

"And will watch to see what he will say unto me,
And what I shall answer when I am reproved."

The translation, "when I am reproved," does not convey the idea of the original. The literal rendering is, "upon my argument," or "upon my matter of discussion." Habakkuk had entered into what may be termed an argument with Jehovah. He had presented his complaint; Jehovah had responded to that; the prophet had followed with an expostulation; and he now pictures himself as standing in an attitude of expectation, to see what Jehovah would say unto him, and what he on his part should again reply to God *upon his argument*; upon the subject, that is, of the discussion (using the word reverentially) into which he had entered with the Most High. At length, the looked-for response from the Lord came, to the effect that the Chaldeans should in due season be visited with the punishment which their crimes deserved, and that the issue of the divine dispensations should be the universal diffusion of the knowledge of God among mankind.

VER. 2.—"And the Lord answered me, and said,
Write the vision, and make it plain upon tables,
That he may run that readeth it."

There is here a figurative reference to edicts written in large characters, and posted in places of public resort, that every one might read them, and *run* or hasten to perform what was required. So it is directed that the communication about to be made to Habakkuk, be set forth plainly to the Jewish people; in order that it may awaken suitable sentiments within them, and lead them to a proper course of conduct. I may observe that this last clause, "that he may run that readeth it," is often absurdly quoted, with its members inverted, "that he that runs may read."

VER. 3.—"For the vision is yet for an appointed time,
But at the end it shall speak, and not lie."

"For an appointed time." The things about to be predicted, were not to happen quite presently; but the time of their accomplishment was fixed in the divine mind.