

Sepher Chabaquq (Habakkuk)

Chapter 1

Shavua Reading Schedule (44th sidrah) – Hab 1 - 3

אֵל־הַמִּשְׁאָה אֲשֶׁר חָזָה חִבְקִיךְ הַנְּבִיא:

1. **hamasa' 'asher chazah Chabaquq hanabi'.**

Hab1:1 The oracle which Chabaquq the prophet saw.

<1:1> Τὸ λῆμμα, ὃ εἶδεν Ἀμβακουμ ὁ προφήτης.

1 To lēmma, ho eiden Ambakoum ho prophētēs.

The concern which saw Habakkuk the prophet.

בַּעַד-אָנָּה יִהְיֶה נִשְׁעֲתִי

וְלֹא תִשְׁמַע אֶזְעָק אֶלְיָךְ חֶמֶס וְלֹא תוֹשִׁיעַ:

2. **`ad-'anah Yahúwah shiua`'ti w'lo' thish'ma` 'ez`aq 'eleyak chamas w'lo' thoshi`a.**

Hab1:2 Until when, O **YHWH**, shall I call for help, and You shall not hear?

I cry out to You, Violence! Yet You do not save.

<2> Ἔως τίνος, κύριε, κεκράξομαι καὶ οὐ μὴ εἰσακούσῃς;

βοήσομαι πρὸς σέ ἀδικούμενος καὶ οὐ σώσεις;

2 Heōs tinos, kyrie, kekraxomai kai ou mē eisakousēs?

For how long, O YHWH, shall I cry out, and in no way should You listen?

boēsomai pros se adikoumenos kai ou sōseis?

For how long shall I yell to You being wronged, and You should not deliver?

גַּלְמָה תִּרְאֵנִי אֲוֶן וְעַמָּל תִּבְטֵן וְשׂוֹד

וְחֶמֶס לִנְגִּדִי וַיְהִי רִיב וּמַדּוֹן יִשָּׂא:

3. **lamah thar'eni 'awen w'amal tabit w'shod w'chamas l'neg'di way'hi rib umadon yisa'.**

Hab1:3 Why do You make me see iniquity, and You look upon toil?

Yes, destruction and violence are before me; there is strife and contention arises.

<3> ἵνα τί μοι ἔδειξας κόπους καὶ πόνους, ἐπιβλέπειν τάλαιπωρίαν καὶ ἀσέβειαν;

ἐξ ἐναντίας μου γέγονεν κρίσις, καὶ ὁ κριτὴς λαμβάνει.

3 hina ti moi edeixas kopous kai ponous, epiblepein talaipōrian kai asebeian?

Why did You show to me toils and troubles, to look upon misery and impiety?

ex enantias mou gegonen krisis, kai ho kritēs lambanei.

Right opposite me takes place judgment, and the judge takes away.

דַּעַל-כֵּן תִּפּוּג תּוֹרָה וְלֹא יֵצֵא לְנֶצַח מִשְׁפָּט

כִּי רָשָׁע מִכְתִּיר אֶת-הַצְדִּיק עַל-כֵּן יֵצֵא מִשְׁפָּט מֵעַקֵּל:

4. **`al-ken taphug torah w'lo'-yetse' lanetsach mish'pat**

ki rasha` mak'tir 'eth-hatsadiq `al-ken yetse' mish'pat m`uqal.

Hab1:4 Therefore the law is ignored and justice does not go forth for ever.

For the wicked surround the righteous; therefore justice comes out perverted.

<4> διὰ τοῦτο διεσκέδασται νόμος, καὶ οὐ διεξάγεται εἰς τέλος κρίμα, ὅτι ὁ ἀσεβὴς καταδυναστεύει τὸν δίκαιον· ἕνεκεν τούτου ἐξελεύσεται τὸ κρίμα διεστραμμένον.

4 dia touto dieskedastai nomos, kai ou diexagetai

On account of this is effaced the Law, and is not administered

eis telos krima, hoti ho asebēs katadynasteuei ton dikaion;

unto the end judgment, for the impious tyrannize over the just.

heneken toutou exeleusetai to krima diestrammenon.

Because of this shall go forth judgment being perverted.

הֲרָאוּ בַגּוֹיִם וְהַבִּיטוּ וְהִתְמַהוּ תְּמָהוּ
כִּי-פַעַל פִּעַל בִּימֵיכֶם לֹא תֶאֱמִינוּ כִּי יִסְפָּר:

5. r'u bagoyim w'habitu w'hitam'hu t'mahu

ki-pho'al po'el biymeykem lo' tha'aminu ki y'supar.

Hab1:5 Look among the nations! Observe! Be astonished! Wonder!

Because I am working a work in your days You would not believe if you were told.

<5> ἴδετε, οἱ καταφρονεταί, καὶ ἐπιβλέψατε καὶ θαυμάσατε θαυμάσια

καὶ ἀφανίσθητε, διότι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν,

ὃ οὐ μὴ πιστεύσητε εἰάν τις ἐκδιηγῇται.

5 idete, hoi kataphronētai, kai epiblepsate kai thaumasate thaumasia kai aphanisthēte,

Behold, O despisers, and look! and wonder wonders, and vanish!

dioti ergon egō ergazomai en tais hēmerais hymōn,

For a work I work in your days

ho ou mē pisteusēte ean tis ekdiēgētai.

which in no way you shall believe if any should tell of it in detail.

וְכִי-הִנְנִי מְקִים אֶת-הַכַּשְׁדִּים הַגּוֹי הָמָר
וְהַנִּמְהָר הַחֹלֵף לְמַרְחֲבֵי-אֶרֶץ לְרֶשֶׁת מִשְׁכָּנוֹת לֹא-לוֹ:

6. ki-hin'ni meqim 'eth-haKas'dim hagoy hamar

w'hanim'har haholek l'mer'chabey-'erets laresheth mish'kanoth lo'-lo.

Hab1:6 For behold, I am raising up the Kasdim, the bitter and impetuous nation

who is going into the broad spaces of the earth to possess tents not his own.

<6> διότι ἰδοὺ ἐγὼ ἐξεγείρω τοὺς Χαλδαίους, τὸ ἔθνος τὸ πικρὸν καὶ τὸ ταχινὸν

τὸ πορευόμενον ἐπὶ τὰ πλάτη τῆς γῆς τοῦ κατακληρονομῆσαι σκηνώματα οὐκ αὐτοῦ·

6 dioti idou egō exegeirō tous Chaldaious, to ethnos to pikron kai to tachinon

For behold, I awaken the Chaldeans, the nation bitter and quick;

to poreuomenon epi ta platē tēs gēs tou kataklēronomēsai skēnōmata ouk autou;

the one going upon the widths of the earth, to inherit tents not of his.

זֵאִים וְנוֹרָא הוּא מִמֶּנּוּ מִשְׁפָּטוֹ וְשֹׂאתוֹ יֵצֵא:

7. 'ayom w'nora' hu' mimenu mish'pato us'etho yetse'.

Hab1:7 He is terrible and fearful; his judgment and his glory comes from himself.

<7> φοβερὸς καὶ ἐπιφανὴς ἐστίν, ἐξ αὐτοῦ τὸ κρίμα αὐτοῦ ἔσται,
καὶ τὸ λῆμμα αὐτοῦ ἐξ αὐτοῦ ἐξελεύσεται.

7 **phoberos kai epiphanēs estin, ex autou to krima autou estai,**
fearful and apparent He is; of himself his judgment shall be,
kai **to lēmma autou ex autou exeleysetai;**
and his concern of himself shall come forth.

חֲקָלֵי מְמָרִים סוֹסֵי וְחֲדוּ מִזְאֵבֵי עֶרֶב וּפְשֵׁי פִרְשֵׁי
וּפְרָשֵׁי מִחֹחֶק יָבֹאוּ יַעֲפוּ כְנֶשֶׁר חָשׁ לֶאֱכֹל:

8. **w'qalu min'merim susayu w'chadu miz'ebey `ereb uphashu parashayu**
upharashayu merachok yabo'u ya`uphu k'neshher chash le'ekol.

Hab1:8 His horse are swifter than leopards and keener than wolves in the evening.
Their horsemen spread themselves, their horsemen come from afar;
they shall fly like an eagle, swooping down to devour.

<8> καὶ ἐξαλοῦνται ὑπὲρ παρδάλεις οἱ ἵπποι αὐτοῦ καὶ ὀξύτεροι ὑπὲρ τοὺς λύκους
τῆς Ἀραβίας· καὶ ἐξιππάσονται οἱ ἵππεῖς αὐτοῦ καὶ ὀρμήσουσιν μακρόθεν
καὶ πετασθήσονται ὡς αἰτὸς πρόθυμος εἰς τὸ φαγεῖν.

8 kai **exalountai hyper pardaleis hoi hippoi autou**
And shall leap more than leopards his horses,
kai **oxyteroi hyper tous lykous tēs Arabias;**
and are sharper than the wolves of Arabia.
kai **exippasontai hoi hippeis autou kai hormēsousin makrothen**
And shall ride forth his horsemen, and shall advance far off;
kai **petasthēsontai hōs aetos prothymos eis to phagein.**
and they shall spread out as an eagle eager for something to eat.

טַבָּלָה לְחָמָס יָבֹא מִגַּמַּת פְּנֵיהֶם קְדִימָה וַיֵּאָסֶף כַּחֹל שָׁבִי:

9. **kuloh l'chamas yabo' m'gamath p'neyhem qadimah waye'esoph kachol shebi.**

Hab1:9 All of them come for violence. The troop of their faces are eastward.
They collect captives like sand.

<9> συντέλεια εἰς ἀσεβεῖς ἦξει ἀνθεστηκότας προσώποις αὐτῶν ἐξ ἐναντίας
καὶ συνάξει ὡς ἄμμον αἰχμαλωσίαν.

9 **synteleia eis asebeis hēxei anthestēkotas prosōpois autōn ex enantias**
Consumption unto the impious shall come opposing their fronts right opposite,
kai **synaxeī hōs ammon aichmalōsian.**
and he shall gather as the sand the captivity.

יְהוּא בַּמְלָכִים יִתְקַלֵּם וְרִזְנִים מִשְׁחָק לוֹ הוּא
לְכָל-מִבְצָר יִשְׁחָק וַיַּצְבֹּר עָפָר וַיִּלְכְּדָהּ:

10. **w'hu' bam'lakim yith'qalas w'roz'nim mis'chaq lo hu' l'kal-mib'tsar yis'chaq**
wayits'bor `aphar wayil'k'dah.

Hab1:10 He mock at kings and rulers are a scorn to him.
He laughs at every fortress and he heaps up dirt and captures it.

<10> καὶ αὐτὸς ἐν βασιλεῦσιν ἐντρυφήσει, καὶ τύραννοι παίγνια αὐτοῦ,
καὶ αὐτὸς εἰς πᾶν ὀχύρωμα ἐμπαίξεται καὶ βαλεῖ χῶμα καὶ κρατήσῃ αὐτοῦ.
10 kai autos en basileusin entryphēsei, kai tyrannoi paignia autou,
And he among kings shall revel, and sovereigns are his playthings.
kai autos eis pan ochyrōma empaixetai
And he at every fortress shall mock,
kai balei chōma kai kratēsei autou.
and shall throw up an embankment, and shall prevail over it.

יֵאָזֵז חֲלָף רוּחַ וַיַּעֲבֹר וַיִּשְׁמַח בְּכֹחוֹ לְאֱלֹהִים:

11. 'az chalaph ruach waya`abor w'ashem zu kocho l'eloho.

Hab1:11 Then he sweeps on like the wind and he trespasses,
and is guilty; imputing his power this is to his mighty one.

<11> τότε μεταβαλεῖ τὸ πνεῦμα καὶ διελεύσεται καὶ ἐξιλάσεται.
αὕτη ἡ ἰσχὺς τῷ θεῷ μου. --

11 tote metabalei to pneuma kai dieleusetai kai exilasetai;
Then he shall turn the spirit, and shall go through, and shall make atonement,
hautē hē ischys tō theō mou. --
saying, This strength is to my mighty one.

יִבְהִלּוּ אַתָּה מִקֶּדֶם יְהוָה אֱלֹהֵי קְדוֹשִׁי
לֹא נָמוּת יְהוָה לְמִשְׁפָּט שִׁמְתּוֹ וְצִוֵּר לְהוֹכִיחַ יִסְדֹּתָיו:

12. halo' 'attah miqedem Yahúwah 'Elohay q'doshi
lo' namuth Yahúwah l'mish'pat sam'to w'tsur l'hokiach y'sad'to.

Hab1:12 Are You not from everlasting, O 𐤅𐤇𐤍𐤅, my El, my Holy One?
We shall not die. O 𐤅𐤇𐤍𐤅, You have appointed him for judgment;
and O Rock, You have established him for correction.

<12> οὐχὶ σὺ ἀπ' ἀρχῆς, κύριε, ὁ θεὸς ὁ ἅγιός μου; καὶ οὐ μὴ ἀποθάνωμεν.
κύριε, εἰς κρίμα τέταχας αὐτόν· καὶ ἔπλασέν με τοῦ ἐλέγχειν παιδείαν αὐτοῦ.

12 ouchi sy ap' archēs, kyrie, ho theos ho hagios mou?
Are You not from the beginning, O YHWH the El, my Holy One?
kai ou mē apothanōmen. kyrie, eis krima tetachas auton;
In no way should we die. O YHWH, for judgment – You have ordered it.
kai eplasen me tou elegchein paideian autou.
And he shaped me to reprove for his discipline.

יִגְטְהוּר עֵינַיִם מִקְּאוֹת רָע וְהַבִּיט אֶל-עֲמַל לֹא תוּכַל
לְמַח תְּבִיט בּוֹגְדִים תַּחְרִישׁ בְּבַלַּע רָשָׁע צַדִּיק מִמֶּנּוּ:

13. t'hor `eynayim mer'oth ra` w'habit 'el-`amal lo' thukal
lamah thabit bog'dim tacharish b'bala` rasha` tsadiq mimenu.

Hab1:13 Your eyes are too pure to approve evil, and to look on vexation are not able;
Why do You look on those who deal deceitfully?
Should You be silent when the wicked swallow up one more righteous than he?

<13> καθαρὸς ὀφθαλμὸς τοῦ μὴ ὁρᾶν πονηρά,
καὶ ἐπιβλέπειν ἐπὶ πόνους οὐ δυνήσῃ· ἵνα τί ἐπιβλέπεις ἐπὶ καταφρονούντας;
παρασιωπήσῃ ἐν τῷ καταπίνειν ἀσεβῇ τὸν δίκαιον;
13 katharos ophthalmos tou mē horan ponēra, kai epiblepein epi ponous ou dynēsē;
Pure is the eye to not see evil things, and to look upon evils You are not able.
hina ti epiblepeis epi kataphronountas?
Why should You look upon ones disdaining?
parasiōpēsē en tō katapinein asebe ton dikaion?
Shall You remain silent in the swallowing down impious the just?

יְדוֹתַעֲשֶׂה אָדָם כְּדָגֵי הַיָּם כְּרֶמֶשׂ לֹא-מֹשֶׁל בּוֹ:

14. wata`aseh 'adam kid'gey hayam k'remes lo'-moshel bo.

Hab1:14 For have You made men like the fish of the sea,
like creeping things without a ruler over him.

<14> καὶ ποιήσεις τοὺς ἀνθρώπους ὡς τοὺς ἰχθύας τῆς θαλάσσης
καὶ ὡς τὰ ἑρπετὰ τὰ οὐκ ἔχοντα ἡγούμενον.

14 kai poiēseis tous anthrōpous hōs tous ichthuas tēs thalassēs
And shall you make the men as the fishes of the sea,
kai hōs ta herpeta ta ouk echonta hēgoumenon.
and as the reptiles not having one taking the lead?

טו כָּלֶה בְּחֶכֶה הַעֲלָה יְגִרְהוּ בְּחֶרְמוֹ
וַיֵּאֱסֹפֶהוּ בְּמִכְמָרְתּוֹ עַל-כֵּן יִשְׂמַח וַיִּגִּיל:

15. kuloh b'chakah he`alah y'gorehu b'cher'mo
w'ya'as'phehu b'mik'mar'to `al-ken yis'mach w'yagil.

Hab1:15 He takes up all of him with a hook, drags him away with his net,
and gathers him together in his fishing net. Therefore he rejoices and exults.

<15> συντέλειαν ἐν ἀγκίστρῳ ἀνέσπασεν καὶ εἴλκυσεν αὐτὸν ἐν ἀμφιβλήστρῳ
καὶ συνήγαγεν αὐτὸν ἐν ταῖς σαγῆναις αὐτοῦ.
ἔνεκεν τούτου εὐφρανθήσεται καὶ χαρήσεται ἡ καρδία αὐτοῦ.

15 synteleian en agkistrō anespasen
consumption with a hook He pulled up,
kai heilkysen auton en amphiblēstrō kai synēgagen auton
and drew it with his casting-net, and gathered it
en tais sagēnais autou; heneken toutou euphranthēsetai kai charēsetai hē kardia autou;
in his dragnets. Because of this he shall be glad and his heart shall rejoice.

טז עַל-כֵּן יִזְבֹּחַ לְחֶרְמוֹ וַיִּקְטֹּר לְמִכְמָרְתּוֹ
כִּי בַהֲמָה נֶשְׁמֵן חֶלְקוֹ וּמֵאֲכָלוֹ בְּרֵאָה:

16. `al-ken y'zabeach l'cher'mo wiqater l'mik'mar'to ki bahemah shamen chel'qo
uma'akalo b'ri'ah.

Hab1:16 Therefore he sacrifices to his net and burns incense to his fishing net;

because through these things his portion is fat, and his food is rich.

<16> ἔνεκεν τούτου θύσει τῇ σαγήνῃ αὐτοῦ καὶ θυμιάσει τῷ ἀμφιβλήστρῳ αὐτοῦ, ὅτι ἐν αὐτοῖς ἐλίπανεν μερίδα αὐτοῦ, καὶ τὰ βρώματα αὐτοῦ ἐκλεκτά.

16 heneken toutou thysei tē sagēnē autou kai thymiasei

Because of this he shall sacrifice to his dragnet, and burn incense

tō amphiblēstrō autou, hoti en autois elipanen merida autou, kai ta brōmata autou eklekta; to his casting-net; for by them he fattened his portion, even foods his choice.

יִזְחַעַל כֵּן יָרִיק חֶרְמוֹ וְתָמִיד לַחֲרוֹג גּוֹיִם לֹא יַחְמוּל: ם

17. ha'al ken yariq cher'mo w'thamid laharog goyim lo' yach'mol.

Hab1:17 Shall he therefore empty his net and spare not to slay nations continually?

<17> διὰ τοῦτο ἀμφιβαλεῖ τὸ ἀμφίβληστρον αὐτοῦ καὶ διὰ παντὸς ἀποκτέννειν ἔθνη οὐ φείσεται.

17 dia touto amphibalei to amphiblēstron autou

On account of this he shall cast his casting-net,

kai dia pantos apoktennein ethnē ou pheisetai.

and always to kill nations – not sparing?

Chapter 2

אֶעֱלֶה-מִשְׁמַרְתִּי אֶעֱמֹדָה וְאֶתִּיזְבָּה עַל-מִצּוֹר

וְאֶצְפֶּה לְרֵאוֹת מִחַ-יַּדְבָּר-בִּי וּמֵה אֲשִׁיב עַל-תּוֹכַחְתִּי:

1. `al-mish'mar'ti 'e'emodah w'eth'yats'bah `al-matsor wa'atsapeh lir'oth mah-y'daber-bi umah 'ashib `al-tokach'ti.

Hab2:1 I shall stand on my guard post and station myself on the rampart; and I shall keep watch to see what He shall speak to me, and how I may reply when I am reproved.

<2:1> Ἐπὶ τῆς φυλακῆς μου στήσομαι καὶ ἐπιβήσομαι ἐπὶ πέτραν καὶ ἀποσκοπεύσω τοῦ ἰδεῖν τί λαλήσει ἐν ἐμοὶ καὶ τί ἀποκριθῶ ἐπὶ τὸν ἑλεγχόν μου.

1 Epi tēs phylakēs mou stēsomai kai epibēsomai epi petran

Upon my watch I shall stand, and I shall mount upon a rock.

kai aposkopeusō tou idein ti lalēsei en emoi

And I shall watch over to behold what he should speak in me,

kai ti apokrithō epi ton elegchon mou.

and what I shall answer upon my being reproved.

בּוֹעֲנֵנִי יַחְזֶה וַיֹּאמֶר כָּתוּב חֲזוֹן

וּבָאֵר עַל-הַלְחוֹת לְמַעַן יָרוּץ קוֹרֵא בּוֹ:

2. waya'aneni Yahúwah wayo'mer k'thob chazon uba'er `al-haluchoth l'ma'an yaruts qore' bo.

Hab2:2 Then answered me and said, Write the vision and inscribe it on tablets, that the one who reads it may run.

<2> καὶ ἀπεκρίθη πρὸς με κύριος καὶ εἶπεν Γράψον ὅρασιν

καὶ σαφῶς ἐπὶ πυξίον, ὅπως διώκη ὁ ἀναγινώσκων αὐτά.

2 kai apekrithē pros me kyrios kai eipen Grapson horasin kai saphōs epi pyxion,
And answered to me YHWH and said, Write the vision clearly onto a writing-tablet,
hopōs diōkē ho anaginōskōn auta.
so that should take flight the one reading these things.

גַּבִּי עוֹד חֲזוֹן לְמוֹעֵד וְיָפֵחַ לִקְצֵן
וְלֹא יִכְזֵב אִם-יִתְמַהֲמָה חֶכֶה-לוֹ כִּי-בֹא יָבֹא לֹא יִאָּחֵר:

3. ki `od chazon lamo`ed w'yapheach laqets w'lo' y'kazeb
'im-yith'mah'mah chakeh-lo ki-bo' yabo' lo' y'acher.

Hab2:3 For the vision is yet for the appointed time; it hastens toward the goal
and it shall not fail. Though it tarries, wait for it;
for it shall certainly come, it shall not delay.

<3> διότι ἔτι ὥρασις εἰς καιρὸν καὶ ἀνατελεῖ εἰς πέρας καὶ οὐκ εἰς κενόν·
ἐὰν ὑστερήσῃ, ὑπόμεινον αὐτόν, ὅτι ἐρχόμενος ἤξει καὶ οὐ μὴ χρονίσῃ.

3 dioti eti horasis eis kairon kai anateleis eis peras kai ouk eis kenon;
For the vision is yet for a time, and it shall rise in the end, and not in vain.
ean husterēsē, hypomeinon auton, hoti erchomenos hēxei
If he should lack, wait for him! for in coming he shall come
kai ou mē chronisē.
and in no way should he delay.

דַּהֲנָה עֲפֹלָה לֹא-יִשְׁרָה נַפְשׁוֹ בּוֹ וְצַדִּיק בְּאַמוּנָתוֹ יִחְיֶה:

4. hinneh `up'lah lo'-yash'rah naph'sho bo w'tsadiq be'emunatho yich'yeh.

Hab2:4 Behold, as for the proud one, His soul is not right within him;
but the righteous shall live by his faith.

<4> ἐὰν ὑποστείλῃται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ·
ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται.

4 ean hyposteilētai, ouk eudokei hē psychē mou en autō;
If he keeps back, favors not my soul in him;
ho de dikaios ek pisteōs mou zēsetai.
but the just one by my belief shall live.

הַיָּאֵף כִּי-חַיַּיִן בּוֹגֵד וְבֵר יָחִיר וְלֹא יִנָּה
אֲשֶׁר הִרְחִיב כְּשֹׂאוֹל נַפְשׁוֹ וְהוּא כִמּוֹת וְלֹא יִשְׁבֹּעַ
וַיֵּאָסֶף אֵלָיו כָּל-הַגּוֹיִם וַיִּקְבֹּץ אֵלָיו כָּל-הָעַמִּים:

5. w'aph ki-hayayin boged geber yahir w'lo' yin'weh
'asher hir'chib ki'sh'ol naph'sho w'hu' kamaweth w'lo' yis'ba`
waye'esoph 'elayu kal-hagoyim wayiq'bots 'elayu kal-ha`ammim.

Hab2:5 And also indeed wine betrays the haughty man, and he is not content;
who enlarges his soul as Sheol, and he is like death, and is not satisfied.
But he gathers to himself all nations and collects to himself all peoples.

<5> ὁ δὲ κατοινωμένος καὶ καταφρονητῆς ἀνὴρ ἀλάζων οὐδὲν μὴ περάνῃ,
ὃς ἐπλάτυνεν καθὼς ὁ ἄδης τὴν ψυχὴν αὐτοῦ,
καὶ οὗτος ὡς θάνατος οὐκ ἐμπιπλάμενος καὶ ἐπισυνάξει
ἐπ’ αὐτὸν πάντα τὰ ἔθνη καὶ εἰσδέξεται πρὸς αὐτὸν πάντας τοὺς λαούς.

5 ho de katoinōmenos kai kataphronētēs anēr alazōn

But the one being arrogant and despising, man the ostentatious,
ouden mē peranē, hos eplatynen
not one thing in any way should he have achieved, who widened
kathōs ho hādēs tēn psychēn autou, kai houtos hōs thanatos ouk empiplamenos
as Hades his soul, and so as death not being filled up,
kai episynaxeī ep’ auton panta ta ethnē
even he shall assemble unto himself all the nations,
kai eisdexetai pros auton pantas tous laous.
and shall take in to himself all the peoples.

וְהָלוּא-אֵלֶּה כֻּלָּם עָלָיו מִשָּׁל יִשְׂאֹוּ וּמִלִּיצָה חִידוֹת לוֹ
וַיֹּאמֶר חוֹי הַמְרַבֶּה לֹא-לוֹ עַד-מָתִי וּמִכְבִּיד עָלָיו עֲבָטִיט:

6. halo’-‘eleh kulam `alayu mashal yisa’u um’litsah chidoth lo
w’yo’mar hoy hamar’beh lo’-lo `ad-mathay umak’bid `alayu `ab’tit.

Hab2:6 Shall not these, all of them, lift up a parable against him,
and a mocking riddle to him, and say, Woe to him who increases what is not his!
How long, then, shall he load on himself heavy pledges?

<6> οὐχὶ ταῦτα πάντα παραβολὴν κατ’ αὐτοῦ λήμψονται καὶ πρόβλημα
εἰς διήγησιν αὐτοῦ; καὶ ἐροῦσιν Οὐαὶ ὁ πληθύνων ἑαυτῷ τὰ οὐκ ὄντα αὐτοῦ--
ἕως τίνος; --καὶ βαρύνων τὸν κλοιὸν αὐτοῦ στιβαρῶς.

6 ouchi tauta panta parabolēn kat’ autou
not these all a parable against him

lēmψontai kai problēma eis diēgēsīn autou? kai erousin
Shall take up, and a riddle for his narrative? And they shall say,
Ouai ho plēthynōn heautō ta ouk onta autou--heōs tinos? --
Woe, the one multiplying to himself the things not being his – how long?
kai barynōn ton kloion autou stibarōs.
even the one oppressing his collar densely.

זֶה-הָלוּא פֶּתַע יְקוּמוּ נִשְׁכִּיד וַיִּקְצֹוּ מִזְעִזְעִיד
וְחִיַּית לְמִשְׁפּוֹת לָמוּ:

7. halo’ phetha` yaqumu nosh’keyak w’yiq’tsu m’za`z`eyak
w’hayiath lim’shisoth lamo.

Hab2:7 Shall not those who strike you rise up suddenly, and those who shake you awake?
Indeed, you shall become plunder to them.

<7> ὅτι ἐξαίφνης ἀναστήσονται δάκνοντες αὐτόν,
καὶ ἐκνήψουσιν οἱ ἐπίβουλοί σου, καὶ ἔσῃ εἰς διαρπαγὴν αὐτοῖς.

7 hoti exaiphnēs anastēsontai daknontes auton,

For suddenly shall raise up ones biting him,
 kai eknēpsousin hoi epibouloi sou,
 and shall sober up the plotters against you,
 kai esē eis diarpagēn autois.
 and you shall be for ravaging to them.

ח כִּי אַתָּה שְׁלוֹתָ גּוֹיִם רַבִּים יְשְׁלוּךָ כָּל-יֶתֶר עַמִּים מִדְּמִי אָדָם
 וַחֲמַס-אֶרֶץ קִרְיָה וְכָל-יֹשְׁבֵי בָּהּ: ב

8. ki 'attah shaloath goyim rabbim y'shaluak kal-yether `ammim mid'mey 'adam
 wachamas-`erets qir'yah w'kal-yosh'bey bah.

Hab2:8 Because you have looted many nations, all the remainder of the peoples shall loot
 you from the blood of man, and the violence of the land, and the city, and all who live in it.

<8> διότι σὺ ἐσκύλευσας ἔθνη πολλά, σκυλεύουσίν σε πάντες οἱ ὑπολελειμμένοι
 λαοὶ δι' αἵματα ἀνθρώπων καὶ ἀσεβείας γῆς καὶ πόλεως
 καὶ πάντων τῶν κατοικούντων αὐτήν. --

8 dioti sy eskyleusas ethnē polla, skyleusousin se pantes hoi hypoleleimmenoi laoi
 Because you despoiled nations many, shall despoil you all the being left peoples,
 di' haimata anthrōpōn kai asebeias gēs kai poleōs
 because of the blood of men, and the impious deeds of the land and city,
 kai pantōn tōn katoikountōn autēn. --
 and all of the ones dwelling in it.

ט הוֹי בָּצַע בָּצַע רָע לְבֵיתוֹ לְשׁוֹם בַּמָּרוֹם קִנּוּ לְהַנְצִיל מִכַּף-רָע:
 9. hoy botse`a betsa` ra` l'beytho lasum bamarom qino l'hinatsel mihakph-ra`.

Hab2:9 Woe to him who gets evil gain for his house to put his nest on high,
 to be delivered from the hand of calamity!

<9> ὦ ὁ πλεονεκτῶν πλεονεξίαν κακὴν τῷ οἴκῳ αὐτοῦ τοῦ τάξαι
 εἰς ὕψος νοσσιὰν αὐτοῦ τοῦ ἐκσπασθῆναι ἐκ χειρὸς κακῶν.

9 ō ho pleonektōn pleonexian kakēn tō oikō autou tou taxai
 O, the one overabounding in a desire for wealth evil to his house, to arrange
 eis huuos nossian autou tou ekspasthēnai ek cheiros kakōn.
 in the height his nest, to pull out from the hand of evils.

י יַעֲצֹתָ בְּשֹׁת לְבֵיתְךָ קְצוֹת-עַמִּים רַבִּים וְחֹטֵא נִפְשֶׁךָ:
 10. ya`ats'at bosheth l'beytheak q'tsoth-`ammim rabbim w'chote' naph'sheak.

Hab2:10 You have devised shame for your house to make an end of many peoples,
 and you are sinning in your soul.

<10> ἐβουλεύσω αἰσχύνῃν τῷ οἴκῳ σου, συνεπέραναι λαοὺς πολλούς,
 καὶ ἐξήμαρτεν ἡ ψυχὴ σου·

10 ebouleusō aischynēn tō oikō sou, syneperanas laous pollous,
 You deliberated shame to your house; you finished off many peoples,
 kai exēmarten hē psychē sou;

and was led into sin your soul.

יֵאֱכֹל אֶבֶן מִקִּיר תִּזְעַק וְכָפִיס מֵעֵץ יַעֲנֶנָּה: פ

11. ki-`eben miqir tiz`aq w'kaphis me`ets ya`anenah.

Hab2:11 For the stone shall cry out from the wall,
and the rafter shall answer it from the wood.

<11> διότι λίθος ἐκ τοίχου βοήσεται, καὶ κάνθαρος ἐκ ξύλου φθέγξεται αὐτά. --

11 dioti lithos ek toichou boēsetai,

For the stone from the wall shall yell out;

kai kantharos ek xylou phthegxetai auta. --

and the beetle from out of the wood shall utter it.

יִבְהִי בִנֵּה עִיר בְּדָמִים וְכוֹנֵן קִרְיָה בְּעוֹלָה:

12. hoy boneh `ir b'damim w'konen qir'yah b'aw'lah.

Hab2:12 Woe to him who builds a city with blood and establishes a town with violence!

<12> οὐαὶ ὁ οἰκοδομῶν πόλιν ἐν αἵμασιν καὶ ἐτοιμάζων πόλιν ἐν ἀδικίαις.

12 ouai ho oikodomōn polin en haimasin kai hetoimazōn polin en adikiais.

Woe, the one building a city in blood, and prepares a city by iniquities.

יִגְדֹּלֵא הִנֵּה מֵאֵת יְהוָה צָבָאוֹת

וְיִיגְעוּ עַמִּים בְּדֵי-אֵשׁ וְלְאֻמִּים בְּדֵי-רִיק יַעֲפוּ:

13. halo' hinneh me'eth Yahúwah ts'ba'oth

w'yig'u `ammim b'dey-`esh ul'umim b'dey-riq yi`aphu.

Hab2:13 Behold, is it not from אלהים of hosts that peoples labor only for fire,
and nations grow weary only for vanity?

<13> οὐ ταῦτά ἐστιν παρὰ κυρίου παντοκράτορος;

καὶ ἐξέλιπον λαοὶ ἱκανοὶ ἐν πυρί, καὶ ἔθνη πολλὰ ὀλιγοψύχησαν.

13 ou tauta estin para kyriou pantokratoros?

these not Are from YHWH Almighty

kai exelipon laoi hikanoi en pyri, kai ethnē polla oligopsychēsan.

that failed peoples fit by fire, and nations many, and they became faint-hearted?

יֵד כִּי תִמְלֵא הָאָרֶץ לְדַעַת

אֶת-כְּבוֹד יְהוָה כַּמַּיִם יִכְסּוּ עַל-יָם: ס

14. ki timale' ha'arets lada`ath `eth-k'bod Yahúwah kamayim y'kasu `al-yam.

Hab2:14 For the earth shall be filled with the knowledge of the glory of אלהים ,
as the waters cover over the sea.

<14> ὅτι πλησθήσεται ἡ γῆ τοῦ γνῶναι τὴν δόξαν κυρίου,

ὥς ὕδωρ κατακαλύψει αὐτούς. --

14 hoti plēsthēsetai hē gē tou gnōnai tēn doxan kyriou,

For shall be filled the earth to know the glory of YHWH,

hōs hydōr katakaluuei autous. --
as water it shall cover them.

טו הוי משקה רעהו מספח חמתך
ואף שפר למען הבית על-מעוריהם:

15. hoy mash'qeh re`ehu m'sapeach chamath'ak
w'aph shaker l'ma'an habit `al-m'`oreyhem.

Hab2:15 Woe to him who causes your friend to drink,
pouring out your wineskin and also making him drink, in order to look on their nakedness!

<15> ὥ ὁ ποτίζων τὸν πλησίον αὐτοῦ ἀνατροπῇ θολερᾷ καὶ μεθύσκων,
ὥπως ἐπιβλέπη ἐπὶ τὰ σπῆλαια αὐτῶν.

15 ō ho potizōn ton plēsion autou anatropē tholerā
O, the one giving a drink to his neighbor diet of lees a clouded
kai methyskōn, hopōs epiblepē epi ta spēlaia autōn.
and intoxicating, so that he should look upon their private parts.

טז שבעת קלון מכבוד שתה גם-אפה
והערה לסוב עליך כוס ימין יהיה וקיכלון על-כבודך:

16. saba`at qalon mikabod sh'theh gam-`attah
w'he`arel tisob `aleyak kos y'min Yahúwah w'qiqalon `al-k'bodeak.

Hab2:16 You are filled with shame instead of glory;
you drink also, and be seen as uncircumcised.
The cup in the right hand of יהוה shall be on you, and shame shall be on your glory.

<16> πλησμονήν ἀτιμίας ἐκ δόξης πίε καὶ σὺ καρδια σαλεύθητι καὶ σείσθητι·
ἐκύκλωσεν ἐπὶ σέ ποτήριον δεξιᾶς κυρίου, καὶ συνήχθη ἀτιμία ἐπὶ τὴν δόξαν σου.

16 plēsmonēn atimias ek doxēs pie kai sy kapdia saleuthēti
to the fullness of the dishonor of glory Drink, you drink, shake, O heart,
kai seisthēti; ekyklōsen epi se potērion dexias kyriou,
and quake! Has come round upon you The cup of the right hand of YHWH,
kai synēchthē atimia epi tēn doxan sou.
and was brought dishonor upon your glory.

יז כי חמס לבנון וכסף ושוך בהמות יחיתן מדימי אדם
וחמס-ארץ קריה וכל-ישיבי בה: ס

17. ki chamas L'banon y'kaseak w'shod b'hemoth y'chithan mid'mey 'adam
wachamas-`erets qir'yah w'kal-yosh'bey bah.

Hab2:17 For the violence of Lebanon shall overwhelm you,
and the devastation of its beasts by which you terrified them, because of man's blood
and violence of the land, to the town and all who live in it.

<17> διότι ἀσέβεια τοῦ Λιβάνου καλύψει σε,
καὶ ταλαιπωρία θηρίων πτοήσει σε διὰ αἵματα ἀνθρώπων

καὶ ἀσεβείας γῆς καὶ πόλεως καὶ πάντων τῶν κατοικούντων αὐτήν. --

17 dioti asebeia tou Libanou kaluuei se,

For the impiety of Lebanon shall cover you,

kai talaipōria thērion ptoēsei se dia haimata anthrōpōn

and the misery from wild beasts shall terrify you, because of the blood of men,

kai asebeias gēs kai poleōs kai pantōn tōn katoikountōn autēn. --

and the impious deeds of the land, and of the city, and of all the ones dwelling it.

יחמדהוֹעִיל פֶּסֶל כִּי פֶסְלוֹ יִצְרוּ מִסֶּכָּה וּמִזְכָּר נִשְׁקָר
כִּי בָטַח יִצָּר יִצְרוּ עָלָיו לַעֲשׂוֹת אֱלִילִים אֶלְמִים: ם

18. mah-ho`il pesel ki ph'salo yots'ro masekah umoreh shaqer

ki batlach yotser yits'ro `alayu la`asoth `elilim `il'mim.

Hab2:18 What profit is the idol when its maker has carved it, or an image, a teacher of falsehood? For its maker trusts his work on it, to fashion speechless idols.

<18> τί ὠφελεῖ γλυπτόν, ὅτι ἔγλυψαν αὐτό; ἔπλασαν αὐτὸ χώνευμα, φαντασίαν ψευδῆ, ὅτι πέποιθεν ὁ πλάσας ἐπὶ τὸ πλάσμα αὐτοῦ τοῦ ποιῆσαι εἰδῶλα κωφά.

18 Ti ōphelei glypton, hoti egluuan auto?

What benefit is the carved image that they carved it?

eplasan auto chōneuma, phantasian pseudē, hoti pepoithen

He shaped it for a molten casting, visible display a false. For has relied

ho plasas epi to plasma autou tou poiēsai eidōla kōpha.

the one shaping upon the thing shaped by him in the making of idols mute.

יֵט הוּי אֹמֶר לַעֲיֹן הַקִּיצָה עֹרֵי לְאָבֵן דִּימָם הוּא יוֹרָה
הִנֵּה הוּא תָפוּשׁ זָהָב וְכֶסֶף וְכָל־רוּחַ אֵין בְּקִרְבּוֹ:

19. hoy `omer la`ets haqitsah `uri l'eben dumam hu' yoreh hinneh-hu' taphus zahab wakeseph w'kal-ruach `eyn b'qir'bo.

Hab2:19 Woe to him who says to the wood, Awake! To a mute stone, Arise, it shall teach! Behold, it is overlaid with gold and silver, but any breath is not in its midst.

<19> οὐαὶ ὁ λέγων τῷ ξύλῳ Ἐκνηψον ἐξεγέρθητι, καὶ τῷ λίθῳ Ὑψώθητι· καὶ αὐτό ἐστιν φαντασία, τοῦτο δέ ἐστιν ἔλασμα χρυσίου καὶ ἀργυρίου, καὶ πᾶν πνεῦμα οὐκ ἔστιν ἐν αὐτῷ.

19 ouai ho legōn tō xylō Eknēpson exegerthēti,

Woe, the one saying to the wood, Sober up, arise!

kai tō lithō Huyōthēti; kai auto estin phantasia,

And to the stone, Be exalted! But it is only a visible display,

touto de estin elasma chrysiou kai argyriou, kai pan pneuma ouk estin en autō.

and it is a hammered piece of gold and silver, and at all no breath is in it.

כּוֹנֵהָנָה בְּהִיכַל קִדְשׁוֹ הֵם מִפְּנֵי כָל־הָאָרֶץ: פ

20. waYahúwah b'heykal qad'sho has mipanayu kal-ha'arets.

Hab2:20 But אֲרָא is in His holy temple. Let all the earth be silent before Him.

<20> ὁ δὲ κύριος ἐν ναῷ ἁγίῳ αὐτοῦ· εὐλαβεῖσθω ἀπὸ προσώπου αὐτοῦ πᾶσα ἡ γῆ.
20 ho de kyrios en naō hagiō autou; eulabeisthō apo prosōpou autou pasa hē gē.
But YHWH is in temple His holy; let venerate from before Him all the earth!

Chapter 3

אִתְפַּלֵּה לַחֲבַקּוּק הַנָּבִיא עַל שִׁיגְיוֹנוֹת:

1. t'philah laChabaquq hanabi' `al Shig'yonoth.

Hab3:1 A prayer of Chabaquq the prophet, according to Shig'yonoth.

<3:1> Προσευχὴ Ἀμβακουμ τοῦ προφήτου μετὰ ᾠδῆς.

1 Proseuchē Ambakoum tou prophētou meta ōdēs.

The prayer of Habakkuk the prophet with an ode.

בִּיהִיָּה שְׁמַעְתִּי שְׁמַעְךָ יְרֵאָתִי יְהִיָּה פִּעְלְךָ

בְּקֶרֶב שָׁנִים חַיִּיהוּ בְּקֶרֶב שָׁנִים תוֹדִיעַ בְּרָגֶז רַחֵם תִּזְכּוֹר:

2. Yahúwah shama`ti shim`ak yare'thi Yahúwah pa`al'ak

b'qereb shanim chayeyhu b'qereb shanim todi'a b'rogez rachem tiz'kor.

Hab3:2 יָיָיָיָיָ, I have heard Your report and I fear.

O יָיָיָיָיָ, revive Your work in the midst of the years,

in the midst of the years make it known; in wrath remember mercy.

<2> Κύριε, εἰσακήκοα τὴν ἀκοήν σου καὶ ἐφοβήθην, κατενόησα τὰ ἔργα σου καὶ ἐξέστην. ἐν μέσῳ δύο ζώων γνωσθήσῃ, ἐν τῷ ἐγγίξειν τὰ ἔτη ἐπιγνωσθήσῃ, ἐν τῷ παρεῖναι τὸν καιρὸν ἀναδειχθήσῃ, ἐν τῷ παραχθῆναι τὴν ψυχήν μου ἐν ὀργῇ ἐλέους μνησθήσῃ.

2 Kyrie, eisakēkoa tēn akoēn sou kai ephobēthēn, katenōesa ta erga sou

O YHWH, I listened to Your report, and I feared. I contemplated Your works, kai exestēn. en mesō duo zōōn gnōsthēsē,

and was startled. In the midst of the two living creatures You shall be known; en tō eggizein ta etē epignōsthēsē,

in the approaching of the years you shall be recognized;

en tō pareinai ton kairon anadeichthēsē,

in the at hand time you shall be made manifest

en tō tarachthēnai tēn psychēn mou en orgē eleous mnēsthēsē.

when is disturbed my soul; in wrath mercy you shall remember.

גִּאֲלוֹהַּ מִתֵּימָן יָבוֹא וְקָדוֹשׁ מֵהַר-פָּאֲרָן סֵלָה

כִּסְּהָ שְׁמַיִם הוֹדוֹ וּתְהִלָּתוֹ מְלֵאָה הָאָרֶץ:

3. 'Eloah miTeyman yabo' w'qadosh mehar-Pa'ran Selah

kisah shamayim hodo uth'hilatho mal'ah ha'arets.

Hab3:3 Eloah comes from Teyman, and the Holy One from Mount Paran. Selah.

His splendor covers the heavens, and the earth is full of His praise.

<3> ὁ θεὸς ἐκ Θαιμαν ἥξει, καὶ ὁ ἅγιος ἐξ ὄρους κατασκίου δασέος. διάψαλμα.

ἐκάλυψεν οὐρανούς ἡ ἀρετὴ αὐτοῦ, καὶ αἰνέσεως αὐτοῦ πλήρης ἡ γῆ.

3 ho theos ek Thaiman hēxei,
The Elohim from out of Teman shall come,
kai ho hagios ex orous kataskiou daseos. diapsalma.
even the Holy One from out of the mount of the shady Paran. PAUSE.
ekaluuen ouranous hē aretē autou, kai aineseōs autou plērēs hē gē.
covered the heavens His virtue, and His praise filled the earth.

דִּוְנָגָה כְּאֹר תִּהְיֶה קִרְנֵיָּם מִיָּדוֹ לֹו וְשֵׁם חֲבִיּוֹן עֲזָה:

4. w'nogah ka'or tih'yeh qar'nayim miyado lo w'sham cheb'yon `uzoh.

Hab3:4 His radiance is like the light; rays from His hand are to Him.
and there is the hiding of His power.

<4> καὶ φέγγος αὐτοῦ ὡς φῶς ἔσται, κέρατα ἐν χερσὶν αὐτοῦ,
καὶ ἔθετο ἀγάπῃσιν κραταιὰν ἰσχύος αὐτοῦ.

4 kai pheggos autou hōs phōs estai, kerata en chersin autou,
And His brightness as light shall be, and horns in His hands.

kai etheto agapēsīn krataian ischuos autou.

And He established affection a strong by His strength.

הִלְפָּנָיו יֵלֶךְ דָּבָר וַיֵּצֵא רֶשֶׁף לְרַגְלָיו:

5. l'phanayu yelek daber w'yetse' resheph l'rag'layu.

Hab3:5 A plague goes before Him, and lightning went forth at His feet.

<5> πρὸ προσώπου αὐτοῦ πορεύσεται λόγος,
καὶ ἐξελεύσεται, ἐν πεδίλοις οἱ πόδες αὐτοῦ.

5 pro prosōpou autou poreusetai logos, kai exeleusetai, en pedilois hoi podes autou.
Before His face shall go a word, and it shall go forth into the plains.

וַעֲמַד וַיִּמָּדֵד אֶרֶץ רָאָה וַיִּתֵּר גּוֹיִם

וַיִּתְפַּצְצוּ הַרְרֵי-עַד שָׁחוּ גִבְעוֹת עוֹלָם הַלִּיכּוֹת עוֹלָם לֹו:

6. `amad way'moded 'erets ra'ah wayater goyim
wayith'pots'tsu har'rey-`ad shachu gib'oth `olam halikoth `olam lo.

Hab3:6 He stood and surveyed the earth; he looked and startled the nations;
and the ancient mountains were shattered, the eternal hills bowed down.
The goings of eternity are His.

<6> ἔστη, καὶ ἐσαλεύθη ἡ γῆ· ἐπέβλεψεν, καὶ διέτακε ἔθνη.
διεθρύβη τὰ ὄρη βίᾱ, ἐτάκησαν βουνοὶ αἰώνιοι.

6 estē, kai esaleuthē hē gē; epeblepsen, kai dietakē ethnē.

At His feet stood and shook the earth; He looked and melted nations;
diethrybē ta orē biā, etakēsan bounoi aiōnioi.

were broke through the mountains by force; melted away hills the eternal

וַתַּחַת אֲוֶן רִאִיתִי אֶחָלִי כּוֹשָׁן יִרְגְּזוּן יִרְעוֹת אֶרֶץ מִדְיָן: ס

7. tachath 'awen ra'ithi 'ahaley Kushan yir'g'zun y'ri'oth 'erets Mid'yan.

Hab3:7 I saw the tents of Kushan under distress,
the curtains of the land of Midyan were trembling.

<7> πορείας αἰωνίας αὐτοῦ ἀντὶ κόπων εἶδον·

σκηνώματα Αἰθιοπῶν πτοηθήσονται καὶ αἱ σκηναὶ γῆς Μαδιαμ.

7 poreias aiōnias autou anti kopōn eidon; skēnōmata Aithiopōn ptoēthēsontai
ways his eternal. in troubles I beheld the tents of Ethiopians, shall be disturbed
kai hai skēnai gēs Madiam.
and the tents of the land of Midian.

חֲבַנְהָרִים חָרָה יְהוָה אִם בְּנְהָרִים אֶפְקָא-אִם בְּיָם עֲבָרְתָּךְ
כִּי תִרְכַּב עַל-סוּסֶיךָ מִרְכַּבְתֶּיךָ יְשׁוּעָה:

8. habin'harim charah Yahúwah 'im ban'harim 'apeak 'im-bayam `eb'ratheak
ki thir'kab `al-suseyak mar'k'botheyak y'shu`ah.

Hab3:8 Did יְהוָה rage against the rivers, or was Your anger against the rivers,
or was Your wrath against the sea, that You rode on Your horses,
on Your chariots of salvation?

<8> μὴ ἐν ποταμοῖς ὠργίσθης, κύριε, ἢ ἐν ποταμοῖς ὁ θυμός σου, ἢ ἐν θαλάσῃ
τὸ ὄρμημά σου; ὅτι ἐπιβήσῃ ἐπὶ τοὺς ἵππους σου, καὶ ἡ ἵππασία σου σωτηρία.

8 mē en potamois ōrgisthēs, kyrie, ē en potamois ho thymos sou,
Were at the rivers You provoked to anger, O YHWH, or at the rivers was Your rage,
ē en thalassē to hormēma sou?
or at the sea was Your impulse?
hoti epibēsē epi tous hippous sou, kai hē hippasia sou sōtēria.
The one riding upon Your horses, and Your riding is deliverance.

טַעַרְיָה תַעֲזֹר קִשְׁתְּךָ שְׁבָעוֹת מַטּוֹת אֹמֶר סֵלָה
נִהְרֹת תִּבְקַע-אָרְץ:

9. `er'yah the`or qash'teak sh'bu`oth matoth 'omer Selah n'haroth t'baqa`-'arets.

Hab3:9 You bare Your bow naked; according to the oaths of the rods of Your word. Selah.
You cleaved the earth with rivers.

<9> ἐντείνων ἐντενεῖς τὸ τόξον σου ἐπὶ τὰ σκῆπτρα, λέγει κύριος.

διάψαλμα. ποταμῶν ῥαγήσεται γῆ.

9 enteínōn enteneis to toxon sou epi ta skēptra, legei kyrios.
Stretching out, You shall stretch out Your bow against the chiefdoms, says YHWH.
diapsalma. potamōn hragēsetai gē.
PAUSE. of rivers shall be torn The land.

יִרְאוּךָ יַחִילוּ הָרִים זֶרֶם מַיִם עָבַר נָתַן
תְּהוֹם קוֹלוֹ רוֹם יִדְּיָהּ נִשְׂאָ:

10. ra'uak yachilu harim zerem mayim `abar nathan t'hom qolo rom yadeyhu nasa'.

Hab3:10 The mountains saw You and quaked; the storm of waters passed over.
The deep uttered forth its voice, it lifted high its hands.

<10> ὄψονταί σε καὶ ὠδινήσουσιν λαοί, σκορπίζων ὕδατα πορείας·

ἔδωκεν ἡ ἄβυσσος φωνὴν αὐτῆς, ὕψος φαντασίας αὐτῆς.

10 opsontai se kai ὀdinēsousin laoi,

They saw You, and shall travail peoples.

skorpizōn hydata poreias;

You shall disperse waters of the coursing.

edōken hē abyssos phōnēn autēs, huuos phantasias autēs.

gave out The abyss her voice – the height of his visible display.

יֵאֱשָׁמֶשׁ יְרַח עָמַד זְבֻלָּה לְאוֹר חִצֵּיךָ יִהְיוּ לְנֹגַהּ בְּרַק חֲנִיתֶךָ:

11. shemesh yareach `amad z'bulah l'or chitseyak y'haleku l'nogah b'raq chanitheak.

Hab3:11 Sun and moon stood in their places; they went away at the light of Your arrows, at the radiance of Your gleaming spear.

<11> ἐπήρθη ὁ ἥλιος, καὶ ἡ σελήνη ἔστη ἐν τῇ τάξει αὐτῆς·

εἰς φῶς βολίδες σου πορεύσονται, εἰς φέγγος ἀστραπῆς ὅπλων σου.

11 epērhē ho hēlios, kai hē selēnē estē en tē taxei autēs; eis phōs

was exalted The sun, and the moon stood in her order. At the light

bolides sou poreusontai, eis pheggos astrapēs hoplōn sou.

of your arrows they shall go forth, and in brightness of lightning your weapons.

יְבַזְעֵם תִּצְעַד-אָרֶץ בְּאַף תַּדְוִשׁ גּוֹיִם:

12. b'za'am tits'ad-'arets b'aph tadush goyim.

Hab3:12 In fury You marched through the earth; in anger You trampled the nations.

<12> ἐν ἀπειλῇ ὀλιγώσεις γῆν καὶ ἐν θυμῷ κατὰξεις ἔθνη.

12 en apeilē oligōseis gēn kai en thymō kataxeis ethnē.

By intimidation you shall make few the land, and in rage you shall break nations.

יִגְצָאֲתָ לְיֵשַׁע עָמֶךָ לְיֵשַׁע אֶת-מְשִׁיחֶךָ

מַחֲצֶאֱתָ רֹאשׁ מִבֵּית רָשָׁע עֲרוֹת יְסוֹד עַד-צִוְאָר סֶלָה: פ

13. yatsa'ath l'yesha`ammeak l'yesha`eth-M'shicheak
machats'at ro'sh mibeyth rasha`arothe y'sod ad-tsaua'r Selah.

Hab3:13 You went forth for the salvation of Your people, for the salvation of Your anointed.

You struck the head of the house of the evil to bare the foundation to the neck. Selah.

<13> ἐξῆλθες εἰς σωτηρίαν λαοῦ σου τοῦ σῶσαι τοὺς χριστούς σου·

ἔβαλες εἰς κεφαλὰς ἀνόμων θάνατον, ἐξῆγειρας δεσμούς ἕως τραχήλου. διάψαλμα.

13 exēlthes eis sōtērian laou sou tou sōsai tous christous sou;

You came forth for deliverance of Your people, to deliver Your anointed one.

ebales eis kephalas anomōn thanaton,

You threw onto the heads of lawless ones death;

exēgeiras desmous heōs trachēlou. diapsalma.

You rose bonds unto the neck. Pause.

יִדְנָקְבַּת בְּמַטְיוֹ רֹאשׁ פָּרָזוֹ יִסְעָרוּ לְהַפְיִצְנִי
עֲלִיצְתָם כְּמוֹ-לֶאֱכֹל עָנִי בַּמִּסְתָּר:

14. naqab'at b'matayu ro'sh p'razo yis'aru lahaphitseni
`alitsutham k'mo-le'ekol `ani bamis'tar.

Hab3:14 You pierced with his own spears the head of his warriors.
They rush to scatter me; their exultation was like those who devour the oppressed in secret.

<14> διέκοψας ἐν ἐκστάσει κεφαλὰς δυναστῶν, σεισθήσονται ἐν αὐτῇ.
διανοίξουσιν χαλινούς αὐτῶν ὥς ἔσθων πτωχὸς λάθρα.

14 diekopsas en ekstasei kephalas dynastōn, seisthēsontai en autē;
You cut for astonishment heads of mighty ones; they shall shake in it;
dianoixousin chalinous autōn hōs esthōn ptōchos lathra.
they shall open wide their bridles as the eating poor in private.

טו דַּרְכַּת בָּיִם סוּסֶיךָ חֹמֶר מַיִם רַבִּים:

15. darak'at bayam suseyak chomer mayim rabbim.

Hab3:15 You trampled on the sea with your horses, the foaming of many waters.

<15> καὶ ἐπεβίβασας εἰς θάλασσαν τοὺς ἵππους σου ταρασσοντας ὕδωρ πολύ.

15 kai epebibasas eis thalassan tous hippous sou tarassontas hydōr poly.
And you conducted into the sea your horses, disturbing waters great.

טז שָׁמַעְתִּי וַתִּרְגַּז בְּטִנִּי לְקוֹל צִלְלוֹ שִׁפְתֵי יְבוּא רָקַב בַּעֲצָמַי
וַתַּחֲפִי אֶרְגָּז אֲשֶׁר אָנוּחַ לְיוֹם צָרָה לַעֲלוֹת לָעַם יְגוֹדֶנּוּ:

16. shama'ti watir'gaz bit'ni l'qol tsalalu s'phathay yabo' raqab ba'atsamay
w'thach'tay 'er'gaz 'asher 'anuach l'yom tsarah la'alothe l'am y'gudenu.

Hab3:16 I heard and my inward parts trembled, at the sound my lips quivered.
Rottenness entered into my bones, and I tremble within myself
that I might rest for the day of distress; to come up against the people he invade him.

<16> ἐφύλαξάμην, καὶ ἐπτοήθη ἡ κοιλία μου ἀπὸ φωνῆς προσευχῆς χειλέων μου,
καὶ εἰσῆλθεν τρόμος εἰς τὰ ὀστά μου, καὶ ὑποκάτωθέν μου ἐταράχθη ἡ ἕξις μου.
ἀναπαύσομαι ἐν ἡμέρᾳ θλίψεως τοῦ ἀναβῆναι εἰς λαὸν παροικίας μου.

16 ephylaxamēn, kai eptoēthē hē koilia mou apo phōnēs proseuchēs cheileōn mou,
I watched, and was terrified my belly from the sound of the prayer of my lips;
kai eisēlthen tromos eis ta osta mou,
and entered trembling into my bones,
kai hypokatōthen mou etarachthē hē hexis mou.
and my part beneath was disturbed My manner.
anapausomai en hēmera thlipseōs tou anabēnai eis laon paroikias mou.
I shall rest in a day of my affliction to ascend to the people of my sojourn.

יז כִּי-תֵאָנָה לֹא-תִפָּרַח וְאֵין יְבוּל בַּגִּפְנִים כַּחַשׁ מַעֲשֵׂה-זֵית
וְשִׁדְמוֹת לֹא-עָשָׂה אֶכֶל גֹּזֵר מִמְּכָלָה צֹאן וְאֵין בָּקָר בָּרִפְתִּים:

17. **ki-th'engah lo'-thiph'rach w'eyn y'bul bag'phanim kichesh ma`aseh-zayith ush'demoth lo'-`asah 'okel gazar mimik'lah tso'n w'eyn baqar bar'phathim.**

Hab3:17 Though the fig tree should not blossom and there be no fruit on the vines, though the yield of the olive should fail and the fields produce no food, though the flock should be cut off from the fold and there be no cattle in the stalls,

<17> διότι συκῇ οὐ καρποφορήσει, καὶ οὐκ ἔσται γενήματα ἐν ταῖς ἀμπέλοις·
ψεύσεται ἔργον ἐλαίας, καὶ τὰ πεδία οὐ ποιήσει βρώσιν·
ἐξέλιπον ἀπὸ βρώσεως πρόβατα, καὶ οὐχ ὑπάρχουσιν βόες ἐπὶ φάτναις.

17 dioti sykē ou karpophorēsei, kai ouk estai genēmata

For though the fig-tree shall not bear fruit, and there shall not be produce en tais ampelois; pseusetai ergon elaias,

on the grapevines; shall lie and the work of the olive,

kai ta pedia ou poiēsei brōsin; exelipon apo brōseōs probata,

and the plains shall not produce food, cease from having food and sheep,

kai ouch hyparchousin boes epi phatnais.

and shall not exist the oxen at the stables;

יְהוָה אֶעֱלֶזָה אֲגִלָּה בַּאֱלֹהֵי יִשְׂרָאֵל:

18. **wa'ani baYahúwah 'e'lozah 'agilah b'Elohey yish'i.**

Hab3:18 Yet I shall exult in יְהוָה, I shall rejoice in the El of my salvation.

<18> ἐγὼ δὲ ἐν τῷ κυρίῳ ἀγαλλιάσομαι, χαρήσομαι ἐπὶ τῷ θεῷ τῷ σωτήρί μου.

18 egō de en tō kyriō agalliasomai, charēsomai epi tō theō tō sōtēri mou.

yet I in YHWH shall exult; I shall rejoice over Elohim my deliverer.

יְהוָה אֲדֹנָי חֵילִי וַיַּשֵּׁם רַגְלִי כְּאַיָּלוֹת
וְעַל בָּמוֹתַי יְדַרְכֵּנִי לְמִנְצֵחַ בְּנִגְינוֹתַי:

19. **Yahúwah 'Adonay cheyli wayasem rag'lay ka'ayaloth w'al bamothay yad'rikeni lam'natseach bin'ginothay.**

Hab3:19 יְהוָה Adonay is my strength, and He has made my feet like hinds feet, and makes me walk on my high places. For the choir director, on my stringed instruments.

<19> κύριος ὁ θεὸς δύναμις μου καὶ τάξει τοὺς πόδας μου εἰς συντέλειαν·

ἐπὶ τὰ ὑψηλὰ ἐπιβιβᾷ με τοῦ νικῆσαι ἐν τῇ ᾠδῇ αὐτοῦ.

19 kyrios ho theos dynamis mou kai taxei tous podas mou eis syntelean;

YHWH the Elohim is my power, and he shall arrange my feet unto completion;

epi ta huyēla epibibā me tou nikēsai en tē ōdē autou.

and upon the high places he shall set me, for me to overcome by his ode.