Habakkuk

Habakkuk Complains to the Lord

1:1 The following is the message which God revealed to Habakkuk the prophet:

1:2 How long, Lord, must I cry for help? But you do not listen! I call out to you, “Violence!” But you do not intervene!

1:3 Why do you force me to witness injustice? Why do you put up with wrongdoing? Destruction and violence confront me; conflict is present and one must endure strife.

1:4 For this reason the law lacks power, and justice is never carried out. Indeed, the wicked intimidate the innocent.

For this reason justice is perverted.

The Lord Reveals Some Startling News

1:5 “Look at the nations and pay attention! You will be shocked and amazed.

For I will do something in your lifetime that you will not believe even though you are forewarned.

1:6 Look, I am about to empower the Babylonians, that ruthless and greedy nation. They sweep across the surface of the earth, seizing dwelling places that do not belong to them.

1:7 They are frightening and terrifying; they decide for themselves what is right.

1:8 Their horses are faster than leopards and more alert than wolves in the desert.

Their horses gallop, their horses come a great distance; like a vulture they swoop down quickly to devour their prey.

1:9 All of them intend to do violence;

---

1 tn Heb “The burden” (so KJV, ASV). The Hebrew term מַשָּׂא (mashśa‘), usually translated “oracle” (NAB, NEB, NASB, NIV, NRSV) or “utterance” (BDDB 672 s.v. III מַשָּׂא), in prophetic literature is a technical term introducing a message from the Lord (see Zech 9:1; 12:1; Mal 1:1). Since it derives from a verb meaning “to carry, bear,” and understands the subject to be indefinite (“one”).

2 tn Heb “The message [traditionally, “burden”] which Habakkuk the prophet saw.”

3 tn Or “deliver.”

4 tn Heb “Why do you make me see injustice?”

5 tn Heb “Why do you look at wrongdoing?”

sn Habakkuk complains that God tolerates social injustice and fails to intervene on behalf of the oppressed (put up with wrongdoing).

6 tn Heb “are before.”

7 tn Heb “and there is conflict and strife he lifts up.” The present translation takes the verb קָשָׂי (qashśiy) in the sense of “carry, bear,” and understands the subject to be indefinite (“one”).

8 tn Heb “the law is numb,” i.e., like a hand that has “fallen asleep” (see Ps 77:2). Cf. NAB “is benumbed”; NIV “is paralyzed.”

9 tn Heb “never goes out.”

10 tn Or “for.”

11 tn Heb “surround” (so NASB, NRSV).

12 tn Or “righteous” (KJV, NASB, NIV, NRSV, NLT).

13 tn Heb “comes out crooked.”

14 tn Or “look among the nations and observe.” The imperative forms in v. 5 are plural, indicating that the Lord’s message is for the whole nation, not just the prophet.

15 tn The Hebrew text combines the Hitpael and Qal imperative forms of the verb יָשָׂא (yashśa‘, “be amazed”). A literal translation might read, “Shock yourselves and be shocked!” The repetition of sounds draws attention to the statement. The imperatives here have the force of an emphatic assertion. On this use of the imperative in Hebrew, see GKC 324 §110.c and IBHS 572-73 §34.4c.
every face is determined.\(^1\) They take prisoners as easily as one scoops up sand.\(^2\)

1:10 They mock kings and laugh at rulers. They laugh at every fortified city; they build siege ramps\(^3\) and capture them. 1:11 They sweep by like the wind and pass on.\(^4\) But the one who considers himself a god will be held guilty.\(^5\)

Habakkuk Voices Some Concerns

1:12 LORD, you have been active from ancient times.\(^6\) My sovereign God,\(^7\) are you immortal?\(^8\) LORD, you have made them\(^9\) your instrument of judgment.\(^10\) Protector,\(^11\) you have appointed them as your instrument of punishment.\(^12\)

---

\(^{1}\) tn Heb “The totality of their faces is to the east” (or “is forward”). The precise meaning of the Hebrew term רוח (megammat) is unclear. For a discussion of options see J. J. M. Roberts, *Nahum, Habakkuk, and Zephaniah* (OTL), 93. NAB has “a sea of faces rolls on”; NIV “their hordes advance like a desert wind”; NRSV “with faces pressing forward.”

\(^{2}\) tn Heb “and he gathers like sand, prisoners.”

\(^{3}\) tn Heb “they heap up dirt.” This is a reference to the pil ing up of earthen ramps in the process of laying siege to a fortified city.

\(^{4}\) tn The precise meaning of v. 11a is uncertain. The present translation assumes the first line further describes the Babylonian hordes, comparing them to a destructive wind. Another option is to understand יָשֶׁם (rashem) as “spirit,” rather than “wind,” and take the form אשֶם (ashem) with what precedes (as suggested by the scribal punctuation). Repointing this form as a geminate verb from שָׁמַם (shammam, “be astonished”), one could then translate the line, “The spirit passed on and departed, and I was astonished.” In this case the line would describe the cessation of the divine revelation which began in v. 5. For a detailed defense of this view, see J. J. M. Roberts, *Nahum, Habakkuk, and Zephaniah* (OTL), 97-100.

\(^{5}\) tn Heb “and guilty is the one whose strength is his god.” This assumes that אשֶם (ashem) is a predicate adjective meaning “guilty” and that it relates to what follows.

\(^{6}\) tn Heb “Are you not from antiquity, O Lord?” The rhetorical question expects the answer, “Yes, of course.” The present translation reflects the force of the rhetorical question, rendering it as an affirmation. When used in a temporal sense the phrase מֵקֶדֶם (miqedem) means “from antiquity, ancient times,” often referring to earlier periods in Israel’s history. See its use in Neh 12:46; Pss 74:12; 77:11; Isa 45:21; 46:10; Mic 5:2.

\(^{7}\) tn Heb “My God, my holy one.” God’s “holiness” in this context is his sovereign transcendence as the righteous judge of the world (see v. 12b-13a), thus the translation “My sovereign God.”

\(^{8}\) tn The MT reads, “we will not die,” but an ancient scribal tradition has “you [i.e., God] will not die.” This is preferred as a more difficult reading that can explain the rise of the other variant. Later scribes who copied the manuscript did not want to associate the idea of death with God in any way, so they softened the statement to refer to humanity.

\(^{9}\) tn Heb “him,” a collective singular referring to the Babylonians. The plural pronoun “them” has been used in the translation in keeping with contemporary English style.

\(^{10}\) tn Heb “for judgment.”

\(^{11}\) tn Heb “Rock” or “Cliff.” This divine epithet views God as a place where one can go to be safe from danger. The translation “Protector” conveys the force of the metaphor (cf. KJV, NAB “O mighty God”).

\(^{12}\) tn Heb “to correct, reprove.”

---

1:13 You are too just\(^{13}\) to tolerate\(^{14}\) evil; you are unable to condone\(^{15}\) wrongdoing. So why do you put up with such treacherous people?\(^{16}\) Why do you say nothing when the wicked devour\(^{17}\) those more righteous than they are?\(^{18}\)

1:14 You made people like fish in the sea, like animals in the sea\(^{20}\) that have no ruler.

1:15 The Babylonian tyrant\(^{20}\) pulls them all up with a fishhook; he hauls them in with his throw net.\(^{21}\) When he catches\(^{22}\) them in his dragnet, he is very happy.\(^{23}\)

1:16 Because of his success\(^{24}\) he offers sacrifices to his throw net and burns incense to his dragnet;\(^{25}\) for because of them he has plenty of food\(^{26}\) and more than enough to eat.\(^{27}\)

1:17 Will he then\(^{28}\) continue to fill and empty his throw net?\(^{29}\)
Will he always destroy nations and spare none? 2:1 I will stand at my watch post; I will remain stationed on the city wall. 2:4 I will keep watching, so I can see what he says to me and can know how I should answer when he counters my argument.

The Lord Assures Habakkuk

2:2 The LORD responded: “Write down this message! Record it legibly on tablets, so the one who announces it may read it easily. 2:10 For the message is a witness to what is decreed; it gives reliable testimony about how matters will turn out. Even if the message is not fulfilled right away, wait patiently; for it will certainly come to pass – it will not arrive late. 2:14 Look, the one whose desires are not upright will faint from exhaustion, but the person of integrity will live because of his faithfulness. 2:17 Indeed, wine will betray the proud, restless man. His appetite is as big as Sheol’s.

1 tn Or “continually.” 2 tn Heb “kill.” 3 tn Or “without showing compassion.” 4 sn Habakkuk compares himself to a watchman stationed on the city wall who keeps his eyes open for approaching messengers or danger. 5 tn The word “know” is supplied in the translation for clarification. 6 tn Heb “concerning my correction [or, “reproof”].” 7 tn Heb “the LORD answered and said.” The redundant expression “answered and said” has been simplified in the translation as “responded.” 8 tn Heb “[the] vision.” 9 tn Or “reads from.” 10 tn Heb “might run,” which here probably means “run [through it quickly with one’s eyes],” that is, read it easily. 11 tn Heb “For the vision is still for the appointed time. The Hebrew word רְפ (’od, “still”) is better emended to רְפֵל (’efel, “witness”) in light of the parallelism (see the note on the word “turn out” in the following line). The “appointed time” refers to the time when the divine judgment anticipated in vv. 6-20 will be realized. 12 tn Heb “and a witness to the end and it does not lie.” The Hebrew term רְפ (rtfhkh) has been traditionally understood as a verb form from the root רְפ (rtkhkh, “puff, blow;” cf. NEB “it will come in breathless haste”; NASB “it speaks of the end, and does not lie”). See J. J. M. Roberts, Nahum, Habakkuk, and Zephaniah (OTL), 111-12. The present translation assumes that the preceding word “[the person of] integrity” is the antecedent. In this case the LORD is assuring Habakkuk that those who are truly innocent will be preserved through the coming oppression and judgment by their godly lifestyle, for God ultimately rewards this type of conduct. In contrast to these innocent people, those with impure desires (epitomized by the greedy Babylonians; see v. 5) will not be able to withstand God’s judgment (v. 4a). 13 tn Heb “Indeed wine betrays a proud man and he does not dwell.” The meaning of the last verb, “dwell,” is uncertain. Many take it as a denominative of the noun רְפ (rtfhkh, “dwelling place”). In this case it would mean “he does not settle down,” and would picture the drunkard as restless (cf. NIV “never at rest”; NASB “does not stay at home”). Some relate the verb to an Arabic cognate and translate the phrase as “he will not succeed, reach his goal.” 14 sn The Babylonian tyrant is the proud, restless man described in this line as the last line of the verse, with its reference to the conquistador of the world who makes clear. Wine is probably a metaphor for imperialistic success. The more successful the Babylonians experience, the more greedy they become just as a drunkard wants more and more wine to satisfy his thirst. But eventually this greed will lead to their downfall, for God will not tolerate such imperialism and will judge the Babylonians appropriately (vv. 6-20). 15 sn Sheol is the proper name of the subterranean world which was regarded as the land of the dead. In ancient Canaanite thought Death was a powerful god whose appetite was never satisfied. In the OT Sheol/Death, though not deal, is personified as greedy and as having a voracious appetite. See Prov 30:15-16; Isa 5:14; also see L. I. J. Stadelmann, The Hebrew Conception of the World, 168.
like death, he is never satisfied. He gathers all the nations; he seizes all peoples.

The Proud Babylonians Are as Good as Dead

2:6 “But all these nations will someday taunt him and ridicule him with proverbial sayings:

‘The one who accumulates what does not belong to him is as good as dead’

(How long will this go on?) – he who gets rich by extortion!

2:7 Your creditors will suddenly attack; those who terrify you will spring into action, and they will rob you.

2:8 Because you robbed many countries, all who are left among the nations will rob you.

You have shed human blood and committed violent acts against lands, cities, and those who live in them.

2:9 The one who builds his house by unjust gain is as good as dead. He does this so he can build his nest way up high and escape the clutches of disaster.

2:10 Your schemes will bring shame to your house. Because you destroyed many nations, you will self-destruct.

2:11 For the stones in the walls will cry out, and the wooden rafters will answer back.

2:12 The one who builds a city by bloodshed is as good as dead – he who starts a town by unjust deeds.

2:13 Be sure of this! The Lord who commands armies has decreed: The nations’ efforts will go up in smoke; their exhausting work will be for nothing.

2:14 For recognition of the Lord’s sovereign majesty will fill the earth just as the waters fill up the sea.

2:15 “You who force your neighbor to drink wine are as good as dead – you who make others intoxicated by forcing them to drink from the bowl of your furious anger, so you can look at their genitals.

2:16 But you will become drunk with shame, not majesty.

---

1 sn Your creditors will suddenly attack. The Babylonians are addressed directly here. They have robbed and terrorized others, but now the situation will be reversed as their creditors suddenly attack them.

2 sn Your creditors will suddenly attack. The Babylonians are addressed directly here. They have robbed and terrorized others, but now the situation will be reversed as their creditors suddenly attack them.

3 sn Your creditors will suddenly attack. The Babylonians are addressed directly here. They have robbed and terrorized others, but now the situation will be reversed as their creditors suddenly attack them.

4 sn Your creditors will suddenly attack. The Babylonians are addressed directly here. They have robbed and terrorized others, but now the situation will be reversed as their creditors suddenly attack them.

5 sn Your creditors will suddenly attack. The Babylonians are addressed directly here. They have robbed and terrorized others, but now the situation will be reversed as their creditors suddenly attack them.

6 sn Your creditors will suddenly attack. The Babylonians are addressed directly here. They have robbed and terrorized others, but now the situation will be reversed as their creditors suddenly attack them.

7 sn Your creditors will suddenly attack. The Babylonians are addressed directly here. They have robbed and terrorized others, but now the situation will be reversed as their creditors suddenly attack them.

8 sn Your creditors will suddenly attack. The Babylonians are addressed directly here. They have robbed and terrorized others, but now the situation will be reversed as their creditors suddenly attack them.

9 sn Your creditors will suddenly attack. The Babylonians are addressed directly here. They have robbed and terrorized others, but now the situation will be reversed as their creditors suddenly attack them.

10 sn Your creditors will suddenly attack. The Babylonians are addressed directly here. They have robbed and terrorized others, but now the situation will be reversed as their creditors suddenly attack them.

11 sn Your creditors will suddenly attack. The Babylonians are addressed directly here. They have robbed and terrorized others, but now the situation will be reversed as their creditors suddenly attack them.

12 sn Your creditors will suddenly attack. The Babylonians are addressed directly here. They have robbed and terrorized others, but now the situation will be reversed as their creditors suddenly attack them.

13 sn Your creditors will suddenly attack. The Babylonians are addressed directly here. They have robbed and terrorized others, but now the situation will be reversed as their creditors suddenly attack them.

14 sn Your creditors will suddenly attack. The Babylonians are addressed directly here. They have robbed and terrorized others, but now the situation will be reversed as their creditors suddenly attack them.

15 sn Your creditors will suddenly attack. The Babylonians are addressed directly here. They have robbed and terrorized others, but now the situation will be reversed as their creditors suddenly attack them.

16 sn Your creditors will suddenly attack. The Babylonians are addressed directly here. They have robbed and terrorized others, but now the situation will be reversed as their creditors suddenly attack them.

17 sn The house mentioned in vv. 9-10 represents the Babylonian empire, which became great through imperialism. Here the materials of this “house” (the stones in the walls, the wooden rafters) are personified as witnesses who testify that the occupants have built the house through wealth stolen from others.

18 sn On the term הוי see the note on the word “dead” in v. 6.

19 tn Or “establishes”; or “founds.”

20 tn “Pouring out your anger and also making drunk”; or “pouring out your anger and [by] rage making drunk.” The present translation assumes that the final khet (ה) on מיסאפק, “pouring” is ditographic and that the form should actually be read מיסאפק, “from a bowl.”

21 sn Forcing them to drink from the bowl of your furious anger. The Babylonian’s harsh treatment of others is compared to intoxicating wine which the Babylonians force the nations to drink so they can humiliate them. Cf. the imagery in Rev 14:10.

22 tn Your drink will be filled with the knowledge of the glory of the Lord, just as the waters cover over the sea.

23 sn On the term הוי see the note on the word “dead” in v. 6.

24 sn “Pouring out your anger and also making drunk”; or “pouring out your anger and [by] rage making drunk.” The present translation assumes that the final khet (ה) on מיסאפק, “pouring” is ditographic and that the form should actually be read מיסאפק, “from a bowl.”

25 sn “Their nakedness,” a euphemism.

26 sn Metaphor and reality are probably blended here. This may refer to the practice of publicly humiliating prisoners of war by stripping them naked. See J. J. M. Roberts, Nahum, Habakkuk, and Zephaniah (OTL), 124.

27 sn Or “glory.”
Now it is your turn to drink and expose your uncircumcised foreskin. The cup of wine in the Lord’s right hand is coming to you, and disgrace will replace your majestic glory!

2:17 For you will pay in full for your violent acts against Lebanon; terrifying judgment will come upon you because of the way you destroyed the wild animals living there. You have shed human blood and committed violent acts against lands, cities, and those who live in them.

2:18 What good is an idol? Why would a craftsman make it? What good is a metal image that gives misleading oracles? Why would its creator place his trust in it and make such mute, worthless things?

2:19 The one who says to wood, ‘Wake up!’ is as good as dead — he who says to speechless stone, ‘Awake!’ Can it give reliable guidance? It is overlaid with gold and silver; it has no life’s breath inside it.

2:20 But the Lord is in his majestic palace. The whole earth is speechless in his presence!

Habakkuk’s Vision of the Divine Warrior

3:1 This is a prayer of Habakkuk the prophet:

3:2 LORD, I have heard the report of what you did; I am awed. LORD, by what you accomplished.

In our time repeat those deeds; in our time reveal them again.

But when you cause turmoil, remember to show us mercy.

3:3 God comes from Teman,
the sovereign⁴ one from Mount Paran.²
Selah.³
His splendor covers the skies,⁴
his glory⁶ fills the earth.
3:4 He is as bright as lightning;⁶
a two-pronged lightning bolt flashes from his hand.⁷
This is the outward display of his power.⁹
3:5 Plague goes before him;
pestilence⁴ marches right behind him.¹⁰
3:6 He takes his battle position¹¹ and
shakes¹² the earth;
with a mere look he frightens¹³ the nations.
The ancient mountains disintegrate,¹⁴
the primeval hills are flattened.
He travels on the ancient roads.¹⁶
3:7 I see the tents of Cushan overwhelmed by trouble;¹⁶
the tent curtains of the land of Midian are shaking.²⁷
3:8 Is the Lord mad at the rivers?
Are you angry with the rivers?
Are you enraged at the sea?¹⁸
Is this why¹⁹ you climb into your horse-drawn chariots,²⁰
your victorious chariots?²¹
3:9 Your bow is ready for action;²²
you commission your arrows,²³ Selah.
You cause flash floods on the earth’s surface.²⁴
3:10 When the mountains see you, they
shake.
The torrential downpour sweeps through.²₅
The great deep²⁶ shouts out; it lifts its hands high.²⁷
3:11 The sun and moon stand still in their courses;²₈
the flash of your arrows drives them away.²⁹
the bright light of your lightning-quick spear.³₀
3:12 You furiously stomp on the earth,

---

¹ tn Or traditionally, “holy one.” The term מָוסִי (qadosh, “holy [one]”) here refers to God’s sovereignty. See v. 3b.
² sn The precise location of Mount Paran is unknown, but like Teman it was located to the southeast of Israel. Habakkuk saw God marching from the direction of Sinai.
³ tn Selah. The meaning of this musical term (which also appears in vv. 9, 13, and in the Psalms as well) is unknown.
⁴ tn Or “heavens.”
⁵ tn Heb “praise.” This could mean that the earth responds in praise as God’s splendor is observed in the skies. However, the Hebrew term מָוֶד (’mowd, “praise”) can stand by me.
⁶ tn “under trouble” I saw the tents of Cushan. Cushman was located in southern Transjordan.
⁷ tn Or “crumbled,” broke into pieces.”
⁹ tn “at the light of your arrows they vanish.”
¹⁰ tn “at the brightness of the lightning of your spear.”
¹¹ tn Or traditionally, “holy one.” The term מָוֶד (qadosh) is also used in contexts (vv. 3b, 8) it is unclear. Traditionally it has been translated, “his ways are eternal.” However, in this context (see vv. 3, 7) it is more likely that the line speaks of the Lord taking the same route as in the days of Moses and Deborah (see Deut 33:2; Judg 5:4). See J. M. Roberts, Nahum, Habakkuk, and Zephaniah (OTL), 154.
¹² tn “under trouble I saw the tents of Cushan.” Cushman was located in southern Transjordan.
¹³ tn Or “at the light of your arrows they vanish.”
¹⁴ sn “praise.” This could mean that the earth responds in praise as God’s splendor is observed in the skies. However, the Hebrew word מָוֶד (’mowd) “praise” can stand by me.
¹⁵ sn The following context suggests these questions should be answered, “Yes.” The rivers and the sea, symbolizing here the hostile nations (v. 12), are objects of the Lord’s anger (v. 10, 15).
¹⁶ sn “praise.” This could mean that the earth responds in praise as God’s splendor is observed in the skies. However, the Hebrew word מָוֶד (’mowd) “praise” can stand by me.
¹⁷ tn R. D. Patterson takes דָּעַת (dawat) in the first line as a place name, “Tahath-Aven.” (Nahum, Habakkuk, Zephaniah [WEC], 237.) In this case one may translate the verse as a tricolon: “I look at Tahath-Aven. The tents of Cushan are shaking, the tent curtains of the land of Midian.”
¹⁸ sn The following context suggests these questions should be answered, “Yes.” The rivers and the sea, symbolizing here the hostile nations (v. 12), are objects of the Lord’s anger (v. 10, 15).
¹⁹ tn Heb “so that.” Here י (ki) is resultative. See the note on the phrase “make it” in 2:18.
²₀ tn Heb “you mount your horses.” As the next line makes clear, the Lord is pictured here as a charioteer, not a cavalryman. Note NRSV here, “when you drove your horses, // your chariots to victory.”
²¹ tn Or “chariots of deliverance.”
²² tn Heb “[into] nakedness your bow is laid bare.”
²₃ tn Heb “sworn” or “vowed” used here, “your victorious chariots?”
²₄ tn Or “at the light of your arrows they vanish.”
²₅ tn Or “at the light of your arrows they vanish.”
²₆ tn Or “at the light of your arrows they vanish.”
²₇ tn Or “crumbled,” broke into pieces.”
²₈ tn “at the brightness of the lightning of your spear.”
²₉ tn Or “at the light of your arrows they vanish.”
³₀ tn Heb “at the brightness of the lightning of your spear.”
you angrily trample down the nations.
3:13 You march out to deliver your people,

to deliver your special servant.  
You strike the leader of the wicked nation,
laying him open from the lower body to the neck.  
3:14 You pierce the heads of his warriors with a spear.  
They storm forward to scatter us;
they shout with joy as if they were plundering the poor with no opposition.
3:15 But you trample on the sea with your horses,
on the surging, raging waters.

Habakkuk Declares His Confidence

3:16 I listened and my stomach churned; the sound made my lips quiver.
My frame went limp, as if my bones were decaying,
and I shook as I tried to walk.

I long for the day of distress to come upon the people who attack us.
3:17 When the fig tree does not bud,
and there are no grapes on the vines;
when the olive trees do not produce,
and the fields yield no crops;
when the sheep disappear from the pen,
and there are no cattle in the stalls,
3:18 I will rejoice because of the Lord; I will be happy because of the God who delivers me!
3:19 The sovereign Lord is my source of strength.
He gives me the agility of a deer;
he enables me to negotiate the rugged terrain.

(This prayer is for the song leader. It is to be accompanied by stringed instruments.)

1 tn Heb “anointed one.” In light of the parallelism with “your people” in the preceding line this could refer to Israel, but elsewhere the Lord’s anointed one is always an individual. The Davidic king is the more likely referent here.
2 tn Heb “you strike the head from the house of wickedness.”
3 tn Heb “laying bare [from] foundation to neck.”
4 tn Some take “warriors” with the following line, in which case one should translate, “you pierce [his] head with a spear; his warriors storm forward to scatter us” (cf. NIV). The meaning of the Hebrew term פְּרָזוֹ (pÿrazo), translated here “his warriors,” is uncertain.
5 tc Heb “his shafts.” Some emend to “your shafts.” The translation above assumes an emendation to ¶מַטֶּה (matteh, “shaft, spear”), the vav-yod (וּ) sequence being a corruption of an original he (הַ).
6 tn Heb “me,” but the author speaks as a representative of God’s people.
7 tn Heb “their rejoicing is like devouring the poor in secret.”
8 tn Heb “the produce of the olive disappoints.”
9 tn Heb “the fig tree does not bud.”
10 tn Heb “food.”
11 tn Or “are cut off.”
12 tn Or “though.”
13 tn Heb “the produce of the olive disappoints.”
14 tn Heb “food.”
15 tn Or “are cut off.”
16 tn Or “in.”
17 tn Or “though.”
18 tn Or “are cut off.”
19 tn Or perhaps, “is my wall,” that is, “my protector.”
20 tn Heb “he makes my feet like those of deer.”
21 tn Heb “he makes me walk on my high places.”
22 sn Difficult times are coming, but Habakkuk is confident the Lord will sustain him. Habakkuk will be able to survive, just as the deer negotiates the difficult rugged terrain of the high places without injury.
23 tn Heb “the day of distress.”
24 sn The translation assumes that הָנַעַח (hunaḵh, “sigh”; see HALOT 680 s.v. II הָנַעַח; so also NEB). Most take this verb as נָעַח (nuakh, “to rest”) and translate, “I wait patiently” (cf. NIV).