

Sepher Chabaqquq (Habakkuk)

Chapter 1

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

:אַבְרָהָם תְּמִימָן צָדָקָה אֶתְנָחָרָב 1

אֵתְמַשְׁאָשָׁר חֹזֶה חֲבָקֻק הַנְּבִיא:

1. hamasa' 'asher chazah Chabaqquq hanabi'.

Hab1:1 The oracle which Chabaqquq the prophet saw.

<1:1> Τὸ λημμα, ὃ εἶδεν Ἀμβακούμ ὁ προφήτης.

1 To lēmma, ho eiden Ambakoum ho prophētēs.

The concern which saw Habakkuk the prophet.

:אַחֲרֵי שְׁנָאָרָב צְלָמָה-דָו 2

:וְאַתָּה אַתָּה מְלֵא עַלְמָה קְדוּשָׁה אַתָּה אַתָּה

בְּעֵד־אֲנָה יְהֹוָה שָׁנוּתָהִ

וְלֹא תִשְׁמַע אָזְעָק אַלְקִים וְלֹא תָשִׁיעַ:

2. `ad-`anah Yahūwah shiuā`ti w'lo' thish'ma` 'ez`aq 'eleyak chamas w'lo' thoshi`a.

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

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

<2> "Εως τίνος, κύριε, κεκράξομαι καὶ οὐ μὴ εἰσακούσῃς;
βοήσομαι πρὸς σὲ 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?

:אַתָּה תְּמִימָן צָדָקָה אֶתְנָחָרָב צְלָמָה 3

:אַתָּה מְלֵא עַלְמָה קְדוּשָׁה אַתָּה מְלֵא עַלְמָה

גָּלוֹתָה תְּרָאָנִי אָזְנָה וְעַמְלָתָה בְּרִיתָה וְשָׂדֶ

וְחַמֵּס לְנָגְדָה וְלִיהְיָה רִיב וּמְדֹון רְשָׁאָ:

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 ταλαιπωρίαν καὶ ἀσέβειαν;
ἔξ ἐναντίας μου γέγονεν κρίσις, καὶ ὁ κρυτῆς λαμβάνει.

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

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

ex enantias mou gegonen krasis, kai ho kritēs lambanei.

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

⊗Jw⁴ မြိုင်၊ နှစ်-နှစ် ၃၁၁X ၇၂၂X ၅၂၂-၆၀၄
၆၉၀၂ ⊗Jw⁴ ၄၃၄ ၅၂၂ ၅၂၂-၆၀၄ ၇၁၄၃၃-၂၁၁ ၅၁၁၂၁၂

כִּי רְשָׁע מַכְתֵּיר אֶת-הַצְדִּיק עַל-כֵן יֵצֵא מִשְׁפָט מַעֲקֵל: דַּעַל-כֵן תִּפְגֹּג תֹּרֶה וְלֹא-יֵצֵא לְנֶצֶח מִשְׁפָט

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· ἐνεκεν τούτου ἔξελεύσεται 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 dikaiou;
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.

**הראָ בְּגֹיִם וְהַבִּיטֹּו וְהַפְּמֹהָו תִּמְחֹה
כִּי-פְּעֵל פְּעֵל בְּרִיכֶם לֹא תָמִינוּ כִּי יַסְפֵּר:**

- 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** Ιδετε, οι καταφρονηται, και ἐπιβλέψατε και θαυμάσατε θαυμάσια
και ἀφανίσθητε, διότι ἔργον ἔγω ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν,
ὅσού μὴ πιστεύσητε ξάν τις ἐκδιηγήται.

- 5** **idete**, hoi kataphronētai, kai epiblepsate kai thaumasate thaumasia kai aphanisthētē,
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.

ו כיר-הנני מקיים את-ה.getSharedPreferences הגוי הפה

והגִּמְהָר כהוֹלֵךְ לְמַרְחָבִי-אֶרֶץ לְרַשְׁת מִשְׁכָנָות 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 ίδου ἐγὼ ἔξεγείρω 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.**

એવી રૂપે ક્રમાંકની સુધીની વિશે આપી રહેતી હોય કે

ז אים רנורא הוּא מפְרָט וְשָׂאתוֹ יִצְאָה:

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 ἐπιφανῆς ἔστιν, 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 **exeleusetai**;
and **his concern of himself** shall come forth.

የተወጋገጫ ንግድ ተስፋዣ ተስፋዣ ተስፋዣ ተስፋዣ ተስፋዣ ተስፋዣ ተስፋዣ ተስፋዣ ተስፋዣ ተስፋዣ

ח' קללו מפחים סוקיו וחדו מזאבי ערבות ופשו פרשׂיו ופרשׂיו מרחוק בבא רעפו כנשר חש לאכול:

8. w'qalu min'merim susayu w'chadu miz'ebey `ereb uphashu parashayu upharashayu merachoq yabo'u ya`uphu k'nesher 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 ἔξαλοῦνται ὑπὲρ παρδάλεις οἱ ἵπποι αὐτοῦ καὶ ὁξύτεροι ὑπὲρ τοὺς λύκους τῆς Ἀραβίας· καὶ ἔξιππάσονται οἱ ἵππεῖς αὐτοῦ καὶ ὄρμήσουσιν μακρόθεν καὶ πετασθήσονται ὡς ἀετὸς 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.

kaj exippasontaj hoi hippeis autoj kaj hormēsousin makrothen

And shall ride forth his horsemen, and shall advance far off:

kaj petasthēsontai hōs aetos prothymos eis to phagein.

and they shall spread out as an eagle eager for something to eat.

አኅዎች ስሜያን ገዢናኝ የሚገልጻው በሚገኘው እርግዳለሁ ተሸጋፊነት ያለንታል

ט. קָלֵה לְחַמֵּס יְבוֹא מִגְמָת פְּנֵיכֶם קְדִימָה וַיָּאַסְף כְּחֹל שְׁבִי:

9. kuloh l'chamas yabo' m'gamath p'neyhem qadimah waye'esoph bachel 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 ἥξει ἀνθεστηκότας προσώποις αὐτῶν ἐξ ἑναντίας καὶ συνάξει ὡς ἄμμον αἰχμαλωσίαν.

9 synteleia eis asebeis hēxei anhestēkotas prosōpois autōn ex enantias

Consumption unto the impious shall come opposing their fronts right opposite,

kai synaxeis hōs ammon aichmalōsian.

and he shall gather as the sand the captivity.

ቍኑ እና በአዎን ማረጋገጫ ተፈጥሯል ማሩ ሆኖም ፕሮፋይ 10
፡ሚሆንም ጉዞ የግኝነት በአዎን ማረጋገጫ ተፈጥሱ ተደርሱ-ዚ

וְהוּא בָּמֶלֶכִים יַתְקִלֵּס וּרְזִגִּים מִשְׁחָק לֹא הָגָא
לְכָל-מִבָּצָר יַשְׁחַק וַיַּצְבֵּר עַפְרָה וַיְלַכְּדָה:

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.

καὶ αὐτὸς ἐν βασιλεῦσιν ἐντρυφήσει, καὶ τύραννοι παίγνια αὐτοῦ,
καὶ αὐτὸς εἰς πᾶν ὄχυρωμα ἐμπαίξεται καὶ βαλεῖ χῶμα καὶ κρατήσει αὐτοῦ

10 kaj autos en basileusin entryphēsei, kaj tyrannoī paignia autou.

And he among kings shall revel, and sovereigns are his playthings.

kaj autos eis pan ochyrōma empajxetaj

And he at every fortress shall mock.

kaj **balej chōma** kaj **kratēsei** autou.

and shall throw up an embankment, and shall prevail over it.

•相続(相手)の年 加筆 1990年1月1日 相手11

יְאָזֶן חַלֵּפֶת רִיחָן וַיַּעֲבֹר רַאשָׁם זֶה כְּחֹזֶק לְאֱלֹהָיו:

11. 'az chalaph ryach wawa`qbor w'ashem zu kocho l'elohoh.

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 ἔξιλάσεται· αὕτη ἡ ἴσχὺς τῶν θεῶν 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.

אָלְהִי קָדְשֵׁי יְהוָה מֶקְדַּשֵּׁם וְאֶלְעָזֶר אֶלְעָזֶר אֶלְעָזֶר 12
אֶלְעָזֶר אֶלְעָזֶר אֶלְעָזֶר אֶלְעָזֶר אֶלְעָזֶר אֶלְעָזֶר אֶלְעָזֶר אֶלְעָזֶר

יב הַלֹּא אָתָּה מֶקְדַּשֵּׁם יְהוָה אֱלֹהִי קָדְשֵׁי
לֹא גָּמָות יְהוָה לְמַשְׁפֵּט שְׁמַתוֹ וְצַוְּרָה לְחֻקִּיכָּה יִסְדַּתְּוָה:

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 אֱלֹהִים, my El, my Holy One?
We shall not die. O אֱלֹהִים, You have appointed him for judgment;
and O Rock, You have established him for correction.

<12> οὐχὶ σὺ ἀπὸ ἀρχῆς, κύριε, ὁ θεὸς ὁ ἀγίος 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.

אֲלֹהִים עַיְנִים מְרָאוֹת רָע וְהַבִּיט אֶל-עַמְּלֵל לֹא תַּוְكַּל
לְפָה תַּבִּיט בּוֹגְדִים תְּחַרְּישׁ בְּבָלָע רָשָׁע צָדִיק מִמְּפָנוֹ: 13

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 ὄφθαλμὸς τοῦ μὴ ὄρᾶν πονηρά,
καὶ ἐπιβλέπειν ἐπὶ πόνους οὐ δυνήσῃ· ἵνα τί ἐπιβλέπεις ἐπὶ καταφρονοῦντας;
παρασιωπήσῃ ἐν τῷ καταπίνειν ἀσεβῆ 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 asebē ton dikaiōn?

Shall You remain silent in the swallowing down impious the just?

אֲלֹהִים עַיְנִים עַיְנִים עַיְנִים עַיְנִים עַיְנִים עַיְנִים 14

יְהוָה אָדָם כְּדָגִי חַיִם כְּרָמָשׁ לֹא-מַשֵּׁל בָּו:

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 ἵχθυας 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?

טוֹכֶלֶת בְּחַקָּה חֲצַלָּה יִגְרַהּ בְּחַרְמוֹ
וַיַּאֲסַפֵּהוּ בְּמַכְמַרְתּוֹ עַל־כֵּן יִשְׁמַח וַיְגַלֵּל:

15. **ku**lo**h** b'chakah he`aloh 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 σαγήναις 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.

טוֹעַל־כֵּן יִזְבַּח לְחַרְמוֹ וַיַּקְטֵר לְמַכְמַרְתּוֹ
כִּי בְּחַפְּחָה שָׁמָן חַלְקֹו וּמְאַכְלֹו בְּרָאָה:

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.

טוֹעַל־כֵּן יִזְבַּח לְחַרְמוֹ וַיַּקְטֵר לְמַכְמַרְתּוֹ כִּי בְּחַפְּחָה שָׁמָן חַלְקֹו וּמְאַכְלֹו בְּרָאָה:

יז העל כן ייריק חרמו ותמיד לחרג גוים לא יחמול:

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

፩፻፲፭-፳፻፲፭ የፌዴራል ተስፋዎች ስለሆነው በተቀባዩ የ፩፻፲፭-፳፻፲፭

**א על-מִשְׁמָרֶתִי אַעֲמָדָה וְאַתִּינְצָבָה עַל-מִצּוֹר
וְאַצְפָּה לְרָאֹת מֵה-יְדָבֶר-בִּי וּמֵה אָשִׁיב עַל-תֻּכְחָתִי:**

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 ἵδεῖν τί λαλήσει ἐν ἐμοὶ καὶ τί ἀποκριθῶ ἐπὶ τὸν ἔλεγχόν 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.

କୁଳାଳ ପରିମାଣ କରିବାକୁ ଅନୁରୋଧ କରିଛନ୍ତି ।

**בְּוַיְצָגָנִי יְהֹוָה וַיֹּאמֶר כְּתֹב חֲזֹון
וּבְאָר עַל-הַלְּחוֹת לְמַעַן יְרֻאֵץ קֹרֵא בָּהּ**

**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 πρός με κύριος καὶ εἶπεν Γράψον ὅρασιν καὶ σαφῶς ἐπὶ πυξίον, ὅπως διώκη ὁ ἀναγινώσκων αὐτά.

2 καὶ ἀπεκριθὲ πρὸς με κύριος καὶ εἶπεν Γράπσων ἡρασίν καὶ σάφης επὶ πυξίδιον,

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.

三月六日午後四時半六時四時五時三
時六時四時五時六時四時五時三

ג כי עוד חזון למועד ונפח לקץ
ולא יכזב אם יתמהמת חכמה-לו

**3. ki `od chazon la`mo`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.

ἢ διότι ἔτι ὄρασις εἰς καιρὸν καὶ ἀνατελεῖ εἰς πέρας καὶ οὐκ εἰς κενόν· ἐὰν ύστερήσῃ, ὑπόμεινον αὐτόν, ὅτι ἐρχόμενος ἥξει καὶ οὐ μὴ χρονίσῃ.

3 dioti eti horasis eis kairon kai anatelei 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 hysterēsē, 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.

የኢትዮጵያ ቤትና የሚገኘውን አገልግሎት ስራውን ይፈጸማል

ד הפה עפלה לא-ישראל נפשו בו וצדיק באומינתו רחיה:

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 ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή 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.

**הראף כי-הFine בוגר גבר י-היר ולא גנוּה
אשר הרחיב כ-שאול נפשו ו-הוא כ-מות ולא ישׁבע
ו-יָאַסֵּף אֶלְיוֹ כָּל-ה-גויים ו-יִקְבְּץ אֶלְיוֹ כָּל-ה-עַמִּים:**

5. w'aph ki-hayayin boged geber yahir w'lo' yin'weh

'asher hir'chib kiš'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 καταφρονητὴς ἀνὴρ ἀλάζων οὐδὲν μὴ περάνη,
ὅς 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 hadēs tēn psychēn autou, kai houtos hōs thanatos ouk emiplamenos
as Hades his soul, and so as death not being filled up,

kai episynaxeit 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.

וְהַלֹּא־אֵלֶּה כָּלִם עַלְיוֹ מַשָּׁל רַשָּׁא וּמְלִיצָה חִידות לוֹ
וַיֹּאמֶר הוּי הַפְּרַבָּה לְאָלָל עַד־מַתִּיר וּמְכַבֵּיד עַלְיוֹ 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 λήμψουνται καὶ πρόβλημα
εἰς διήγησιν αὐτοῦ; καὶ ἐροῦσιν Οὐαὶ ὁ πληθύνων ἑαυτῷ τὰ οὐκ ὄντα αὐτοῦ--
ἴως τίνος; --καὶ βαρύνων τὸν κλοιὸν αὐτοῦ στιβαρῶς.

6 ouchi tauta panta parabolēn kat' autou

not these all a parable against him

lēmpsontai kai problēma eis diēgēsin autou? kai erousin

Shall take up, and a riddle for his narrative? And they shall say,

Ouai ho plēthyñōn heatūtō 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.

וְהַלֹּא־אֵלֶּה כָּלִם עַלְיוֹ מַשָּׁל רַשָּׁא וּמְלִיצָה חִידות לוֹ
וַיֹּאמֶר הוּי הַפְּרַבָּה לְאָלָל עַד־מַתִּיר וּמְכַבֵּיד עַלְיוֹ עֲבָטִיט:

**וְהַלּוֹא פָּתַח יְקֻמֵּנוּ כִּשְׁכִּיךְ וַיַּקְצֵב מִזְעַזְעִיךְ
וְהִיא לְמַשְׁסּוֹת לִמְוֹד:**

**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 ἔξαίφνης ἀναστήσονται δάκνοντες αὐτόν,
καὶ ἐκνήψουσιν οἱ ἐπίβουλοι 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 כי אלה שלות גוים רביהם ישלוח כל יתר עמים מדמי אדם
וחמש-ארץ קרינה וכל לשברי בהן פ

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, σκυλεύσουσίν 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.

:09-17ע"מ גמ"ק 6 י"ט ט"ז ע"ה 6 ע"ו 6 י"ח 6 09 03 6 03 6 14 9

טַהֲוִי בְּצָעַ בְּצָעַ רֹעַ לְבִיתוּ לְשׁוֹם בְּמֶרְומָם קָנוּ לְהַנְּצֵל מַקְפָּה-רֹעַ:
9. hoy botse`a betsach`ra` l`beytho lasum bamarom qino l`hinatsel mikaph-`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 ὁ δὲ πλεονεκτῶν πλεονεξίαν κακὴν τῷ οἴκῳ αὐτοῦ τοῦ τάξι

εἰς ὅψος νοσσιὰν αὐτοῦ τοῦ ἐκσπασθῆναι ἐκ χειρὸς κακῶν.

9 ὁ 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.

: יְעִצָּת בְּשַׁת לְבִתְחָק קִצּוֹת־עֲמִים רְבִים וְחוּטָא נְפַשְׁתָּא : 10

רְיעֵצָת בְּשַׁת לְבִתְחָק קִצּוֹת־עֲמִים רְבִים וְחוּטָא נְפַשְׁתָּא :

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 αἰσχύνην τῷ οἴκῳ σου, συνεπέρανας λαοὺς πολλούς,
καὶ ἔξήμαρτεν ἡ ψυχή σου·

10 ebouleusō aischynēn tō oikō sou, syneperanas laous pollous,
You deliberated shame to your house; you finished off many peoples,
kai exēmartēn hē psychē sou;
and was led into sin your soul.

: יְאֵן עַל־עַל צְדָקָה תִּזְעַק וְכָפֵיס מַעַז רַעֲנָנָה : 11

רְא כִּיר־אֶבֶן מַקִּיר תִּזְעַק וְכָפֵיס מַעַז רַעֲנָנָה : ב

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 boësetai,

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.

: בְּנֵי הָיוּ בָּנָה עִיר בְּדָמִים וְכָגֵן קִרְיָה בְּעִוָּלָה : 12

יב הָיוּ בָּנָה עִיר בְּדָמִים וְכָגֵן קִרְיָה בְּעִוָּלָה :

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 ἐτομάζων 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.

: יְהִלּוֹא הַבָּנָה מֵאֶת יְהוָה צְבָאוֹת אֶחָד אֶחָד : 13

יְהִלּוֹא הַבָּנָה מֵאֶת יְהוָה צְבָאוֹת אֶחָד אֶחָד :

וְיִרְגַּעַ עָמִים בְּהִרְאָתָּשׁ וְלֹאֲמִם בְּהִרְאָתָּק יַעֲפֹו:

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 **hosts** of hosts that peoples labor only for fire, and nations grow weary only for vanity?

<13> οὐ ταῦτα ἔστιν παρὰ κυρίου παντοκράτορος;
καὶ ἔξελιπον λαοὶ ἱκανὸὶ ἐν πυρὶ, 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?

טוֹבֶּה מִזְמָרָתָּךְ אֵלֶיךָ 14

מִזְמָרָתָּךְ אֵלֶיךָ עַל־עַמּוֹתָךְ אֵלֶיךָ

יד כָּרְתָּ פְּטָלָא הָאָרֶץ לְדָעַת

אֶת־כְּבָד יְהֹוָה כְּפָרִים יְכֻסּוּ 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 **hosts**, as the waters cover over the sea.

<14> ὅτι πλησθήσεται ἡ γῆ τοῦ γνῶναι τὴν δόξαν κυρίου,
ώς 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 katakaluei autous. --
as water it shall cover them.

טוֹבֶּה מִשְׁקָה רַעַתָּה מִסְפָּחָה חַמְתָּךְ 15
מִשְׁקָה רַעַתָּה מִסְפָּחָה חַמְתָּךְ

טוֹבֶּה מִשְׁקָה רַעַתָּה מִסְפָּחָה חַמְתָּךְ
וְאֵשׁ שְׁכָר לְמַעַן הַבִּיט עַל־מַעֲרִיךָם:

15. **hoj** **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> ὁ ὁ ποτίζων τὸν πλησίον αὐτοῦ ἀνατροπῇ θολερᾷ καὶ μεθύσκων,
ὅπως ἐπιβλέπῃ ἐπὶ τὰ σπήλαια αὐτῶν.

15 o 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.

שְׁבַעַת קָלוֹן מִכְבּוֹד שְׂתָה גַּם־אַתָּה
וְהַעֲרֵל תָּפֹב עַלְיִךְ כֹּס יְמִין יְהֻנָּה וְקִיקָלוֹן עַל־כְּבּוֹדְךָ:

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 **יְהֻנָּה** shall be on you, and shame shall be on your glory.

<16> πλησμονὴν ἀτιμίας ἐκ δόξης πίε καὶ σὺ καρδια σαλεύθητι καὶ σείσθητι·
ἐκύκλωσεν ἐπὶ σὲ ποτήριον δεξιάς 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.

לְבָנָן יְכַסֵּךְ וְשָׁד בְּהַמּוֹת יְחִיתָן מִדְמֵי אָדָם
וְחַמְס־אֶרֶץ קָרְיה וּכְלִי־שְׁבֵי בָּה: ס

17. *ki chamas L'banon y'kaseak w'shad b'hemot 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 αἴματα 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 thēriōn 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.

וְהַזְעִיל פֶּסֶל כִּי פֶּסֶל יָצָרָו מִסְכָּה וּמִוְרָה שְׁקָר

כִּי בְּطַח יָצַר יָצַר עַלְיוֹ לְעֵשׂוֹת אֲלִילִים אֶלְמִים: ס

18. mah-ho`il pesel ki ph'salo yots'ro masekah umoreh shaqer
ki batach 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 ὁφελεῖ γλυπτόν, ὅτι ἔγλυψαν αὐτό; ἐπλασαν αὐτὸς χώνευμα, φαντασίαν
ψευδῆ, ὅτι πέποιθεν δὲ πλάσας ἐπὶ τὸ πλάσμα αὐτοῦ τοῦ ποιῆσαι εἶδωλα κωφά.

18 Ti ὄφελοι glypton, hoti egluuan auto?

What benefit is the carved image that they carved it?

eplasan auto chōneuma, phantasia 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.

בְּנֵי אָמֵר לְעֵץ הַקִּיצָה עֲוָרֵי לְאָבֵן דִּינָם הוּא יוֹרֵה
הַנֵּה-הַנֵּה תְּפִישׁ זָהָב וְכָל-רוּחַ אֵין בְּקָרְבוֹ: 19

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 δὲ λέγων τῷ ξύλῳ Ἐκνηψον ἐξεγέρθητι, καὶ τῷ λίθῳ Τύψωθητι·
καὶ αὐτός ἐστιν φαντασία, τοῦτο δέ ἐστιν ἔλασμα χρυσίου καὶ ἀργυρίου,
καὶ πᾶν πνεῦμα οὐκ ἐστιν 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.

כָּנִיהָה בְּהַיִּכְלֵל קָדְשׁו הָס מִפְנִיו כָּל-הָאָרֶץ: כ 20

כָּנִיהָה בְּהַיִּכְלֵל קָדְשׁו הָס מִפְנִיו כָּל-הָאָרֶץ: כ

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

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

<20> ὁ δὲ κύριος ἐν ναῷ ἀγίῳ αὐτοῦ· εὐλαβείσθω 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

א. תְּפִלָּה לְחַבְקִיק הַגְּבִירָא עַל שְׁגִינּוֹת:

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

Hab3:1 A prayer of Chabaquq the prophet, according to Shigyonoth.

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

1 Proseuchē Ambakoum tou prophētou meta ḥdēs.

The prayer of Habakkuk the prophet with an ode.

2 יְהֹוָה שָׁמָעֲתִי שְׁמֻעָה יְהֹוָה פָּעַלְתִּי
בְּקָרְבָּנִים חַיְיָה בְּקָרְבָּנִים תָּדִיעַ בְּרָגְנָז בְּרָגְנָז רְחֵם רְחֵם תְּזִכּוֹרָה:2. Yahúwah shama`ti shim`ak yare'thi Yahúwah pa`al`ak
b'qereb shanim chayeyhu b'qereb shanim todia b'rogez rachem tiz'kor.**Hab3:2** יְהֹוָה, I have heard Your report and I fear.O יְהֹוָה, 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 λόγων γνωσθήσῃ, ἐν τῷ ἐγγίζειν τὰ ἔτη ἐπιγνωσθήσῃ,
ἐν τῷ παρεῖναι τὸν καιρὸν ἀναδειχθήσῃ,
ἐν τῷ ταραχθῆναι τὴν ψυχήν μου ἐν ὀργῇ ἐλέους μνησθήσῃ.2 Kyrie, eisakēkoa tēn akoēn sou kai ephobēthēn, katenoēsa 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.3 עַל כָּלָל מִתְּמִימָן יָבוֹא וְקָדוֹשׁ מַהְרָה-פָּאָרָן סֶלָה
בְּסִיחָן שְׁמִים הָדוֹד וְתַהְלָתָה מֶלֶאָה הַאֲרָצָה: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 ἄγιος ἐξ ὄρους κατασκίου δασέος. διάψαλμα.
ἐκάλυψεν οὐρανοὺς 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.

אַתָּה כֹּאֵר תְּהִלָּה קָרְנִים מִידָּה לְשֶׁם חֶבְיוֹן עֲזָזָה 4

דָּרְגָּה קָאָרֶת תְּהִלָּה קָרְנִים מִידָּה לְשֶׁם חֶבְיוֹן עֲזָזָה:

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 ἀγάπησιν κραταιὰν ἴσχύος 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 agapēsin krataian ischuos autou.

And He established affection a strong by His strength.

אַתָּה כֹּאֵר תְּהִלָּה קָרְנִים מִידָּה לְשֶׁם חֶבְיוֹן עֲזָזָה 5

הַלְּפָנִיו יַלְּךָ דָּבֵר וַיֵּצֵא רְשָׁפֵךְ לְרִגְלָיו:

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

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

«5» πρὸ προσώπου αὐτοῦ πορεύσεται λόγος,
καὶ ἔξελεύσεται, ἐν πεδίοις 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.

וְעַמְּדָה וְיָמְדָה אֶרְצָה רָאָה וְיִתְּהַרְּגָה גּוֹיִם
וְיִתְּפִצְצָה הַרְּרִידָעַד שְׁחוֹת גְּבֻעֹות עַזְּלָם לֹוּם 6

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 διετάκη ἔθνη.
διεθρύβη τὰ ὅρη βίᾳ, 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 bia, etakēsan bounoi aiōnioi.

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

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ז תחת און ראייתי אהלי כישן ירבזין ריעות אָרֶץ מִדְןָן:

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 Αίθιόπων 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 Midiam.
and the tents of the land of Midian.

**הַבְּנָהִים חֲרָה יְחִיָּה אֶם בְּגַהֲרִים אֲפָח אַמְּבָדִים עַבְרַתָּה
כִּי תְּرֵכֶב עַל-סֹּסִיך מְרֻכְבָּתִיך יְשֹׁעָה:**

**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 **耶和華** 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 ὥργισθης, κύριε, ἦ ἐν ποταμοῖς ὁ θυμός σου, ἦ ἐν θαλάσσῃ 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.

የፌዴራል በፌዴራል የፌዴራል እና የፌዴራል ስምምነት የፌዴራል የፌዴራል የፌዴራል

**ט עֲרֵיה תְעֹור קַשְׁתָּך שְׁבֻעֹת מִטוֹת אָמֶר סָלָה
נְחָרוֹת תְבִקָע אָרֶץ:**

9. 'er'yah the`or qash'teak sh'bu`oth matoth 'omer Selah n'haroth t'baga`-'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.
διάφαλμα. ποταμῶν ῥαγήσεται γῆ.

9 enteinōn 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.

לְתַחַת כָּלֹת רֹם יְהִי הַרְמִים זָרֶם מִימֵי עֲבָר בְּתַן
:אַשְׁוּעָה אַגְּדָתָה עַמְּקָה אַגְּדָתָה עַמְּקָה

יְרָאָה יְהִילִי הַרְמִים זָרֶם מִימֵי עֲבָר בְּתַן
תְּהֻם קֹלְוֹ רֹם יְהִי הַרְמִים נְשָׂא:

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> ὄψονται σε καὶ ὀδινήσουσιν λαοί, σκορπίζων ὑδάτα πορείας.
ἔδωκεν ἡ ἀβυσσος φωνὴν αὐτῆς, ὑψος φαντασίας αὐτῆς.

10 opsontai se kai ὄδινησουσιν laoi,

They saw You, and shall travail peoples.

skorpizōn hydata poreias;

You shall disperse waters of the coursing.

edōken hē abyssos phōnēn autēs, huuos fantasias autēs.

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

:עַמְּקָה תַּחַת אַגְּדָתָה עַמְּקָה עַמְּקָה עַמְּקָה עַמְּקָה עַמְּקָה עַמְּקָה וְעַמְּקָה

רֹם יְהִי הַרְמִים זָרֶם מִימֵי עֲבָר חַצְיָה לְאֹור חַצְיָה יְהִילִי בְּתַן חַנִּיתָךְ:

11. **shemesh yareach `amat z'bulah l'or chitseyak y'haleku l'nogah b'rāq 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> ἐπάρθη ὁ ἥλιος, καὶ ἡ σελήνη ἔστη ἐν τῇ τάξει αὐτῆς.
εἰς φῶς βολίδες σου πορεύσονται, εἰς φέγγος ἀστραπῆς ὅπλων σου.

11 epērthē 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.

:עַמְּקָה וְעַמְּקָה עַמְּקָה עַמְּקָה עַמְּקָה עַמְּקָה עַמְּקָה

יב בְּזַעַם הַצְּעֵד אֶרְצָה תָּדַבֵּשׁ גּוֹרִים:

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 κατάξεις 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.

יג רצאת לרשע לרשע עטך את-משיחך

מחמת האש מבית רשות עזרות לוסף עד-ציאר סלה: פ

**13. yats'a'ath l'yesha` `ammeak l'yesha` 'eth-M'shicheak
machats'at ro'sh mibeyth rasha` `aroth 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** ἔξῆλθες εἰς σωτηρίαν λαοῦ σου τοῦ σῶσαι τοὺς χριστούς σου.

έβαλες είς κεφαλάς ἀνόμων θάνατον, ἐξήγειρας δεσμούς ἔως 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.

**יד נקבת במטיר ר'אש פָּרֹזו יְסֻעָרו לְחַפִיצָנִי
עליכם כמו לאל עני במסחר:**

**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 ἑκστάσει κεφαλὰς δυναστῶν, σεισθήσονται ἐν αὐτῇ.

διανοίξουσιν χαλινοὺς αὐτῶν ὡς 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.

፡ፌዴራል በዚህ ማረጋገጫ ንግድ ተያዥና ሆኖ ፀንዳንስ 15

טו דרכת בים סוסיה חמר מים רביים:

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 ταράσσοντας ὅδωρ πολύ.

15 kai epebibasas eis thalassan tous hippous sou tarassontas hydōr poly.

And you conducted into the sea your horses, disturbing waters great.

וְתַחַטֵּי אֶרְצֵךְ אֲשֶׁר אָנוּת לִיּוֹם צְרָה לְעַלּוֹת לְעַם רְגִוְדָּנוּ: 16

טו שְׂמֻעָתִי וְתַרְנוֹז בְּטַנִּי לְקֹל צְלָלָה שְׁפָתִי יְבֹא רְקָב בְּצַדְמִי

וְתַחַטֵּי אֶרְצֵךְ אֲשֶׁר אָנוּת לִיּוֹם צְרָה לְעַלּוֹת לְעַם רְגִוְדָּנוּ:

16. shama' ti watir'gaz bit'ni l'qol tsalalu s'phathay yabo' raqqab ba`atsamay w'thach'tay 'er'gaz 'asher 'anuach l'yon tsarah la`aloth 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> ἐφυλαξάμην, καὶ ἐπτοήθη ἡ κοιλία μου ἀπὸ φωνῆς προσευχῆς χειλέων μου,
καὶ εἰσῆλθεν τρόμος εἰς τὰ ὄστα μου, καὶ ὑποκάτωθέν μου ἐταράχθη ἡ ἔξις 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 eiselthen 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.

וְשִׁדְמֹת לֹא-עִשָּׂה אַכְלָב גַּזְרָה מִפְכָּלָה צָאן וְאַיִן בְּרִפְתִּים: 17

יז קִרְתָּאָנָה לֹא-תִפְרַח וְאַיִן יְבוּל בְּגַפְנִים כְּחַשְׁ מַעֲשָׂה-זָרָת
וְשִׁדְמֹת לֹא-עִשָּׂה אַכְלָב גַּזְרָה מִפְכָּלָה צָאן וְאַיִן בְּרִפְתִּים:

17. ki-th'enah lo'-thiph'rach w'eyn y'bul bag'phanim kichesh ma`aseh-zayith
ush'demot h'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 συκῆ οὐ καρποφορήσει, καὶ οὐκ ἔσται γενήματα ἐν ταῖς ἀμπέλοις·
ψεύσεται ἔργον ἐλαίας, καὶ τὰ πεδία οὐ ποιήσει βρῶσιν·
ἔξελιπον 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 ampeloi; 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;

: וְאַנְתָּךְ תִּרְגֹּזֵב בְּאֱלֹהִים כִּי־אֲלֹהָךְ 18

יכָּנָאָנִי בְּרֹחֶה אַעֲלֹזֶה אֲגִילָה בְּאֱלֹהִי רְשֻׁעִי:

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

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

<18> ἐγὼ δὲ ἐν τῷ κυρίῳ ἀγαλλιάσομαι, χαρήσομαι ἐπὶ τῷ Θεῷ τῷ σωτῆρί 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.

אֱלֹהִים עַל־כָּל־עַמּוֹד אֲלֹהִים אֲלֹהִים אֲלֹהִים 19
אֲלֹהִים אֲלֹהִים אֲלֹהִים אֲלֹהִים אֲלֹהִים אֲלֹהִים 60

יט יְהוָה אָדָנִי חִילִי וַיְשִׁם רְגָלִי קָאִילּוֹת
וְעַל בָּמוֹתִי יַדְרַכְנִי לְמִנְצָח בְּגִינּוֹתִי:

19. Yahúwah 'Adonay cheyli wayasem rag'lay ka'ayaloth

w'al bamothay yad'rikeni lam'natseach bin'ginothay.

Hab3:19 אָדָנִי 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 θεός δύναμίς μου καὶ τάξει τοὺς πόδας μου εἰς συντέλειαν.

ἐπὶ τὰ ὑψηλὰ ἐπιβιβᾶ με τοῦ νικῆσαι ἐν τῇ φύσῃ αὐτοῦ.

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

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

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

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