

# Sefer Chabaqquq (Habakkuk)

## Chapter 1

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

אֲשֶׁר רָאָה חַבְבַּקּוּק הַנְּבִיאַת Hab1:1

אֲשֶׁר רָאָה חַבְבַּקּוּק הַנְּבִיאַת

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

**Hab1:1** The oracle which Habakkuk 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.

בְּעַד-אַנְהָ יְהוָה שְׁוַעַתִּי וְלֹא תִשְׁמַע אֲזַעַק אֲלֶיךָ חֶמְסָ וְלֹא תוֹשִׁיעַ:

בְּעַד-אַנְהָ יְהוָה שְׁוַעַתִּי וְלֹא תִשְׁמַע אֲזַעַק אֲלֶיךָ חֶמְסָ 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? boēsomai pros se adikoumenos kai ou sōseis?

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

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

גַּלְמָה תִּרְאֵנִי אֲנֹן וְעַמָּל תִּבְיִט וְשֹׂד וְחֶמְסָ לְנִגְדֵי וַיְהִי רִיב וּמַדּוֹן יִשָּׂא:

גַּלְמָה תִּרְאֵנִי אֲנֹן וְעַמָּל תִּבְיִט וְשֹׂד וְחֶמְסָ לְנִגְדֵי וַיְהִי רִיב וּמַדּוֹן יִשָּׂא:

גַּלְמָה תִּרְאֵנִי אֲנֹן וְעַמָּל תִּבְיִט וְשֹׂד וְחֶמְסָ לְנִגְדֵי 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 ταλαιπωρίαν καὶ ἀσέβειαν;

ἐξ ἐναντίας μου γέγονεν κρίσις, καὶ ὁ κριτῆς 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.

דְּעַל-כֵּן תִּפּוּג תּוֹרָה וְלֹא-יֵצֵא לְנִצָּח מִשְׁפָּט

דְּעַל-כֵּן תִּפּוּג תּוֹרָה וְלֹא-יֵצֵא לְנִצָּח מִשְׁפָּט

דְּעַל-כֵּן תִּפּוּג תּוֹרָה וְלֹא-יֵצֵא לְנִצָּח 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 continually.  
For the wicked surround the righteous; therefore justice comes out perverted.

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

4 dia touto dieskedastai nomos, kai ou diexagetai eis telos krima,  
On account of this is effaced the law, and is not administered unto the end judgment,  
hoti ho asebes katadynasteuei ton dikaion; heneken toutou exeleusetai to krima diestrammenon.  
for the impious tyrannize over the just. Because of this shall go forth judgment being perverted.

יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל  
:יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל  
הָרָאִי בְּגוֹיִם וְהַתְּמָהוּ וְהַתְּמָהוּ תְּמָהוּ  
כִּי-פִעַל פִּעַל בְּיָמֵיכֶם לֹא תֶאֱמִינּוּ כִּי יִסְפָּר:

5. **r'u bagoyim w'habitu w'hitam'hu t'mahu ki-pho`al po`el bimeykem 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 καταφρονηταί, καὶ ἐπιβλέψατε καὶ θαυμάσατε θαυμάσια καὶ ἀφανίσθητε,  
διότι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, ὃ οὐ μὴ πιστεύσητε εἰάν τις ἐκδιηγῆται.

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, ho ou mē pisteusēte ean tis ekdiēgētai.  
For a work I work in your days which in no way you shall believe if any should tell of it in detail.

וְכִי-הִנְנִי מְקִיִּים אֶת-הַכְּשָׁדִים הַגּוֹי הַמֵּר  
וְהַנְּמָקָר הַהוֹלֵךְ לְמֶרְחָבֵי-אָרֶץ לְרִשְׁתָּ מִשְׁכְּנֹת לֹא-לוֹ:  
יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל  
:יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל

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 Chaldeans, 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 ταχυνὸν τὸ πορευόμενον  
ἐπὶ τὰ πλάτη τῆς γῆς τοῦ κατακληρονομήσαι σκηνώματα οὐκ αὐτοῦ·

6 dioti idou egō exegeirō tous Chaldaious, to ethnos to pikron  
For behold, I awaken the Chaldeans, the nation bitter  
kai to tachinon to poreuomenon epi ta platē tēs gēs tou kataklēronomēsai skēnōmata ouk autou;  
and quick; the one going upon the widths of the earth, to inherit tents not of his.

יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל  
:יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל



יְהוָה בַּמְּלָכִים יִתְקַלֵּם וְרִזְנִים מִשְׂחָק לוֹ הוּא לְכָל-מִבְצָר יִשְׂחָק  
וַיַּצְבֵּר 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 βασιλευσιν ἐντροφήσει, καὶ τύραννοι παίγνια αὐτοῦ,  
καὶ αὐτὸς εἰς πᾶν ὀχύρωμα ἐμπαίξεται καὶ βαλεῖ χῶμα καὶ κρατήσει 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 kai balei chōma kai kratēsei autou.  
And he at every fortress shall mock, and shall throw up an embankment,  
and shall prevail over it.

יֵאָזֵר חֲלָף רוּחַ וַיַּעֲבֹר וְאֲשֵׁם זֶה כְּחוֹ לְאֵלֵהוּ: 11  
יֵאָזֵר חֲלָף רוּחַ וַיַּעֲבֹר וְאֲשֵׁם זֶה כְּחוֹ לְאֵלֵהוּ: 11

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 deity.

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

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

יֵבֶהְלֹא אֶתְּהָ מִקְדָּם יְהוָה אֵלֵהִי קְדָשִׁי לֹא נִמּוֹת יְהוָה לְמִשְׁפָּט שִׁמְתוֹ  
וַיַּצְוֶר לְהוֹכִיחַ יְסֻדָּתוֹ: 12  
יֵבֶהְלֹא אֶתְּהָ מִקְדָּם יְהוָה אֵלֵהִי קְדָשִׁי לֹא נִמּוֹת יְהוָה לְמִשְׁפָּט שִׁמְתוֹ  
וַיַּצְוֶר לְהוֹכִיחַ יְסֻדָּתוֹ: 12

12. halo' 'atah 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 **YHWH**, my El, my Holy One? We shall not die.  
O **YHWH**, 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? kai ou mē apothanōmen.  
Are you not from the beginning, O YHWH the El, my holy one? In no way should we die.  
kyrie, eis krima tetachas auton; kai eplasen me tou elegchein paideian autou.  
O YHWH, for judgment – you have ordered it. And he shaped me to reprove for his discipline.

יֵבֶהְלֹא אֶתְּהָ מִקְדָּם יְהוָה אֵלֵהִי קְדָשִׁי לֹא נִמּוֹת יְהוָה לְמִשְׁפָּט שִׁמְתוֹ  
וַיַּצְוֶר לְהוֹכִיחַ יְסֻדָּתוֹ: 13  
יֵבֶהְלֹא אֶתְּהָ מִקְדָּם יְהוָה אֵלֵהִי קְדָשִׁי לֹא נִמּוֹת יְהוָה לְמִשְׁפָּט שִׁמְתוֹ  
וַיַּצְוֶר לְהוֹכִיחַ יְסֻדָּתוֹ: 13

יג טְהוֹר עֵינַיִם מְרֵאוֹת רָע וְהַבֵּיט אֶל-עַמָּל לֹא תוּכַל לָמָּה  
תְּבִיט בּוֹגְדִים תַּחְרִישׁ בְּבֹלַע רָשָׁע צְדִיק 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 ὀράν πονηρά, καὶ ἐπιβλέπειν ἐπὶ πόνους οὐ δυνήσῃ· ἵνα τί ἐπιβλέπεις ἐπὶ καταφρονούντας; 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? parasiōpēsē en tō katapinein asebe ton dikaion?**  
Why should you look upon ones disdainng? Shall you remain silent  
in the swallowing down impious the just?

יד ותעשה אדם כדגי הים כרמש לא-משל בו:  
:14 יד ותעשה אדם כדגי הים כרמש לא-משל בו:

**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 ἕρπετὰ 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 כלה בַּחֲכָה הַעֲלָה יְגִרְהוּ בְּחֶרְמוֹ  
וַיֵּאֱסֹפְהוּ בְּמַכְמֶרְתּוֹ עַל-כֵּן יִשְׂמַח וַיִּגִּיל:  
:15 טו כלה בַּחֲכָה הַעֲלָה יְגִרְהוּ בְּחֶרְמוֹ  
וַיֵּאֱסֹפְהוּ בְּמַכְמֶרְתּוֹ 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 σαγήναις αὐτοῦ· ἕνεκεν τούτου εὐφρανθήσεται καὶ χαρήσεται ἡ καρδία αὐτοῦ·

**15 synteleian en agkistrō anespasen kai heilkysen auton en amphiblēstrō kai synēgagen auton**  
consumption with a hook He pulled up, 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.



16 -לעל כן יזבח לחמו ויקטר למכמתו  
 כי בהמה שמן חלקו ומאכלו בראה:  
 16 -לעל כן יזבח לחמו ויקטר למכמתו  
 כי בהמה שמן חלקו ומאכלו בראה:

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> ἕνεκεν 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 tō amphiblēstrō autou, Because of this he shall sacrifice to his dragnet, and burn incense to his casting-net; hoti en autois elipanen merida autou, kai ta brōmata autou eklekta; for by them he fattened his portion, even foods his choice.

17 יזחעל כן יריק חרמו ותמיד להרג גוים לא יחמול:  
 17 יזחעל כן יריק חרמו ותמיד להרג 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 ἀποκτέννει ἔθνη οὐ φείσεται.

17 dia touto amphibalei to amphiblēstron autou kai dia pantos apoktennein ethnē ou pheisetai. On account of this he shall cast his casting-net, and always to kill nations - not sparing?