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prophet did see."

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Habakkuk, except
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God "showed" Habakkuk iniquity, by so situating him in providence that he was obliged to witness it.

"And cause me to behold grievance?
For spoiling and violence are before me,
And there are that raise up strife and contention."

"There are." Persons of the character in question are numerous.

VER. 4.—"Therefore the law is slackened"—

Violence is so common, and has infected so much the rulers even, who ought to repress it, that *therefore*, on this account, law is utterly relaxed.

"And judgment doth never go forth:
For the wicked doth compass about the righteous,
Therefore wrong judgment proceedeth."

In the above three verses we have a complaint uttered by the prophet, in the form of an appeal to Jehovah; and God now states in reply, that, for the iniquity of the Jewish people, he would bring upon them an invasion of the Chaldeans.

VER. 5.—"Behold ye among the heathen, and regard"—

The address here is to the Jewish people. Turn your attention to the heathen, and see among them the instrument by which I will bring deserved punishment upon you.

"And wonder marvellously;
For I work a work in your days,
Which ye will not believe, though it be told you."

The words, "in your days," prove that Habakkuk must have prophesied not long before the Chaldean invasion. The apostle Paul quotes this sentence (Acts xiii. 41), applying it to the unbelieving Jews of his own time, and to the judgments that were impending over them for their rejection of the Gospel. It is not to be understood that the verse before us was a prophecy of the overthrow of Jerusalem by the Romans. It is not quoted as such. But that event corresponded, both in its nature and in its cause,