

Sepher Chabaqquq (Habakkuk)

Chapter 2

אַל-מְשֻׁמְרָתִי אֶעֱמֹדָה וְאַתִּינְצֶבָה עַל-מִצְור
וְאַצְפֶּה לְרֹאֹת מֵה-יָדְפָרְבִּי וּמָה אָשִׁיב עַל-תּוּכְחָתִי:
Hab2:1

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> 'Επὶ τῆς φυλακῆς μου στήσομαι καὶ ἐπιβήσομαι ἐπὶ πέτραν
καὶ ἀποσκοπεύσω τοῦ ὕδειν 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.

בְּוַיְצָגָנִי יְהֹוָה וַיֹּאמֶר כְּתֻובָה חִזּוֹן
וּבָאָר עַל-הַלְׁחוֹת לְמַעַן יְרִיזָה קֹרֵא בָּו:
2

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

Hab2:2 Then **יְהֹוָה** 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 ὄρασιν
καὶ σαφῶς ἐπὶ πυξίον, ὅπως διώκῃ 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.

גַּם עֲדָה כְּתֻובָה חִזּוֹן לְמַזְעָד וַיְפַחֵךְ לְקַצֵּן
וְלֹא יִכְזֹב אִם-יִתְמַהַמֵּה חַקְהַלּוֹ כִּירְבָּא יְבָא לֹא יָאַחֲרֵ:
3

3. ki `od chazon lamo`ed w'ypheach 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 ὄρασις εἰς καιρὸν καὶ ἀνατελεῖ εἰς πέρας καὶ οὐκ εἰς κενόν· ἐὰν ὑστερήσῃ, 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.

דָהַנְהָ עֲפָלָה לֹא-רִשְׁרָה נֶפֶשׁ בָו וְצָהִיק בְּאֶמְנָתָה יְחִיָה 4
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.

הַוָאָף כִּי-תֵין בּוֹגֵד גָּבֵר יְהִיר וְלֹא יְנוּה אֲשֶׁר הַרְחִיב כְּשַׂאֲול נֶפֶשׁ וְהִיא כְּמוֹת וְלֹא רְשָׁבָע וַיְאַסֵּף אֶלְיוֹ קָל-הָגוֹים וַיְקַבֵּץ אֶלְיוֹ קָל-הָעָמִים:

5. w'aph ki-hayayin boged geber yahir w'lo' yin'weh
'asher hir'chib kiSh'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, 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 emiplamenos
as Hades his soul, and so as death not being filled up,

kai episynaxeit 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.

וְהַלּוֹא אֵלֶּה בְּקָם עַלְיוֹ מִשְׁלָל יִשְׂאָא וּמְלִיצָה חִידוֹת לוֹ
וַיֹּאמֶר הוּא הַמְרַבָּה לֹא-לוֹ עֲדָמָתִיר 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 λήψιμονται καὶ πρόβλημα
εἰς διήγησιν αὐτοῦ; καὶ ἐροῦσιν Οὐαὶ ὁ πληθύνων ἔαυτῷ τὰ οὐκ ὄντα αὐτοῦ--
ἔως 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 heatutō 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.

וְהַלּוֹא פְתֻע יִקְוְמוּ נְשָׁכִיךְ וַיִּקְצְּזִיכְ מִזְעָזִיךְ
וְהַיִתְ לְמִשְׁפּוֹת לִמְוֹד:

7. halo' phetha` yaqumu nosh'keyak w'yiqt'su 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 ἔξαιφνης 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.

חַבִּי אָתָה שְׁלֹתָת גּוֹים רַבִּים יְשַׁלּוֹק כָּל־יִתְר עָמִים מִדּמֵּי
אָדָם וְחַמְס־אֶרְצָן קָרְבִּיה וְכָל־יִשְׂבֵּר בָּה: כ

8. ki 'atah shaloath goyim rabbim y'shaluk 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.

טַהֲוֵי בְּצֻע בְּצֻע רָע לְבִיתו לְשֻׁוּם בְּמַרְזָם קָנוּ לְהַגְּזֵל מִפְּרָעָה:
9. hoy botse` a betsa` 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 τάξιοι εἰς ὄψιν νοστιὰν αὐτοῦ τοῦ ἐκσπασθῆναι ἐκ χειρὸς κακῶν.

9 δ ho pleonektōn pleonexian kakēn tō oikō autou tou taxai
O, the one overbounding 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.

רִיעָצָת בְּשַׁת לְבִיתְך קְצֹתָת־עָמִים רַבִּים וְחוֹטָא נְפָשָׁך:
10. ya`ats'at bosheth l'beytheak q'tsoth-`ammim rabbim w'chote' naph'shek.

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 pollois,
You deliberated shame to your house; you finished off many peoples,

kai exēmarten hē psychē sou;
and was led into sin your soul.

11 עַל־תְּצַעַק עַל־עֲלֹתָךְ תִּזְעַק וְכַפֵּס מֵעַז יְעַנֵּה: בָּ

רְאַכְיָד אֶבֶן מִקִּיר תְּצַעַק וְכַפֵּס מֵעַז יְעַנֵּה: בָּ

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 boesetai,

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.

12 כִּי־בָּנָה עִיר בְּדָמִים וְכָגֵן קָרִיה בְּעֻזָּה: בָּ

יב הָוֵי בָּנָה עִיר בְּדָמִים וְכָגֵן קָרִיה בְּעֻזָּה:

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 αἷμασιν 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.

13 כִּי־בָּנָה מְאֹת יְהִיה צְבָאות וַיַּרְגַּע עַמִּים
בְּהִידְאָשׁ וְלְאָמִים בְּהִידְרִיק רַעֲבָה:

יג חָלוֹא הַגָּה מְאֹת יְהִיה צְבָאות וַיַּרְגַּע עַמִּים

13. halo' hinneh me'eth Yahūwah ts'ba'oth
w'yig' u `ammim b'dey-'esh ul'ummim 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 λαοὺς ἱκανοὺς 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?

14 כִּי־תִּמְלָא הָאָרֶץ לְדָעַת
בְּעַזְוֹנָה עַל־עַלְמָה כְּבָדָלָה:

אַתְּ-בָּבּוֹד יְהִיה כְּפִים יְכֹסֹעַ עַלְ-רִים: סָ

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

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

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

עַל־יְמִינֵךְ כָּל־יְמִינֶךָ 15
בְּצִדְקוֹתֶךָ וְבְרִאָתֶךָ כְּלָבִיסֶךָ
טוֹהֵר מְשֻׁקָּה בְּעֵדוֹ מִסְפָּחָה חֲמַתָּךְ
וְאֵפֶר שְׁכָר לְמַעַן הַבִּיט עַל־מְעוּרִיךָם:

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> ὁ δὲ ποτίζων τὸν πλησίον αὐτοῦ ἀνατροπῇ θολερᾷ καὶ μεθύσκων,
ὅπως ἐπιβλέπῃ ἐπὶ τὰ σπῆλαια 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.

בְּצִדְקוֹתֶךָ כָּל־יְמִינֶךָ 16
טֹזֶשׁ־בְּעֵת קְלֹזֶן מְכֻבָּד שְׂתָה גַּמְ-אַתָּה
וְהַעֲרֵל תְּפֻזֶּב עַלְיָךְ כּוֹס יְמִין יְהִיחָה וּקְרִיקְלֹזֶן עַל־כְּבָדְךָ:

16. saba`at qalon mikabod sh'theh gam-'atah
w'he`arel tisob `aleyak kos y'min Yahūwah 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 אֱלֹהִים shall be on you, and shame shall be on your glory.

<16> πλησμονὴν ἀτιμίας ἐκ δόξης πίε καὶ σὺ καρδία σαλεύθητι καὶ σείσθητι·
ἐκύκλωσεν ἐπὶ σὲ ποτήριον δεξιάς κυρίου, καὶ συνήχθη ἀτιμία ἐπὶ τὴν δόξαν σου.

16 plēsmonēn atimias ek doxes 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.

בְּצִדְקוֹתֶךָ כָּל־יְמִינֶךָ 17

זְאַלְעָזֶר-בָּנָן זְעִיר-בָּנָן כָּבֵד
 יְזִכְּרֵי חַמֵּס לְבָנָן יְכֹסֵךְ וְשָׁד בְּהַמּוֹת יְחִירֵן מִקְמֵי אָדָם
 וְחַמְס-אָרֶץ קְרִיחָה וְכָלִי-שְׁבֵי בָּהּ: 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 αἴματα ἀνθρώπων
 καὶ ἀσέβειας γῆς καὶ πόλεως καὶ πάντων τῶν κατοικούντων αὐτήν. --

17 dioti asebeia tou Libanou kaluuei se,
 For the impiety of Lebanon shall cover you,
 kai talaiporia theriōn 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.

יְהִי-הָזֵבֵל פֶּסֶל כִּי פָסַל יוֹצֵר מִפְּכָה וּמוֹרֶה שְׁקָר
 כִּי בְּטַח יוֹצֵר יוֹצֵר עַלְיוֹן לְעַשְׂוֹת אֱלִילִים אֲלָמִים: ס 18

18. mah-ho'il pesel bi 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 αὐτὸν χώνευμα, φαντασίαν
 ψευδῆ, ὅτι πέποιθεν ὁ πλάσας ἐπὶ τὸ πλάσμα αὐτοῦ τοῦ ποιῆσαι εἶδωλα κωφά.

18 Ti öphelei 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.

יְהִי אָמֵר לְעֵץ חַקִּiczָה עֹזְרֵי לְאָבֵן דִוּמָם הַיָּא יְוָרָה
 הַגְּהָה-הַיָּא תְּפִישׁ זָהָב וּכְסֶף וְכָלִרְיוֹחָ אֵין בְּקָרְבָּו: 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 ὁ λέγων τῷ ξύλῳ Ἐκνηψον ἔξεγέρθητι, καὶ τῷ λίθῳ Ψώθητι·
καὶ αὐτό ἐστιν φαντασία, τοῦτο δέ ἐστιν ἔλασμα χρυσίου καὶ ἀργυρίου,
καὶ πᾶν πνεῦμα οὐκ ἔστιν ἐν αὐτῷ.

19 ouai ho legōn tῷ xylῷ Eknēpson exegerthēti,

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

kai tῷ lithῷ 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.

בָּרוּךְ יְהוָה בָּהִיכָּל קָדְשׁוֹ הֵס מִפְנִיו כָּל־הָאָרֶץ: כְּ וַיְהִי־
כְּ וַיְהִי בָּהִיכָּל קָדְשׁוֹ הֵס מִפְנִיו כָּל־הָאָרֶץ: כְּ

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

Hab2:20 But קָדְשׁוֹ 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 naῷ hagiῷ autou; eulabeisthō apo prosōpou autou pasa hē gē.

But YHWH is in temple his holy; let venerate from before him all the earth!