

## Chabakuk

<sup>1</sup> The burden which Chabakuk HaNavi did see.

<sup>2</sup> Until when, HASHEM, must I cry for help,  
and Thou wilt not hear?  
Even cry out unto Thee: Chamas (*violence!*),  
and Thou wilt not save?

<sup>3</sup> Why dost Thou show me iniquity,  
and cause me to behold trouble?  
For plundering and chamas are before me;  
and there are those that raise up strife and contention.

<sup>4</sup> Therefore the torah is slacked,  
and mishpat (*judgment*) doth never prevail;  
for the rasha doth hem in the tzadik;  
therefore mishpat (*justice*) proceedeth perverted.

<sup>5</sup> [HASHEM says]: Behold ye the Goyim, and regard,  
and wonder marvelously;  
for I will work a work in your yamim which,  
though it be told you, of it ye will have no emunah  
(*faith*).

<sup>6</sup> For, hineni, I raise up the Kasdim (*Chaldeans*),  
that Goy bitter and impetuous,  
which shall march far and wide over the earth,  
to confiscate the mishkanot (*dwelling places*) that  
are not their own.

<sup>7</sup> They are terrible and dreadful;  
their mishpat and their dignity shall proceed from  
themselves.

<sup>8</sup> Their susim also are swifter than the leopards,  
keener than the evening wolves;

and their parash (*cavalry*) shall charge ahead,  
and their parash shall come from afar;  
they shall fly as the nesher (*eagle*), swooping to  
devour.

<sup>9</sup> They shall come all for chamas;  
the swarm of their faces is directed forward,  
and they shall gather captives as the sand.

<sup>10</sup> And they shall scoff at the melachim,  
and the roznim (*dignitaries*) shall be a scorn unto  
them;  
they shall laugh at every stronghold;  
for they shall heap dirt (*earthen ramps*), and take  
it.

<sup>11</sup> Then they sweep on like the ruach (*wind*),  
guilty men whose g-d is his own koach.

<sup>12</sup> Art thou not mikedem (*from everlasting*),\*  
HASHEM Elohai (*my G-d*), Kedoshi (*my Holy One*)?  
We shall not die.  
HASHEM, Thou hast appointed them for mishpat;  
O Tzur, Thou hast ordained them for reproof.

<sup>13</sup> Thou art of eyes of tehor (*pureness*), not to  
behold rah,  
and canst not look on wickedness;  
why lookest Thou upon them that deal treacher-  
ously,  
and holdest Thy tongue when the rasha devoureth  
the tzaddik,  
the man that is more righteous than he?

<sup>14</sup> And makest adam as the dagim of the yam,

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\* <sup>1:12</sup> T.N. Also said of Moshiach, indicating Moshiach's coeternal  
divine nature: see Mic 5:1 [2]; see Dan 7:13-14; 3:12

as the creeping things, that have no moshel over them?

<sup>15</sup> They take up all of them with a khakkah (*hook*), they catch them in their net, and gather them in their dragnet; therefore they have simcha (*joy*) and are glad.

<sup>16</sup> Therefore they make zevakhim (*sacrifices*) unto their net, and burn incense unto their dragnet; because by them their portion is sumptuous, and their food plenteous.

<sup>17</sup> Shall they therefore empty their net, and without mercy continually slay the Goyim?

## 2

<sup>1</sup> I will stand upon my watch, and set me upon the matzor (*rampart*), and will watch to see what HASHEM will speak to me, and what He shall answer to my tokhakhah (*complaint*).

<sup>2</sup> And HASHEM answered me, and said: Write the chazon, and make it plain upon tablets, so that a herald may run with it.

<sup>3</sup> For the chazon is yet for a mo'ed (*an appointed time*); it speaks of HaKetz (*the End*), and does not lie; though it tarry, wait for him;\* because he will surely come, and will not tarry.

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\* **2:3** Moshiach – see Sanhedrin 97b

<sup>4</sup> Hinei, his nashamah which is puffed up is not upright in him;  
but the tzaddik shall live by his emunah.†

<sup>5</sup> Yea also, yayin is a boged (*betrayed; treacherous*);  
he is a proud man, never at rest,  
who enlargeth his appetite as Sheol;  
like Mavet, it cannot be satisfied,  
but gathereth unto it kol HaGoyim,  
and collecteth unto it kol HaAmim;

<sup>6</sup> Shall not all these take up a mashal against such,  
with mocking poem riddles against him,  
and say: Hoy (*Woe*) to him that increaseth that  
which is not his!  
For how long? And to him that loadeth himself by  
the weight of pledges!‡

<sup>7</sup> Shall not thy biters (*charging neshekh*) arise suddenly  
and awake that shall oppress thee,  
and thou shalt be for plunder unto them?

<sup>8</sup> Because thou hast plundered many Goyim,  
all the remnant of the Amim shall plunder thee;  
because of [shefach] dahm, and for the chamas  
eretz,  
the city, and of all that dwell therein.

<sup>9</sup> Hoy (*Woe*) to him that coveteth an evil gain for  
his bais,  
that he may set his ken (*nest*) on high,  
that he may be delivered from the power of ruin!

<sup>10</sup> Thy counsel hast brought shame to thy bais

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† 2:4 Gn 15:6    ‡ 2:6 i.e., heaps up by borrowing

by cutting off amim rabbim and hast sinned  
against thy nashamah.

11 For the even (*stone*) shall cry out of the wall,  
and the beam out of the timber shall answer it.

12 Hoy (*Woe*) to him that buildeth a town with  
[shefach] dahm,  
and foundeth a city by iniquity!

13 Hinei, is it not from HASHEM Tzva'os  
that the people shall labor only to feed the eish,  
and the people shall weary themselves in vain?

14 For the earth shall be filled with the da'as of the  
kavod HASHEM,  
as the waters cover the yam.

15 Hoy (*Woe*) unto him that giveth his neighbor  
drink,  
pressing thy bottle to him, and makest him  
drunken also,  
that thou mayest look on their nakedness!

16 Thou art filled with shame instead of kavod;  
drink thou also, and let thy foreskin be uncovered;  
the kos of HASHEM's right hand shall be turned  
against thee,  
and utter shame shall be on thy kavod.

17 For the chamas of the Levanon shall cover thee,  
and the decimation of animals, by which you  
terrorized them,  
because of [shefach] dahm, and for the chamas  
eretz,  
and to the city, and all that dwell therein.

18 What profiteth the pesel (*graven image*)  
that the maker thereof hath shaped it;  
the molten image, and moreh sheker,

that the maker of his work trusteth therein,  
to make dumb elilim (*idols*)?

<sup>19</sup> Hoy (*woe*) unto him that saith to the wood:  
Awake;

to the dumb even (*stone*): Arise, it shall teach!  
Hinei, it is laid over with zahav and kesef,  
and there is no ruach at all in it.

<sup>20</sup> But HASHEM is in His Heikhal Kodesh;  
let kol ha'aretz keep silence before Him.

### 3

<sup>1</sup> A tefillah of Chabakuk HaNavi. On Shigionoth.

<sup>2</sup> HASHEM, I have heard Thy speech, and was  
afraid;

HASHEM, revive Thy work in the midst of the  
shanim, i

n the midst of the shanim make known;  
in wrath remember mercy.

<sup>3</sup> G-d came from Teman,  
and HaKadosh from Mt Paran.

Selah

His hod (*glory*) covered HaShomayim,  
and ha'aretz was full of His tehillah (*praise*).

<sup>4</sup> And His brightness was like the ohr;  
He had rays of light flashing from His yad;  
and there was His power hidden.

<sup>5</sup> Before Him went the dever (*plague*),  
and pestilence went forth at His feet.

<sup>6</sup> He stood, and measured ha'aretz;  
He beheld, and made the Goyim tremble;  
and the everlasting mountains were scattered,  
the perpetual hills did bow;

His ways are olam (*everlasting*).

<sup>7</sup> I saw the tents of Kushan in affliction;  
and the dwellings of Eretz Midyan did tremble.

<sup>8</sup> Was HASHEM displeased against the rivers?

Was Thine anger against the rivers?

Was Thy wrath against the yam,  
that Thou didst ride upon Thine susim  
and Thy merkavot of yeshu'ah (*salvation*)?

<sup>9</sup> Thy keshet (*bow*) was made bare.

Oathes were sworn over mattot (*rods, arrows*).  
Selah.

Thou didst cleave the earth with rivers.

<sup>10</sup> The harim (*mountains*) saw Thee, and they  
trembled;

the overflowing of the water passed by;  
the tehom (*deep*) uttered its voice,  
and lifted up its hands on high.

<sup>11</sup> The shemesh and yarei'ach stood still in their  
habitation;

at the ohr of Thine arrows they went,  
and at the lightning of Thy glittering spear.

<sup>12</sup> Thou didst march through the land in indigna-  
tion,

Thou didst thresh the Goyim in anger.

<sup>13</sup> Thou wentest forth for the salvation of Thy  
people,

even for deliverance of Thy Moshiach;  
Thou crushed the rosh of the bais of the wicked,  
Thou stripped him thigh to neck.

Selah.

<sup>14</sup> Thou didst pierce with his spears the head of his  
horde;

they came out like a whirlwind to scatter me;

their rejoicing was like unto devouring the aniyim  
(*the poor*) in secret.

<sup>15</sup> Thou didst walk through the yam with Thine  
susim,  
through the heap of mayim rabbim.

<sup>16</sup> When I heard, my heart trembled;  
my lips quivered at the voice;  
rotteness entered into my bones,  
and I trembled in myself,  
that I might wait patiently for the Yom Tzarah  
to come on the nation invading us.

<sup>17</sup> Although the etz te'enah shall not blossom,  
neither shall grape be on the gefen;  
the labor of the olive shall fail,  
and the fields shall yield no okhel;  
the tzon shall be cut off from the fold,  
and there shall be no herd in the stalls;

<sup>18</sup> Yet I will rejoice in HASHEM,  
I will joy in the G-d of my salvation.

<sup>19</sup> HASHEM Adonoi is my strength,  
and He will make my feet like the feet of a deer,  
and He will make me to walk upon mine high  
places.

To the chief singer on my stringed instruments.



# **The Orthodox Jewish Bible**

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