

HABAKKUK

THE ARGUMENT.

The Prophet complaineth unto God, considering the great felicitie of the wicked, and the miserable oppression of the godlie, which indure all kind of affliction and crueltie, and yet can see none end. Therefore he had this revelation shewed him of God, that the Caldeans shulde come and take them awaie captives, so that they could look for none end of their troubles as yet, because of their stubbernes and rebellion against the Lord. And lest the godlie shulde despaire, seing this horrible confusion, he comforteth them by this that God will punish the Caldeans their enemies, when their pride and crueltie shalbe at height: wherefore he exhorteth the faithful to pacience by his own example, and sheweth them a form of prayer, wherewith they shulde comfort them selves.

Chapter I

2 A complaint against the wicked that persecute the just.

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 ^afor violence, and thou wilt not help!

3 Why doest thou shewe me iniquity, and cause me to behold sorrow? for spoyling, and violence *are* before me: and there are that raise up strife and contention.

4 Therefore the Law is dissolved, and judgement doeth never go forth: for the wicked doeth ^bcompasse about the righteous: therefore ^cwrong judgement procedeth.

5 Behold among the heathen, and regard, and wonder, and marvel: for I will work a work in your days: ^dye will not believe it, though it be told you.

6 For lo, I raise up the Caldeans, that bitter and furious nation, which shall go upon the breadth of the land to possess the dwelling places, *that are* not theirs.

7 They are terrible and fearful: ^etheir judgement and their dignity shall proceed of them selves.

8 Their horses also are swifter then the leopards, and are more fierce then the wolves in the ^fevening: and they horsemen are many: and their horsemen shall come from far: they shall fly as the eagle hasting to meat.

9 They come all to spoyle: before their faces *shalbe* an ^gEastwind, and they shall gather the captivitie, ^has the sand.

10 And they shall mock the Kings, and the princes *shalbe* a scorn unto them: they shall deride every strong hold: for they shall gather ⁱdust, and take it.

11 Then shall they ^jtake a courage, and transgress and do wickedly, *imputing* this their power unto their god.

12 Art not thou of old, ^ko Lord my God mine holy one? we shall ^lnot dye: O Lord, thou hast ordained them for judgement, and ^mo God, thou hast established them for correction.

13 *Thou art* of pure eyes, and canst not see evil: thou canst not behold wickedness: wherefore doest thou look upon the transgressors, and holdest thy tongue when the wicked devoureth the man, that is more righteous then he?

14 And makest men as the ⁿfish of the sea, and as the creeping things, that have no ruler over them.

2 a The Prophet complains unto God and bewails that among the Jews is left none equity nor brotherly love: but instead hereof reigns cruelty, theft, contention and strife.

4 b To suppress him if any should show himself zealous of God's cause.

4 c Because the judges which should redress this excess are as evil as the rest.

5 d As in times past you would not believe God's word, so shall you not now believe the strange plagues which are at hand.

7 e They themselves shall be your judges in this cause and none shall have authority over them to control them.

8 ^fZeph. 3.3

9 f For the Jews most feared this wind, because it destroyed their fruits.

9 g They shall be so many in number.

10 h They shall cast up mounts against it.

11 i The Prophet comforts the faithful that God will also destroy the Babylonians, because they shall abuse this victory and become proud and insolent, attributing the praise hereof to their idols.

12 k He assures the godly of God's protection, showing that the enemy can do no more then God has appointed, and also that their sins required such a sharp rod.

14 l So that the great devour the small and the Caldeans destroy all the world.

15 They take up all with the angle, they catch it in their net, and gather it in their yarn, whereof they rejoyce and are glad.

16 Therefore they sacrifice unto their ^mnet and burn incense unto their yarn, because by them their portion *is* fat and their meat plenteous.

17 Shall they therefore stretch out their net and not spare continually to slay ⁿthe nations?

Chapter 2

2 A vision, 5 Against pride, covetousness, drunkenness, and idolatry.

I will stand upon my ^awatch, and set me upon the tower, and will look and see what he would say unto me, and what I shall answer to him that rebuketh me.

2 And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run ^bthat readeth it.

3 For the vision *is* yet for an appointed time, but at the ^clast it shall speak, and not lie: though it tarry, wait: for it shall surely come, and shall not stay.

4 Behold, ^dhe that lifteth up him self, his mind is not upright in him, but the just shall live by his faith.

5 Yea, in deed the proud man *is* as he that transgresseth by wine: ^etherefore shall he not endure, because he hath enlarged his desire as the hell, and is as death, and can not be satisfied, but gathereth unto him all nations, & heapeth unto him all people.

6 Shall not all these take up a parable against him, and a tainting proverb against him, and say, Ho, he that increaseth *that which is* not his? ^fhow long? and he that ladeth him self with thick clay?

7 Shall ^gthey not rise up suddenly, that shall bite thee? and awake, that shall stir thee? and thou shalt be their prey?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee, because of men's blood, and for the wrong *done* in the land, in the city, and unto all that dwell therein.

9 Ho, he that coveteth an evil covetousness to his house, that he may set his nest on high, to escape from the power of evil.

10 Thou ^hhast consulted shame to thine own house, by destroying many people, and hast sinned against thine own soul.

16 m Meaning, that the enemies flatter themselves and glory in their own force, power, and wit.

17 n Meaning, that they should not.

Chapter 2

1 a I will renounce my own judgement, and only depend on God to be instructed what I shall answer them that abuse my preaching, and to be armed against all tentations.

2 b Write it in great letters, that he that runs, may read it.

3 c Which contained the destruction of the enemy, and the comfort of the Church: which thing though God execute not according to man's hasty affections, yet the issue of both is certain at his time appointed.

4 d To trust in himself or in any worldly thing, is never to be quiet: for the only rest is to stay upon God by faith, Rom. 1.17, Gal. 3.11, Ebr. 10.38.

5 e He compares the proud, and covetous man to a drunkard that is without reason and sense, whom God will punish, and make him a laughing stock to all the world: and this he speaks for the comfort of the godly, and against the Caldeans.

6 f Signifying, that all the world shall wish the destruction of tyrants, and that by their oppression, & covetousness they heap but upon themselves more heavy burdens: for the more they get, the more are they troubled.

7 g That is, the Medes and Persians, that should destroy the Babylonians?

10 h Signifying, that the covetous man is the ruin of his own house, when as he thinks to enrich it by cruelty and oppression.

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

12 Wo unto him that buildeth a town with blood, and erecteth a city by iniquity.

13 Behold, is it not of the ^kLord of hosts that the people shall labor in the very fire? the people shall weary them selves for very vanity.

14 For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

15 Wo unto him that giveth his neighbor ^mdrink: thou joynest thine heate, and makest *him* drunken also, that thou maist see their privities.

16 Thou art filled with shame ⁿfor glory: drink thou also, and be made naked: the cup of the Lord's right hand shall be turned unto thee, and shameful spuing *shalbe* for thy glory.

17 For the ^ocruelty of Lebanon shall cover thee: so shall the spoil of the beasts, which made them afraid, because of men's blood, and for the wrong *done* in the land, in the city, and unto all that dwell therein.

18 What profiteth the ^pimage? for the maker thereof hath made it an image, and a teacher of lies, though he that made it, trust therein, when he maketh dumb idols.

19 Wo unto him that saith to the wood, Awake, *and* to the dumb stone, Rise up, it shall teach thee: ^qbehold, it is laid over with gold and silver, and there *is* not breath in it.

20 But the Lord *is* in his holie Temple: let all the earth keep silence before him.

Chapter 3

2 A prayer for the faithful

A prayer of Habakkuk the Prophet for the ^aignorances. 2 ^bO Lord, I have heard thy voice, *and* was afraid: \hat{o} Lord, revive thy ^cwork in the middes of the people, in the middes of the years make it knowen: in wrath remember mercy.

3 God commeth from ^dTemán, and the holie one from mount Parán, Sélah. His glorie covereth the heavens, and the earth is full of his praise,

4 *And his* brightness was as the light: ^ehe had horns *coming* out of his hands, and there was the hiding of his power.

5 Before him went the pestilence, and burning coals went forth before his feet.

11 ⁱ The stones of the house shall cry, and say that they are built of blood, and the wood shall answer and say the same of itself.

13 ^k Meaning, that God will not defer his vengeance long, but will come and destroy all their labors, as though they were consumed with fire.

14 ^l In the destruction of the Babylonians his glory shall appear through all the world.

15 ^m He reproaches thus the King of Babylon, who as he was drunken with covetousness and cruelty, so he provoked others to the same and inflamed them by his rage, and so in the end brought them to shame.

16 ⁿ Where as you thought to have glory of these your doings, they shall turn to your shame: for you shall drink of the same cup with others in your turn.

17 ^o Because the Babylonians were cruel not only against other nations, but also against the people of God, which is meant by Lebanon, and the beasts therein, he shows that the like cruelty shall be executed against them.

18 ^p He shows that the Babylonian's gods could nothing avail them: for they were but blocks or stones, read Jer. 10.8.

19 ^q If you will consider what it is, and how that it has neither breath nor life, but is a dead thing.

Chapter 3

1 ^a The Prophet instructs his people to pray unto God not only for their great sins, but also for such as they had committed of ignorance.

2 ^b Thus the people were afraid when they heard God's threatenings, and prayed.

2 ^c That is, the state of your Church which is now ready to perish before it come to half a perfect age which should be under Christ.

3 ^d Temán and Parán were near Sinai where the Law was given: whereby is signified that his deliverance was as present now as it was then.

4 ^e Whereby is meant a power, that was joined with his brightness, which was hid to the rest of the world, but was revealed in Mount Sinai to his people, Ps. 31.19.

6 He stood and measured the earth: he beheld and dissolved the nations and the everlasting mountains were broken, and the ancient hills did bow: his ^vways *are* everlasting.

7 ^g For *his* iniquity I saw the tents of Cushán, *and* the curtains of the land of Midián did tremble.

8 Was the Lord angry against the ^hrivers? or was thine anger against the floods? or was thy wrath against the sea, that thou didest ride upon thine horses? thy charettes brought salvation.

9 Thy ^kbow was manifestly revealed, and the ^ooaths of the tribes were a sure word, Sélah. Thou ^mdidest cleave the earth with rivers.

10 The mountains saw thee, and they trembled: the stream of the water ⁿpassed by: the deep made a noise, and lift up his hand on high.

11 The ^osun *and* moon stood still in *their* habitation: ^pat the light of thine arrows they went, *and* at the bright shining of thy spears.

12 Thou trodest down the land in anger, *and* didest thresh the heathen in displeasure.

13 Thou wentest forth for the salvation of thy people, *even* for salvation with thine ^qAnointed: thou hast wounded the head of the house of the wicked, and discoveredst the foundations unto the ^rneck, Sélah.

14 Thou didest ^sstrike through with his own staves the heads of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly.

15 Thou didest walk in the sea with thine horses upon the heap of great waters.

16 When I ^theard, my belly trembled: my lips shook at the voice: rottenness entered into my bones, and I trembled in my self, that I might rest in ^uthe day of trouble: *for* when he cometh up ^xunto the people, he shall destroy them.

17 For the figtree shall not flourish, neither shall fruit *be* in the vines: the labor of the olive shall fail, and the fields shall yield no meat: the sheep *shalbe* cut off from the fold, and there *shalbe* no bullock in the stalls.

18 But I will rejoice in the Lord: I will joy ^yin the God of my salvation.

19 The Lord God *is* my strength: he will make my feet like hinde's feet, and he will make me to walk upon mine high places. ^zTo the chief singer on Neginothái.

6 ^f Signifying that God has wonderful means, and ever had a marvelous power when he would deliver his Church.

7 ^g The iniquity of this King of Syria in vexing your people was made manifest by your judgement, to the comfort of your Church, Jud. 3.10, and also of the Midianites, which destroyed themselves, Jud. 7.23.

8 ^h Meaning, that God was not angry with the waters, but that by this means he would destroy his enemies and deliver his Church.

8 ⁱ And so did use all the elements as instruments for the destruction of your enemies.

9 ^k That is, your power.

9 ^l For he had not only made a covenant with Abraham, but renewed it with his posterity.

9 ^m Read Num. 20.11.

10 ⁿ He alludes to the Red Sea and Jordan, which gave passage to God's people, & showed signs of their obedience, as it were by lifting up their hands.

11 ^o As appears Jos. 10.12.

11 ^p According to your commandment the sun was directed by the weapons of your people, that fought in your cause, as thought it durst not go forward.

13 ^q Signifying that there is no salvation, but by Christ.

13 ^r From the top to the toe you have destroyed the enemies.

14 ^s God destroyed his enemies both great and small with their own weapons, though they were never so fierce against his Church.

16 ^t He returns to that which he spoke in the 2 verse and shows how he was afraid of God's judgements.

16 ^u He shows that the faithful can never have true rest, except they fell before the weight of God's judgements.

16 ^x That is, the enemy: but the godly shall be quiet, knowing that all things shall turn to good unto them.

18 ^y He declares wherein stands the comfort and joy of the faithful, though they see never so great afflictions prepared.

19 ^z The chief singer upon the instruments of music shall have occasion to praise God for this great deliverance of his Church.