

his own covenant engagements by permitting his people to be completely destroyed.

The fact that God had ordained the Chaldeans to be his instruments in punishing the sins of the Jews, did not justify the Chaldeans in the atrocities which Habakkuk by revelation foresaw that they would commit. God's decrees do not interfere with man's responsibility. And the prophet, with the feeling of a philanthropist, a patriot, a worshipper of Jehovah, cannot contemplate these atrocities, even prospectively, without indignation and vehement desire that the Most High would interfere to put a limit to the outrages of the oppressor.

VER. 13.—“Thou art of purer eyes than to behold evil;
And canst not look on iniquity :
Wherefore lookest thou upon them that deal treacherously ?—
“Deal treacherously ;” rather, act oppressively ; meaning the Chaldeans.

“And holdest thy tongue when the wicked devoureth
The man that is more righteous than he ?”

Though extremely wicked, the Jews were less so than the Chaldeans. At all events, there were some among them who feared God, and who, in common with the rest of their countrymen, were in danger of being *devoured* by the undistinguishing foe.

VER. 14.—“And makest men as the fishes of the sea,
As the creeping things, that have no ruler over them ?”

The events which the prophet contemplates are ascribed to God, as being dispensations of his providence. “That have no ruler ;” that have none to care for, direct, or defend them, and which, therefore, fall easy victims to more powerful animals.

VER. 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.”

The figure of the previous verse is here carried out ; and