

## REFLECTIONS.

HERE Reader! let us pause ere we dismiss this short but striking prophecy. See how attentive the Lord the Holy Ghost hath been, in all ages, in watching over the concerns of his Church! And wherefore is it think you, but because all the Persons of the Godhead are engaged in the great design, and each find their glory in the great salvation. Oh! that you and I, thus convinced of the Lord's love and care of his Church, and watchfulness over it, may be watchful also on our part of that love, and never, never lose sight of it in any of the most trying occasions. What shall interrupt, or what shall destroy this care of Jesus concerning his chosen. Sin shall not; for Jesus hath taken away sin, by the sacrifice of himself. The world shall not; for Christ hath overcome the world. Death and hell shall not; for Jesus hath vanquished both. Oh! then, hear Jesus's voice, my brother, in every conflict, which he speaketh to your and his enemies, as in this scripture; *behold, I am against thee, saith the Lord of hosts.* Precious Lord Jesus! be thou our strength, our shield, and our exceeding great reward!

Farewell *Nahum!* farewell thou faithful *Elkoshite!* I beg for grace to remember thy blessed words. *Beautiful, indeed, upon the mountains are thy feet, and the feet of all them that bring good tidings, and that publish peace!*

## THE

## PROPHET HABAKKUK.

## GENERAL OBSERVATIONS.

THE name of this Prophet, *Habakkuk*, which seems to be derived from *Chabak*, to embrace, may be supposed to mean an *Embracer*: though some derive it from *Nebac*, to wrestle. It is well calculated that he delivered his prophecy much about the same time as *Jeremiah*, which was not long before the destruction of the kingdom. So that what is said in the Apocryphal writings of the history of Susanna, concerning *Habakkuk* carrying a dinner to *Daniel* in the lion's den at Babylon, is doubly proved to be fabulous, both on account of date, as well as truth. The opinion of those who conclude *Daniel's dinner* to have been *Habakkuk's* writings, is better founded. For as *Habakkuk* in those writings declared, that *the just should live by faith*, it is possible *Daniel* might call to mind in the den this blessed truth, and feel refreshed from it.

The prophecy of *Habakkuk* is a most precious portion of scripture, and which hath received very ample testimony, both of its authenticity and inspiration. It is quoted more than once by the New Testament writers: Acts xiii. 41. compared with Habak. i. 5. and so again Habak. ii. 4. with Romans i. 17. Gal. iii. 11. and again the same blessed portion is a *third* time quoted by the same Apostle, Paul: Heb. x. 39. And in what numberless instances the Lord the Holy Ghost hath stamped his seal to its divine truth, in the hearts of the redeemed; who shall take upon him to say? We have many sweet glimpses given us of the Lord Jesus Christ in *Habakkuk's* prophecy, which I pray the Great and Almighty Author of it, who guided the Prophet's pen in writing, will guide us in reading of it, that here, as in all the other sacred records concerning JESUS, we may discover, that to *Him* gave all the Prophets witness; and that our faith in Him may be founded, not in the wisdom of men, but in the power of God. Amen.

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## CHAP. I.

### CONTENTS.

*The title of the prophecy is said to be a burthen. In this Chapter we find the Prophet crying to the Lord, and calling also to the nations of the heathen concerning their sins, and the punishment to follow.*

**T**HE burthen 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.

We have the Prophet at his devotions, pleading with the Lord concerning the sorrows and exercises of the Church. He not only laments the iniquities of those that oppress the Lord's heritage, but the inroads made by sin among the heritage of the Lord. Reader! mark this I beseech you. Good men cry out when beholding the

wickedness of the ungodly. But they groan yet more deeply when feeling the corrupt workings of their own hearts. And it is a blessed frame for a child of God to be in. See the workings of *Ezra's* heart on this point. *Ezra* ix. 5, 6.

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*.

I would desire to read this verse by itself; because I humbly conceive it is not connected with what follows. Though this verse, and the six that follow, are spoken by the Lord, yet the subjects differ. And I ground my opinion from the Apostle Paul having quoted this verse in his Sermon. Acts xiii. 15—41. and directly applied it to the subject of the gospel. I beg the Reader to turn to *Paul's* discourse and read it; which will at once convince him that what follows in *Habakkuk's* prophecy concerning the *Chaldeans* had nothing to do with this marvellous work, the Lord said he would do in the days to which he referred. It was indeed a marvellous work, that the gospel should be preached to the Gentiles. And it was, and still is a marvellous work, that many reject the truth of God, and equally marvellous that any should receive it, and indeed without grace cannot. All is marvellous! But I beg the Reader, after he hath diligently read the Sermon of *Paul*, if he thinks with me, that this verse wholly refers to the times of the gospel; that he will join me in praising God for this sweet testimony to the truth, as it is in *JESUS*, and from such a scriptural record of our adorable Lord by the way, be for ever on the look out for similar testimonies in the Prophets, who all with one voice preach wholly of *JESUS*.

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 dwelling places *that are* not their's.

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.

After the observation I ventured to make on the preceding verse, it will be expected from me, that I should say in what sense I consider what is here said of the *Chaldeans* coming up upon the land. To which I readily answer, that no doubt the Lord by the Prophet was here predicting the sad events which were to come upon the Church by the Babylonish captivity. But, when we consider yet further, that those events, calamitous as they were in themselves, were all ministering to the one great object, to which the whole of the law, and the Prophets ministered, even to the person, work, and glory of the Lord Jesus Christ; it is blessed to perceive how God the Holy Ghost, by the ministry of his servants, is holding forth comforts to the Church, while correcting the people for their sins. See Zeph. iii. 20.

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.

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 *it* fat, and their meat plenteous.

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

This is a most blessed prayer, and if I mistake not, it takes into its bosom all the great leading points of redemption. The Prophet by this figure of speech, of seemingly as king, the Lord concerning the

glorious and eternal excellency of his nature and character is most blessedly confirming it. He doth indeed thereby more strongly assert it, and grounds the subject of his prayer upon it. It is as if he had said, *Thou art, O Lord, O Jehovah Alohim! God in covenant, and that from everlasting!* Redemption is not a work of yesterday. Christ the Holy One, hath been set up from everlasting; yea, *the Lamb slain from the foundation of the world!* Psalm lxxxix. 19. Rev. xiii. 8. And what endears it yet more, the Prophet calls him *his Holy One*. And so may, and so ought every true believer in Christ to do; for so JEHOVAH himself commanded. Jeremiah xxiii. 6. Hence by the way, if a child of God be demanded in this sinful and adulterous generation, wherefore do you call Christ Jehovah; and wherefore do you call him your HOLY ONE, your righteousness? The answer is direct: So JEHOVAH the Father hath enjoined. *This is the name wherby he shall be called.* JEHOVAH. And not only so—but OUR RIGHTEOUSNESS. And yet more than all this. He who directed the Church so to call Christ, and so to esteem him, hath made Him what he is to all his redeemed; for so the Apostle Paul was commissioned to tell the Church: *who of God* (saith the Apostle) *is made unto us*. Mark that! while you and I behold Christ as our wisdom, righteousness, sanctification, and redemption. Jesus is *made* all these to his people by God the Father himself! Hallelu-JAH! I Cor. i. 30. Well then, the Prophet having looked up to a God in covenant, now pleads in this sweet prayer for the salvation of his people. Surely we shall not die. Though *Babylon* correct, yet *Babylon* shall not finally prevail. The enemies of the Church must perish, but the Church shall outlive all. Reader! look at this prayer, as it is evidently offered up in the faith of the rich redemption by Christ; and it is all over gospel, from beginning to end. All that the Prophet pleads is founded in the Lord's free covenant, and consequently by faith he is pleading for all blessings, in the name of the Lord Jesus!

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#### REFLECTIONS.

READER! over and above the numberless precious things this Chapter holds forth to us in divine truths, we are here blessed by God the Holy Ghost, with a sweet sample of an Old Testament Saint at his devotions; and the LORD's gracious answer to his servant. When a child of God cries out, as *Habakkuk* here did, in contemplating the iniquity of the times, and feeling his own corruption also, see how gracious the Lord is? The Prophet no sooner calls to the Lord, but the Lord hears and makes answer. I cry out, because of violence, saith the Prophet; and wilt thou not hear? Yea, saith a gracious God, I will not only hear, but I will do such a work of grace in the gift of my dear son, as shall do away all the ruins of the fall. And yet, though I will work thus marvellously, there are thousands that will not believe. Reader! think what the Lord hath done in our day and generation, now redemption work is finished, and Christ returned to glory; and yet, may it not be asked in the Prophet's words, *who hath believed our report, and to whom is the arm of the Lord revealed?* Oh! for grace, to cry out with the Prophet, *art thou not from ever-*

*lasting, O Lord my God, mine Holy One? Lord grant it never may be said, either to him that now writes, or him that reads, behold, ye despisers, and wonder, and perish! for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you!*

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## CHAP. II.

### CONTENTS.

*The Prophet in the preceding Chapter having offered up his prayer; in this is represented as waiting for his answer. The Lord grants him a gracious one; the Chapter closeth with a solemn account of the Lord in his temple.*

**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.

This is a beautiful and an interesting account of a child of God, after having given in his petition at the court of heaven waiting for an answer. Such should be the conduct of all the praying seed of Jacob.

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

Here the Lord is answering his servant, and a gracious answer it is. Reader! it is very blessed to wait upon the Lord in prayer; and when we are at any time admitted into the retirings of the Lord, never to come away until he hath given us an answer of peace.

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.

4 Behold, his soul *which* is lifted up is not upright in him; but the just shall live by his faith.

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?

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.

9 Woe to him that covereth an evil covetousness 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?

What vision is this? The whole prophecy of *Isaiah* is called a vision. *Isaiah* i. 1. And that we know to have been concerning the Lord Jesus and his gospel. And is not this the same? Was not Jesus sent forth in what is called the fulness of time? *Gal.* iv. 4. I humbly conceive that this is the meaning of the passage, and that it points to Christ. And under this view the several expressions are easily to be understood.

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

I would read this verse by itself, in order to enjoy the full meaning of it. And as the Prophet *Isaiah* hath a similar one, in the close of one of the most plain and palpable prophecies of the Lord Jesus Christ, there can be no hesitation to make application of this to the same. And I beg the Reader to determine for himself, whether under such testimonies as *Habakkuk's* prophecy furnisheth in allusion to the Lord Jesus, we can hesitate a moment to interpret the whole sum and

substance of it to the person, work, and righteousness of the Lord Jesus Christ. Isaiah xi. 9.

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.

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.

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.

I should conceive, that in allusion to gospel salvation, which the enemies of the cross will endeavour to counteract, the expressions here mean the awful character of those who aim to intoxicate the minds of men, in order to keep them from that knowledge of Christ, and the glories of his person, which is promised to fill the earth. We know that the Holy Ghost, in reference to mystical Babylon, calls her delusions by the name of *the wine of wrath, and of fornication*. Rev. xiv. 8. And in explaining this state by the drunkenness of Noah, whom Ham, his son, intoxicated, it is called making a man drunk to look on his nakedness; that is, in respect of divine things, for a drunken man knoweth not what he consents to. But shame, as this scripture declares, will be instead of glory; and well it may, when men subscribe to things under the state of a deluded mind!

20 But the LORD *is* in his holy temple: let all the earth keep silence before him.

There is somewhat very striking in this scripture. Silent adoration is a solemn service. The Lord himself gave direction concerning those humblings, and silent waitings of soul. Isaiah xli. 1. And it must be confessed that there is somewhat very awful and solemn in such a frame of mind before the LORD. Eccles. v. 1, 2.



## REFLECTIONS.

I COULD dwell long, and with delight, in meditating the blessedness of what is here suggested, in the privilege of a gracious soul waiting constantly on God; and the Lord's grace, as manifested to those waitings. For certain it is, never did a child of God begin the sweet employment, and first call upon the Lord, before the Lord called upon his redeemed. For what the Apostle John saith, is founded in the unerring wisdom of Jehovah; *if we love him, it is because he first loved us.* I could dwell much on this blessed and precious point, and under God the Holy Ghost gather many delightful improvements from it. But I must leave all these, and every other subject, to mark what is here said of the Lord Jesus, and to follow him wheresoever he goeth. Reader! what a sweet thought it is, and peculiarly so in the present awful times of degeneracy; that the promise is absolute; *the earth shall be filled with the knowledge of the glory of the Lord.* Jesus shall see of *the travail of his soul, and be satisfied.* His glorious person shall be the one object of adoration, love, and praise, to all the Church, and to all the earth. *Men shall be blessed in him, and all nations shall call him blessed.* Who but must join in the earnest cry, Lord hasten thy kingdom, and cut short thy work in righteousness. Bring on that promised æra, when the seventh angel shall sound his trumpet, and great voices shall be heard in heaven, and that glorious proclamation shall be made: *the kingdoms of the world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.* Amen.

## CHAP. III.

## CONTENTS.

*We have in this Chapter the Prophet still at his devotions; in which he celebrates the wonders of redemption, and yet more the glorious God of redemption.*

## A PRAYER of Habakkuk the prophet upon Shigionoth.

Various have been the opinion of the learned concerning the word *Shigionoth*. The word itself is no doubt the plural of *Shiggnon*, which the Septuagint have rendered *Song*. But some derive it from the Arabic *Schaga*, to be in trouble. Be this however as it may, one thing is certain, and that is the most important for us to know, the prayer of the Prophet is in the full view of the glorious redemption by Christ, and therefore it is a prayer of faith.

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.

The Prophet we left at his watch tower, in the opening of the foregoing chapter, to receive the Lord's answers, to his humble supplication, and here we find him again thankfully acknowledging the faithfulness of Jehovah, in hearing and answering his petitions. But, Reader! do observe how all he saith hath an eye to mercy, and to God's own work. And what were both in the Old Testament Church, and Old Testament language, but the Lord Jesus Christ? Is not Jesus, as Christ, the Christ of God; the work of God in redemption? John ix. 4. And is not Jesus *the mercy promised*; yea, the first born in the womb of mercy? Luke i. 72.

3 God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

*Teman* was a city in the land of *Edom*: Jer. xlix. 7. and *Mount Paran* near to *Mount Sinai*, for when the Israelites left *Sinai*, we are told that they came into the desert of *Paran*. Numbers x. 12. Indeed, from the account of *Moses*, it should seem to be one and the same, or so near each other as not to be separated at any great distance; for he describes the Lord's coming from it, as *Habakkuk* hath done in this Chapter; from whence it is probable the Prophet borrowed the account. See Deut. xxxiii. 2. The opening of this verse is a most blessed and glorious description of that visible display the Lord made at *Mount Sinai*, when he came down in a cloud. See Exod. xix. 20. Here it was he gave the law. But who was this glorious person? I speak with reverence, as one treading on holy ground, when I say I humbly conceive not the person of God the Father: neither of God the Son, as God only; for we are told in scripture, that *no man hath seen God at any time*. But certain it is, that upon this, as well as many other occasions, there was a visible manifestation of divine glory. I therefore humbly conceive, that it was the display of the God-man in our nature; for the same scripture tells us, that *the only begotten Son, who lay in the bosom of the Father, he hath declared him*. John i. 18. And Reader! who so proper to give the law, as He who with the FATHER and the HOLY GHOST made the law; and as GOD-MAN-Mediator in after ages fulfilled it? Who could give the Sermon on the Mount as He who gave the Law on the Mount, and was, and is the sum and substance of the whole? Matt. v. 1, &c. I detain the Reader one moment longer, just to make a remark on the word *Selah*, in the midst of this verse, which is found *three times* in this Chapter, and *seventy times* in the Psalms. The opinions of learned and godly men are so divided concerning its real meaning, that it is extremely difficult to determine about it. *Some* have concluded that it is a note of admiration, as if to say, *take notice*; and *others* have translated it, *verily; for ever*. Amen. But I must not omit to mention one writer of the name of *Paschi*, who wrote an express treatise upon the word, to shew that it is a name of our God. I have just noticed it in this cursory manner, but shall not enlarge. If the latter opinion be well founded, it makes it more interesting than any. We have to lament that the certainty is not discoverable.

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.

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.

7 I saw the tents of Cushan in affliction; *and* the curtains 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 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.

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.

12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

It is impossible by any comment, even if written with the pen of an angel, to add any beauty to this most sublime passage. I retire from it therefore, and only beg the Reader, as he reads it, to connect with it what is uniformly said of Jesus. Surely the whole scriptures, with one concurring voice, speak of Him as the only visible Jehovah. And who that remembers Christ's transfiguration on the Mount, and compares it with what is said of glory here, can doubt but that it was a renewal of the same scene as at Sinai. Who that calls to mind Peter's observation at that vision, can question whether the same spirit did not rest upon him and his companions, James and John, as filled the mind of Moses? Compare Exod. xxiv. 10 to the end, with Matt. xvii. 2—5. and 2 Peter i. 19.

13 Thou wentest forth for the salvation of thy people, *even* for salvation with thine anointed; thou

thou woundest the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.

This blessed verse serves as a key to open to us the whole passage, and according to my apprehension, defines at once the glorious visible Jehovah, spoken of through the whole, to mean Christ. The words may be rendered, thou *goest forth*; *Micah* therefore had authority to say, whose *goings forth* were from everlasting; and expressly declared it to be Him, who in after ages should come forth from Bethlehem. *Micah* v. 2. *Matt.* ii. 6. And indeed of Him, and Him only, could the expression be warrantable, and that in his mediatorial character as the God-man, the Glory-man, Christ Jesus. For considered only as God, in the immensity and ubiquity of his essence and nature, there can be neither *goings forth*, nor *retirings*. I beg yet further to remark on this blessed passage, that some read this passage, thou *wentest forth*, or thou *goest forth* to save thy people, *thine anointed ones*. I apprehend that the *Alexandrian* copy of the *Septuagint* version so translates it. Hence, if so, the point is still yet clearer; for then it will be, Jehovah Jesus' *goings forth* was for the salvation of his anointed ones. So called from being one with CHRIST, and anointed with Him, and in Him. *Ephes.* iv. 7. I beg the Reader to observe, that I do not presume to determine the matter. But I beg to say, that according to my view, it seems to correspond on this grand point to the tenor of the whole Bible. I cannot think it necessary to detain the Reader with any further observations of what salvation the Prophet is speaking. Surely he must see that it can be no other than the eternal salvation of the Church from death and hell: which the deliverance from *Egypt*, and afterwards *Joshua's* carrying the Church into *Canaan*, were but types and shadows.

14 Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing *was* as to devour the poor secretly.

15 Thou didst walk through the sea with thine horses, *through* the heap of great waters.

These verses form a part in the sublime description of what went before the preceding verse, on which I do not think it needful, after what hath been said, to detain the Reader.

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.

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 I 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. To the chief singer on my stringed instruments.

If we read these verses as we ought to read them, implying the spiritual effect wrought upon the mind of the Prophet, and in like manner what may be supposed in the same way to influence every child of God; they describe to us the wonderful and blessed consequences wrought in the heart by the Holy Ghost, in the contemplation of Jesus and his great salvation. Convinced by God the Spirit *of sin, of righteousness, and of judgment*, there will be trembling under a sense of iniquity, and like another Prophet, our *comeliness will be turned into corruption*. Dan. x. 8. While from the same sovereign and Almighty teaching, the soul of the poor self-condemned, and self-loathing sinner, will rejoice *in the Lord, and joy in the God of his salvation!* I beg the Reader, while admiring the beautiful expressions of the *fig-tree blossoms*, and the *fields yielding meat*; not to overlook the infinitely more important things veiled under those figures; for the whole is but figure. Fig-trees do not blossom; neither is the grass of the field food for man. But these expressions are all spiritual, and highly descriptive of the rich provision in Christ; when ordinances, which are like the pleasant plants and fruits of the earth, and all things else fail. These words of *Habakkuk*, are the strong faith of the man living wholly upon Christ, when the fig-tree of ordinances, when the fruit of the vine, in all the means of grace, when there is even a famine of hearing the word of the Lord; yea, believers, which are the flock of the fold, are cut off; so that like *Elijah*, he considers himself alone, and not one of the herd remaining in the stall. Ezek. xxxiv. 31. Micah vii. 14. The close of *Habakkuk's* prophecy is, as might be expected in a man of strong faith like him. And every true believer in Christ, who can from the heart adopt the same language of faith, to rejoice in the Lord Jesus himself, the fountain of joy, when the streams of all creature comforts fail, may, and ought to say with *Habakkuk*, the Lord God is my strength, he will make me to walk upon mine high places. For my poor opinion on the address of this prayer of *Habakkuk*, I refer the Reader to what I have offered on the title of the *fourth Psalm*, which is to the same purport.

#### REFLECTIONS.

HAIL! thou Almighty Lord Jesus! do I not behold thee in this precious scripture, set forth as the great Saviour and Redeemer of thy Church and people? Truly, Lord, thy goings forth have been,

in this divine character, from everlasting. Before the earth was formed; yea, before thou hadst gone forth in any acts of creation, thou didst stand up at the call of thy Father, thy Church's glorious head and husband, from all eternity. And until the fulness of time appointed in the counsel of peace arrived, what were all the manifestations in the Old Testament Church, but tokens how ardently thou didst long openly to come and tabernacle in our nature, for the redemption of thy people. Didst thou reveal thyself to *Abraham*, to *Isaac*, to *Jacob*; didst thou call *Moses* at the bush, and go before thy Church, when bringing the Church out of *Egypt*; didst thou give the *law* at *Sinai*, and make the inhabitants of *Palestina* and *Midian* to tremble; what, dearest Jesus, what were all these, and numberless other revelations of thyself, but to testify how assuredly thou wert come forth for the salvation of thy people. And what is it now, O Lord, now thou hast finished redemption work, and art returned to glory, but every day, and all the day, renewed manifestations of the same, that Jesus will bring home his ransomed ones finally, fully, and completely; that where he is, there they shall be also. Hail then, thou glorious, gracious, great I AM; the visible Jehovah of thy Church and people! Oh! grant, that like thy servant the Prophet, whether fig-trees blossom or withhold their fruit; whether the olives fail, or fields yield their meat; JESUS lives and loves, and will live and love for ever. *He is a rock, his work his perfect*: and He is the rock of my salvation. Farewell *Habakkuk*! thy God is my God; and He is the horn of his people. Blessed be the Lord for this sweet ministry of thine; and blessed be thy labours. Above all blessed, blessed for ever be the God of all mercies in Jesus Christ. Amen.

## THE

## PROPHET ZEPHANIAH.

## GENERAL OBSERVATIONS.

THE Prophet *Zephaniah*, whose writings we are now entering upon, was the last of all the Prophets before the captivity of the Church, when carried away into Babylon; consequently a cotemporary with *Jeremiah*. His name, which is compounded of *Saphon*, to hide, and *Jah* the Lord, signifies *the secret of the Lord*. His genealogy is enumerated in the first verse. If the Reader will consult *Jeremiah* xxi. 1. and xxxvii. 3. he will find *Zephaniah* sent by *Zedekiah* to consult *Jeremiah* on the subject of the Church's distress. The chief purport of his ministry seems to have been directed to pro-