

VER. 11.—“Then shall his mind change”—

The Chaldean monarch is here spoken of; and the term “change” describes the fickle, capricious conduct of a person intoxicated with success.

“And he shall pass over, and offend”—

Shall “pass over” various countries, committing outrage wherever he goes.

“Imputing this his power unto his god.”

Such is Jehovah’s reply to the complaint that Habakkuk had made of the wickedness of the Jewish people. That reply opens a new source of anxiety to the prophet’s mind. Must the people be entirely destroyed? Terrible thought! But no; the unchangeable perfection of God is a guarantee against this. He will, indeed, as is just, chasten us for our sins; but will not allow us to be overtaken by utter ruin. With this feeling he again addresses the Lord:—

VER. 12.—“Art thou not from everlasting,
O Lord my God, mine Holy One?
We shall not die.”

Our destruction as a nation shall not be utter. Our punishment shall not go the length of national extinction.

“O Lord, thou hast ordained them for judgment;
And, O mighty God, thou hast established them for correction.”

In concluding that the nation “should not die” from the eternity (which must always be considered as involving the unchangeableness) of God, the prophet seems to proceed upon the view of such promises as we find in Ps. lxxxix. 30–33: “If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail.” The everlasting (and therefore immutable) One would assuredly not violate