deliverance only by the manifestation of God. It was this manifestation to which all the revelations of God at that time related. God's nearness, His dwelling with the children of men; this was the goal; hope could fasten upon no other. What else, therefore, was his faith than — although not consciously clear and grasped by the understanding — a laying hold upon the future Saviour with outstretched arms?

DELITZSCH: Troublous times are at hand. What then is more consoling than the fact, that life, deliverance from destruction, is awarded to that faith, which truly rests on God, keeps fast hold of the word of promise, and in the midst of tribulation confidently waits for its fulfillment? Not the veracity, the trustworthiness, the honesty of the righteous man, considered in themselves as virtues, are, in such calamities, in danger of being shaken and of failing, but, as is shown in the prophet himself, his faith. Therefore, the great promise, expressed in the one word, Life, is connected with it.

SCHMIEDER: All Bible prophecy looks forward to a distant time determined by God, but which we do not know. It points to the end, when the Lord by judgment and redemption shall establish

his perfect kingdom. This prophecy will not lie, but will certainly be fulfilled, though its fulfillment is always longer and longer deferred.

HOMILETICAL.

Chap. i. ver. 12. *Of the great joy, which we have reason to ground upon the fact, that God is the Holy One of his people.*

1. It is a joy of gratitude that He has always been with his own. Ver. 12 a, b.

2. A joy of continual confidence, that we cannot perish. Ver. 12 c.

3. A joy in chastisement, that it is only for the confirmation of his holiness, and for our purification. Ver. 12 d, e.

Chap. i. vers. 13-17: *There is a limit set to the power of the wicked upon earth.* For—

1. God is holy. Ver. 13 a, b.

2. But the work of the wicked is unholy. For—

(a) It is a work of hatred against the righteous. Ver. 13 c, d.

(b) It is an abuse of the powers bestowed by God. Ver. 14.

(c) It does nothing for God, but everything for itself. Ver. 15.

(d) It does not give God honor, but it makes itself an idol. Ver. 16.

3. Therefore it must have an end. Ver. 17.

Chap. ii. vers. 1-4. *The way of patience* (compare H. Müller, *Erquickstunden*, Nr. 97).

1. I must suffer, for God's judgments and purifications are necessary. Ver. 1 in connection with chap. i.

2. I can suffer; for God's Word sustains me. Vers. 2, 3.

3. I will suffer, for I believe. Ver. 4.

Or: Persevere, for the redemption draws nigh. (Advent-sermon).

1. The manner of perseverance: confidence. Ver. 1.

2. The ground of perseverance: the promise. Vers. 2, 3.

3. The power [*Kraft*, active power, or cause] of perseverance: faith. Ver. 4.

Chap. i. 12-ii. 4. *Israel's life of promise.*

1. A believing retrospect into the past.

2. A believing look into the future.

Chap. ii. vers. 5-20. *Of shameful and hurtful avarice.*

1. Avarice is contrary to the order prescribed by God; therefore God must bring it back to order by chastisement. Vers. 1, 6 b, 7.

2. It is contrary to love, therefore, it produces a harvest of hatred. Ver. 6 a.

3. It confounds the ideas of right, therefore wrong must befall it. Ver. 8 a.

4. It makes the mind timid; but where fear is there is no stability. Ver. 9.

5. It accumulates [riches] with sin, therefore for nothing. Vers. 12, 11, 13, 17.

6. It seeks false honor, therefore it acquires shame. Vers. 15, 16.

7. It sets its heart upon gold and silver and lifeless things, therefore it must perish with its lifeless goods. Vers. 18, 19.

8. On the whole, it provokes the judgment of God. Vers. 8 b, 14, 20.

On chap. i. 12. Jehovah, the God of Shem, the God of Abraham, of Israel and of Jacob, is not a God of the dead, but of the living. He is a rock: he who stands upon Him stands firm; he who falls upon Him is crushed. Everything that God does

takes place for the instruction of him, who consecrates himself to Him. The best way through the afflictive dispensations of God, is not to ask: How shall I adjust them to my mind? But how shall I make them productive of my improvement?—Ver. 13. There is an inability, which is no want of freedom, but which is the highest freedom; and there is an ability, which is not freedom, but the deepest bondage. Matt. iv. 9. There is not one absolutely righteous man, but there are relatively more righteous men; the judgment of God has respect to this fact.—Ver. 14 f. Man was made lord over the beasts. God indeed permits men to be treated sometimes like beasts, but he who does it commits sin by it; and his insolence will be changed to lamentation.—Ver. 16. The sinner perverts and vitiates the holiest thing in man, the necessity of worship. Everything is a snare to him, who forsakes God.—Ver. 17. Everything continues its time. Eccles. 3.

Chap. ii. 1. Although we have the Holy Spirit as a permanent possession of the Church, and are no longer referred, like the prophets, to separate acts of enlightenment, nevertheless the answers of the Holy Spirit do not come to us without prayer, and patience and quiet waiting.—Ver. 2. Everything that is necessary to know in order to salvation, is so plainly written in the Scriptures, that even one who only looks at it hastily, in passing, cannot say that he may not have understood it.—Ver. 3. It is a great consolation to know that there is One who cannot lie. Ps. cxvi. 11. God's time is the very best time. We should not measure God's ways by our thoughts, nor the periods of eternity by our hours; but we should measure our ways by God's Word.—Ver. 4. Take heed that thou think not of thyself more than it is proper for thee to think. In humility there is power. Matt. xv. 28. Where there is no faith there is no righteousness. The prophet considers faith to be a self-evident possession of the righteous man. Life is the richest idea in the Scriptures. It is a great consolation to be able to say to the enemy, rage on; thou canst not do more to me than God has hidden thee, nor more than what is useful to me; and thy time is already measured.—Ver. 5. The intemperate are generally also vain-glorious. Both lead to destruction. Only a clear and sober eye finds the right way. There are many things which intoxicate. One can be intoxicated with honor, and another with hatred against honor. One can be intoxicated with science, and another with hatred against science. All partisan disposition is an intoxicating wine. Desire is insatiable: therein lies its destruction: it devours that, which produces its death.—Ver. 6. It is a miserable feeling for fallen greatness to be derided by those hitherto despised. He who gathers what is not his own does not gather it for himself. This also cannot continue long. Dignities are burdens [*Wärden sind Bürden*, Prov. = the more worship, the more cost—C. E.] dignities fraudulently obtained are burdens.—Ver. 7. It is by [divine] ordination, when he, whom God intends to judge, nurses in his own bosom the serpent, which is to sting him. So it was with Nineveh. Thereby too [*i. e.*, by the same appointment: *darin* refers to *Verhängnis*: see Acts ii. 23—C. E.] Christ took upon himself the heaviest judgment of sin.—Ver. 8. The whole world becomes silent only before God. For all others there is a remnant of those, who have not been subdued, by whom they come to ruin. For those, who are not able to stay their hearts by faith in God, the doctrine of retribution taught in the law remains in

full power. They have no desire to choose the grace, therefore wrath abides upon them. God takes care of each individual, and will require each and every abused and ruined soul from the destroyer. — Ver. 9. Plee as high as you may, God is always still higher. What profit is there in all the prudence and in all the gain of the world, if the soul is a loser by them? — Ver. 11. God has his witnesses everywhere. "If these are silent, the stones will cry out." The blood of Abel cries from the earth, and the thorns and thistles in the field speak of Gen. iii. — Ver. 12. There is a building which destroys; and a destroying which builds. — Ver. 13. The blessing, or the curse, upon any work, comes after all, finally, only from above. Nothing can hinder the purposes of God concerning the world. — Ver. 15 f. The career of a great conqueror has something intoxicating. Before Napoleon not only degraded men became idolaters. There is a witchcraft in it. (Comp. i. 12 with the Introduction to the book of Job.) This comes finally to light, when God judges it, and bitter sobering follows the intoxication: men then have a horror of the human greatness before which they bowed. — Ver. 18. There is also in idolatry a kind of intoxication. The sober questions: What profiteth the image? How can it govern? guide? teach? do not occur to the minds of the worshippers of idols. A god that cannot speak is nothing. Without the Word of God there is no religion. Him, who is not silent before Jehovah from submission and faith, God's judgments must make silent.

LUTHER: Chap. i. ver. 12. The prophet calls God the Holy One of Israel, because they were holy through their God and by nothing else. And truly from all eternity God is a Holy One. For it gives great courage, when we know and firmly believe that we have a God; that He is our God, our Holy One, and that He is on our side. — Ver. 13. With these words Habakkuk shows what thoughts occur to wrestling faith, which holds that God is just; but He delays so long, and looks on the wicked, that one might almost think that He may not be just, but may have pleasure in evil men. It is a source of excessive grief that the unrighteous should be successful so long and acquire such great prosperity, though with calamity. But their success is permitted, in order that our faith, having been well tried, may become strong and abundant in God. And yet this is not grievous beyond measure, when a prophet stands by himself in such a conflict of faith; but when he stands in his official capacity and is to console and preserve an entire nation with him, then it is trouble, misery, and distress. Then the people kick, and there are scarcely two or three in the whole mass, who believe and struggle with him. — Chap. ii. ver. 1. Such words as the following will become the common cry: Pray, where are now the prophets, who promised us salvation? What fine fools they have made of us. Believe, whoever will, that it will come to pass. Thus does reason behave, when God fulfills his Word in another way than it has imagined. It is also the case then that one will not believe God at any time. Does He threaten? Then the present prosperity hinders us [from believing]. Does He promise grace? Then the present calamity hinders us. Then the prophets first of all endeavor to labor with the unbelieving, faint-hearted people. Therefore I stand, says the prophet, as one upon a tower, and contend strongly and firmly for the weak in faith against the unbelieving. — Ver. 4. Some take up the Jewish objection, pretend to be wise, and pass judgment upon Paul, as if he had dragged in Habak-

kuk unfairly and forcibly by the hair, since Habakkuk speaks of his table, and not of the Gospel. Though this table also speaks of the Gospel, yet it speaks of it as future, while Paul speaks of the present Gospel. It is, however, the same Gospel, which was then future and which has come, just as Christ is the same yesterday, to-day, and forever (Heb. xiii. 8), although He is announced in a different way before and after his coming. But that is a matter of no importance; it is nevertheless the same faith and spirit. The truth, which one has in his heart, is called *Emunah* [firmness, stability, faithfulness, fidelity], and by that he clings to the truth and fidelity of another. Now I let it pass, whoever may be disposed to quarrel about it, that he who has the feeling in his heart which cleaves to another as faithful and true, and depends upon him, may call it truth, or what he will; but Paul and we do not know any other name for such a disposition than faith. — Ver. 11. Not only his edifice, but also the wide world, becomes too narrow for him who has a timid, desponding heart, and when a pillar or a beam cracks in his house he is terrified. Therefore princes and nobles, if they would build durably, should see to it that they lay a right good foundation, that is, they should first pray to God for heart and courage, which in the time of trouble may be able to preserve the building. But if no care is bestowed to acquire this courage [*den Muth*, by which Luther means faith, or the courage inspired by it — C. E.], but only wood and stone are reared up, it [the building] must finally, when the time comes, perish, as is here recorded.

STARKE: Chap. i. ver. 12. One can certainly pray to God for a mitigation, but not for an entire averting of all punishment. — Vers. 17. *Plus ultra*, always onward, is the maxim of heroes; how much more should it be the maxim of Christians, in regard to their constant growth and increase in spiritual life. — Chap. ii. ver. 1. Although all Christians, by virtue of the covenant of baptism, have been appointed watchmen by God (Ps. xviii. 32 ff.; cxxxix. 21), yet teachers particularly are called watchmen. — Ver. 2. The prophets had not only a commission to preach, but also to write. They act very wickedly who prevent plain people from reading the Holy Scriptures. God's Word must be plainly presented, so that even the most simple may learn to understand it. — Ver. 3. Waiting comprises in it (1) faith; (2) hope; (3) patience, or waiting to the end for the time which the Lord has appointed, but which He intends us to wait for. — Ver. 5. Pride, avarice, bloodthirstiness, and debauchery God does not leave unpunished in any one. — Ver. 8. We see here that not everything which is done in accordance with international law is right before God also, and allowed by Him. — Ver. 9. Prosperity inspires courage; courage pride; and pride never does one any good. — Ver. 10. Bad counsel affects him most who gives it. When tyrants are to execute the command and sentence of God, they generally observe no moderation in doing it. — Ver. 15. One should never invite any one as a guest, against whom he cherishes a malignant heart. — Ver. 16. Those who rejoice in distressing others, will in their turn be brought to distress by God and made objects of derision.

PEAFF: Chap. i. ver. 12. In times of public danger the safest and the best [means] is to have recourse to prayer. By it one can best vanquish the enemy and arrest his career. — Chap. ii. ver. 1. The ministers of the Gospel are spiritual watchmen, partly in relation to the souls of men, over which they

are to watch, and partly in relation to the Lord, to whose Word they are to give heed and which they are to preach. — Ver. 3. Ye despisers of the Word of God, do not imagine that the Word of the Lord against you will not be fulfilled. — Ver. 7 f. To God belongs the right of retaliation. With what measure ye mete, it shall be measured to you again. — Ver. 20. If the divine judgments fall also upon us, we must adore with the deepest humility of heart, and lay our finger upon our mouth.

RIEGER : Chap. ii. ver. 1. Even those who are in true communion with God are not always in the same state of mind. They are at one time, although in a godly frame [of mind], occupied with external things; at another time they are entirely abstracted from earthly things, and placed in a condition which approaches to waiting before the throne of God. This is sometimes effected by the grace of God through the medium of an unexpected impulse; but there are also sometimes on the part of the believer a preparation and composing of the mind for it. This state of mind is indicated in the New Testament by the expression, I was in the Spirit; and the prophet calls it his tower. — Ver. 3 f. What, according to our reckoning, seems to be delayed, will be admitted not to have been delayed; but to have taken place at the appointed day and at its proper time. The promises cannot be forced [into fulfillment] by a headstrong disposition; but on the contrary one falls sooner from such busy activity back again to a state of indifference, and thereby neglects the promise. — Ver. 5 ff. Upon what must a man, who has in his heart no peace arising from faith, lean for the purpose of finding peace therein? And how is it with him who misses the path that leads to God? There is nothing else adequate to fill the abyss of his soul, even though he were able to swallow the whole world. What filth upon his soul has he in his conquests, in his forced acquisitions and possessions! — Ver. 20. The prophet had obtained this whole disclosure by quiet and persevering waiting upon the Lord, and now for the sake of its realization, also, he directs the whole world to be still before the Lord, who from his holy temple will certainly hasten the fulfillment of these his words, but who also will be honored by the respect and by the measure of the regard of his own people to his judgments. When the heart is free from its thousand cares, projects, passions, partial inclinations, then, and not till then, can it receive many a ray of divine knowledge. Faith is no sleep, but a vigilant knowledge; it is moreover no hasty and precipitate attempt to help one's self, but a waiting upon the Lord.

SCHNIEDER : Chap. i. ver. 13. It would be in conformity to the simple arrangement of God that the pious should punish the impious, the more righteous the unrighteous, not the reverse. But the ways of God in the present government of the world are so complicated and intricate, that the reverse often actually takes place; and this is to the pious, who are not yet properly enlightened, a great trial. — Ver. 14. Then it seems as if things were directed by chance and at will. He who knows God does not trust to false appearances; but the appearance nevertheless pains him, and he would wish that even the appearance did not exist. — Chap. ii. ver. 2 f. The end, the very last time and the establishment of the perfected kingdom of God, is of all future things the most certain and the most important, and every intermediate prophecy of judgment and redemption has a real value only in

the fact that it delineates this last end and assures us of it. — Ver. 4. Here the character of Abraham, the father of the faithful, is depicted in contrast with that of the insolent princes of the world. This character is righteousness, the source of righteousness is faith, the fruit is life in the full Biblical sense of the word. Faith has no merit on the part of man, because man cannot produce, but only receive it, for faith, as the consciousness of God, is the work of the Creator in man. It is also faith alone, which receives Christ and all the grace of God in him; but the same faith is also the essential principle of all good works. We must beware of considering the faith, which lays hold of grace and justifies the sinner, as a peculiar, separate kind of faith: faith cannot be so divided in reality; but it is an indivisible unity: so the Bible understands it. The dividing and isolation of faith into separate kinds, belongs only to the dogmatic systems of human science. — Ver. 5. Comp. Dan. v. — Ver. 6. There are times, when nations, that are so often devoid of understanding, become prophets, and the voice of God becomes the voice of the people. — Ver. 18. The teacher, who makes an idol, tries to animate stone and wood. But the animation by means of human idea and art ever remains only a false animation, which, if it is considered real, is deceptive, and only nourishes superstition.

W. HOFFMAN : On chap. i. ver. 12 (comp. Schmieder on chap. ii. ver. 1): Among us of the evangelical church faith is not even yet the possession of every one. There is certainly need, in the Church, of the venerable form of father Abraham to cast us down; of the man who never lost sight of what had been revealed in grace and truth, who continually comforted himself with the fact, that the eternal God, who made heaven and earth, and who held with the first man a fellowship of peace, still lived, because he had continued to reveal himself during two thousand years previous.

BURCK : It is something to know the final purposes of the words of God, and to be able properly to apply this knowledge in public and private affairs.

HIEROM : Ver. 13. He says this in the anguish of his heart, as if he did not know that gold is purified in the fire, and that the three men came out of the fiery furnace purer than they were when they were thrown in; as if he did not know that God, in the riches of his wisdom, sees otherwise than we do.

BURCK : Ver. 14. That God watches over the smallest animals, he neither denies nor declares; but he says only that God has a particular care for men, especially for his own people.

HENGSTENB. makes an effective application of ver. 13 ff. to gambling hells (*Vorw. z. Ev. K. Z.* [Preface to the *Evangelical Church Gazette*] 1867).

CAPITO : Chap. ii. ver. 1: While the righteous man wrestles with God by faith, he conquers at last by his indefatigable perseverance. The prophet is perplexed to the highest degree, while he considers the success of the Chaldean and the misery of his own people, but he stands not the less constantly upon his guard, *i. e.*, upon the Word of God, which promises reward and punishment, and he leans upon God, as upon a rock, in order that his feet may not slip upon the slippery soil of temptation. Whom does God answer? One who is almost broken under daily struggles with bitter anguish of soul, to whom nothing remains, after every protection is lost, but to stand fast upon his watch, *i. e.*, upon the Word of God. Trial teaches such perseverance. Only the answer of God, if it is heard with the ear

of the heart, leads to an unwavering hope, for it comes when man despairs of everything else.

Ver. 3. PHILO: Every word of God is an oath. BURCK: O those deplorable ones, who, under whatever pretext, or self-delusion, shun trial. O the happiness of those who obtain the end of faith, and who are to be gathered to Him to be with Him. He will come, yea, certainly He will come. Yea, come, Lord Jesus! Amen!

Ver. 4. COCCELIUS: The soul stands right upon that which is promised, *i. e.*, Jesus Christ, if it loves Him. If it does not love Him, it is perverse.

BURCK: On every point, article, accent, on every turn and even collocation of words, which may seem to be entirely accidental, the Word of God has laid its especial emphasis. We acknowledge with humility that it is a word from God.

TALMUD: In this one sentence, The just shall live by his *emunah* [faith], the six hundred and thirteen precepts, which God once delivered from Sinai, are collected into a compendium.

Ver. 5. SCHLIER: The Babylonians were a voluptuous people, notorious for their drunkenness; but this voluptuous propensity is usually with the prophet an image of the insatiable desire, by which in their pride they destroyed one nation

after another. And yet it is just so with wine which is sweet to the taste and seems delicious, and nevertheless it robs the most powerful of his senses, makes him helpless and an object of universal derision. So shall it happen also to the Chaldeans with their insatiable greed: it will only plunge them [by their own agency] into destruction and make them objects of general contempt.

H. MÜLLER: Many treasures, many nets. Whom does not the miser injure? He defrauds his neighbor of his property: he is like a thorn-bush; he grabs and holds on to whatever comes too near to him; he seeks everywhere his advantage to the disadvantage of others; he deprives himself of God's favor and blessing, suffers shipwreck of his conscience and good name, loses the favor and love of men. Lightly won, lightly gone.

STUMPF: Ver. 11. So in Euripides, Phædra, the wife of Theseus, breaks out vehemently against adulteresses, that they should fear the very darkness and the houses lest they might even raise their voice and bring the abominable deeds which they had witnessed to light.¹

SCHLIER: The scourge of the Lord will perform its service, then it will be thrown away.

¹ [See the *Hippolytus* of Euripides, line 415 f. — C. E.]

THE THEOPHANY.

CHAPTER III.

[*Title and Introduction* (vers. 1, 2). *The Prophet represents Jehovah as appearing in glorious Majesty on Sinai* (vers. 3, 4). *He describes the Ravages of the Plague in the Desert* (ver. 5). *The Consternation of the Nations* (vers. 6–10). *Reference to the Miracle at Gibeon* (ver. 11). *Results of the Interposition of God on Behalf of his People* (vers. 12–15). *Subject of the Introduction resumed* (ver. 16). *The Prophet asserts his Confidence in God in the midst of anticipated Calamity*. Parallels to this Ode: Deut. xxxiii. 2–5; Judges v. 4, 5; Ps. lxxviii. 7, 8; lxxvii. 13–20; cxiv.; Is. lxiii. 11–14. — C. E.]

1 A prayer of Habakkuk, the prophet: with triumphal music.¹

2 O Jehovah! I have heard the report of thee, I am afraid;
O Jehovah! revive thy work in the midst of the years;
In the midst of the years make it known:
In wrath remember mercy.

3 God² comes from Teman,³
And the Holy One from mount Paran.⁴ **Selah**
His splendor covers the heavens,
And the earth is full of his glory.

4 And the brightness is like the sun;
Rays⁵ stream from his hand;
And there is the hiding⁶ of his power.

5 Before him goes the plague;
And burning pestilence follows his feet.

6 He stands and measures⁷ the earth:
He looks, and makes nations tremble.
The everlasting mountains are broken in pieces

- The eternal hills sink down :
His ways ⁸ are everlasting.
- 7 I saw the tents of Cushan ⁹ in trouble :
The tent-curtains of the land of Midian tremble
- 8 Was it against the rivers it burned, O Jehovah ?
Was thine anger against the rivers ?
Was thy fury against the sea ?
That thou didst ride upon thy horses.
In thy chariots of victory.
- 9 Thy bow is made entirely bare :
Rods ¹⁰ [of chastisement] are sworn by the word. **Selah.**
Thou cleavest the earth into rivers.
- 10 The mountains saw thee, they writhe ;
A flood of water passes over :
The abyss utters its voice ;
It lifts up its hands on high.
- 11 Sun, moon, stood back in their habitation, ¹¹
At the light of thine arrows, which flew,
At the shining of the lightning of thy spear.
- 12 In anger thou marchest through the earth ;
In wrath thou treadest down the nations.
- 13 Thou goest forth for the salvation of thy people ;
For the salvation of thine anointed :
Thou dashest in pieces the head from the house of the **wicked,**
Laying bare the foundation even to the neck. **Selah.**
- 14 Thou piercest with his own spears the chief of his captains,
That rush on like a tempest to scatter me ;
Their rejoicing is to devour, as it were, the poor in secret.
- 15 Thou treadest upon the sea with thy horses,
Upon the foaming of many waters.
- 16 I heard, and my bowels trembled ;
At the sound my lips quivered ;
Rottenness entered my bones ;
I tremble in my lower ¹² parts,
That I am to wait ¹³ quietly for the day of distress,
When he that approaches the nation shall press upon it.
- 17 For ¹⁴ the fig tree will not blossom ;
And there is no produce on the vines ;
The fruit of the olive tree fails,
And the fields bear no food :
The flock is cut off from the fold ;
And there are no cattle in the stalls:
- 18 But I will exult in Jehovah,
And rejoice in the God of my salvation.
- 19 Jehovah, the Lord, is my strength,

And makes my feet like the hinds,
And causes me to walk upon my high places.

To the preceptor,¹⁵ with my stringed instruments.

TEXTUAL AND GRAMMATICAL.

[1 Ver. 1. — על שִׁיגִינֹת, upon shigiyonoth. Keil derives it from שָׁגָה, to err, then to reel to and fro, a reeling song, i. e., a song delivered in the greatest excitement, dithyrambus; after dithyrambs, or after the manner of a martia and triumphal ode. Kleinert: nach Dithyrambenweise.

Gesenius derives it from שָׁגָה, perhaps i. q. שָׁגָה, to be great, the letters ש and ג being interchanged.

[2 Ver. 3. — הַלְלוּהָ, not used by any of the minor prophets except Habakkuk, in this verse and in chap. i. 11. It is most frequently used in the book of Job.

[3 Ver. 3. — אֶת־יְמִינֵךָ, at, or on the right hand, hence the south, the quarter on the right hand, when the face is toward the east.

Teman was a country probably named after the grandson of Esau (Gen. xxxvi. 11); perhaps a southern portion of the land of Edom, or, in a wider sense, that of the sons of the East, Beni-Kedem. Eusebius and Jerome mention Teman as a town in their day distant fifteen miles (according to Eusebius) from Petra, and a Roman post. Smith's *Dict. Bib.*

[4 Ver. 3. — הַר־פָּאֵרָן, Deut. xxxiii. 2. See Smith's *Dictionary of the Bible*, art. "Paran," and Robinson's *Bib. Res. in Pal.*, etc.: vol. i., pp. 186 and 552.

[5 Ver. 4. — מִן־קַרְנֵי, in the dual, poetical for rays of light. Arabic poets compare the first rays of the rising sun to horns, and hence give to the sun the poetical name of gazelle. Compare אֲיִלָּה, Gesen., *Lez.* Kleinert: *Strahlen sind ihm zur Seite.*

[6 Ver. 4, etc. — וְשֵׁם הַכְּבוֹד, and there — in the sun-like splendor, with the rays emanating from it — is the hiding of his omnipotence, i. e., the place where his omnipotence hides itself. The splendor forms the covering of the Almighty God. Keil.

[7 Ver. 6. — וְנִמְדָד, derived by some from מָדַד, to measure, and by others from מוּדַד, to be moved, to be agitated. The LXX. read: Καὶ ἐσαλεύθη ἡ γῆ; the Vulgate has: mensus est terram. Luther renders it: und mass das Land, Keil: sets the earth reeling; Kleinert: und misst die Erde.

[8 Ver. 6. — הַלְלוּהָ עוֹלָם לְדוֹר וָדוֹר. Henderson considers these words as epexegetical of the preceding, and translates them: *His ancient ways.* Keil understands it as a substantive clause, and to be taken by itself: *everlasting courses, or goings are to him, i. e., He now goes along as he went along in the olden time.* Kleinert: *Die Pfade der Vorzeit schlägt er ein.*

[9 Ver. 7 — כַּשְׁשָׁן, a lengthened form for כַּשֵׁשׁ. Whether it is intended to designate the African or the Arabian Cush is disputed. Gesenius, Maurer, Delitzsch, and others contend for the former; but the connection of the name with that of מְדִיָּן, is decidedly in favor of the latter. Henderson.

[10 Ver. 9. — שִׁבְעֹת מִפְּוֹת אֲמָר — is a very obscure clause, and has not been satisfactorily explained. Henderson renders it: "Seven of spears was the word." LXX.: Ἐστεῖων ἐντενεῖς τὸ τόξον σου ἐπὶ τὰ σκήπτρα, λέγει κύριος; the Vulgate: *juramenta tribubus quæ locutus es: Luther: wie du geschworen hattest den Stämmen; Kleinert: die durch's Wort beschworenen Zuchtrüthen.*

[11 Ver. 11. — וּזְבַלָהּ, the ה in this word indicates direction. The sun and moon withdrew to their habitation.

[12 Ver. 16. — תַּחַת, the lower part, what is underneath. תַּחַת־י, what is underneath me, i. e., my lower parts.

[13 Ver. 16. — This clause explains the great fear that fell upon him. Vulgate: *ut requiescam in die tribulationis.* The LXX. do not translate אֲשֶׁר — Ἀναπαύσομαι ἐν ἡμέρᾳ θλίψεώς μου. Luther: *O dass ich ruhen möchte zur Zeit der Trübsal.* Kleinert: *dass ich ruhig entgegenharren soll dem Tage der Angst.*

[14 Ver. 17. — כִּי may be rendered *although*, as in the A. V., or *though*, as by Henderson: or it may be translated *what time, when*; but it can also be rendered like the Greek γὰρ, or the Latin enim. The LXX. render it in this verse by διότι; the Vulgate translates it enim; Luther, denn; and Kleinert, denn *sa.* The sense is substantially the same in either case.

[15 Ver. 19. — לְמַעַן־כָּל, from the Piel of נָצַח, signifying, *to be over anything, to be chief, to superintend* — Dem *Gesangmeister.* — C. E.]

EXEGETICAL.

The prophecy of the judgment of the world, under the form of a theophany, and already prepared by ii. 14, immediately follows, like Zeph. i. 7 (comp. Zech. ii. 13), the emphatic *favete linguis*: let all the world be silent before the Lord. That its contents are evidently just as much prophetic as the previous is evident from their entirely original character and from their having reference throughout to the future; and it has been fur-

nished by the prophet himself (comp. *Introd.*) with the liturgical heading, subscription, and intermediate sign (*Selah*, vers. 3, 9, 13), for the reason that it is, in fact, by its rhythm, diction, and formal finish, conformed to the hymns and psalms adapted to performance [in the public service]. It is solely the application of a subjective notion of a psalm on the part of Delitzsch and Keil, when they make the entire song a mere lyrical effusion of subjective emotions, an echo of chaps. i. and ii. in the soul of the poet inspired with poetic feeling. Compare on ver. 2. It can be said at the most that the

closing lyrical verses, 16-19, sustain a relation to the prophecy proper similar to that of Nah. ii. 12 ff. to Nah. ii. 1-11; but they do not cease thereby to belong to the prophecy. That the poetic form is selected has its reason in the fact, that as all prophecy involuntarily utters itself poetically in consequence of the elevation of the soul freed from the earth, so also the highest degree of the prophetic inspiration includes, at the same time, the highest degree of the poetical. We have examples of this in the prophecies of Isaiah and Micah, which, in their greatest height, strike up the key of the Psalms. It entirely contradicts the thoroughly original and grand character of the hymn, when Delitzsch does not even allow it to pass as original, but brings it down to an imitation of Ps. lxxvii. (The reasons for this opinion, which Delitzsch brings together with great pains, and the most plausible of which he repeats in the *Commentary on the Psalms*, are only of a subjective demonstrative power; a more exact examination is not in place here, since the question for the understanding [of the hymn] is an equivalent one. Hupfeld gives the positive counter proof. Ps. iii. p. 345, *Observ.* 69.)

According to the contents the hymn is composed of the following constituent parts:—

- I. The prophecy of the theophany itself; vers. 2-15.
- II. The application of this prophecy; vers. 16-19.

The prophecy itself (vers. 2-15) is divided into—

- (a) *The introitus*, ver. 2, five lines.
- (b) First chief part: the approach of God, vers. 3-7, sixteen lines.
- (c) *Transitus*, ver. 8, five lines.
- (d) Second chief part: the operations of the judgment, vers. 9-13, sixteen lines.
- (e) The concluding strophe, vers. 14, 15, seven lines.

The application is divided into two strophes of six lines each, and a concluding strophe [*Abgesang*, *Collect*] of five lines. [The rhythmical structure is determined somewhat differently, to wit, by the recurring *Selah*, which, in the second place, where it might be expected on account of the symmetry, is substituted in the text by a very old intermediate space; the theme of the hymn is divided into the following symmetrical groups: (1) seven lines (2-3 b); (2) fourteen lines (3 c-7); (3) seven lines (8-9 b); (4) fourteen lines (9 c-13); (5) seven lines (14, 15). The symmetry of the structure extends even (as is frequently the case in the Proverbs of Solomon) to the separate members, which generally (only with the exception of vers. 7, 8 c, 13 c-14, 16 d) consist of three words. [This of course refers to the Hebrew text.—C. E.] The knowledge of this is not unimportant for the interpretation. Comp. on ver. 15.]

The form of the theophany, *i. e.* of an appearance of God for judgment accompanied with the agitation of all the powers of nature and elements, is quite peculiar to the hymnology of the Old Testament and entirely born of its [O. T.] spirit. It is, namely, the correlate of the first appearance of the kind at the giving of the law upon Mt. Sinai (Ex. xix. 16 ff.), which in its turn refers back to the first appearances of God manifesting himself to the patriarchs: compare particularly, Gen. xv. From that appearance the hymns, which refer to a historical theophany, take their start, Deut. xxxiii.; Judges v. (comp. Ps. lxxviii. 8 ff.; lxxvii. 10 ff.); Psalm xviii., which sums up the battles of God for his anointed, in the form of the theophany (comp.

2 Kings vi. 17), is included with these. But the use [of the O. T. hymns] is not restricted to this [a historical theophany]. For as God gave his law with such a proof of his glory, so also will the fulfillment and execution of the law, *the judgment*, be accompanied by such an appearance of God, coming either as then from the south out of the wilderness, or down from heaven. Of this the *prophetic psalms* l., xvii. treat; furthermore Is. xxx. 27 ff. lxxiv. 1 ff. (with lxxiii. 19 b) [19 b begins chap. lxxiv in the A. V.; but in the Hebrew Original, LXX., Vulgate, and Luther's Version, it closes chap. lxxiii.—C. E.]; and most fully this prophecy. It lies in the nature of the subject, that in prophecies of this kind prophetic vision, poetic intuition, symbolism, and reality, are interwoven in a manner that cannot be fully explained by the finite understanding.

Heading. A Prayer, a general name of a song that can be sung in worship, hence also a collective name of the Psalms (lxxii. 20), of **Habakkuk**,—this passage shows plainly that the ל in the headings of the Psalms also is intended to indicate the author—the prophet (comp. chap. i. ver. 1) after the manner of the dithyramb. This liturgical definition is, like almost all preserved in the O. T., obscure; and its signification, since tradition is entirely unreliable in these things, can only be conjectured. Probably it is to be traced, like שָׁבִיב, Ps. vii. 1 (comp. Clauson on the passage), to the root שָׁבַב, to err, reel, and accordingly signifies, as a plur. abstr., the mode of the reeling song, the *cantio erratica*, the Dithyramb. [The Dithyramb (Epich., p. 72, Herod., i. 23, and Pindar) was a kind of poetry chiefly cultivated in Athens, of a lofty but usually inflated style, originally in honor of Bacchus, afterwards also of the other gods. It was always set in the Phrygian mode, and was at first antistrophic, but later usually monostrophic. It was the germ of the choral element in the Attic tragedy. It was sung to the flute, whilst the rest of the chorus danced in a circle round the altar of the god. From this circumstance the dithyrambic choruses were called Cyclician.—C. E.] It has no connection with the contents of the prophecy.

[Keil: As *shāgāh*, to err, then to reel and to fro, is applied to the giddiness both of intoxication and of love (Is. xxviii. 7; Prov. xx. 1; v. 20), *shīgāyōn* signifies reeling, and in the termination of poetry a reeling song, *i. e.*, a song delivered in the greatest excitement, or with a rapid change of emotion, *dithyrambus*.—C. E.]

Introitus. Ver. 2. **Jehovah, I have heard thy report** [rather the report of thee: the genitive is that of the object—C. E.]; not that mentioned i. 5 ff.; ii. 2 ff.; for he had not only heard that, but also written it down, and published it; but the report which he is just about to announce (comp. the retrospective reference, ver. 16; Ob. 1; Jer. xlix. 14; Jon. i.); the report of the grand appearance of Jehovah, in the impending judgment, which is drawing near, for the purpose of visiting with punishment the Holy Land, and that with a twofold power of execution (comp. Am. i. 2); so that in the Holy Land laid waste and purified by the judgment, God by means of the judgment overthrows the spoilers. The separate acts meet in a picture, as in Ps. xviii., before the vision of the seer. Before the power of this theophany rising upon his vision, and because the first moment¹ en-

¹ *Moment*, among other meanings, has that of essential

ers into his consciousness as a fellow sufferer with others (Micah i. 8) the prophet recoils: Therefore I tremble, I am afraid. This is the result of the manifestation of the mighty deeds of God (Ex. xv. 14; Ps. xviii. 45). **Jehovah revive thy work in the midst of the years.** What work is meant? Chap. i. 5 spoke of a work which was to be accomplished in a wonderful manner, and under that was understood the desolation of the earth by the Chaldean. That work cannot be meant here; for although the prophet, without human weakness, has to communicate the severe chastisements of God, yet he cannot directly pray for them. That work, moreover, was not called **פעל**, but it was a work by itself, whose distinguishing feature was the fact, that, although ordained of God, it nevertheless wrought out itself, it had its power and energy in itself (i. 7). A work of grace must be intended by which Jehovah proves Himself, in his peculiar, well-known way, the Holy One of Israel (i. 12), a work by means of which the impending calamities are endurable (comp. **בְּרָגָהּ בְּיָמֶיהָ**, Ps. cxxxviii. 7). And certainly the meaning is here: quicken it in the midst of the years; **חַיֵּיהָ** has the meaning of revivifying, of quickening anew (Ps. lxxx. 19; lxxxv. 7 [6]), a work of grace, which had occurred once already in the beginning of the years, and whose recurrence Israel now needs, in order to be joyful again. And this consists with no other act of God than the deliverance from Egypt, which is described, Ps. xiv. 2, in entirely similar words, and so this passage understands Ps. lxxvii. 13. It stands in fact at the beginning of the years, namely, at the beginning of the national existence (Hos. xi. 1). Then do thy work anew in the midst of the years; **in the midst of the years make known**; the imperative continued by the imperfect as in Ps. xxxi. 2 ff.; to make known is the same as to accomplish before all eyes (Ps. ciii. 7). The explanation of the work, which has been given, agrees well not only with the circumstance that in fact in the following context (comp. namely, the "old paths," ver. 6) a return of the wonderful works, that were performed at the time of that deliverance, is predicted, but also with the concluding clause: **in wrath** (comp. Is. xxviii. 21) remember mercy, which, according to what has been said, evidently means, if thou intendest to humble us again, do thou also again deliver us.

The announcement follows the exclamation of feeling: vers. 3-7. *The approach of Jehovah from the South.* **Eloah** (poetic archaism instead of **אלהים**, comp. Deut. xxxii. 15) comes from **Teman**, and the Holy One (comp. on i. 12) from the mountains of **Paran**. The southern country, as in Judges v. and Ps. lxxviii. (**יְשִׁיבוֹן**), the point from which God sets out, because He approaches from Sinai (Ps. lxxviii. 9 [8]), is introduced (compare Deut. xxxiii.) by the enumeration of two divisions, namely, **Teman**, which is the same as **Edom**, and forms the East division (comp. Ob. 9 with Jer. xlix. 22); and the mountainous region of **Paran**, between **Edom** and **Egypt** (1 Kings xi. 18), forming the West division. Compare the periphery, **Gilead** and **Manasseh**, **Ephraim** and **Judah** (Ps. lx. 9), for **Canaan**. In regard to the *Selah*, compare Sommer, *Bib. Essays*, i. 1 ff., Delitzsch,

ment, part of a whole. The two momenta, that make up the prophetic vision here, are destruction and purification. It is the first which causes the prophet to recoil. — C. E.]

Psalter (1867), p. 70 ff. While God approaches, his splendor covers the heavens (comp. Ps. viii. 1), the clear brightness of his glory making its appearance (Ps. civ. 1 f.; Luke i. 78), which like the purple light of the morning (Hos. vi. 3) covers the heavens, and like a sea of fire sinks on the earth: and the earth is filled with his glory (comp. ii. 14; Is. vi. 3 f.). **הַהִלָּה**, properly *praise*, here by metonymy the object of praise, is synonymous with **בְּבוֹר**, as in Ps. lxxvi. 2. The flaming glory of Jehovah filling everything, is a vision of such excessive sublimity, that one scarcely dares to follow the prophet in spirit to meditate upon it.

Ver. 4. Out of this glory — the veil of God — bursting upon the view, shoot forth lightnings like rays (comp. Ps. xviii. 13; Matt. xxiv. 27), like the rays of the rising sun through the morning sky: a brightness bursts forth like sunlight (Is. v. 30), and horns, i. e. rays (Ex. xxxiv. 29 f.) are at his side [*hand*]. The Arabic poetry and popular language also call the first rays of the rising sun horns, antlers, and conformably with this they call the sun himself a gazelle (comp. Ps. xxii. 1).

Hence also the dual, **מִיָּדָיִם** is used in a general sense: at the side, equivalent to "on both sides"; compare the expression, "before and behind" [at his presence, at his feet — C. E.], in the following verse (Delitzsch). **מִיָּדָיִם** signifies literally "from his hand," but since the hand is by the side, it is equivalent to "at his side." "As the disc of the sun is surrounded by a splendid radiance, so the coming of God is inclosed by rays on both sides." The suffix in **לֵאלֹהִים** refers to God. — C. E.] And there, in this radiant splendor, is the veil, properly the hiding of his omnipotence (comp. Ez. i. 27). He is so resplendent himself, that even the light is only his garment (Ps. civ. 2). The garment of his omnipotence, by virtue of which He is judge of the world, and at the service of which are the satellites of the judgment.

Ver. 5. Before Him goes the plague, and burning pestilence follows his feet. So had Hos. xiii. 14 predicted it: I will be thy plague, O death (the plague, which provides for thee the victim), I will be thy pestilence, O grave. With these angels of death he had, approaching from the south, destroyed also the army of Sennacherib (2 Kings xix. 35).

Ver. 6. Then He stands (He alone is calm amidst all the violent commotion, comp. Micah v. iii.) and measures the earth. The measuring, **מָדַד** is a function of God as the judge of the world; also in Ps. lx. 8 (Kal is employed to signify parcelling out tracts of land, comp. Micah ii. 4), and Is. lxxv. 7 (requiting with the right measure), comp. 2 Sam. viii. 2. He measures the earth, i. e., He measures the countries and their practices, in order to execute a right judgment. [Delitzsch and others more conformably to the parallelism, following the Targum: He sets [the earth] reeling; however, the signification (מָדַד = מָוֶה) cannot be verified.] He looks, examines with a scrutinizing look (Ps. x. 14), and makes the heathen tremble.

יִתְרַעַר is the *Hiphil* of **רָעַר**, and means to cause to shake or tremble. — C. E.] God is a spirit, and his spiritual acts are of complete energy and efficiency; his hearing is granting; his seeing, helping or judging; his rebuking, annihilation. Then the primeval mountains, the unchangeable [mountains] (Micah vi. 2; comp. Deut. xxxiii. 15) burst asunder; the hills of the early world

sink down. His are the paths of olden time, *i. e.* He follows them: the paths in which He then conducted his people from Egypt into the land [of Canaan] (lxviii. 25 [24]).

Hence also now, as then (comp. Ex. xv. 14 ff.) the nations on both sides of the way fall into fear and confusion. It is quite plain that ver. 7, in which the borderers on the Red Sea, on the east and west, are mentioned as the trembling nations, refers to that event [the deliverance from Egypt] of the ancient time. I, the prophet, see, in vision, the tents of Cushan, *i. e.*, Cush, Ethiopia, west, on the sea, in affliction (comp. Jer. iv. 15). (So Luther, Gesenius, Maurer, Delitzsch, Keil, Hitzig, and others. According to the Targum, Talmud, Cushan of Mesopotamia is meant (Judges iii. 8 ff.) [which I let pass, *t.* does not agree with the arrangement, Luth.], Ewald considers it the same as Jokshan). [Smith, *Dict. of the Bible*, art. "Chushan," thinks that Cushan is possibly the same as Cushan-rishathaim (A. V. Chushan-) King of Mesopotamia (Judges iii. 8, 10). See article, "Cushan." — C. E.] The curtains of the land of Midian, on the east of the Red Sea, tremble.

Ver. 8. A lyrical intermediate strophe, which, at the same time, serves as a connecting link with what follows: the poet stops in the description, in order to take a new start (compare similar pauses, Gen. xlix. 14; Judges v. 12; Ps. lxviii. 20 ff.; xviii. 21 ff.). He inquires after the purpose of the approaching God. The question is evidently not put for an answer; but it is a poetical form. Was it against the rivers, O Jehovah, against the rivers that thy wrath was kindled? Jehovah is in the vocative, because it would [otherwise] be connected with *חרה* *חרה* by *ל*. [The Hebrew idiom *ל* *חרה*, *to burn to one (scil., anger), to feel angry, be wroth*. See Nordheimer's *Heb. Gram.*, vol. ii. p. 227 — C. E.] Or was thy fury against the sea? The sea and rivers also retire before the ap-

proaching glory of God (Ps. exiv. 3, 5). *אם* connects cumulative questions, even when they have nothing disjunctive in them (Gen. xxxvii. 8). That thou didst ride upon thy horses, the cherub wings of the wind (Ps. xviii. 11) upon thy chariot of salvation? The elements, clouds and winds, here as everywhere, servants, messengers, media of the manifestation of God (Ps. civ. 4), are symbolized as horses and chariots, because the judgment is a warlike act of the Lord of Hosts, and chariots and horses are the instruments of war (Micah v. 9 [10]). [When complex terms receive a suffix, they can stand, according to Hebrew idiom, in the stat. constr., Ewald, sec. 291 b.] [This construction is poetical. — C. E.] The signification of victory for *ישועה* denied by some, is evidently implied in that of "salvation," both here and in Is. lix. 17, and in the passages, where the noun occurs in the plural (Ps. xviii. 51, and other places). [Keil: "By describing the chariots of God as chariots of salvation, the prophet points at the outset to the fact, that the riding of God has for its object the salvation or deliverance of his people. — C. E.] With this warlike turn the transition is immediately made to —

The second principal part, vers. 9–13, which describes how the judgment is put in execution. Ver. 9 a, b, continues the picture of God as the warrior, begun in ver. 8. Thy bow is made quite bare. [It is unnecessary to invent, with the interpreters, for *התעורר*, the stem *עיר* *nudare*, which has *no* exit tence, of which the form [in question]

would be the 3 fem. imp. Niph.; it is the 3 imp Kal from *עיר* (Is. xxxii. 11), comp. *ירע* from *רעע* (Prov. xi. 15). *עֲרִיָה* is an anomalous feminine form of the infin. absolute from the cognate stem *ערה* (comp. Ewald, sec. 240 d.; 312 b, 2); and so the words are closely connected: it would have been prosaic and according to rule to have said *עֲרִיָה תִעֲוֹר*. [Gesenius, Fürst, and Keil take *התעורר* from *עיר*, and *עֲרִיָה* as a noun. — C. E.] God's judgment is represented as an arrow upon the string also in Ps. xxi. 13 [12] comp. Lam. iii. 12). But the bow, and in general God's weapons of war, are not to be taken in the strictest literal sense, but they are, as the prophet adds in explanatory apposition, the scourges sworn by the word. *מטה* has nowhere the signification of arrow, which would suit excellently the bow, and which is held by some interpreters (*e. g.*, Meier, *Stud. u. Krit.*, 1842, 1031 f.); even in ver. iv. it can at the most, as in 2 Sam. xiv. 17, signify spears. Were it to be actually taken in this sense, then, since it introduces a new figure, it must be joined to *קשת* by *ו*. But certainly the *אמר* indicates that here the figure passes over into the thing [reality]; hence we understand, as we have said, the clause rather as an explanatory adjunct, and accordingly *מטות* as scourges, calamities; compare this usage of the language for the chastisements threatened by the prophets: Micah vi. 9 (hear the rod!); Ez. vii. 11; Is. x. 5; ix. 3; xiv. 5. They are sworn to by the word, *i. e.* the Word of God; comp. Micah vi. 9; Deut. xxxii. 40 f.; and as to the absolute use of *אמר* for the omnipotent Word of God, which opens a way for his great deeds in the world, compare Ps. lxviii. 34 [33]; 11 [12]. *אמר* is in the acc. instr. like *חַרְבֵּךְ*, Ps. xvii. 13.

The participle *שברעות* (comp. Ez. xxi. 23 [28]) is separated from this instrumentalis belonging to it, because it should stand emphatically at the beginning, and for the same reason it is also placed before its substantive; consequently it is to be considered as the stat. constr., *שברעות מטות*, like *נסיכי ארם*, Micah v. 4 (5). Delitzsch gives a synopsis of more than a hundred explanations of this difficult passage). After the *Selah* the prophet turns again, ver. 9 c–12, to the description of the powerful catastrophe of Nature which, according to the parallelism pervading the Holy Scriptures between the mikrokosmos and makrokosmos, man and visible nature, accompanies the judgment. With streams thou dividest the earth. [Delitzsch, Bäumlein, Keil: into rivers thou dividest the earth; without sense; Hitzig: Thou dividest rivers to earth; Ewald: Thou dividest streams to land, etc.]. Our translation [*נהרות*, acc. instr. like *אֲמַר*] is justified by Micah i. 4, where the surface of the earth is cleft into gulleys by the masses of water rushing from the mountains.

Ver. 10. Whence the torrents? The mountains saw thee and trembled, the water-flood rushes on. Thunder-storm and violent rains, as a representation of the most powerful agitation of the elements, accompany the theophany, comp. on Micah, at the place cited. From the mountains the prophet turns to the extreme opposite, the depths of the sea: the abyss raises its voice — the deep water, that surrounds the main-land (Jon. ii. 6) and lies spread out under the main-land

(Gen. xlix. 25) is here, like the mountains, poetically personified. The voice of the abyss is the roaring of the waters shut up underneath (Job xxviii. 14). It raises its hands on high. רִיב is not the subject-nominative, which would yield no sense, since the height cannot stretch out its hands over itself; but it is the accusative of direction (2 Kings xix. 22). The archaic form יִרְדֶּה is selected for pictorial effect, instead of the current form יָרַד. By the hands of the abyss one will properly understand the waves of water thrown visibly on high, which, as at the Deluge, break through the flood-gates of the earth (Nah. ii. 7), and unite with the gushing rains from heaven (comp. Gen. vii. 11).

Ver. 11. The sun, the moon, either, enter into their dwelling, *i. e.*, withdraw so that one sees them no more, and darkness comes on (Delitzsch, Hitzig, Keil); or, stand still, continue standing terrified in their place, just where they were standing at the beginning of the judgment. The latter, on account of עָמַד and the reference to Jos. x. is the more probable, זְבֻל, a place of abode (comp. Ps. xlix. 25 with ciii. 16); the precise idea of dwelling arises only from the addition of בֵּית (1 Kings vi. 13; 2 Chron. vi. 2).

At the light of thine arrows, which flew, at the shining of thy spear. The holy majesty of God manifesting itself is turned to the majesty of a judge executing justice; the holy light into the devouring fire (Is. x. 17).

The discourse, vers. 12, 13, turns directly to the acts of judgment connected with the salvation of Israel: In anger thou marchest (poetical expression, as in Judges v. 4; Ps. lxxviii. 8) the land, first of all the Holy Land, since He comes from Sinai (comp. Micah i. 2). In indignation thou thrashest the heathen, as of old (Ps. lxxviii. 22 [21]).

Ver. 13. Thou wentest forth for the salvation of thy people — יָשַׁע as a nom. verb. is construed with the Acc. (Ewald, sec. 239 a) — for the salvation of thy anointed, by whom, according to the parallelism, is to be understood not so much the unworthy Jehoiakim as the nation itself (Ps. lxxv. 10 [9]; cv. 15). (LXX., Rosenmüller, Ewald, Hitzig.)

Thou crushest the head (Ps. cx. 6) of the house of the wicked, laying bare the foundation even to the neck. The house of the wicked is the Chaldean nation viewed as a family; compare the house of Israel, Ps. cxv. 12, and above. Whilst it is compared to a human body (compare the inverted comparison, Job xxii. 16; Eccles. xii. 3 f.) its entire destruction (καταστροφή, Jo. Schmid) is represented by the enumeration of the separate parts, head, lower extremities, and neck. The infin. abs. עָרֹוֹת, to lay bare, *i. e.*, from the foundation, to raze to the ground (Ps. cxxxvii. 7) stands as the abl. gerundii, Ges., sec. 131, 2.

The concluding portion [of the description of the theophany — C. E.], vers. 14, 15, carries out the thought still further. It differs from what precedes by beginning with shorter rhythms. Thou piercest through with his spear (comp. מַגֵּן ver. 9), with the weapons of the wicked one (comp. Ps. vii. 17 [16]), the head of his princes, comp. פְּרִיזוֹן, Judges v. 7–11; LXX. on the same passage, and Ges., s. v. in *Thes.* The signification

of hordes (Delitzsch, Keil) cannot be evolved from the circumstance that פְּרִיזוֹן designates an inhabitant of the פְּקִיזוֹרֵת, the plain: the passage treats of warriors, who have entered by force, not of peaceful settlers. His princes, they rush in (comp. i. 11) to disperse me, properly to scatter me: the prophet speaks in the name of the people; and they rejoice as if they were allowed to devour the poor in secret; literally, whose rejoicing is, as it were, in devouring, etc. (comp. Ps. x. 5 ff.).

The ל concomitantia as in ver. 11.

Ver. 15. Thou treadest upon the sea, Thy horses upon the billows of great waters. Usually, Thou walkest on the sea (Umbreit, Hitzig) or Thou walkest through the sea (Delitzsch, Keil) with thy horses. The exposition has its origin in the Masoretic interpunction, which, in following the rhythmical structure of the hymn, unites the first three words. But already in the preceding verse the rhythmical unity does not consist of three, but of two words; and even if in ver. 15 we take the number three as a foundation [of rhythmical unity] the rhythmical arrangement indicated by the Masorites would still not involve the logical (comp. Ps. xxx. 8). Our exposition is much simpler, by which the last four words, with the verb פָּרַד, which is naturally to be supplied, form a sentence. In this way the dragging occasioned by the following acc. instr. נֹסִיךְ as well as the still more pompous conception of the second member disappears, and the clause [156] stands in apposition. רָד has then both constructions, with

ב as in Deut. xi. 24, and with the Acc. as in Job xx. 15. Following Ps. lxxvii. 20 (19) Delitzsch finds in the passage a reminiscence of the Red Sea; Hitzig understands by the sea the host of the enemy. The latter on account of the connection with what immediately precedes, is the more probable (comp. Is. xvii. 12 ff.). And it appears to me nearest the truth according to the joint connection of the combined thoughts: As thou didst once lead thy people through the Red Sea, and marching before didst cast down the waters, so wilt thou now march through, renewing thy work (ver. 2) and treading down the surging mass of the enemy's host.

The *Subjective Application of the Prophecy* follows, with trembling, but confident faith, in the third principal part, vers. 16–19. After the vast picture has rolled past his eyes, the prophet looks back to the beginning. I have heard this, — this divine judgment just described, which depends upon the sad condition of the land's being overrun by the Chaldeans; — my belly trembled (comp. Is. xvi. 11). At the cry, crying aloud, my lips quivered. Gew.: At the sound my lips quivered (Delitzsch, chattered). צַלֵּל cannot mean to chatter, for the lips do not chatter, but the teeth. We translate it according to the analogy of לִשְׁוֹן וְלִמְרֵמָה, Ex. xx. 7; Ps. xxiv. 4; comp. Is. xv. 5. Rottenness, the feeling of complete weakness (Prov. xii. 4) comes into my bones, and under me, down to my feet (Ewald, sec. 217 k), I tremble: that I am to wait quietly (נִחַד), of silent submission, as in Lam. iii. 26) for the day of distress (comp. on ver. 2 and on Ob. 12), for the approach of his

against the people, who is about to oppress them. לְ, *sensu infenso*, as in Job xx. 27. After the grand consolatory picture, the prophet once more indulges, for himself and his hearers, in this gloomy view, which he draws of the nearest future.

Ver. 17. For the fig tree will not blossom, and no yield will be on the vine—the fruit of the olive tree fails: it shrivels up. [Kleinert translates מְעִשְׂהוֹיִת, *das Ansetzen, die Fruchtansätze des Oelbauns*; it is literally fruit of the olive tree. Compare the phrase עֲשֵׂה פְרִי to bear fruit.—C. E.] Figs, wine, olive tree are mentioned as the noblest products of the land (Micah iv. 4; vi. 15). And the corn-field yields no food. שְׂדֵמֹרֶת, fields, is *plurale tantum*, with a singular signification, equivalent to שְׂדֵה hence construed with the singular (Ges., sec. 146, 2). The flock is away, literally cut off from the fold, and there are no cattle in the stalls. As in Joel 1 f. the desolation caused by the enemy (e. f.) seems to be summed up with the natural calamities that befall the land (a-d).

But out of the distress the prophet, and with him the people, raises his eye to the object of faith, gathering words of hope and confidence from the Psalms, as in Micah vi. 7. Ver. 18. But I—used emphatically to express the antithesis: notwithstanding all that, just as in Micah vii. 7—will rejoice upon Jehovah. ב, not in God, but as in the verbs expressing delight generally, indicating the ground of the joy, comp. ἐπι, Luke i. 47. I will exult in the God of my salvation, who procures my salvation, and upon whom my salvation rests (ver. 13; Micah vii. 7). For—

Ver. 19. Jehovah, the Lord, the God of Israel, whom other nations do not have, nor know (Micah iv. 5; comp. Gen. ix. 25 (26)), is my strength (Ps. xxvii. 1), and He makes my feet like hinds; a concise comparison, equivalent to the feet of hinds, borrowed from Ps. xviii. 34 (33). This is not merely a figure for warlike activity in pursuing, but more commonly for the irresistible strength, which springs from confidence in God (comp. Is. xl. 29 ff.), (Delitzsch). He makes me to walk on my high places (from Ps. xviii. 34 (33); comp. Dent. xxxiii. 29),—upon the heights of salvation, which stand at the end of the way of tribulation, and which only the righteous man climbs by the confidence of faith (ii. 4). With this prospect of faith resulting from vers. 4-15, the hymn closes naturally and beautifully.

The Liturgical Subscription,—to the chief singer on my stringed instruments,—corresponds to the heading, ver. 1 (compare the Introduction, 3). ב cannot, as Hitzig thinks, represent the stat. abs.; but it is, as in these musical expressions generally, the ב of accompaniment (Ps. xxxiii. 2, 3). Habakkuk accordingly dispatched his hymn to the director of the temple-music (comp. the Comm. on Ps. iv. 1), and stipulated for the accompaniment of the performance. To accompany the hymn for the praise of God with stringed instruments was customary among those skilled in music (Ps. lxxvii. 7 (6)). Not merely the Levites, but also other prominent members of the congregation and moved by the Spirit, as, e. g., the king, had the right and were accustomed to do this in the temple (Is. xxxviii. 20).

[Keil: "The last words, לְמִנְצֵחַ בְּקִינֹתַי do not form part of the contents of the supplicatory ode, but are a subscription answering to the heading in ver. 1, and refer to the use of the ode in the worship of God, and simply differ from the headings לְמִנְצֵחַ בְּקִינֹתַי in Ps. iv., vi., liv., lv., lxxvii., and lxxvi. through the use of the suffix in בְּקִינֹתַי." Through the words, "to the president (of the temple-music, or the conductor) in accompaniment of my stringed playing," the prophet appoints his psalm for use in the public worship of God accompanied by his stringed playing. Hitzig's rendering is grammatically false, "to the conductor of my pieces of music;" for ב cannot be used as a periphrasis for the genitive, but when connected with a musical expression, only means with or in the accompaniment of (ב instrumenti or concomitantiae). Moreover, קִינֹת does not mean pieces of music, but simply a song, and the playing upon stringed instruments, or the stringed instrument itself (see at Ps. iv.). The first of these renderings gives no suitable sense here, so that there only remains the second, viz.: "playing upon stringed instruments." But if the prophet, by using this formula, stipulates that the ode is to be used in the temple, accompanied by stringed instruments, the expression *binginōthai*, with my stringed playing, affirms that he himself will accompany it with his own playing, from which it has been justly inferred that he was qualified, according to the arrangements of the Israelitish worship, to take part in the public performance of such pieces of music as were suited for public worship, and therefore belonged to the Levites, who were entrusted with the conduct of the musical performance of the temple.

Alexander on Is. xxxviii. 20: "The singular form, my songs, refers to Hezekiah as the author of this composition; the plurals, we will sing and our lives, to the multitude who might be expected to join in his public thanksgiving, not only at first, but in after ages."

Kleinert has adduced no proof, except the single case of Hezekiah, which does not seem to be conclusive, that others besides Levites were accustomed to take part in the performance of the Temple-music. David divided four thousand Levites into twenty-four classes, who sang psalms and accompanied them with music. Each of these classes was superintended by a leader, מְנַצֵּחַ placed over it; and they performed the duties, which devolved upon them, each class a week at a time in succession, 1 Chron. xvi. 5; xxiii. 4, 5; xxv. 1-31; comp. 2 Chron. v. 12, 13. This arrangement was continued with occasional interruptions. 2 Chron. v. 12-14; xxix. 27; xxxv. 15; Ezra iii. 10; Neh. xii. 45-47; 1 Macc. iv. 54; xiii. 51.—C. E.]

DOCTRINAL AND ETHICAL.

Concerning the nature of the theophany see the Exegetical Exposition.

The works of God are all profoundly connected with one another. The soul of this connection is the revelation-principle, the light. With the shining of the light the physical creation begins, and each day is a copy of it [the physical creation] (Ps. civ., comp. Herder, *WW. zur Rel. u. Theol.*, i 5f ff.; v. 70 ff.); from a fresh shining it [upon us

of the light the prophets expect the removal of the disturbance in the moral world (Hos. vi. 3; Is. ix., and this hymn); and every governing act from the spirit of God is a prefiguration of this future [renovation] (2 Sam. xxiii. 4). A shining of the light into the darkness, is the fulfillment of these expectations (John i. 5). The connection between the economy of the Old Testament and that of the New is this, that the spiritual meaning is evolved, with increasing clearness, from the physical groundwork. But this is in the midst of the years. At the end of the years the entire *physical* nature will be restored to the sphere of the *spiritual* light.

For between these two spheres there exists also an indissoluble connection. As the destruction of the original moral unity between God and mankind reflected itself on nature (Gen. iii.), (and hence the prophets expect the removal of terrors and discord from the time of the salvation [the last time, or time of the Messiah], Is. xi.), so the last consequence of sin, the judgment, is accompanied by the fearful commotion of the elements; before the avenging God march the most terrible judgments: the sighing of nature (Rom. viii.) becomes groaning and shrieking; but these again are only the travail-throes of the pure and glorious new birth. After the darkness and terror at the death of Jesus follows the resurrection of the dead.

On the other hand the coming of God to the judgment is organically connected with the issue of the document, according to which the judgment is to take place. It is a coming from Sinai. And as a coming to the relief and deliverance of captive Israel, it is associated with the prototype of their deliverances, — their emancipation from Egypt. It is indeed always something new, which Jehovah does, and yet always only a revival of the old; He is a steadfast and unchangeable God, and perfectly uniform in his manifestations, and always acknowledges the beginnings of his actions. However strange his works and revelations appear, considered *a priori*, so strange that the view of them is unsupported; yet when He goes forth, He goes forth for the salvation of his people. He is a faithful and concealed God.

Every renewal of the wrath and pity of God is one of the gradual fulfillments of the protevangelium (Gen. iii.), that the serpent is indeed permitted to bruise the holy seed on the heel, on account of sin, but that again and again its head is crushed (ver. 14); and it is a gradual revival of the proto-prophecy (1 Kings xix.), according to which, the still small voice, in which God is, comes, after the wild agitations of the terrible judgment which goes before Him.

In this all-embracing unity of the work of God lies the key to the understanding of intuitive prophecy. Standing upon its watch-tower (ii. 1) it sees, over the scene of confusion, the work of God in its unity and entrenchment, as if its parts were placed side by side, and it leaves to the succession of time to carry into effect successively the parts of that [work], which it sees as one. Thus the individual fulfillments are like coverings, which drawn over the picture and transparent, fall off one after the other, until the substance, which lies in the nature of God Himself, the *Cabodh* [glory] of Jehovah, shall arrive at its perfect manifestation. In the mean time it finds in the combined view ground enough to rejoice on [über, see on ver. 18 — C. E.] God, for the certainty of salvation is the true central feature of the picture. God is neither in the storm, and tempest, and earthquake, which

go before Him, neither is He in the fiery chariots and horsemen; but behind all these in the still small voice. When those events going before have purified the high places, God sets his people likewise purified upon them. Then Mount Zion is higher than all mountains (Micah v.).

CRUCIUS: The things, which the prophets announce, are exhibited (*complete*) in a comprehensive picture, so that they are taken into the eye all at once in their whole extent, or *κατὰ τὸ ἀποτελέσθαι*, i. e., according to the form, which the thing will have at the time of its full accomplishment.

SCHMIEDER (on ver. 13): The picture might be still more comprehensive, if, in accordance with Dan. ii. 31 ff., we conceive the entire succession of hostile empires as the image of one man or house, whose colossal size falls under the judgments of God, after its head is broken off.

BECK: The promise enters upon a new active development, when corruption of morals and distress reached with rapid steps their culminating point in the Exile. As on the one side the character of guilt and penal liability impressed itself always more generally and more perceptibly upon the life, soon the other side, particularly among the better sort, a despair of the means of delivery lying within their own reach, and a longing for reconciliation and redemption, directed to help from another source, must always have increased the more, but without being able to find thoroughly its true development and satisfaction otherwise than in the ground of Divine grace. For from it proceeds the consolation of deliverance and reconciliation, in such a manner, however, that the future salvation is never to be expected in a human way, but only from the Word and Arm and Spirit of Jehovah.

HOMILETICAL.

The consolation of prophecy in the last tribulations of the people of God.

1. These tribulations must and will come (ver. 2 a, 16, 17).

2. But the same God, who decrees them, will also turn them away and put down all his enemies (Is. liv. 10) (ver. 2 b-15).

3. And the final salvation is certain, therefore the Church can already, in the midst of troubles, maintain a joyful heart (vers. 18, 19).

Ver. 2. It is enjoined in the kingdom of God to rejoice with trembling. That easy indifference, which relies upon the forbearance and promises of God, without considering, with profound earnestness, his powerful wrath and the severity of his judgments, is a disposition of heart not well pleasing to Him. Rather from the knowledge that no one can stand before Him, if he will only consider (ver. 6) what sin and wrong are done, ought the prayer for mercy to come from every lip. If some are saved, yet no one has any claim to it; for it is alone *his* work. — Ver. 3. The eye of the prophet standing upon his watch-tower turns to the south. In that direction lay Bethlehem, whence, according to Micah, the Messiah was to come. — Vers. 4, 5. The hand of God is also in that, which appears to us the most hostile and the least consistent with his nature full of life and light. If men do not prepare a way for Him, then He must prepare it for Himself. — Ver. 6. The judgment proceeds according to strict justice, not in precipitate, but in holy, rigorously distributive wrath; without respect of persons, but with strict regard to

the facts. The highest things in the world, which appear to the eye of man altogether unassailable and indestructible, sink before the glance of God's eye into dust and nothing. The Word is everywhere God's weapon and instrument. By the Word of his mouth all things were created; before the Word they perish; the Word is a hammer, which breaks the rocks. Wind and sea are obedient to Him; what will men oppose? They raise their weapons (ver. 14) in order to destroy themselves mutually; they do not hurt Him. If He cuts off the head of wickedness, then the remainder of it, though it flow like a sea, will not be able to continue, but it will be crushed. — Ver. 10 f. It is a great matter, that we have the power to be tranquil in the time of tribulation, but it is not easy (Matt. xxvi. 37 ff.). And it is the less easy since the affliction is not caused merely by the wickedness and provocation of the enemy, but by the presence of God's hand besides. In this lies the smarting sting of the chastisement. — Ver. 18. But yet this sorrow is not worthy to be compared with the glory, which is to be revealed in us? If we are of good cheer when cast down, then we are the more certain that He will place us upon the high places. It is this alone that can banish from us what is not God's power, and what is unworthy of his salvation; what troubles us. Hard as it is for us to bring ourselves to this, we will then nevertheless be tranquil and free. The lighter the burden the swifter the course to salvation (ii. 3).

LUTHER: Ver. 2. The prophet says: History says this of thee, that thou art such a wonderful God as to afford help in the midst of trouble; thou castest down and raisest up; thou destroyest when thou intendest to build, and killest him to whom thou givest life (1 Sam. ii. 6 ff.); thou doest not as the world does, which at the very beginning attempts to prevent misfortune and continues involved in it, but thou bringest us into the midst of it, and drawest us out again. *In the midst of the years* means just at the right time: He knows well how to find the means to render help neither too soon, nor too late. For in case He brought help too soon we would not learn to despair of ourselves and would continue presumptuous; in case He brought it too late, we would not learn to believe. *To revive* and *to make known* are nearly the same thing, only that to revive is to perform the miracle and bring relief; but to make known means that we should be sensible of and delight in it. He who desires to be saved must learn so to know God. It is consolatory to believers, but intolerable to the ungodly. — Ver. 6. At the Red Sea He stood between Israel and the Egyptians, and measured off the land so that the Egyptians could not proceed farther than He had allotted to them. — Ver. 16. A joyful heart is half the man, a sorrowful heart makes even the bones weak. — Ver. 19. The Lord is still my God. Of this we will be so glad, that we will run and spring like hinds, so nimble are our feet to become; and we will no longer wade and creep in mire, but for perfect delight we will soar and fly in the high places and do nothing but sing joyfully and pursue all kinds of delightful employment. This is to take place when the Babylonian sceptre is cursed and destroyed, and we are redeemed and the kingdom comes.

STARKE: Ver. 1. Preachers must pray earnestly for the welfare of their hearers and of the whole church. — Ver. 2. The remembrance of God is not an inactive, but an active and busy remem-

brance, since He actually increases faith, and causes the faithful to taste his sweetness, presence, and assistance. Even if He scourges his children, He does not cease to be their father, and to remember his mercy (Lam. iii. 33). — Ver. 3. The reason that God causes the great deeds which He has done of old to be written down, is that such deeds may be made known to all men upon earth, and that men may thence learn his majesty and glory. — Ver. 7. We should ascribe to God the brave deeds of great heroes, by which they have assisted the Church of the Lord. — Ver. 9. God bends, as it were, his bow, when He would warn impenitent people of coming calamity. — Ver. 12. When God intends to execute penal judgments, He proceeds by degrees. — Ver. 15. The ungodly man is like a tempest, which passes by and vanishes; but the righteous man continues forever. — Ver. 16. The pious, as well as the godless, are terrified at the divine threatenings, but with a great difference. — Ver. 18. In tribulation we ought not to look only upon the blows which we suffer, but also upon the gracious deliverance which ensues. — Ver. 19. Servants of God do not despise music, but only give directions how it should be properly used in the praise of God.

PEAFF: Ver. 2. Behold how merciful and kind God is. In the midst of tribulation He remembers mercy, yes, in the midst of tribulation He causes his children to feel the strongest consolations. — Ver. 3. How great is the majesty of our God, proof of which He has given in the giving of his law and in the destruction of his enemies. — Ver. 8 ff. As God formerly led his Israel gloriously into the land of Canaan and protected them against his enemies, so will He also gloriously protect the spiritual Israel of the New Covenant against all enemies.

RIEGER: Ver. 1. So can contemplation and prayer even at this day alternate in the treatment of the prophetic Word. — Ver. 2. The prophet shows in the very beginning what was in the bottom of his heart, namely, a calm, holy fear of God occasioned by the past, and a good confidence acquired for the future. God's work in Christ Jesus, and the making of it known to the whole world, fell in the middle of the world's age, as it was fitting for the light of the world. If at the same time confusion may seem to exist on the earth, and judgments, of whatever kind they may be, may press upon a people, yet on account of this grace, which is through Christ Jesus, mercy is conspicuous far above judgment. — Ver. 3-15. The prophet recalls in his memory how God had judged from the beginning of the world, and how all former proofs in the midst of Israel give a ground of hope and confidence for the future; because all the works and ways of God in their great diversity have nevertheless a coherent relation, and always meet in this, that in tribulation God yet remembers mercy, and that from the most terrible commotions still something gracious comes forth. — Ver. 16 ff. But indeed if one discovers a view of the kingdom of God, be it ever so beautiful, behind the judgments, yet it fills him with dread that room is to be made for the good only thus, and we are reminded of what will still thereby be stripped from us and ours. Nevertheless the mind gains relief: leave me only, when all is gone, thyself, and Jesus and thy Word, then the mind remains contented and humble, and one is preserved from all vexation at the ways of God.

SCHMIEDER: On ver. 3. The prophet is here a poet, who soars by separate images easily understood to the mental vision of the inexpressible ma-

esty of the holy God in his active character of judge and deliverer. All his powerful operations in nature, the power of the sun, storm, earthquake, and flood, all the recollections of former divine judgments, he employs as insufficient images in order to indicate how everything lofty in nature, all the power of the nations, must vanish before the power of God. The impending judgment upon the empire of the Chaldæans and the deliverance of Israel from Babylon serve him only as a suggestion, in order to announce in the midst of the years of the world's course the great deeds of God, which lead in the very last time to the full revelation of God and of his kingdom.

SCHLIER: Ver. 10 ff. The head of the enemy was broken. Pharaoh and his entire host were drowned in the depths of the sea. So will it be

also hereafter, when the new enemies oppress the Lord's people; their head, a second Pharaoh, shall perish with all his people; as certainly as the hand of the Lord then smote the enemy upon the head, so certainly will it happen to them on every day of affliction.

TARNOV: ver. 16 ff. The pious are terrified at God's threatenings; the wicked, on the contrary, despise them at first in proud security; but afterward, when calamity afflicts them, they entirely lose their courage and perish.

L. OSIANDER: Ver. 19. When we are assailed on all sides we find a lasting and firm consolation within, that our God, the God of our salvation, is our Saviour and Redeemer. For after reconciliation and forgiveness of sins, what harm can external attacks do to us? Comp. Is. xxxiii 24.



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