

HABAKKUK.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Division.)

J²	A¹ 1. 1—2. 20. THE BURDEN OF HABAKKUK.
	A² 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 Prophetic 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 *Habaḳ'-kūḳ*) 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.

A¹ A
(p. 1267)
518

1 THE °burden which Habakkuk the prophet °did see.

2 O °LORD, how long shall I °cry, and Thou wilt not hear! *even* °cry out unto Thee of violence, and Thou wilt not save!

3 Why dost Thou shew me °iniquity, and cause *me* to behold °grievance? for spoiling and violence *are* before me: and °there are *that* raise up °strife and contention.

4 Therefore the law is °slacked, and °judgment doth never go forth: for °the wicked doth compass about °the righteous; therefore °wrong judgment °proceedeth.

B **5** °Behold ye among the °heathen, and °regard, and °wonder marvellously: for *I* will work a work in your days, °*which* ye will not believe, though it be told *you*.

6 For, °lo, °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 °theirs.

7 °They are terrible and dreadful: °their judgment and °their °dignity shall proceed of °themselves.

8 °Their horses also are swifter than the leopards, and are °more fierce than the evening wolves: and °their horsemen shall spread °themselves, and °their horsemen shall come from far; °they °shall fly as the eagle *that* hasteth to eat.

9 °They shall come °all for violence: °their °faces shall °sup up as the east wind, and °they shall gather the captivity °as the sand.

10 And °they shall scoff at the kings, and the princes shall be a scorn unto °them: °they shall deride every strong hold; for °they shall °heap dust, and °take it.

11 Then shall *his* °mind change, and he shall pass °over, and offend, *imputing* this his power unto his °god.

A **12** °Art Thou not from everlasting, O °LORD my °God, mine Holy One? °we shall not die. O °LORD, Thou hast ordained °them for judgment; and, °O mighty God, Thou hast established °them for correction.

1. 1—2. 20 (A¹, p. 1266). THE BURDEN OF HABAKKUK. (*Alternation*.)

A¹ A | 1. 1-4. The prophet's cry.
B | 1. 5-11. Jehovah's answer.
A | 1. 12-2. 1. The prophet's cry.
B | 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 emphasise 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 Psa. 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. 'aven (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. *rasha*. 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 lo. Fig. *Asterismos*. Ap. 6.

I raise up, &c. Ref. to Pent. (Deut. 28. 49, 50). Ap. 92. theirs. Heb. his; and so throughout this chapter.

themselves = itself. Cp. Isa.

7 They = It. judgment = decision.

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. *Paremia*. 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.

rûach. 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 ("A"). 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, 64.

O mighty God = O Rock. Cp. Deut. 32. 4, 15, 18, 30. 1 Sam. 2. 2. 2 Sam. 23. 3. Psa. 18. 2, 31, 46; 19. 14, &c.

518

13 °Thou art of purer eyes than to behold °evil, and canst not look on °iniquity: wherefore lookest Thou upon them that deal treacherously, and holdest Thy tongue when °the wicked devoureth the man that is more righteous than he?

14 And makest °men as the fishes of the sea, as the creeping things, that have no ruler over them?

15 °They take up all of °them with the °angle, °they catch them in °their net, and gather °them in °their °drag: therefore °they rejoice and are glad.

16 Therefore °they sacrifice unto °their net, and burn incense unto °their °drag; because by them °their portion is °fat, and °their meat °plenteous.

17 Shall °they therefore empty °their net, and not spare continually to slay the nations?

2 I will stand upon my °watch, and °set me upon the °tower, and will °watch to see what He will say °unto me, and what I shall °answer when I am reproved.

B C¹ a¹
(p. 1268)

2 And °the LORD answered me, and said, °“Write °the vision, and make it plain °upon tables, °that he may run that readeth it.

b¹

3 For the vision is °yet for an °appointed time, but at the end it shall speak, °and not lie: though it tarry, wait for it; because it will surely come, °it will not tarry.”

D¹ c¹

4 °Behold, °his °soul which is lifted up is not upright in him:

d¹

but °the just shall °live by his faith.

C² a²

5 Yea also, because he °transgresseth by °wine, he is a proud °man, neither keepeth at home, who enlargeth his °desire as °hell, and °is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all °people:

6 Shall not all these take up a °parable against him, and a taunting °proverb against him, and say, °“Woe to him that increaseth that which is not his! °how long? and to him that ladeth himself with °thick clay!”

7 Shall they not rise up suddenly that shall °bite thee, and awake that shall °vex thee, and thou shalt be for booties unto them?

b²

8 Because thou hast spoiled many nations, all the remnant of the °people shall spoil thee; because of °men's blood, and for the violence of the land, of the city, and of all that dwell therein.

D² c²

9 °Woe to him that °coveteth an °evil °covet-

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”.

transgresseth = is transgressing, or is acting deceitfully. wine. Heb. *yayin*. Ap. 27. 1. man = strong man. Heb. *geber*. Ap. 14. IV. desire = soul. Heb. *nephesh*. Ap. 13. hell = Sheol. See Ap. 35. Cp. Isa. 5. 14. is = *he* [is]. people = peoples. 6 parable. Heb. *māshāl*. proverb =

enigma. Heb. *hīdāh*, as in Ps. 78. 2. Woe. Note the five woes in vv. 6, 9, 12, 15, 19. how long? i.e. for his time is short. thick clay = pledges. Ref. to Pent. Ap. 92. Occurs in this form only here. Cp. other forms in Deut. 15 and 24, where it occurs nine times with a cognate meaning, and in Joel 2. 7. 7 bite = or, exact usury. vex = shake. 8 men's. Heb. *'ādām*. Ap. 14. I. 9 coveteth ...

covetousness = extorteth a gain. Fig. *Paronomasia*. Ap. 6. Heb. *boze'a* . . . *be'a'*. evil. Heb. *rā'a'*. Ap. 44. viii.

13 Thou art, &c. Note the Fig. *Synchorexis* (Ap. 6). evil. Heb. *rā'a'*. Ap. 44. viii.

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

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

14 men. Heb. *'ādām*. Ap. 14. I.

15 angle = hook.

drag = a fish-net. Occurs only here (vv. 16, 16) and in Isa. 19. 8. Greek *sagēnē*. See Ap. 122. 3. Italian *scine sagena*, whence (with a different vowel) the Greek verb *sageneuō* = 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 (B, p. 1267). JEHOVAH'S ANSWER. (Repeated Alternation.)

B	C ¹	a ¹ 2. Command to write.
		b ¹ 3. Reason. That the reader may flee.
	D ¹	c ¹ 4. Incrimination. Pride.
		d ¹ 4. Contrast. Jehovah's reward.
C ²	a ² 5-7. Incrimination. Greed.	
	b ² 8. Reason. Retaliation.	
D ²	c ² 9-13. Incrimination. Covetousness.	
		d ² 14. Contrast. Jehovah's glory.
	C ³	a ³ 15, 16. Incrimination. Drunkenness.
b ³ 17. Reason. Retaliation.		
D ³	c ³ 18, 19. Incrimination. Idolatry.	
	d ³ 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* (Ap. 6): “[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. *rūz* = 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 fulfilment. 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), emphasising 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.

5 transgresseth = is transgressing, or is acting deceitfully. wine. Heb. *yayin*. Ap. 27. 1. man = strong man. Heb. *geber*. Ap. 14. IV. desire = soul. Heb. *nephesh*. Ap. 13. hell = Sheol. See Ap. 35. Cp. Isa. 5. 14. is = *he* [is]. people = peoples. 6 parable. Heb. *māshāl*. proverb =

enigma. Heb. *hīdāh*, as in Ps. 78. 2. Woe. Note the five woes in vv. 6, 9, 12, 15, 19. how long? i.e. for his time is short. thick clay = pledges. Ref. to Pent. Ap. 92. Occurs in this form only here. Cp. other forms in Deut. 15 and 24, where it occurs nine times with a cognate meaning, and in Joel 2. 7. 7 bite = or, exact usury. vex = shake. 8 men's. Heb. *'ādām*. Ap. 14. I. 9 coveteth ...

covetousness = extorteth a gain. Fig. *Paronomasia*. Ap. 6. Heb. *boze'a* . . . *be'a'*. evil. Heb. *rā'a'*. Ap. 44. viii.

518 ousness to his house, that he may °set his nest on high, that he may be delivered from the °power of °evil!

10 Thou hast °consulted °shame to thy house by cutting off many °people, and hast °sinned against thy °soul.

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

12 °Woe to him that buildeth a town with blood, and stablisheth a city by °iniquity!

13 °Behold, is it not of °the LORD of hosts that the °people shall labour in the very fire, and the °people shall weary themselves for very vanity?

d² (p. 1268) 14 For °the earth shall be filled with the knowledge of the °glory of °the LORD, as the waters cover the sea.

C³ a³ 15 °Woe unto him that giveth his neighbour drink, °that putteth thy bottle to him, and °makest him drunken also, that thou mayest look on their nakedness!

16 Thou art filled with shame for glory: drink thou also, and °let thy foreskin be uncovered: the cup of °the LORD's right hand shall be turned unto thee, and shameful spewing shall be on thy glory.

b³ 17 For the °violence of Lebanon shall cover thee, and the spoil of beasts, °which made them afraid, because of °men's blood, and for the violence of the land, of the city, and of all that dwell therein.

D³ c³ 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 °trusteth therein, to make °dumb idols?

19 °Woe 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 °breath at all in the midst of it.

d³ 20 But °the LORD is in His °holy temple: let all the earth °keep silence before Him.

A² E (p. 1269) 3 A prayer of Habakkuk the prophet upon °Shigionoth.

F G 2 O °LORD, I have °heard Thy °speech, and was °afraid: O °LORD, °revive Thy °work in the midst of the °years, °in the midst of the years °make known; in °wrath remember °mercy.

H J¹ 3 ° came from °Teman, and the Holy

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. *rā'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. *chātā'*. Ap. 44. i.

12 iniquity. Heb. *āval*. 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 putteth thy bottle to him=that addest (or pourest) thy fury or venom (Heb. construct form of *hēmāh*=heat, wrath; not of *hēmēth*=bottle) thereto. See Oxford *Gesenius*, p. 705, under *gāphak*.

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. *bātāh*. Ap. 69. I.

dumb idols. Note the Fig. *Paronomasia* (Ap. 6). Heb. *ēlilim illemin*=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. *rūach*. 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 (A², p. 1266). THE PRAYER OF HABAKKUK. (*Introversion and Alternation*.)

A² E | 1. The Superscription.

F G | 2. "I have heard." Consequent effect, "fear".

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

F G | 16. "I have heard." Consequent effect, "trembling".

H | 17-19-. Salvation. Jehovah's character. The Sending of Grace.

E | -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), 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), Ap. 6, 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 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* (Ap. 6): "[I will meditate on Thy doings of old:—]".

3. 3-15 (H, above). SALVATION. JEHOVAH'S DOINGS.

(Repeated Alternation.)


H J¹ | 3-5. His comings.

K¹ | 6-11. His doings.

J² | 12, 13. His going.

K² | 14. His doings.

J³ | 15. His going.

3  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; 13. 26. Deut. 33. 2. Ap. 92.

518 One from 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 °horns °coming out of His hand: and there was °the hiding of His power.

5 °Before Him went the pestilence, and °burning coals went forth at His feet.

K¹ e¹ 6 He stood, and °measured the earth: He °beheld, and °drove asunder the nations; and the everlasting mountains were °scattered, the °perpetual hills did bow: His ways are everlasting.

f¹ 7 I saw the tents of Cushan °in affliction: and the °curtains of the land of Midian did tremble.

e² 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?

f² 9 °Thy bow was made quite °naked, °(according to the oaths of the tribes, even Thy °word). °Selah. Thou didst cleave the earth °with rivers.

10 °The mountains saw Thee, and they trembled: °the overflowing of the water passed by: °the deep °uttered his voice, and °lifted up °his hands on high.

e³ 11 °The sun and moon stood still in their habitation: °at the light of Thine arrows they went, °and at the shining of Thy glittering spear.

J² g 12 Thou didst march through the land in indignation, Thou didst °thresh the °heathen in anger.

h 13 Thou wentest forth for the salvation of Thy People, even for salvation with Thine °anointed;

g 14 Thou °woundedst the head °out of the house of °the wicked, °by discovering the foundation unto the neck. °Selah.

K² 14 Thou didst °strike through with °his staves the °head of his °villages: °they came

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* (Ap. 6): "[As He went forth to conquer for His People] before Him went", &c. See Ex. 23. 27. Ps. 68. 1, 2. burning coals: or, lightning. Cp. Ps. 18. 8; 76. 3; 78. 48.

3. 6-11 (K¹, p. 1269). HIS DOINGS. (Repeated Alternations.)

K¹ e¹ | 6. At, and after Creation.

f¹ | 7. Among Israel's enemies.

e² | 8. At the Exodus.

f² | 9, 10. In Israel's Deliverances.

e³ | 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. *Erotēsis*. Ap. 6. 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 bow, &c. naked = bare. according to the oaths of the tribes . . . Selah.

This second "Selah" (see Ap. 66. II) is to connect the remarkable parenthetical 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]. lifted up, &c. = lifted up his hands [in amazement and submission]. Not a "corruption", but the Fig. *Prosopopœia* (Ap. 6). "The walls" of Ex. 14. 22 compared to its hands. his hands = its [walls like] hands.

11 The sun and moon, &c. Ref. to Josh. 10. 12, 13. at the light, &c. = like light Thine arrows flew. and at the shining, &c. = like lightning was Thy glittering spear.

3. 12, 13 (J², p. 1269). JEHOVAH'S GOINGS. (*Introversion*.)

J² | g | 12. For the subduing of Israel's enemies.

h | 13-. For the salvation of Israel.

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

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

heathen = nations: i.e. the nations of Canaan.

13 anointed: i.e. for the salvation of Jehovah's anointed People (sing.). See Ps. 105. 15. woundedst =

dashest in pieces. out of = from. the wicked = [the] lawless one. Heb. *rāsha'*. 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 marvellous 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 ("K²", v. 14) with Jehovah's goings ("J³", v. 15). See Ap. 66. II.

14 strike through = pierce. his staves = his own weapons. Cp. Judg. 7. 22. head = chief. villages = leaders. Heb. text = "leader" (sing.); but margin "leaders" (pl.), with some codices and five early printed editions. they came out, &c. = [when] they came forth.

518 out as a whirlwind to scatter ° me: their ° rejoicing was ° as to devour the ° poor secretly.

J^s 15 Thou didst walk through the sea with Thine ° horses, *through* the ° heap of great waters.

F G 16 ° When I heard, my ° belly trembled; my lips quivered at the ° voice: ° rottenness entered into my bones, and I trembled in ° myself, ° that I might rest in the day of trouble: when ° he cometh up ° unto the people, ° he will invade them with his troops.

H 17 ° Although the ° fig tree ° shall not ° blossom, neither *shall* fruit be in the ° vines; the labour of the ° olive 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 ³ will rejoice in ° the LORD, I will joy in the ° God of my salvation.

19 ° The LORD ° God *is* my ° strength, and He ° will make my feet like hinds' feet, and ° He will make me to walk upon mine high places.

E ° To the chief singer on ° my stringed instruments.

me: i.e. me [who am Thy People].

rejoicing. Cp. Ps. 10. 8, 9.

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

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

15 heap=foaming.

16 When I heard. See the Structure ("G", p. 1269). belly = body.

voice = voice [saying].

rottenness = 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. *gūd*. Occurs only here, and Gen. 49. 19.

17 Although. Heb. *kī*, 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. Heb. Elohim. Ap. 4. I.

God of my salvation. Cp. Pss. 18. 46; 24. 5; 25. 5; 27. 9. Isa. 17. 10, &c.

strength=might, or force. Cp. Ps. 18. 32. will make, &c.

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. *neḡinōth*. Referring to the smittings of Jehovah on the enemies of Israel (v. 16). See Ap. 65. XV.

19 God. Heb. Adonai. Ap. 4. VIII (2).

Cp. 2 Sam. 1. 23; 23. 24. 1 Chron. 12. 8. Ps. 18. 33.

33. 29). Ap. 92. Cp. Amos 4. 13. Mic. 1. 3.

my stringed instruments. Heb. *neḡinōth*.

(v. 16). See Ap. 65. XV.

ZEPHANIAH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

Ⲉ² | A¹ | 1. 1—3. 8. MINATORY.
| A² | 3. 9—20. PROMISSORY.

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 Prophetic Books, see Ap. 78.

For the Formulæ 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.

The last of the Prophets immediately preceding the Captivity.

Unlike all the other Prophets, Zephaniah's genealogy is traced back for four generations; and, as Hezekiah of Prov. 25. 1 and Hizkiah of Zeph. 1. 1 are the same word in Hebrew as Hezekiah King of Judah, he was not improbably his great-great-grandson.

Zephaniah's prophecy is dated in 1. 1, as being given "in the days of Josiah". In ch. 2. 13 he says that Assyria shall be destroyed, and Nineveh made a desolation. Therefore it was before the fall of Nineveh, 615 B.C. according to *The Companion Bible* dating (Ap. 50), or 625 B.C. (according to "received" dating).

Zephaniah was the contemporary of Jeremiah. By a comparison with 2 Kings 23, which records the destruction of "the remnant of Baal" (Zeph. 1. 4), Josiah's reformation had not been completed. The prophecy may therefore be dated as coming between the twelfth and the eighteenth year of Josiah—say 518 B.C., or about three years before the fall of Nineveh.