

Sepher Chabaqquq (Habakkuk)

Chapter 1

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

:בְּרֵאשִׁית כָּל־תַּחַת־הָאָרֶץ וְכָל־בָּאָרֶץ
Hab1:1

אֲמִשְׁעָה אֲשֶׁר חֹזֶה חֲבָקֻיק הַנְّבִיא:

1. hamasa' 'asher chazah Chabaqquq hanabi'.

Hab1:1 The oracle which Chabaqquq the prophet saw.

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

1 To lēmma, ho eiden Ambakoum ho prophētēs.

The concern which saw Habakkuk the prophet.

בְּעֵד־אֲנָה יְהֹוָה שׁוֹעֲבִי 2-40

:וְאַתָּה כִּי־עַל־עַל־פְּנֵיכֶךָ כִּי־עַל־פְּנֵיכֶךָ

בְּעֵד־אֲנָה יְהֹוָה שׁוֹעֲבִי

וְלֹא תִשְׁמַע אָזַעַק אֱלֹהִיךְ חַמֵּס וְלֹא תִוְשִׁיעַ:

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

Hab1:2 Until when, O יהֹוָה, 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?

וְלֹא תִשְׁמַע אָזַעַק אֱלֹהִיךְ חַמֵּס וְלֹא תִוְשִׁיעַ 3

:בְּעֵד־אֲנָה יְהֹוָה שׁוֹעֲבִי כִּי־עַל־פְּנֵיכֶךָ כִּי־עַל־פְּנֵיכֶךָ

גַּם־הַתְּرָאֵנִי אָזַן וְעַמְלֵל תְּבִיט וְשָׁדָ

וְחַמֵּס לְנָגָדִי וְיִהִי רִיב וְמַדּוֹן יִשְׁאָ:

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 κριτὴς 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.

עַל־כֵן תִּפְגֹּג תֹּרֶה וְלֹא־יָצַא לְנֶצֶח מְשֻׁפֵּט
כִּי רָשָׁע מִכְתִּיר אֶת־הָצָדִיק עַל־כֵן יָצַא מְשֻׁפֵּט מַעֲקָל:

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 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 asebes katadynasteuei ton dikaiion;
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.

בְּרֹא בְּגָוִים וְהַבִּיטו וְהַתִּפְחֹדו תְּמָהָג
כִּי־פְּעָל פְּעָל בִּימֵיכֶם לֹא תָּאמִינו כִּי יָסַרְ:

5. r'u bagoyim w'habitu w'hitam'hu t'mahu
ki-pho`al po`el bimeyhem lo' tha'aminu ki y'spar.

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 ἔργαζομαι ἐν ταῖς ἡμέραις ὑμῶν,
οὐδὲ μὴ πιστεύσῃτε ἐάν τις ἐκδιηγήται.

5 idete, hoi kataphronetai, kai epiblepsate kai thaumasate thaumasia kai aphanisthete,
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.

וְפִידְחַנְנִי מָקִים אֶת־הַפְּשִׁדִים חָגוּ הַמָּר
וְהַגְּמָר הַהוֹלֵךְ לְמִרְחָבֵר־אֶרְץ לְרָשַׁת מְשֻׁכְנֹות לְאֶלְוָן:

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 ἵδου ἐγὼ ἔξεγείρω τοὺς Χαλδαίους, τὸ ἔθνος τὸ πικρὸν καὶ τὸ ταχινὸν τὸ πορευόμενον ἐπὶ τὰ πλάτη τῆς γῆς τοῦ κατακληρονομῆσαι σκηνώματα οὐκ αὐτοῦ.

⁶ διοτὶ οἶδα ἐγὼ ἔχειρό τους Χαλδαιούς, τὸ εθνός τοι πικρὸν καὶ τὸ ταχίνιον

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.

ז אִם וּנְרוֹא הוּא מִמְנוֹ מְשֻׁפֶּט וִשְׁאָתוֹ יַצֵּא:

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.

ח וְקָלֹו מִגְמָרִים סֻוּסִיו וְחַדְוֹ מִזְאָבִי עֲרָבָ וְפֵשָׁו פֶּרֶשְׁיו
וְפֶרֶשְׁיו מִרְחֹק יָבָאוּ רַעֲפִי כְּנֶשֶׁר חַשׁ לְאַכּוֹל:

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 autoi

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 autoou 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.

ט כלֵה לְחַמָּס יָבוֹא מְגֻמָּת פְּנִימָה קָדִימָה וְגַאֲסָפָה בְּחֹלֶן שְׁבִי:

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 ἐναντίας
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 synaxei hōs ammon aichmalōsian.
and he shall gather as the sand the captivity.

אַתָּה תְּבִלֵּת כָּלִים וְרֹצֶנים מְשֻׁחָק לֹא הָגָה
לְכָל-מִבָּצָר יְשַׁחַק וַיַּצְבֵּר עַפְרָה וַיַּלְכֹּדָה:

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 ὁχύρωμα ἐμπαίξεται καὶ βαλεῖ χῶμα καὶ κρατήσει αὐτοῦ.

10 kai autos en basileusin entryphēsei, kai tyrannoī paignia autou,
And he among kings shall revel, and sovereigns are his playthings.
kai autos eis pan ochyrōma empaixtai
And he at every fortress shall mock,
kai balei chōma kai kratēsei autou.
and shall throw up an embankment, and shall prevail over it.

רָא אֹז חָלָף רֹוח וַיַּעֲבֹר וְאַשְׁם זו כְּחֹזֶלֶת:

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 ἴσχυς 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.

לֹא נִמְתַּח יְהוָה לְמִשְׁפָט שְׁמַתוֹ וְצִיר לְהֹכִיחַ יִסְדַּתּוֹ:

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

Hab1:12 Are You not from everlasting, O יְהוָה, my El, my Holy One?
We shall not die. O יְהוָה, 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 ἐπλασέν 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.

גַּתְהֹר עִינִים מְרָאֹת רֹעֵה חֲבִיט אֶל-עַמֶּל לֹא תִּכְלֶל
לַמָּה תָּבִיט בָּגְדִים תִּחְרִישׁ בְּבָלָע רַשְׁעֵצְדִיק מִמְּנוּ:

**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 ὁφθαλμὸς τοῦ μὴ ὄρāν 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?

יְדוֹ וּפְעֻשָּׂה אָדָם כְּדִגִּי הַיּוֹם כְּרָמָשׁ לֹא-מְשֵל בָּוּ:

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 ἵχθύας τῆς θαλάσσης
καὶ ὡς τὰ ἔρπετὰ τὰ οὐκ ἔχοντα ἥγοντα.

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 בְּכָלָה בַּחֲכָה הַעֲלָה יְגִרְחוֹ בַּחֲרָמוֹ
וְיַאֲסֵפָהוֹ בַּמְכֻמְרוֹתּוֹ עַל-כֵּן יִשְׁמַח וַיְגִיל:**

**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.
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 על-כן ישבה לחרמו ויקטר למכרתתו כי בהמה שמן חלקו ומأكلו 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〉 ἐνεκεν τούτου θύσει τῇ σαγήνῃ αὐτοῦ καὶ θυμιάσει τῷ ἀμφιβλήστρῳ αὐτοῦ,
ὅτι ἐν αὐτοῖς ἐλίπανεν μερίδα αὐτοῦ, καὶ τὰ βρώματα αὐτοῦ ἐκλεκτά.

16 he neken toutou thysei tē sagēnē autoū kai thymjasei

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.

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 ἀποκτένουσιν ἔμινον οὐ φείσεται.

17 dia touto amphibalei to amphiblestron autoi

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

אַל-מִשְׁמָרָתִי אֲעַמֶּדֶת וְאַתִּיצְבָּה עַל-מֵצֶר
וְאַצְפָּה לְرֹאֹת מַה-יַּדְבֵּר בָּי וּמָה אָשִׁיב עַל-תּוּכְחָתִי:

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 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.

בְּוַיְצַגְנִי יְהֻנָּה וַיֹּאמֶר כְּתֻוב חִזּוֹן
יְבָאֶר עַל-חַלְחוֹת לְמַעַן יְרוּץ קֹרְאָ בָּו:

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

Hab2:2 Then **יהוָה** 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,
hopōs diōkē ho anaginōskōn auta.
so that should take flight the one reading these things.

גַּם עָזָן חִזּוֹן לְמוֹעֵד וַיַּפְחַד לְקַיִם

וְלֹא יִכְזֹב אֶמְדִינַת מְהֻמָּה חֲקֵה־לֹו כִּי־בָּא יִבָּא לֹא יִאָחֶר:

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.

ד הַנֶּה עַפְלָה לְאִישָׁרָה נַפְשׂו בָּו וְצָדִיק בְּאֶמְנָתָו יִחְיָה: 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 εύδοκεῖ 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.

וְאֵת כִּי־תַּיִן בָּוגֵד גָּבֵר יְהִיר וְלֹא יִנְהַג
אֲשֶׁר הַרְחִיב כְּשַׁאֲול נַפְשׂו וְהִיא כַּפְתָּה וְלֹא יִשְׁבַּע
וְיִאֱסֹף אֶלְיוֹ כָּל־הָגוֹיִם וַיִּקְבְּץ אֶלְיוֹ כָּל־הָעָמִים: 5

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 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.

בְּלֹא־אֶלְהָ בְּלַם עַלְיוֹ מִשְׁלֵי יְשָׁאוּ וּמְלִיכָה חִידוֹת לוֹ
וַיֹאמֶר הוּא הַמְרַבָה לֹא־לוֹ עֲד־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 λήμψονται καὶ πρόβλημα
εἰς διήγησιν αὐτοῦ; καὶ ἐροῦσιν Οὐαὶ ὁ πληθύνων ἑαυτῷ τὰ οὐκ ὄντα αὐτοῦ--
ἔως τίνος; --καὶ βαρύνων τὸν κλοιὸν αὐτοῦ στιβαρῶς.

6 ochi 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 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.

בְּלֹא פְתֻעַ יָקוּמוּ נְשָׁכִיךְ וְיִקְצִי מִזְעֵזִיךְ
וְהִיְתָ לְמִשְׁפּוֹת לִמוֹ:

7. halo' phetha` yaqumu nosh'keyak w'yiqt'su m'za`z`eyak
w'hayith 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 אָתָה שְׁלُוֹת גּוֹיִם רַבִּים יִשְׁלֹוֹךְ כָּל־יִתְר עַמִּים מִזְמֵר
אָדָם וְחַמְס־אָרֶץ קָרִיה וּכָל־רִשְׁבֵי בָּהּ כ 8

8. ki 'atah shaloath goyim rabbim y'shaluk kal-yether `ammim mid'mey 'adam wa'chamas-`erets qir'yah w'kal-yosh'bev 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’ αἴματα 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 הוי בָּצָע בְּצָע רַע לְבִירתוֹ לְשִׁים בְּפֶרְומָן קָנוֹ לְהַנְּצֵל מִקְפָּרָע:
 9. **hov botse` q betsa` rq` l'bevtho lasum bamarom qino l'hingatsel mikaph-raq`.**

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 ὁ πλεονεκτῶν πλεονεξίαν κακὴν τῷ οἴκῳ αὐτοῦ τοῦ τάξιος
εἰς ὕψος νοστὰν αὐτοῦ τοῦ ἐκσπασθῆναι ἐκ χειρὸς κακῶν.

9 ὁ πλονέκτων πλονεξιαν κακέν τῷ οἴκῳ αὐτοῦ τοῦ τάξι
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.

יְרַעַת בָּשֵׂת לְבִתָּך קֶצֶת-עֲמִים רַבִּים וְחוֹטָא נְפָשָׁך:

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, συνεπέραντας λαοὺς πολλούς, καὶ ἔξήμαρτεν ἡ ψυχὴ σου·

**10 ebouleusō aischynēn tō oikō sou, synēperanas 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.**

רִיא אַפְּאָבֵן מִקִּיר תְּזַעַק וְכֹפֶים מֵעַז יְעַנֵּה:

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 τούχου 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.

፳፻፲፭ የፌዴራል ንግድ በፌዴራል ማስታወሻ ተከተል ፧፲፭ ፩፻፲፭ የፌዴራል ማስታወሻ ፪፲፭

יב חוי בָּנָה עִיר בְּדָמִים וְכֹנֵן קֶרֶיחַ בְּעֻולָה:

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 δὲ οὐκοδομῶν 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.

ՀԵՂՈՅ ԿՈՂԵԿԵՐ ԽԵԿԴԱՆ ՔԴՔԵ ԽԿՇ ՔԴՔ ԿԴՀ 13

የንግድ ቅጂዎች-ኝነት ማረጋገጫ አቅራቢያ

יג חלוֹא חנה מאת יהוה צבאות וירגעו עמים

בדרי אש ולאמים בדייריק יעפוי

13. halo' hinneh me'eth Yaghúwah ts'bg'oth

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

Hab2:13 Behold, is it not from **۴۹۳۷** of hosts that peoples labor only for fire, and nations grow weary only for vanity?

«13» οὐ ταῦτά ἔστιν παρὰ κυρίου παντοκράτορος;

καὶ ἔξελιπον λαοὺς ἵκανοὶ ἐν πυρί, καὶ ἔθυη πολλὰ ωλευοψύγησαν.

13 ou tauta estin para kyriou pantokratoros?

these not Are from YHWH almighty

kaj exelipon laoj hikanoi en pyri, kaj ethnē polla ōligopsychēsan.

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

14. **תְּבִשָּׁׁתְּ-עַדְעַתְּ** תְּבִשָּׁׁתְּ-עַדְעַתְּ

יְדָכִי תִּמְלַל אֶת-הָאָרֶץ לְדֹעַת
אֶת-כָּבֹד יְהוָה כְּפִים יְכֹסֵעַ 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 יהוה,
as the waters cover over the sea.

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

טוֹהֵר מְשֻׁקָּה רַעֲהֹי מִפְּפָח חַמְתָּךְ
וְאֵפֶר שְׁכָר לְמַעַן הַבִּיט עַל-מְעוּרָתָם: 15
עַל-עַל עַל-עַל עַל-עַל עַל-עַל עַל-עַל עַל-עַל
עַל-עַל עַל-עַל עַל-עַל עַל-עַל עַל-עַל עַל-עַל

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 δὲ 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.

טַז שְׁבֻעָת קָלוֹן מְבָבֹד שְׂתָה גַּם-אַתָּה
וְהַעֲרֵל הַסּוֹב עַלְיָךְ כֹּס יְמִין יְהוָה וּקְרָלוֹן עַל-כְּבָדְךָ: 16
עַל-עַל עַל-עַל עַל-עַל עַל-עַל עַל-עַל עַל-עַל
עַל-עַל עַל-עַל עַל-עַל עַל-עַל עַל-עַל עַל-עַל

16. saba`at qalon mikabod sh'theh gam-'atah
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> πλησμονὴν ἀτιμίας ἐκ δόξης πίε καὶ σὺ καρδια σαλεύθητι καὶ σείσθητι·
ἐκύκλωσεν ἐπὶ σὲ ποτήριον δεξιάς κυρίου, καὶ συνήχθῃ 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 חם לְבָנוֹ יַכְסֵךְ וְשַׁד בְּהִמּוֹת יְחִינֵן מְדֻמֵּי אָדָם
וחם-ארץ קריה וככל-רישבי בה: ס

17. ki chamas L'banon y'kaseak w'shod b'hemot b'y'chithan mid'mey 'adam wa'chamas- '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 kaluei 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.

**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 ὡφελεῖ γλυπτόν, ὅτι ἔγλυψαν αὐτό; ἐπλασαν αὐτὸς χώνευμα, φαντασίαν ψευδῆ, ὅτι πέποιθεν ὁ πλάσας ἐπὶ τὸ πλάσμα αὐτοῦ τοῦ ποιῆσαι εἴδωλα κωφά.

18 Ti ōphelei glypton, hoti egluuauan 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.

ימ תומי אמר לאמר לאבון גומם הויא יורה לאבון הקייצה עורי לאבון גומם הויא יורה

הנעה-הוּא תפשׁ זָהָב וְכַסֶּף וְכָל-רוּחָ אֵין בְּקִרְבָּוֹ:

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 Ψύψθητι· καὶ αὐτό 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.**

כ וַיְהִי בָּהִיכֶל קְדֹשׁו הֵם מִפְנֵיו כָּל־הָאָרֶץ: פ 20 **בָּעֲדָבָא טְבָעָא עַל־עַלְבָא עַי-עַי-**

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

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

•**20** ὁ δὲ κύριος ἐν νῷ ἀγίῳ αὐτοῦ· εὐλαβεῖσθαι ἀπὸ προσώπου αὐτοῦ πᾶσα ἡ γῆ.

20 ho de kyrios en naō hagiō autoū; eulabeisthō apo prosōpou autou pasa hē gē.

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

Chapter 3

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

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

〈3:1〉 Προσευχὴ Αμβακουμ τοῦ προφήτου μετὰ ὡδῆς.

1 Proseuchē Ambakoum tou prophētou meta ὥdēs.

The prayer of Habakkuk the prophet with an ode.

ב יהוה שמעך יראתי יהוה בעה

**2. Yahúwah shama`ti shim`ak yare'thi Yahúwah pa`al'ak
b'qereb shanim chayeyhu b'qereb shanim todí'a b'rogez rachem tiz'kor.**

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

O 犹大，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 ἔξεστην. ἐν μέσῳ δύο ζώων γνωσθήσῃ, ἐν τῷ ἐγγίζειν τὰ ἔτη ἐπιγνωσθήσῃ, ἐν τῷ παρεῖναι τὸν καιρὸν ἀναδειχθήσῃ, ἐν τῷ ταραχθῆναι τὴν ψυχήν μου ἐν ὄργῃ ἐλέous 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.

בָּאֵשׁ וְעַלְוָה קְרִיאָה קְרִיאָה קְרִיאָה קְרִיאָה קְרִיאָה 3
בָּאֵשׁ וְעַלְוָה קְרִיאָה קְרִיאָה קְרִיאָה קְרִיאָה קְרִיאָה

גָּאֹלָה מִתְּרִימָן יָבוֹא וְקָדוֹשׁ מִהָּרְ-פָּאָרָן סָלָה כְּפָה שְׁמִים הַוְּדוֹ
וַתַּהֲלַתָּה מְלָאָה הַאֲרָצָה:

3. ‘Eloha miTeyman yabo’ w’qadosh mehar-Pa’ran Selah
kisah shamayim hodo u’th’hilatho mal’ah ha’arets.

Hab3:3 Eloha 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 ὅρους 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.
ekaluumen ouranous hē aretē autou, kai aineiseōs autou plērēs hē gē.
covered the heavens His virtue, and his praise filled the earth.

בְּרוּא בְּרוּא בְּרוּא בְּרוּא בְּרוּא 4
דָּוְנְגָה כָּאֹר תְּהִיחָה קְרִנִים מִידָּו לוֹ וְשָׁם חַבְיוֹן עַזְזָה:

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.

ה לְפָנָיו יָלַךְ הַבָּר וַיֵּצֵא רֹשֶׁף לְרִגְלָיו:

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

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

〈5〉 πρὸ προσώπου αὐτοῦ πορεύσεται λόγος,
καὶ ἔξελεύσεται, 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.

וַיַּהֲפֹצֵץ הַרְרִידָעַד שֶׁחוֹ גְּבוּעוֹת עֹזֶלֶם חֲלִיכֹת עֹזֶלֶם לוֹ וַיַּעֲמֹד וַיַּמְדַּר אָרְצִ רָאָה וַיַּתֵּר גּוּם

6. **‘aqmad wqy’moded ‘erets rq’gh waqater govim**

wavith' p'ots'tsu h'g'rev-`qd shachu qib'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· διεθούθη τὰ δόση βίᾳ. ἐτάκησαν βουνὸν αἰώνιοι.

6 estē, kai esaleuthē hē gē: epeblepseñ, kai dietakē ethnē.

At his feet stood and shook the earth; he looked and melted nations;
diethrybē ta orē bia, etakēsan boupoi ajōnjo.

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

7 זחת און ראייתי אהלי כוֹשֶׁן וּרְגִזּוֹן וּרְיעוֹת אָרֶץ מְדִינָה:

7. tachath 'awen ra'ithi 'ahaley Kushan yir'g'zun y'r'i`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 Madiam.
and the tents of the land of Midian.

הַבְנָהִים חֲרֵה יְהוָה אֶם בְּנָהִים אֲפָק אֶם בְּנִים עַבְרָתָךְ
כִּי תַּرְכֵּב עַל-סֹּוסִיךְ מְרֻכְבָּתִיךְ יְשִׁיעָה:

8. habin'harim charah Yahúwah 'im ban'harim 'apeak 'im-bavam 'eb'rathéak

ki thir'kab `al-suseyak mar'k'botheyak y'shu`ah.

Hab3:8 Did ḥōzān 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 ὡργίσθης, κύριε, η̄ ἐν ποταμοῖς ὁ θυμός σου, η̄ ἐν θαλάσσῃ
τὸ ὄρμημά σου; ὅτι ἐπιβήσῃ ἐπὶ τὸν ὑππους σου, καὶ η̄ ὑππασία σου σωτηρία.

8 mē en potamois ὄργισθēs, 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.

×בְּשִׁירְךָ מִתְּבָנָה מִטְּבָנָה
ט עֲרֵיה תְּעֹזֶר קְשֻׁר שְׁבָעוֹת מִטוֹת
אָמַר סָלָה נְהָרוֹת תְּבָקָע אַרְצִים:

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 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 hrageisetai gē.

PAUSE. of rivers shall be torn The land.

עֲרֵיה תְּעֹזֶר קְשֻׁר שְׁבָעוֹת מִטוֹת
רָאוֹך יְחִילֹה הָרִים זָרֶם מִים עַבְרָנֶת
תָהָום קוֹלֹו רֹם יְדִיחֹו נְשָׂא:

10. ra'uak yachilu harim zerem mayim `abar nathan t'hom qolo rom yadeihu 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 ὄφονται σε καὶ ὀδινήσουσιν λαοί, σκορπίζων ὑδατα πορείας.
ἔδωκεν ἡ ἄβυσσος φωνὴν αὐτῆς, ὕψος φαντασίας αὐτῆς.

10 opsontai se kai ὄδινεσσον laoi, skorpizōn hydata poreias;

They saw you, and shall travail peoples. 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.

עֲרֵיה תְּעֹזֶר קְשֻׁר שְׁבָעוֹת מִטוֹת
אַיִלְוָה וְעַמְּדָה מִתְּבָנָה מִתְּבָנָה 11

רְאֵשׁמֶשׁ יָרַח עָמֶד זָבְלָה לְאוֹר חָצִיךְ יְהִלְכֵי לִנְגָה בָּרָק חֲנִיתָךְ:

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

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 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.

וְעַבְדָּךְ אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים 12

רְבָעֵם תָּצַעַד־אָרֶץ בְּאָפָּה הַדּוֹשׁ 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.

וְעַבְדָּךְ אֱלֹהִים עַבְדָּךְ אֱלֹהִים אֱלֹהִים אֱלֹהִים 13
בְּאָפָּה הַדּוֹשׁ גּוֹרִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים

רְגִצְאָתְךָ לְיִשְׁעָתְךָ לְיִשְׁעָתְךָ מִחְצָתְךָ רְאַשְׁךָ
מִבֵּית רְשָׁעָתְךָ עֲרוֹתְךָ יְסֻודְךָ עֲדָצְךָ יְאַרְךָ סֶלָה:

13. yatsa'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> ἐξῆλθες εἰς σωτηρίαν λαοῦ σου τοῦ σῶσαι τοὺς χριστούς σου·
ἔβαλες εἰς κεφαλὰς ἀνόμων θάνατον, ἐξήγειρας δεσμοὺς 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.

וְעַבְדָּךְ אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים 14
בְּאָפָּה הַדּוֹשׁ גּוֹרִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים

רְדִקְבָּתְךָ בְּמַטְיוֹן רְאַשְׁךָ פְּרַזּוֹ יְסֻעָרְךָ לְחַפִיצָנְךָ
עַלְיִצְתָּם כְּמוֹ-לְאַכְלָל עֲנֵי בְּמַסְתָּרָה:

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 ἔκστάσει 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 lathrā.
they shall open wide their bridles as the eating poor in private.

טו דרכת בים סופיך חמר מים רבבים: 15

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 ὕδωρ πολύ.

15 καὶ ἐπεβιβάσας εἰς θαλασσὴν τοῦ ἱπποῦ σὺν ταρασσόντας ὑδῷ πολὺ.

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

16. shama`ti watir'gaz bit'ni l'qol tsalalu s'phathay yabo' raqqab ba`atsamay w'thach'tay 'er'gaz 'asher 'anuach l'yom tsarah la`loth 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 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 כיר-האנה לא-תפרק ואין יבול בגפניהם כחש מעשה-זית

וַיְשִׁיחָה מִצְבֵּחַ אֲכָל גֶּזֶר בְּקָר בְּרָכָתִים:

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 ἑλαίας, 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 ampeliois; 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;

18 יְהֹוָה אֱלֹהֵינוּ מֶלֶךְ עָלֹתָה אֲגִילָה בְּאֱלֹהִי יְשֻׁעָה:
ICHANOBI BIYAHUWAH 'E`lozah 'agilah b'Elohey yish'i.

Hab3:18 Yet I shall exult in יְהֹוָה, 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.

19 יְהֹוָה אֱלֹהֵינוּ מֶלֶךְ עָלֹתָה אֲגִילָה בְּאֱלֹהִי יְשֻׁעָה:
IT YAHOOH ADONI CHEYLI WAYASEM RAG'LAY KA'AYALOTH
וְעַל בָּמוֹתִי יַדְרְכָנִי לְמִנְאָח בְּגִינּוֹתִי:

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

Hab3:19 יְהֹוָה my Adon 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 δύναμίς μου καὶ τάξει τοὺς πόδας μου εἰς συντέλειαν.

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

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

YHWH Elohim is my power, and he shall arrange my feet unto completion; epi ta huyēla epibibā me tou nikēsai en tē ḥodē autou.

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