

THE  
PROPHECY  
OF  
HABAKKUK  
By  
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“To the chief Singer, Christ, on my stringed instruments” (*“To the chief singer on my stringed instruments.” KJV*)—Hab. 3:19.

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## The Prophecy of Habakkuk

“The burden which Habakkuk, the prophet, did see”—Chap. 1:1.

Habakkuk was contemporary with Jeremiah. He prophesied a few years previously to the Babylonish invasion of Judah. His name means “an embracer,” one who presses another to his heart. And this is truly most characteristic of the Prophet; for as we read these three short chapters, describing his deep exercise of soul, he truly appears as one who embraces the Lord, as well as the Lord’s people. He stands here as the type of the faithful Jewish remnant of the last days who will thus struggle in faith and hope and love in the days of apostasy and impending judgments. And they will actually see fulfilled before their eyes what the dear faithful prophet only saw in vision—the coming of Jehovah in power and great glory.

At the same time there is much to be learned from this Prophet by all who love the Lord’s appearing, tho’ we will not be here at the time of the fulfillment of this vision: for when it comes to pass, we will be with the Lord. In fact we, the Church, the Body of Christ, will be a part of the Holy One, that Habakkuk views, as coming from Mount Paran, whose glory covered the heavens.

The book may be readily divided into three parts, as follows—

1. Habakkuk’s Questions; Jehovah’s Answer—Chap. 1:1-11.
2. Habakkuk’s Testimony; Jehovah’s Answer—Chapter 1:12-2:30.
3. Habakkuk’s Vision—Chap. 3.

The prophecy begins in distress and ends in triumph. This is always the case when we come to Jehovah with our perplexities and troubles and question Him concerning the matter. We will find that there is always a cause for the trouble, and a way out of it.

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## Habakkuk KJV

### Chapter 1

**1:1** The burden which Habakkuk the prophet did see.

**1:2** O LORD, how long shall I cry, and thou wilt not hear! *even* cry out unto thee *of* violence, and thou wilt not save!

**1:3** 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.

**1:4** Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.

**1:5** 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*.

**1:6** For, lo, I raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces *that are* not theirs.

## Habakkuk Commentary

### FIRST PART

#### Chapter One

Habakkuk has a burden on account of the condition of the Lord's people. The first four verses are his questions, his earnest expostulation to Jehovah. The "How long?" and "Why?" of the Prophet call for an answer. He must hear from God. He cannot understand Jehovah's silence in view of the sins of Israel; for he lived in the midst of their great wickedness. The first three verses unfold the sad picture of the condition of the house of Judah, the professing people of God. Violence and iniquity abound on every side; contention and strife and oppression among the people; the law slacked, the wicked compassing the righteous, and justice perverted. Habakkuk beholds all this, and his soul is stirred within him. But as the man of faith, that he is, he takes his refuge in the Lord. He prays, but his prayer is more in the form of a complaint—"O Lord, how long shall I cry?"—V. 2. He has his questions of "How?" and "Why?" as well as his complaint that Jehovah does not save. All this is the foreshadowing of the coming time when violence will be ruling in the earth and the faithful of that day will cry, as the Prophet did, to Jehovah for deliverance. Then too, the complaint will arise, "How long, Jehovah?" "How long? Why dost thou not save?" That is they will call for an earthly deliverance. The Psalms depict these same exercises of the remnant, as well as the outshining of Jehovah to their help as we read in the third chapter of this prophecy.

#### Jehovah's Answer

The complaint of the Prophet is answered by the Lord. His word's are found in verses 5-11. The first verse is very suggestive. It anticipates the scattering of the nation. "Behold ye among the heathen and regard and wonder marvelously; for I will work a work in your days which ye will not believe tho' it be told you."—V. 5. Paul gives a striking application of this to the redemptive work of Christ—<sup>1</sup>Acts 13:37-41. He quotes it to Jews of the dispersion in the synagogue at Antioch; but it has a larger reference to the fuller dispersion at the end.

At that appointed time, the Lord tells the Prophet, punishment will come upon his people for their disobedience. The Chaldean army and invasion is

<sup>1</sup> Acts 13:37-41 "But he, whom God raised again, saw no corruption. Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; 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."

**1:7** They *are* terrible and dreadful: their judgment and their dignity shall proceed of themselves.

**1:8** 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.

**1:9** They shall come all for violence: their faces shall sup up *as* the east wind, and they shall gather the captivity as the sand.

**1:10** 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.

**1:11** Then shall *his* mind change, and he shall pass over, and offend, *imputing* this his power unto his god.

**1:12** *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.

**1:13** *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?

**1:14** And makest men as the fishes of the sea, as the creeping things, *that have* no ruler over them?

described. They enter the land of Palestine and possess the dwelling places of Judah. The mighty army is presented as the coming of a tempest—"they shall sup up as the east wind"—V. 9. Their arrogance cannot be checked. There is no stopping of their advance. They do as they please, as the eleventh verse indicates, "Then shall his mind change and he shall pass over and offend, imputing this his power unto his god"—V. 11. That is it appears as tho' they were not intending to invade Palestine; but his mind changes and he passes into the glorious land of Jehovah. They impute this marvelous victory to their god. They are assured such power is supernatural. And so it is; for that last invasion of Israel's land by the Gentile world-powers, will be truly devilish. Their god will be their strength; for Satan will energize and empower their emperor, the man of sin, the antichrist. We find a description of this man, not now of the army, and the divine woes pronounced against him, in chapter two, beginning with verse four, first clause—"Behold his soul which is lifted up is not upright in him; but the just shall live by his faith" (Chap. 2:4) (the latter clause thrown in here, as it were, to comfort the believing ones of those days who will have no apparent might, nor power); and continuing down and including the twelfth verse—"Woe to him that buildeth a town by blood and stablisheth a city by iniquity"—Chap. 2:12.

## SECOND PART

This division of the book, from the twelfth verse of the first chapter to the end of the second chapter, contains the Prophet's answer to Jehovah; his waiting attitude; and Jehovah's answer to him. This would make three sections as it were to the Second division of the prophecy.

### The Prophet's Testimony

"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"—V. 12.

The Lord has answered Habakkuk's perplexity as to his apparent laxity towards Israel's sin and the Prophet utters his wonderful panegyric of Jehovah. He is comforted, tho' the Lord has only told him of judgment. His words are full of faith. In full assurance, he could say, in view of the impending invasion of his land, "We shall not die." He knew that Jehovah, the Holy One, the Rock, is with His people in every time of trial; therefore they cannot perish. His faith rested upon the promises of God; yet he knew that judgment and chastening were to be theirs for a time. And yet he justifies God's attitude toward Israel and His chastening hand of their rebellion toward Him.

In the pleadings which follow, his faith beholds the wicked invaders, the Chaldeans, who are after all more wicked than Judah, checked and punished. Their conquest of the nation is described—"catching them, like fish,

**1:15** 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.

**1:16** Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion *is* fat, and their meat plenteous.

**1:17** Shall they therefore empty their net, and not spare continually to slay the nations?

in a net and then sacrificing them to their net,” their false god—V. 16. The Prophet ends this section with a question, “Shall they therefore empty their net and not spare continually to slay the nation?”—V. 17. That is, will the enemy never be satisfied? Will there never be an end? But faith sees the answer even as the next portion discloses.

## Chapter Two

### Chapter 2

**2:1** 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 reprov'd.

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

**2:3** 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.

**2:4** Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith.

**2:5** 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:

In the second section of the second part, we see the Prophet in awaiting attitude. Jehovah has informed him of coming trouble upon his people, in answer to his first question. Now he waits for a further unfolding of the divine purposes in answer to his further question. He knows the Lord will not turn him away.

He says, "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 reprov'd"—Chap. 2:1. With all the burden upon him—the troubles of his spirit, the difficulties and coming judgments; he decides to wait calmly for the answer Jehovah will give to him. He even infers that he may be reprov'd for his apparent bold attitude toward the Lord. But never, never Habakkuk, does the Lord reprove the faith that challenges Him to answer. We may learn precious lessons of confidence in the Lord in the midst of trouble, and earnestness in addressing Him, and patience in waiting for Him, in the Prophet's attitude.

The third section gives us the response. And as it appears, he did not have to wait long for the answer. He is told by Jehovah to write the vision and make it plain upon tablets, "that he may run that readeth it"—V. 2. This is most suggestive. Jehovah commands that the vision, or prophetic word, which he is now about to speak, should be made plain upon tablets. That is, it should be displayed prominently that it might be seen at a distance. He desires that it be clearly understood. The prophetic word is not at all mysterious. Man has made it so; but God sent the Spirit of Truth that we might be guided into all the truth. And the Holy Spirit shows us things to come, when we compare Scripture. It is then found to be simple and harmonious. And the practical result is, that he does run that reads it. The more we look into the prophetic word, the plain and simple vision for an appointed time, the more earnestly we run in the Lord's way, as drawn by Himself.

The deplorable condition of Christendom, and even of the Lord's true people in these false systems, is partially the result of having turned away from the sure word of prophecy. Not having divided the Word of Truth rightly, all is therefore confusion. The professing people of God are like a ship upon the sea, without a chart or compass, drifting to certain wreck and destruction. But, for the individual believer, there is still hope. He may still read and run. We are living in the very day spoken of when in consequence of the knowledge of the prophetic Word, "many run to and fro and knowledge is increased" ("*many shall run to and fro, and knowledge shall be increased.*" *KJV*)—Dan. 12:4. Believers run to and fro in the Word searching and seeking for the treasures of wisdom and knowledge concealed therein and therefore become wise as to the purposes of God.

**2:6** 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!

**2:7** Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

**2:8** 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.

**2:9** Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!

**2:10** Thou hast consulted shame to thy house by cutting off many people, and hast sinned *against* thy soul.

**2:11** For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

**2:12** Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!

So the Lord instructs Habakkuk to wait for the vision, that it will “surely come,” tho’ it tarry long. These are most precious words. The appointed time, to which the vision refers, is the end of this age and misrule of man, and the manifestation of Jehovah for the judgment of his enemies and deliverance for His people. The description of the Chaldean emperor and the woes upon him, follow as we noted previously. The description perfectly fits the ending of the times of the Gentiles. The sins of the ungodly world-power are enumerated—covetousness, greed for expansion, moral corruption, and finally idolatry. Against these sins, five solemn woes are pronounced. The twelfth verse shows the nations struggling for supremacy in the earth, building a town with blood and establishing a city by iniquity. But they labor for the very fire which is coming and weary themselves for vanity. Are not these present day events perfectly expressed in this verse? The fourteenth verse refers to Jehovah’s visible glory in the earth. This has no reference to a spiritual conquest of the world by Christendom, that is so widely discussed today; but to the actual physical coming of the Lord Jesus Christ in power and great glory to judge the nations as was prophesied—<sup>1</sup>Matt. 24:30. It is after this event that the knowledge of the glory of the Lord shall cover the earth. The world must have judgment before the glory.

The eighteenth and nineteenth verses clearly refer to the image of the anti-christ, the man of sin, which will be set up in the temple. This antedates the revelation of the Lord and is the special iniquitous act which calls for the immediate vengeance of Jehovah at His outshining; for the beast and the false prophet will both be cast alive into the lake of fire at His appearing—<sup>2</sup>Rev. 19:20. The image will be a counterfeit of the presence of God dwelling in the Holy Place in the temple. It will no doubt be a marvelous exhibition of satanic power; for it will have life and will speak forth the doom of all who refuse to bow and worship at its feet—<sup>3</sup>Rev. 13:14-16. The “teacher of lies” refers to the false prophet; while the image itself is that of the anti-king who will usurp to

<sup>1</sup> Matthew 24:30 “**And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.**”

<sup>2</sup> Revelation 19:20 “And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.”

<sup>3</sup> Revelation 13:14-16 “And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:”

**2:13** 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?

**2:14** For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

**2:15** Woe unto him that giveth his neighbour drink, that putteth thy bottle to *him*, and maketh *him* drunken also, that thou mayest look on their nakedness!

**2:16** 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.

**2:17** 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.

**2:18** 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?

**2:19** 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.

**2:20** But the LORD *is* in his holy temple: let all the earth keep silence before him.

himself Christ's authority. He will declare himself the sovereign of the world. Yea more, he will show himself that he is God: and all men must worship, or suffer death. All this is hinted at in these verses. But the Lord shall "consume that wicked one with the spirit of His mouth and destroy him with the brightness of His coming" ("*And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:*" KJV)—2 Thess. 2:8.

"But the Lord is in His holy temple; let all the earth keep silence before Him"—V. 20. Habakkuk gets the answer he wants. He could not understand God's attitude toward the situation. It did not appear consistent with His holiness; but the Lord reveals His purposes to the Prophet. He gives him a revelation of coming events. These purposes must mature before the Lord can interfere and show His anger and judgment against the wickedness which was great in Habakkuk's day; but how much more will it be in evidence in the day of Jehovah's vengeance. He will arise to shake terribly the earth; clean up its politics as well as His own temple and city: after which He will dwell among His people forever. Habakkuk will see his vision actually fulfilled. The earth will be in awe at the presence of the Lord. He will dwell in His holy temple. The Skekinah Glory will again be manifested in the holy place, Habakkuk assures us. "The glory of this latter house shall be greater than of the former"—Hag. 2:9.

## Chapter 3

**3:1** A prayer of Habakkuk the prophet upon Shigionoth.

**3:2** 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.

**3:3** 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.

**3:4** And *his* brightness was as the light; he had horns *coming* out of his hand: and there *was* the hiding of his power.

**3:5** Before him went the pestilence, and burning coals went forth at his feet.

**3:6** 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.

**3:7** I saw the tents of Cushan in affliction: *and* the curtains of the land of Midian did tremble.

**3:8** 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?

**3:9** Thy bow was made quite naked, *according* to the oaths of the tribes, *even* *thy* word. Selah. Thou didst cleave the earth with rivers.

**3:10** 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.

## THIRD PART

### Chapter Three

The Prophet ends his book in a sublime psalm of the coming of the Lord. It is one of the mountain peaks of prophecy. The Lord answered his deep heart longings with a marvelous vision of His return. He takes him over the whole ground of His coming and emphasizes many of the events connected therewith. It is like a song upon the stringed instruments of David—even Shigionoth.

It commences with a prayer. Habakkuk is overwhelmed with a sense of the impending wrath, shut up in the heaven which is about to burst forth. He cries out, “O, Lord... in wrath remember mercy”—V. 2. Then he is caught away in spirit, even as John on the isle of Patmos (<sup>1</sup>Rev. 1:10), into the Day of the Lord, and he beholds wondrous things. As we read, the glory and majesty of the vision envelop us. We can almost see the radiance of the “Holy One from Mount Paran; for His glory covered the heavens, and the earth was full of His praise”—V. 3. The whole world is lightened with His brightness. His power is made visible at last. The Lamb has indeed become the Lion. But there is the hiding of His power; for even yet the world cannot bear the full effulgence of His glory. Mark the result of the light of His presence.

“Before Him went the pestilence and burning coals went forth at His feet”—V. 5. No disease can abide His presence. Sin and sickness depart when He steps upon the scene. “Our God is a consuming fire”—Heb. 12:29. Nothing can live in His presence that is out of harmony with His nature. “He stood and measured the earth” (V. 6), the Prophet tells us. He is the “Big Man” the world needs and for whom they are even now looking; tho’ they do not know it. He drives asunder the nations. That is, He takes His place as the Sovereign of the world. “The everlasting mountains were scattered and the perpetual hills did bow”—V. 6. All dominion and power is given into His hand. He is the Master and Ruler. The mountains, or kingdoms, are scattered; for the King is coming whose right it is to reign. The hills are bowing and acknowledging His right to the throne of empires. The tents of Cushan are in affliction and the land of Midian is trembling. The consternation and fear of the nations are vividly described. The Conqueror is coming for the deliverance of His earthly people. All nature appears demoralized and at a standstill in awe of the scene.

The sun and the moon are eclipsed with the brightness emanating from the matchless Monarch who is riding upon the wings of the wind. He is on the war-path, as we say; marching thru the land in indignation. The heathen are as the threshing in the day of harvest. The day of vengeance of our God is vividly

<sup>1</sup> Revelation 1:10 “I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,”

**3:11** 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.

**3:12** Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

**3:13** Thou wentest forth for the salvation of thy people, *even* for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.

**3:14** 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.

**3:15** Thou didst walk through the sea with thine horses, *through* the heap of great waters.

**3:16** 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.

**3:17** 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:

**3:18** Yet I will rejoice in the LORD, I will joy in the God of my salvation.

**3:19** 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.

described. He wounds the head out of the house of the wicked (anti-Christ). The language is so forcible and inspiring that we can almost hear the majestic steppings of Jehovah as He marches on with His triumphant procession as “King of kings.” Far different is Habakkuk’s vision from the character of His first coming as King—<sup>1</sup>Matt. 21:5-11. Then He marched into the city of Jerusalem; but He was not acknowledged. They saw Him as the poor, despised Jesus, the Prophet of Nazareth. Here His power and authority are seen as unquestioned. Habakkuk’s vision tells us only of the second coming of the Lord.

The Prophet trembled as the scene unfolded. The awfulness of the day is too much for him. As he looked upon the picture, he was faint with fear. His belly trembled; his lips quivered at the majesty of the Voice he heard, and rottenness entered into his bones. In the midst of these scenes of wrath, and in full view of the famine and resulting evils, his faith mounts up on eagles’ wings and soars above all the distress, trouble and darkness of the great and notable day of the Lord. In one of the greatest bursts of confidence and declared faith in Jehovah; he ends his sublime panegyric. “Altho’ the fig tree shall not blossom neither fruit be in the vines; the labor 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: yet I will rejoice in the Lord; I will joy in the God of my salvation. The Lord God is my strength, and He will make my feet like hind’s feet and He will make me to walk upon mine high places”—Vs. 17-19.

The fig tree, that Habakkuk intimates may not blossom, refers to the Jewish nation as the professed people of God, not necessarily a new creation, but all the Jews. The Vine represents the whole house of Israel, the twelve tribes, undivided, one people, as they came up out of Egypt, and as they will be manifested again nationally.

The Olive Tree is the beautiful figure of the true believers out from the whole nation of Israel, whether before Christ’s death or later. They were the light of the world (the oil of the olive being the only oil used in the sanctuary), and they will be the true light bringers again, when Christ has grafted them, as individuals, into their own root again and filled them with the Spirit.

<sup>1</sup> Matthew 21:5-11 “Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.”