

HABAKKUK.

THE STRUCTURE OF THE BOOK AS A WHOLE.

Links.

1: 1—2: 20.	THE BURDEN OF HABAKKUK.
3: 1-19.	THE PRAYER OF HABAKKUK.

For the CANONICAL order and place of the Prophets, see [Ap. 1](#), and pp. 1206 and 1207.

For the CHRONOLOGICAL order of the Prophets, see [Ap. 77](#).

For the Inter-relation of the Prophetio Books, see [Ap. 78](#).

For the *Formulae* of Prophetic Utterance. See [Ap. 82](#).

For References to the Pentateuch by the Prophets, see [Ap. 92](#).

For the Inter-relation of the Minor (or Shorter) Prophets, see pp. 1206 and 1207.

Of Habakkuk (pronounced *Habak'-kuk*) nothing can be really known beyond what he says of himself. From this it is clear that he lived in evil days, and was perplexed with the silence and forbearance of a holy God in permitting the evil to continue. Cp. Ps. 73.

His prophecy takes the form of a colloquy with Jehovah; and Jehovah answers his cry by revealing the fact that a time will come when the evil will be visited upon Judah by the Chaldean successors of Assyria (1. 6), and by the Dispersion of Judah (1. 5-11).

The prayer in chap. 3 is very important as being a summary of Jehovah's dealings with His People from the passage of the Red Sea to the prophet's own time.

The prayer is important also, as being the model (together with Isa. 38), outside the Psalter, of the proper construction of a Psalm, with (1) the *super*-scription, (2) the text, and (3) *sub*-scription (see [Ap. 65](#)); and also, of the meaning and use of the word "Selah" ([Ap. 66. II](#)).

The prophecy is undated; but we have a clue afforded in 1. 5, 6. It is given to Habakkuk *before* the fall of Nineveh, which placed Babylon at the head of the Gentile world. According to traditional or "received" dating, this took place in 625 B. C, but, according to the chronology given in [Ap. 50](#), it was 515 B. C, or 110 years later.

If the hints given in 1. 3, 11 are to be accepted on the above lines, we may date the prophecy of Habakkuk as being given (as a whole), or at any rate commenced, in the year with which Jeremiah begins: viz. in the thirteenth year of Josiah, 518 B. c, i.e. three years before the destruction of Nineveh.

In this case, supposing one among those Habakkuk addressed to be twenty years old, he would be forty-two in Jehoiakim's fourth year and Nebuchadnezzar's first. At the carrying away to Babylon he would be forty-nine; and at the destruction of Jerusalem he would be sixty-one.

HABAKKUK.

1 *The burden which he saw, Habakkuk the prophet.*
2 O LORD, how long shall I *cry for help in distress*, and Thou wilt not hear! *even cry with a loud voice* unto Thee of violence, and Thou wilt not save!
3 Why dost Thou shew me *trouble*, and cause *me* to behold *injustice*? for spoiling and violence *are* before me: and *I had to endure* strife, and contention.
4 Therefore the law is *benumbed*, and *justice* doth never go forth: for *a lawless one* doth compass about *the just one*; therefore *perverted* judgment *goeth forth*.
5 *Look ye* among the *nations*, and regard, and wonder marvellously: for *I* will work a work in your days, ^o*which* ye will not believe, though it be told *you*.
6 For, lo, ^o*I* raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces *that are* not *his*.
7 *It [is]* terrible and dreadful: *his decision* and *his elevation* shall proceed of *itself*.
8 *His* horses also are swifter than the leopards, and are *keener* than the evening wolves: and ^o*his* horsemen shall spread *itself*, and *his* horsemen shall come from far; *it* ^oshall fly as the eagle *that* hasteth to eat.
9 *It* shall come ^oall for violence [*for destruction*]: ^o*his intent* shall *swallow up, as the Palestine burning east wind withers up and destroys all green things*, and *he* shall gather the captivity ^oas the sand.
10 And *he* shall scoff at the kings, and the princes shall be a scorn unto *it*: *he* shall deride every strong hold; for *he* shall *heap up mounds*, and *capture every stronghold*.
11 Then shall *his spirit* change, and he shall pass *through*, and offend, *imputing* this his power unto his *object of worship*.
12 *Art* Thou not from everlasting, O LORD my God, mine Holy One? ^owe shall not die. O LORD, Thou hast ordained *it* for judgment; and, *O Rock*, Thou hast established *it* for correction.

1: 1--2: 20. THE BURDEN OF HABAKKUK.

1: 1-4. The prophet's cry.
1: 5-11. Jehovah's answer.
1: 12--2: 1. The prophets cry.
2: 2-20. Jehovah's answer.

1 burden. See note on Nah. 1. 1. did see. The Heb. accent places the chief pause on this verb, to emphasize the fact that the *giving* of the vision was of more importance than what was revealed by it. A second and lesser pause is placed on "burden", leaving "Habakkuk" as being less important. The verse therefore should read, "The burden which he saw, Habakkuk the prophet".
2 LORD. Heb. Jehovah. Ap. 4. II.
cry = cry for help in distress; as in Pss. 18. 6, 41; 22. 24. Cp. Job 19. 7. Jer. 20. 8. Showing that the cry is not personal, but made in the name of all who suffered from the evil times.
cry out = cry with a loud voice, implying the complaint.
3 iniquity. Heb. 'avert. (Ap. 44. iii) = trouble, having special reference to the nature and consequences of evil-doing.
grievance = oppression, or injustice. Heb. 'amal. Ap. 44. v.
there are that raise up. A reading is found in some codices (named in the *Massorah*), "I had to endure".
strife and contention. There should not be a comma after "strife", as in the R.V. The Heb. accents indicate the one act, "and contention rising up", like "spoiling and violence are before me" in the preceding clause.
4 slacked = benumbed. **judgment** = justice.
the wicked = a lawless one: looking forward from the Chaldeans to the future Antichrist. Heb. 'asha'. Ap. 44. x.
the righteous = the just one (Art. with Heb. 'eth)
wrong = perverted. **proceedeth** = goeth forth.
5 Behold = Look ye. For emphasis, introducing the change to Jehovah's answer. Quoted in Acts 13. 41. Cp. Isa. 29. 14.
Behold . . . regard . . . wonder. Note the Fig. *Anabasis* (Ap. 6).
heathen = nations. **which ye -will not believe.** Some codices read "yet ye will not believe".
6 I raise up, &c. Ref. to Pent. (Deut. 28. 49, 50). Ap. 92.
theirs. Heb. his; and so throughout this chapter.
7 They = It. **judgment** = decision. **dignity** = elevation. themselves = itself. Cp. Isa. 10. 8-11, 13, 14.
8 more fierce = keener. **shall fly as the eagle.** Ref. to Pent. (Deut. 28. 49, 50). Ap. 92.
9 all for violence: i.e. not for conquest, but for destruction.
faces = aspect, intent, or eagerness,
sup up, &c. = swallow up (as in Job 39. 24), as the Palestine burning east wind withers up and destroys all green things.
as the sand. Fig. *Paroemia*. Ap. 6.
10 them = it, as above (v. 6). **heap**
dust = heap up mounds.
take it = capture it: i.e. every stronghold.

11 mind = spirit. Heb. *ruach*. Ap. 9. **over** = through. **god.** Heb. 'eloah (Ap. 4. V): i.e. his object of worship.
12 Art Thou not . . . ? Note the change of subject, as shown in the Structure above. **God.** Heb. Elohim. Ap. 4. I. **we shall not die.** This is one of the eighteen emendations of the *Sopherim* (see Ap. 33), which they say they made because it was considered offensive to say this of Jehovah; hence, the one word of the primitive text "who diest not" was changed to "who die not" (rendered in A.V., R.V., and American R.V., "we shall not die"). This is the only one of the eighteen emendations which the R.V. and American R.V. notice, and speak of it in the margin as "an ancient Jewish tradition", whereas a list of such emendations is given in the *Massorah*. The change from the second person to the first did more than avoid the supposed irreverent expression; it transferred to mortal men the truth which, apart from resurrection, pertains to God alone, "Who only hath immortality" (1 Tim. 6. 16). Cp. 1 Cor. 15. 53, 54.
O mighty God = O Rock. Cp. Deut. 32. 4, 15, 18, 30. 1 Sam. 2. 2. 2 Sam. 23. 3. Pss. 18. 2, 31, 46; 19. 14, &c.

13 ^oThou art of purer eyes than to behold ^oevil, and canst not look on **wrong**: wherefore lookest Thou upon them that deal treacherously, *and* holdest Thy tongue when **a lawless one** devoureth *the man that is* more righteous than he?

14 And makest ^omen as the fishes of the sea, as the creeping things, *that have* no ruler over them?

15 *It* [takes] up all of ¹⁰*it* with the **hook**, *it* [catches] them in ⁷*his* net, and gather *it* in ⁶*his fish-net*: therefore ⁷*it* [rejoices] and are glad.

16 Therefore ⁷*it* [sacrifices] unto ⁶*his* net, and burn incense unto ⁶*his* ¹⁵*fish-net*; because by them ⁶*his* portion is **fertile**, and ⁶*his* meat **fat**.

17 Shall ⁷*it* therefore empty ⁶*his* net, and not spare continually to slay the nations?

2 I will stand upon my **watch-tower**, and **take my station** upon the **fortress**, and will **keep outlook** to see what He will say **in** me, and what I shall **get back because of my complaint**.

2 And the LORD answered me, and said, ^o"Write ^othe vision [**which I am about to reveal to thee**], and make it plain **upon boxwood tables smeared with wax**, **that he that readeth it may run as a messenger**.

3 For the vision is **deferred for a fixed time appointed by Jehovah for its fulfillment**, but at the end it shall speak, ^oand not lie: though it tarry, wait for it; because it will surely come, **and will not tarry**."

4 ^oBehold [**the proud one**], ^ohis [**the lawless one's**] ^osoul **which** is lifted up is not upright in him: but **a righteous one** shall ^olive by his faith.

5 Yea also, because he **is acting deceitfully** by ^owine, **he is** a proud **strong man**, neither keepeth at home, who enlargeth his **soul** as **Sheol**, and **he is** as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all **peoples**:

6 Shall not all these take up a ^oparable against him, and a taunting ^oproverb against him, and say, ^o"Woe to him that increaseth **that which is not his!** ^ohow long? and to him that ladeth himself with **pledges!**"

7 Shall they not rise up suddenly that shall **exact usury on thee**, and awake that shall **shake thee**, and thou shalt be for booties unto them?

8 Because thou hast spoiled many nations, all the remnant of the ⁵**peoples** shall spoil thee; because of ^omen's blood, and **for** the violence of the land, of the city, and of all that dwell therein.

9 ^oWoe to him that **extorteth an evil gain** to his house,

6 **parable**. Heb. *mashal*. **proverb** = enigma. Heb. *hidah*, as in Ps. 78. 2. for his time is short. **thick clay** = pledges. Ref. to Pent. Ap. 92. Occurs in this form only here. Cp. other forms in Dent. 15 and 24, where it occurs nine times with a cognate meaning, and in Joel 2. 7. **7** **bite**: or, exact usury. Fig. *Paronomasia*. Ap. 6.

13 **Thou art, &c.** Note the Fig, *Synchoreisis* (Ap. 6).

evil. Heb. *ra'a'*. Ap. 44. viii.

iniquity = perverseness, or wrong. Heb. '*amal*. Ap. 44. V. Not the same word as in v. 3, or 2. 12.

the wicked = a lawless one. Heb. *rasha'*. Ap. 44. x. Looking forward to the Antichrist.

14 **men**. Heb. '*adam*. Ap. 14. I.

15 **angle** = hook.

drag = a fish-net. Occurs only here (vv. 15, 16) and in Isa. 19. 8. Greek *sagene*. See Ap. 122. 3. Italian *seine sagena*, whence (with a different vowel) the Greek verb *sageneuo* = to sweep [a country] clear.

16 **fat** = fertile, or rich.

plenteous = fat.

2. 1 **watch** = watch-tower; referring to the place.

set me = take my station.

tower = fortress.

watch = look out; referring to the act = keep outlook.

unto: or, in.

answer when I am reproved: or, get back because of my complaint.

2: 2-20. JEHOVAH'S ANSWER.

- | | |
|---------|-----------------------------------|
| 2. | Command to write. |
| 3. | Reason. That the reader may flee. |
| 4- | Incrimination. Pride. |
| -4. | Contrast. Jehovah's reward. |
| 5-7. | Incrimination. Greed. |
| 8. | Reason. Retaliation. |
| 9-13. | Incrimination. Covetousness. |
| 14. | Contrast. Jehovah's glory. |
| 15, 16. | Incrimination. Drunkenness. |
| 17. | Reason. Retaliation. |
| 18, 19. | Incrimination. Idolatry. |
| 20. | Contrast. Jehovah's exaltation. |

2 **the LORD**. Heb. Jehovah. Ap. 4. II.

Write, &c. Ref. to Pent. (Deut. 27. 8). Ap. 47. and 92.

the vision. Supply the logical *Ellipsis*: "[which I am about to reveal to thee]". Cp. 1. 1.

upon tables: i.e. boxwood tables smeared with wax. Cp. Luke 1. 63.

that he may run that readeth it = that he that readeth it may flee. Heb. *ruz* = to run as a messenger (Job 9. 25. Jer. 23. 21; 51. 31. Zech. 2. 4); or, to flee for refuge (Ps. 18. 10), as in Hag. 1. 9.

3 **yet** = deferred.

appointed: i.e. fixed by Jehovah for its fulfillment.

and not lie. Fig. *Pleonasm* (Ap. 6), for emphasis.

it will not tarry. Some codices, with five early printed editions (one Rabbinic, marg.), Aram., Sept., Syr., and Vulg., read "and will not tarry".

4 **Behold**. Fig. *Asterismos* (Ap. 6), emphasizing the twofold answer to the prophet's prayer: the fate of the wicked in the coming judgment, and the preservation and eternal lot of the righteous. Supply the *Ellipsis*: "Behold [the proud one]".

his: i.e. the Chaldean's of ch. 1; or the lawless one described in ch. 1 and in the verses which follow.

soul. Heb. *nephesh*. Ap. 13.

the just = a righteous one. Quoted in Rom. 1. 17 and Gal. 3. 11. Cp. Heb. 10. 38. **live**: i.e. live for ever in resurrection life. See notes on Lev.

18. 5. The wicked go on living, without faith, if it refers to *this* life; therefore "live" must refer to a future life. The Heb. accents place the emphasis on "shall live"; not "the just by his faith", but "a just one, by his faith, will live", and make the contrast not between faith and unbelief, but between the fate of each—perishing and living for ever. In Rom. 1. 17 the context places the emphasis on "*the righteous*"; in Gal. 3. 11 it is placed on "*faith*". **5** **transgresseth** = is transgressing, or is acting deceitfully.

wine. Heb. *yayin*. Ap. 27. I.

man = strong man.

desire = soul. Heb. *nephesh*.

hell = Sheol. See Ap. 35. Cp. Isa. 5. 14.

is = he [is].

people = peoples

Woe. Note the five woes in vv. 6, 9, 12, 15, 19. **how long?** i.e.

in this form only here. Cp. other forms in Dent. 15 and 24, where it occurs **vex** = shake. **9** **coveteth . . . covetousness** = extorteth a gain.

that he may ^oset his nest on high, that he may be delivered from the *power exercised by* ^oevil!

10 Thou hast *devised a shameful thing* to thy house by cutting off many ⁵peoples, and hast ^osinned *against* thy soul.

11 For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

12 ⁶Woe to him that buildeth a town with blood, and stablisheth a city by ^oiniquity!

13 Behold, *is it* not of *Jehovah of Hosts Himself* that the ⁵peoples shall labour in the very fire, and the ⁵peoples shall weary themselves for very vanity?

14 For ^othe earth shall be filled with the knowledge of the ^oglory of the LORD, as the waters cover the sea.

15 ⁶Woe unto him that giveth his neighbour drink, *that pourest thy venom thereto*, and ^omakest *him* drunken also, that thou mayest look on their nakedness!

16 Thou art filled with shame for glory: drink thou also, and *be as one uncircumcised [uncovenanted]*: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory.

17 For the *violence done to Lebanon by felling its trees* shall cover thee, and the spoil of beasts, *shall make thee afraid*, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work *confideth* therein, to make ^odumb idols [*nothings that say nothing*]?

19 ^oWoe unto him that saith to the wood, "Awake;" to the dumb stone, "Arise, *it shall teach!*" Behold, *it is* laid over with gold and silver, and *there is no spirit* at all in the midst of it.

20 But the LORD *is* in His ^oholy temple: let all the earth *hush! Be still!* before Him.

3 A prayer of Habakkuk the prophet upon ^oShigionoth.
2 O LORD, I have *heard Thy fame*, and was *in Awe*: O LORD, *renew Thy doings* in the midst of the *years of wrath*, ^oin the midst of the years *make Thyself known*; in wrath remember *compassion [I will meditate on Thy doings of old: —]*.

3 God ^ocame from ^oTeman, and the Holy One from

what Thou hast done in the past.

wrath. As manifested in present affliction; showing what is meant by "years", above.

mercy = compassion.

Supply here the logical *Ellipsis* "[I will meditate on Thy doings of old:—]".

3: 3-15. SALVATION. JEHOVAH'S DOINGS.

3 **GOD.** Heb. Eloah. Ap. 4. V. Occurs in the prophets only here, and Isaiah, and Daniel.

came from Teman. Ref. to Pent. (Deut. 33. 2). Ap. 92.

Teman . . . Paran. Embraces the whole district south of Judah, including Sinai. Cp. Gen. 21. 21. Num. 12. 16; 1. 13. 26. Deut. 33. 2. Ap. 92.

set his nest on high. Ref. to Pent. (Num. 24. 21).

power = hand. Put by Fig. *Metonymy* (of Cause), Ap. 6. for the power exercised by it.

evil. Heb. *ra'a'*. Ap. 44. viii.

10 consulted = counselled, or devised.

shame = a shameful thing.

sinned against thy soul. Ref. to Pent. (Num. 16. 38).

sinned. Heb. *chata*. Ap. 44. i.

12 iniquity. Heb. *'aval*. Ap. 44. vi. Not the same word as in 1. 3, 13.

13 the LORD. Heb. Jehovah (with *'eth*) = Jehovah of Hosts Himself.

Ap. 4. II. See note on 1 Sam. 1. 3.

14 the earth shall be filled, &c. Ref. to Pent. (Num. 14. 21). Ap. 92.

This is the fifth and last occ. of this wondrous prophecy:—Num. 14. 21. Ps. 72. 19. Isa. 6. 3 (= shall be); 11. 9, and Hab. 2. 14.

glory. Cp. Isa. 66. 18, 19. Ezek. 28. 22; 39. 13, 21.

15 that puttest thy bottle to him = that addrest (or pourest) thy fury or venom (Heb. construct form of *hemah* = heat, wrath; not of *hemeth* = bottle) thereto. See Oxford *Gesenius*, p. 705, under *saphak*.

makest him drunken, &c. Ref. to Pent. (Gen. 9. 22).

16 let thy foreskin be uncovered: i.e. be as one uncircumcised: i.e. uncovenanted.

17 violence of Lebanon: i.e. violence [done to] Lebanon by felling its trees.

which made them afraid: or, shall make thee afraid.

18 trusteth = confideth. Heb. *batah*. Ap. 69. I.

dumb idols. Note the Fig. *Paronomasia* (Ap. 6).

Heb. *'elilim ill' mim* = nothings [that] say nothing. Cp. Jer. 14. 14.

19 Woe unto him, &c. "The sequence of thought" would not be *improved*, as suggested, by making v. 19 precede v. 18. See the Structure above.

breath = spirit. Heb. *ruach*. See Ap. 9. Cp. Pss. 115. 4-7; 135. 17. Jer. 10. 14.

20 holy. See note on Ex. 3. 5.

keep silence = Hush! Be still! So Zeph. 1. 7. Zech. 2. 13.

3: 1-19. THE PRAYER OF HABAKKUK.

1. The Superscription.

2. "I have heard" Consequent effect, "fear".

3-15. Salvation. Jehovah's doings. The Giving of *the Law*.

16. "I have heard." Consequent effect, "trembling".

17-19-. Salvation. Jehovah's character. The sending of *Grace*.

-19. The Subscription.

1 Shigionoth. The pl. of *Shiggaion* (cp. Ps. 7), a crying aloud. See Ap. 65. XX.

2 LORD. Heb. Jehovah. Ap. 4. II.

heard Thy speech = heard Thy hearing. Fig. *Polyptoton*. Ap. 6.

speech = hearing. Put by Fig. *Metonymy* (of Subject), Ap. 6. for what was heard. Here = Thy fame, as in Num. 14. 15. 1 Kings 10. 1. Isa. 66. 19.

afraid. = In awe; as in Ex. 14. 31.

revive = renew, in the sense of repeating, doing over again.

work. Some codices, with Aram., Sept., and Syr., read "works": i.e. doings.

years. Put by Fig. *Metonymy* (of Adjunct), for the afflictions suffered in them, or "wrath" manifested in them.

in the midst, &c. Out of 273 occurrences, this is the only place where it refers to *time*. Had Habakkuk learnt, like Daniel? Note the Fig. *Anadiplosis* (Ap. 6), for emphasis.

make known = make [Thyself] known. The Heb. accent places the logical pause on this verb: i.e. by repeating now

the verb.

mount °Paran. °Selah. °His glory covered the heavens, and the earth was full of His praise.

4 And *His* brightness was as the light; **He** had *two rays of power from His hand*: and there *was the concealing of His full power*.

5 [As *He went forth to conquer for His People*] before **Him** went the pestilence, and *lightning* went forth at **His** feet.

6 **He** stood, and *caused the earth to tremble*: **He looked**, and *caused the nations to shake*; and the everlasting mountains were *shattered*, the *ancient* hills did bow: **His ways are everlasting**.

7 I saw the tents of Cushan *brought low by affliction*: and the *hanging tents* of the land of Midian did tremble.

8 °Was the LORD displeased against the rivers? *was Thine anger against the rivers? was thy wrath against the sea, that °Thou didst ride upon Thine horses and Thy chariots of salvation?*

9 *Nay Thy bow* was made quite *bare*, °(according to the oaths of the tribes, *even Thy word*). °Selah. Thou didst cleave the earth [*and the waters gushed out*] with rivers.

10 °The mountains saw **Thee**, and they trembled: °the overflowing of the water [*of Jordan*] passed by: °the deep uttered his voice [*at Thy presence*], and °lifted up his hands [*in amazement and submission*] on high.

11 °The sun and moon stood still in their habitation: *like light Thine arrows flew*, and *like lightning was Thy glittering spear*.

12 Thou didst march through the land in indignation, Thou didst tread down the *nations of Canaan* in anger.

13 Thou wentest forth for the salvation of Thy People, *even for salvation with Thine anointed People*; Thou *dashest in pieces* the head *from* the house of *the lawless one*, °by discovering the foundation unto the neck. °Selah.

14 Thou didst *pierce* with *his own weapons* the *chief* of his *leaders*: *when they came forth* as a whirlwind

Selah. Connecting His coming forth with the glorious effects of it. See Ap. 66. II. Note the three "Selahs" in vv. 3, 9, 13.

His glory. Cp. Isa. 6. 3.

4 horns = power. Put by Fig. *Metonymy* (of Effect), Ap. 6, for the power put forth by them. Heb. dual = two rays.

coming out of = from: i.e. power from [His] hands [is] His.

the hiding, &c. = hiding (or concealing) of His [full] power.

5 Before Him went, &c. Supply the logical *Ellipsis*: "[As He went forth to conquer for His People] before Him went", &c. See Ex. 28. 27. Ps. 68. 1, 2.

burning coals: or, lightning Cp. Ps. 18. 8; 76.3; 78. 48.

3: 6-11. HIS DOINGS.

6.	At, and after creation.
7.	Among Israel's enemies.
8.	At the Exodus.
9, 10.	In Israel's Deliverances.
11.	At the Conquest of Canaan.

6 measured the earth: or, caused the earth to tremble. So the Targum and the requirement of the "correspondence" with the next line.

beheld = looked.

drove asunder the nations = caused the nations to shake, or start.

scattered = shattered.

perpetual = ancient, or primeval.

7 in affliction = [brought low] by affliction.

curtains = hangings. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the tents formed by them.

8 Was . . . ? Fig. Erotosis. Rightly supplied in following clauses.

Thou didst ride. Ref. to Pent. (Deut. 33. 26, 27).

horses = horses [of power].

and. Some codices, with three early printed editions (one Rabbinic), Sept., Syr., and Vulg., read this "and" in the text.

9 Thy bow = [Nay] Thy how, &c.

naked = bare. **according to the oaths of the tribes . . . Selah.**

This second "Selah" (see Ap. 66. II) is to connect the remarkable parenthetic statement with the continuation of the details of Israel's deliverances, which it interrupts, and might otherwise have disturbed. The text of this clause is not "corrupt", as alleged by some modern critics. The oaths are the promises sworn to the fathers or the tribes [of Israel] when still in the loins of the patriarchs.

with rivers = [and the waters gushed out] with rivers. See Pss. 74. 15; 78. 15, 16; 105. 41.

10 The mountains saw Thee. Ref. to Pent. (Ex. 19. 18). Ap. 92. Cp. Ps. 114. 4.

the overflowing, &c. Referring to the Jordan. Cp. Josh. 3. 15, 16.

the deep, &c. Ref. to Pent. (Ex. 14. 22). Ap. 92.

uttered his voice, i.e. [at Thy presence].

Prosopopoeia (Ap. 6). "The walls" of Ex. 14. 22 compared to its hands.

Josh. 10. 12, 13.

lifted up, &c. = lifted up his hands [in amazement and sub-mission]. Not a "corruption", but the Fig. **his hands** = its [walls like] hands.

11 The sun and moon, &c. Ref. to

and at the shining, &c. = like lightning was Thy glittering spear.

3: 12,13. JEHOVAH'S GOINGS.

12. For the subduing of Israel's enemies.

13-. For the salvation of Israel.

-13. For the subduing of Israel's enemies.

12 thresh = tread down. Cp. Judg. 5. 4. Ps. 68. 7.

Jehovah's anointed People (sing). See Ps. 105.15.

woundedst = dashest in pieces. **out of** = from. **13 anointed:** i.e. for the salvation of one. Heb. *rasha'*. Ap. 44. viii. Looking forward to the final destruction of Israel's enemy in the person of the Antichrist. The Targum (or Paraphrase) of Jonathan is remarkable: "the kingdom of Babylon will not remain, nor exercise dominion over Israel. The *Romans* will be destroyed, and not take tribute from Jerusalem; and therefore, on account of the marvelous deliverance which Thou wilt accomplish for Thine Anointed, and for the remnant of Thy People, they will praise the LORD".

by discovering, &c.: i.e. overturning the house from the top (the neck) so completely as to lay bare the foundations. Such will be the final overthrow of Israel's great enemy.

Selah. This third Selah connects this final overthrow and its magnitude, when contrasted with the enemy's previous proud boasting and exaltation in v. 14. It connects Jehovah's doings also (v. 14) with Jehovah's goings (v. 15). See Ap. 66. II.

14 strike through = pierce. **his staves** = his own weapons. Cp. Judg. 7. 22.

but margin "leaders" (pl.), with some codices and five early printed editions.

head = chief. **villages** = leaders. Heb. text = "leader"(sing.);

they came out, &c. = [when] they came forth.

to scatter me [*who am Thy People*]: their ^orejoicing *was in very deed* to devour the ^opoor secretly.

15 Thou didst walk through the sea with **Thine horses of power**, through the *foaming* of great waters.

16 ^oWhen I heard, my *body* trembled; my lips quivered at the *voice saying: restlessness* entered into my bones, and I trembled in myself: *O that I might find rest* in the day of trouble: when *the invader* cometh up *against* the people, *he will overcome* them with his troops.

17 ^oAlthough the ^ofig tree ^oshall not ^oblossom, neither *shall* fruit *be* in the ^ovines; the labour of the ^oolive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls:

18 Yet I will rejoice in the LORD, I will joy in the God of my salvation.

19 The LORD God *is* my *might*, and **He** ^owill make my feet like hinds' *feet*, and ^oHe will make me to walk upon mine high places. ^oTo the chief singer on ^omy stringed instruments.

me : i.e. me [who am Thy People]. **rejoicing.** Cp. Ps. 10. 8, 9.

as = in very deed. *Kaph (K) veritatis.*

poor. Heb. *'anah.* See note on "poverty", Prov. 6. 11.

15 heap = foaming.

16 When I heard. See the Structure (p. 1269). **belly** = body.

voice = voice [saying]. **rotteness** = decay. Some codices, with Aram., Sept., and Syr., read "restlessness".

myself. Place a full stop here, and commence a new sentence.

that I might = O that I might find (or be at) rest, &c. **he:** i.e. the invader.

unto = against. **he will invade** = he will overcome. Heb *gud.* Occurs only here, and Gen. 49. 19.

17 Although. Heb. *ki,* as in 2 Sam. 23. 5; but must be understood not as being hypothetical, but as bringing out the antithesis with v. 18 (cp. Job 8. 7).

fig tree . . . vines . . . olive. See note on Judg. 9. 8-12.

blossom. The edible fig, which is the blossom: i.e. the receptacle containing a large number of minute unisexual flowers growing to a succulent. The Heb. text therefore and the A. V. rendering are both scientifically correct.

18 God of my salvation. Cp. PSS. 18. 46; 24. 5; 25. 5; 27. 9.

19 God. Heb. Adonai. Ap. 4. VIII (2). **strength** = might, or force.

Cp. Ps. 18. 32. **will make, &c.** Cp. 2 Sam. 1. 23; 23. 24. 1 Chron. 12.

8. Ps. 18. 33. **He will make me, &c.** Ref. to Pent. (Deut. 32. 13; 33.

29). Ap. 92. Cp. Amos 4. 13. Mic. 1. 3. **To the chief singer.** See

Ap. 64. The same word here.

my stringed instruments. Heb. *neginoth.* Referring to the smitings of Jehovah on the enemies of Israel (v.16). See Ap. 65. XV.