

{35} Habakkuk

King James 1769 Version	King James Paraphrase
<p>Chapter 1</p> <p>(1) The burden which Habakkuk the prophet did see.</p> <p>(2) O LORD, how long shall I cry, and thou wilt not hear! <i>even</i> cry out unto thee <i>of</i> violence, and thou wilt not save!</p> <p>(3) Why dost thou shew me iniquity, and cause <i>me</i> to behold grievance? for spoiling and violence <i>are</i> before me: and there are <i>that</i> raise up strife and contention.</p> <p>(4) Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.</p> <p>(5) Behold ye among the heathen, and regard, and wonder marvellously: for <i>I</i> will work a work in your days, <i>which</i> ye will not believe, though it be told <i>you</i>.</p> <p>(6) For, lo, I raise up the Chaldeans, <i>that</i> bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces <i>that are</i> not theirs.</p> <p>(7) They <i>are</i> terrible and dreadful: their judgment and their dignity shall proceed of themselves.</p>	<p>Chapter 1</p> <p>(1) The vision which Habakkuk {strong embrace}^a the prophet saw.</p> <p>(2) O LORD {Jehovah}, how long shall I cry, and You will not hear! <i>even</i> cry out to You <i>about</i> violence, and You will not save!</p> <p>(3) Why do You show me sin, and cause <i>me</i> to see perversity? because destruction and violence <i>are</i> before me: and there are those who raise up strife and contention.</p> <p>(4) Therefore the law is not enforced, and justice never goes forth: because the wicked encircle around the righteous; therefore injustice continues.</p> <p>(5) Listen you who live among the heathen {ungodly nations}, and pay attention, and wonder marvelously: because <i>I</i> will work a work in your days, <i>which</i> you will not believe, though it is told <i>you</i>.</p> <p>(6) Because, indeed, I raise up the Chaldeans,^b <i>that</i> bitter and hasty nation, which shall march through the breadth of the land, to possess the homes <i>that are</i> not theirs.</p> <p>(7) They <i>are</i> terrible and dreadful: their judgment and their dignity will proceed from themselves.</p>
<p>We believe that Habakkuk prophesied at a time just prior to the Babylonian invasion of Judah. The Babylonians conquered Jerusalem in 3520 A.H./C-522 B.C. - 114 years after the fall of the Northern Kingdom of Israel to the Assyrians and 377 years after the death of King Solomon. [II Ki. 24:1; II Chron. 36:5-11; Dan. 2:1] {Jerusalem and the Temple will be totally destroyed 19 years later in 3539 A.H. due to the rebellion of King Zedekiah against Nebuchadnezzar.} II Ki. 25:1-4,8; Jer. 39:1-2; 52:2-7 – See: Appendix G: World Time Line of Biblical History</p> <p>1:1a - Habakkuk {חִבְקִיָּק} - strong embrace 1:6b - Chaldeans - i.e. Babylonians</p>	

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<p>(8) Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle <i>that</i> hasteth to eat.</p> <p>(9) They shall come all for violence: their faces shall sup up <i>as</i> the east wind, and they shall gather the captivity as the sand.</p> <p>(10) And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.</p> <p>(11) Then shall <i>his</i> mind change, and he shall pass over, and offend, <i>imputing</i> this his power unto his god.</p> <p>(12) <i>Art</i> thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.</p> <p>(13) <i>Thou art</i> of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, <i>and</i> holdest thy tongue when the wicked devoureth <i>the man that is</i> more righteous than he?</p> <p>(14) And makest men as the fishes of the sea, as the creeping things, <i>that have</i> no ruler over them?</p> <p>(15) They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad.</p>	<p>(8) Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen will spread themselves, and their horsemen will come from far away; they will fly as the eagle <i>that</i> hurries to eat.</p> <p>(9) They will all come for violence: their faces will devour <i>as</i> the east wind, and they will gather the captives as the sand.</p> <p>(10) And they will scoff at the kings, and the princes will be a scorn to them: they will deride every stronghold; because they will heap up dirt, and take it.</p> <p>(11) Then <i>his</i> mind will change, and he will pass over, and offend, giving credit to his god for his power.</p> <p>(12) <i>Are</i> You not from everlasting, O LORD {Jehovah} my God, my Holy One? we shall not die. O LORD {Jehovah}, You have ordained them for judgment; and, O mighty God, You have established them for correction.</p> <p>(13) <i>You are</i> of purer eyes than to look upon evil, and cannot look on sin: why do You look upon those who deal treacherously, <i>and</i> hold Your tongue when the wicked <i>man</i> devours <i>one who is</i> more righteous than he?</p> <p>(14) And make men as the fish of the sea, as the crawling things, <i>that have</i> no ruler over them?</p> <p>(15) All of them take up with the hook, they catch them in their net, and gather them in their fishing net: therefore they rejoice and are glad.</p>

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<p>(16) Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion <i>is</i> fat, and their meat plenteous.</p> <p>(17) Shall they therefore empty their net, and not spare continually to slay the nations?</p> <p>Chapter 2</p> <p>(1) I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.</p> <p>(2) And the LORD answered me, and said, Write the vision, and make <i>it</i> plain upon tables, that he may run that readeth it.</p> <p>(3) For the vision <i>is</i> yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.</p> <p>(4) Behold, his soul <i>which</i> is lifted up is not upright in him: but the just shall live by his faith.</p> <p>(5) Yea also, because he transgresseth by wine, <i>he is</i> a proud man, neither keepeth at home, who enlargeth his desire as hell, and <i>is</i> as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:</p>	<p>(16) Therefore they sacrifice to their net, and burn incense to their fishing net; because by them their portion <i>is</i> fat, and their meat plenteous.</p> <p>(17) Shall they therefore empty their net, and not spare continually to kill the nations?</p> <p>Chapter 2</p> <p>(1) I will stand upon my watch, and set myself upon the tower, and will watch to see what He will say to me, and what I shall answer when I am reproved.</p> <p>(2) And the LORD {Jehovah} answered me, and said, <i>Write the vision, and make it plain upon tablets, that he who reads it may run.</i></p> <p>(3) <i>Because the vision is yet for an appointed time, but at the end it will speak, and not lie: though it tarry, wait for it; because it will surely come, it will not delay.</i></p> <p>(4) <i>Indeed, he whose soul is puffed up is not upright in himself: but the just will live by his faith.^a</i></p> <p>(5) <i>Yes also, because he sins by wine, he is a proud man, neither stays at home, who enlarges his desire as hell, and is as death, and cannot be satisfied, but gathers to himself all nations, and heaps up to himself all people:</i></p>
2:4a – Rom. 1:17; Gal. 3:11; Heb. 10:38	

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<p>(6) Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth <i>that which is</i> not his! how long? and to him that ladeth himself with thick clay!</p> <p>(7) Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?</p> <p>(8) Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and <i>for</i> the violence of the land, of the city, and of all that dwell therein.</p> <p>(9) Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!</p> <p>(10) Thou hast consulted shame to thy house by cutting off many people, and hast sinned <i>against</i> thy soul.</p> <p>(11) For the stone shall cry out of the wall, and the beam out of the timber shall answer it.</p> <p>(12) Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!</p> <p>(13) Behold, <i>is it</i> not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?</p>	<p>(6) Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him who increases <i>that which is</i> not his! how long? and to him who loads himself up with pledges he does not plan to keep!^b</p> <p>(7) Shall they not rise up suddenly who will bite you, and awake who will torment you, and you will be for their booty?</p> <p>(8) Because you have spoiled many nations, all the remnant of the people will spoil you; because of men's blood, and <i>for</i> the violence of the land, of the city, and of all who live in it.</p> <p>(9) Woe to him who desires an evil desire for what belongs to someone else^c for his house, that he may set his nest on high, that he may be delivered from the power of evil!</p> <p>(10) You have consulted shame to your house by cutting off many people, and have sinned <i>against</i> your own soul.</p> <p>(11) Because the stone will cry out of the wall, and the beam out of the timber will answer it.</p> <p>(12) Woe to him who builds a town with blood, and establishes a city by sin!</p> <p>(13) Indeed, <i>is it</i> not of the LORD {Jehovah} of hosts {armies; multitudes} that the people shall labor in the very fire, and the people will weary themselves for only vanity?</p>
<p>2:6b - ladens himself with thick clay - clay was used for pledges - a lump of clay was used and each individual pressed his signet ring into the clay to seal his pledge. The issue here is that he is making many pledges that he has no intention of keeping.</p> <p>2:9c - covets an evil covetousness - i.e. has an evil desire to take that which is not rightfully his for himself</p>	

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<p>(14) For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.</p> <p>(15) Woe unto him that giveth his neighbour drink, that putteth thy bottle to <i>him</i>, and makest <i>him</i> drunken also, that thou mayest look on their nakedness!</p> <p>(16) Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the LORD'S right hand shall be turned unto thee, and shameful spewing <i>shall be</i> on thy glory.</p> <p>(17) For the violence of Lebanon shall cover thee, and the spoil of beasts, <i>which</i> made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.</p> <p>(18) What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?</p> <p>(19) Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it <i>is</i> laid over with gold and silver, and <i>there is</i> no breath at all in the midst of it.</p> <p>(20) But the LORD <i>is</i> in his holy temple: let all the earth keep silence before him.</p>	<p>(14) Because the earth will be filled with the knowledge of the glory of the LORD {Jehovah}, as the waters cover the sea.</p> <p>(15) Woe to him who gives his neighbor drink, that puts your bottle to <i>him</i>, and also causes <i>him to be</i> drunk, that you may look on their nakedness!</p> <p>(16) You are filled with shame for glory: you also drink, and expose yourself: the cup of the LORD'S {Jehovah's} right hand will be turned against you, and shameful vomiting <i>will be</i> on your glory.</p> <p>(17) Because the violence of Lebanon will cover you, and the spoil of beasts, <i>which</i> made them afraid, because of men's blood, and for the violence of the land, of the city, and of all who live in it.</p> <p>(18) What does the graven image profit that its maker has formed it; the molten image, and a teacher of lies, that the maker of his work trusts in it, to make idols that cannot speak?</p> <p>(19) Woe to him who says to the wood, Awake; to the stone that cannot speak, Arise, it shall teach! Indeed, it <i>is</i> overlaid with gold and silver, and <i>there is</i> no breath at all in its midst.</p> <p>(20) But the LORD {Jehovah} <i>is</i> in His holy temple: let all the earth keep silence before Him.</p>

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<p>Chapter 3</p> <p>(1) A prayer of Habakkuk the prophet upon Shigionoth.</p> <p>(2) O LORD, I have heard thy speech, <i>and</i> was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.</p> <p>(3) God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.</p> <p>(4) And <i>his</i> brightness was as the light; he had horns <i>coming</i> out of his hand: and there <i>was</i> the hiding of his power.</p> <p>(5) Before him went the pestilence, and burning coals went forth at his feet.</p> <p>(6) He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways <i>are</i> everlasting.</p> <p>(7) I saw the tents of Cushan in affliction: <i>and</i> the curtains of the land of Midian did tremble.</p>	<p>Chapter 3</p> <p>(1) A prayer of Habakkuk the prophet set to poetic verse.^a</p> <p>(2) O LORD {Jehovah}, I have heard Your speech, <i>and</i> was afraid: O LORD {Jehovah}, revive Your work in the midst of the years, in the midst of the years make known; in wrath {anger; judgment} remember mercy.</p> <p>(3) God came from Teman, and the Holy One from mount Paran.^b Selah {musical pause}.^c His glory covered the heavens, and the earth was full of His praise.</p> <p>(4) And <i>His</i> brightness was as the light; He had horns <i>coming</i> out of his hand:^d and there <i>was</i> the hiding of His power.</p> <p>(5) Before Him went the pestilence, and burning coals went forth at His feet.</p> <p>(6) He stood, and measured the earth: He looked, and violently shook the nations; and the everlasting mountains were scattered, the perpetual hills bowed down {before Him}: His ways <i>are</i> everlasting.</p> <p>(7) I saw the tents of Cushan in affliction: <i>and</i> the curtains of the land of Midian trembled.</p>
<p>3:1a - upon Shigionoth {על שגינות} i.e. set to poetic verse</p> <p>3:3b - Teman and mount Paran - both near Mount Sinai</p> <p>3:3c - Selah {סלה} - musical pause</p> <p>3:4d - horns coming out of His hands - horns are used symbolically throughout scripture as a symbol of kingly authority - see Dan. 7:24 - i.e. all ruling authority comes from the Lord</p>	

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<p>(8) Was the LORD displeased against the rivers? <i>was</i> thine anger against the rivers? <i>was</i> thy wrath against the sea, that thou didst ride upon thine horses <i>and</i> thy chariots of salvation? Selah. Thou didst cleave the earth with rivers.</p> <p>(9) Thy bow was made quite naked, <i>according</i> to the oaths of the tribes, <i>even thy</i> word. Selah. Thou didst cleave the earth with rivers.</p> <p>(10) The mountains saw thee, <i>and</i> they trembled: the overflowing of the water passed by: the deep uttered his voice, <i>and</i> lifted up his hands on high.</p> <p>(11) The sun <i>and</i> moon stood still in their habitation: at the light of thine arrows they went, <i>and</i> at the shining of thy glittering spear.</p> <p>(12) Thou didst march through the land in indignation, thou didst thresh the heathen in anger.</p> <p>(13) Thou wentest forth for the salvation of thy people, <i>even</i> for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.</p> <p>(14) Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing <i>was</i> as to devour the poor secretly.</p> <p>(15) Thou didst walk through the sea with thine horses, <i>through</i> the heap of great waters.</p>	<p>(8) Was the LORD {Jehovah} displeased against the rivers? <i>Was</i> Your anger against the rivers? <i>Was</i> Your wrath {anger; judgment} against the sea, that You rode upon Your horses <i>and</i> Your chariots of salvation?</p> <p>(9) Your bow was made quite naked, <i>according</i> to the oaths of the tribes, <i>even Your</i> word. Selah {musical pause}. You divided the earth with rivers.</p> <p>(10) The mountains saw You, <i>and</i> they trembled: the overflowing of the water passed by: the deep spoke, <i>and</i> lifted up his hands on high.</p> <p>(11) The sun <i>and</i> moon stood still in their homes: at the light of Your arrows they went, <i>and</i> at the shining of Your glittering spear.</p> <p>(12) You marched through the land in indignation, You threshed the heathen {ungodly nations} in anger.</p> <p>(13) You went forth for the salvation of Your people, <i>even</i> for salvation with Your anointed; You wounded the head out of the house of the wicked, by uncovering the foundation up to the neck. Selah {musical pause}</p> <p>(14) You stuck through with his clubs the head of his villages: they came out as a whirlwind to scatter me: their rejoicing <i>was</i> as to devour the poor secretly.</p> <p>(15) You walked through the sea with Your horses, <i>through</i> the heap of great waters.</p>

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<p>(16) When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.</p> <p>(17) Although the fig tree shall not blossom, neither <i>shall</i> fruit <i>be</i> in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and <i>there shall be</i> no herd in the stalls:</p> <p>(18) Yet I will rejoice in the LORD, I will joy in the God of my salvation.</p> <p>(19) The LORD God <i>is</i> my strength, and he will make my feet like hinds' <i>feet</i>, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.</p>	<p>(16) When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones and I trembled in myself, that I might rest in the day of trouble: when He comes up to the people, He will invade them with His troops.^e</p> <p>(17) Although the fig tree shall not blossom, neither <i>will</i> fruit <i>be</i> in the vines; the labor of the olive will fail, and the fields will yield no food; the flock will be cut off from the fold, and <i>there will be</i> no herd in the stalls:</p> <p>(18) Yet I will rejoice in the LORD {Jehovah}, I will rejoice in the God of my salvation.</p> <p>(19) The LORD {Jehovah} God <i>is</i> my strength, and He will make my feet like deer's <i>feet</i>, and He will cause me to walk upon my high places. To the chief singer on my stringed instruments.</p>
<p style="text-align: center;">3:16e - His troops -- the Lord will use the ungodly Babylonians as His instruments to discipline His people</p>	