

## *Habakkuk*

Habakkuk lived between 640 and 598 BCE. The name may mean "embrace" though it is possibly of Arabic origin and if so it would mean "dwarf." There is an Akkadian word for a plant, '*hambakuku*' which might also be the source for the meaning of the name. The LXX in the apocryphal book "Bel and the Dragon" (1:33f.) speaks of Habakkuk. Assuming this refers to the prophet whose message is found in this book, Habakkuk was definitely linked to the priesthood.

His ministry seems to have been centered around judgment on a single nation: Babylon. Obadiah had pronounced judgment against Edom. Nahum announced the doom of Assyria. Habakkuk centers his attention on Babylon.

Four different kinds of material are found in the book.

1. The complaint of one representing Israel, or it's religious core, who ask God why he permits wrong.
2. The divine oracle declaring that the people of the earth will be overrun by a "*bitter and nasty*" nation raised up by God.
3. A series of five woes : a. the plunder of many nations. b. unscrupulous and selfish building. c. sanguinary and unjust oppression. d. insulating behavior. e. idolatry.
4. A Prayer (*or Psalm*) with liturgical notes.

The Dead Sea Scrolls contain the text of chapters 1 & 2 and a commentary. The manuscript is designated as 1QpHab, otherwise known Ain Fashka, since it was found in 1977/78 in a cave by that name. Regrettably the manuscript is badly mutilated. The age of the document has not determined at this point in time.

Scholars are not in agreement concerning the unity of the book. It has possibly developed over a period of time in several stages.

Habakkuk raises large questions. He is engulfed in local concerns, speaking as a prophet who interacts with God. He raises the timeless question of evil: the problem of evil and the character of God; the apparent pointlessness of prayer; the apparent impotence of God; the oppressive violence in the world and the silence of God. All these are brought to the foreground by the prophet.

# *Habakkuk*

## <CHAPTER 1>

### *I Why does God permit tyrannical injustice 1:1 - 17*

#### *A Title 1:1*

<sup>1</sup> The oracle <sup>1</sup> of God which was revealed to the prophet Habakkuk. <sup>2</sup>

#### *B The first series of questions 1:2 - 4*

<sup>2</sup> "How long must I cry to you, O Lord,  
before you listen to me?" <sup>3</sup>

I shout out to you, 'Violence (*or, Oppression*).<sup>4</sup>  
but you do not intervene [*to save*]!

<sup>3</sup> Why do you cause me <sup>5</sup> to see injustice?

Why do you tolerate wrongdoing

(*or, why do you let me see wrongdoing*)? <sup>6</sup>

Destruction (*or, raiding, plundering*) and violence confront me!

Fighting and quarreling (*or, contention*) increase. <sup>7</sup>

<sup>4</sup> Therefore the law is ineffective (*or, paralyzed*), <sup>8</sup>

and justice is not upheld;

for the wicked circumvent <sup>9</sup> the innocent,

so that justice becomes distorted." <sup>10</sup>

#### *C The bitter and nasty nations 1:5 - 11*

##### *(The Lord's reply)*

<sup>5</sup> "Continue watching the nations! <sup>11</sup>

Observe (*or, wonder*) and you will be amazed. <sup>12</sup>

Now I am <sup>13</sup> taking action :

one you wouldn't believe, even if you were told. <sup>14</sup>

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1 Hebrew: *gpzsha*. "Oracle, burden something that is being carried." The word signifies something grave and full of weight and labor. Possibly: "utterance."

2 The name means "embrace" in Assyrian. Cf. the introduction to Habakkuk for additional possibilities.

3 For Habakkuk God's silence is impenetrable and intolerant. He must have reasons!

4 The Hebrew word *chms* is used 6 times in this prophecy, 14 times in Psalms and 7 times in Proverbs. In the previous stich the cry is for help. In this stich it is a cry of distress or horror.

5 In Hebrew the reference is to God. In Syriac, Aramaic and the Targums the reference is to the writer.

6 TEV in the U. S. A translates: "How can you stand to look on such wrongdoing?" The British Version of TEV translates: "How can you endure to look on such wrongdoing?"

7 Hebrew uncertain.

8 Literally: "numbed."

9 LXX: "overpower."

10 Verse 4 is thought, by some scholars, to be an embellishment or gloss.

11 Hebrew: *bshnm*. The LXX reads it as *nwndtz*, "despised or treacherous ones." οἱ καταφρονηται. HOTTP prefers "nations."

12 LXX: ἀφάνισθητε reading *wmww* instead of *tmhww*. In Hebrew "wonder" and "astonished" are two different forms of the same word. Perhaps in English the translation might properly be: "shudder and be amazed."

13 So: LXX. Some scholars question the use of a first person pronoun here.

14 This verse is quoted in Acts 13:41 from the LXX.

6 Be aware! I am rousing the Chaldeans ,<sup>15</sup>  
that ruthless<sup>16</sup> and impetuous nation,  
who sweep across the entire earth  
to take possession of the dwellings that are not their own  
(*or, to conquer the possessions of others*).

7 They are fearsome and terrible!  
They have their own justice and dignity that precedes them  
(*or, they are a law unto themselves*)  
but their law and majesty proceed from themselves  
(*or, they make their own laws*).

8 Their cavalry (*or, horses*) are swifter than leopards,  
more ferocious<sup>17</sup> than prowling wolves at dark.<sup>18</sup>  
Their cavalry prance (*or, gallop*).<sup>19</sup>  
Their cavalry comes from afar;  
they swoop down like birds of prey<sup>20</sup>  
to quickly pounce on their quarry.

9 The entire army attacks violently;  
terror<sup>21</sup> precedes them.  
They gather prisoners as one would gather sand.<sup>22</sup>

10 They scoff contemptuously at kings,  
and ridicule rulers.  
They despise every fortified city,  
for they lay up siege works with ramps to capture it.<sup>23</sup>

11 Then they sweep past like the wind<sup>24</sup> and are gone:  
guilty<sup>25</sup> people, whose own strength is their god."<sup>26</sup>

*D Second series questions 1:12 - 17*

12 "Are you not from the very beginning (*or, eternal*),  
O Lord my God, My holy one?<sup>27</sup>  
You will not die (*or, you are immortal*)!<sup>28</sup>,

15 Chaldeans is supported by 1QpHab and the MT. LXX translates μαχητας, "warriors."

16 Literally: "bitter."

17 Literally: "more eager."

18 Hebrew: בא[. i.e. fiercer than wolves in the evening.

19 This might possibly be translated: "paw the ground." 1QpHab: "and spread wings." Cf. ASOR Research #112 p. 10 for an interesting insight based on 1QpHab.

20 Usually translated "eagles." More likely the word means "vultures."

21 Hebrew uncertain. Literally: "the eagerness of their faces." "Terror" is an emendation. LXX: ανθεστηκοτας προνθοις αυτον εξ ευανταις. The line could be translated: "Their hordes advance like a desert wind."

22 Hebrew unclear. Many emendations have been suggested.

23 LXX: και κρατησει αυτου. Attackers would build dirt ramps against city walls to make it easier to climb the wall and capture the city. Cf. Masada.

24 Syriac: "his wind."

25 Hebrew uncertain. 1QpHab reads: wishm "he makes" for washm "be guilty" or "guiltiness."

26 LXX: "my god."

27 LXX: Ο Θεος, ο αγιος μου.

28 An example of qere and ketiv. What is written is said differently. There are also 18 examples of "tikkune sopherim"

O Lord, you have appointed them (*the Babylonians*) to execute judgment;  
 and you -- my rock -- are using them to punish.  
 13 You whose eyes are too pure to witness evil  
 and can not tolerate wrong,  
 why do you tolerate those who are treacherous?  
 Why do you remain silent when the wicked destroy  
 those who are more righteous than they, themselves?<sup>29</sup>  
 14 How can you treat people as if they were fish of the sea,  
 like reptiles<sup>30</sup> that have no ruler?<sup>31</sup>  
 15 The foe<sup>32</sup> hauls them up with a hook,<sup>33</sup>  
 and drags them off with his trawl net.  
 He gathers them in his seine;  
 then rejoices and is glad.  
 16 Therefore they offers sacrifices at their trawl nets,  
 and burn incense<sup>34</sup> to their seine;  
 for by means of these they live in luxury,<sup>35</sup>  
 and their food is choice.  
 17 Are they to keep on emptying their nets  
 and forever destroy the nations mercilessly?"<sup>36</sup>

<CHAPTER 2>

*II The righteous will live by their faithfulness 2:1 - 20*

*A The answer from the tower 2:1 - 4*

1 "I will take my turn to stand guard,  
 and situate myself on the<sup>37</sup> tower (*or, rampart*).  
 I will keep watch to see what he will say to me,  
 and how he<sup>38</sup> will respond to my complaint."

2 The Lord answered me, saying:  
 "Write down the vision:  
 inscribe it so clearly on tablets<sup>39</sup>

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(scribal corrections) by the massora, changing 'you' to 'we.'

29 This line is not in the LXX or Syriac. In Hebrew the line overloads the poetry, thus perhaps the LXX & Syriac are textually better.

30 Possibly "small sea creatures."

31 1QpHab: "over which to rule."

32 Literally: "he."

33 This Hebrew word is derived from the word for the roof of the mouth into which the hook is fastened. This stich is questioned by scholars. Cf. a good commentary for an understanding of possible explanations.

34 Literally: "sacrifice."

35 Literally: "his portion is fat."

36 1QpHab: "Therefore they draw their sword continually, to slay nations without mercy."

37 1QpHab: "my."

38 So: Syriac. HOTTP recommends "he." Many translators have this stich refer to the prophet: "What I will respond" There is one letter difference thus prompting the possible difference. TNIV: "and what to answer when I am rebuked."

39 So: TAN. The Hebrew word for "tablets" is also the word for ship's planks but usually refers to stone. Cf. The Ten Commandments. The British TEV says "clay tablets." The American TEV simply translates: "tablets."

that it can be read while running fast (*or, at a glance; one may read it fluently to proclaim it*).<sup>40</sup>  
 3 Yet the vision<sup>41</sup> awaits its appointed time;  
     (*or, so it will not come too soon*),  
     it hastens toward<sup>42</sup> (*or, longs for*) fulfillment.  
 If it seems slow, wait for it;  
     it will surely come. It will not be late.  
     (*or, Even the things that seem slow in happening ---  
     and you must wait for them. They will certainly take place.*)<sup>43</sup>

4 Note! The message is:

'The oppressor who is not upright<sup>44</sup> will fail,  
     but the upright<sup>45</sup> will live by (*or, be rewarded for*) their faith.'<sup>46</sup>

*B Introduction to the woes 2:5 - 6a*

5 Moreover wine<sup>47</sup> is treacherous;  
     The arrogant person will not survive.<sup>48</sup>  
 His greed is as wide as the grave (*or, the abode of the dead*),<sup>49</sup>  
     his greed being as insatiable as is death.  
 He gathers all nations for himself  
     and rallies all people as his captives.  
 6 Won't everyone<sup>50</sup> begin making taunts against him,  
     with pointed derision of him and he will say:"<sup>51</sup>

*C The self-destructiveness of tyranny 2:6b - 20*

*1 The first woe (or, taunt) 2:6b - 8*

"Whoever heaps up animosity is doomed --  
     but how much longer --  
     for whoever makes himself glorious through extortion<sup>52</sup>

40 An alternative interpretation is that the reader is a professional herald who runs while he reads. Either way one should not need to stop to peer at the message.

41 So emended. The prophecy itself is the witness.

42 The Hebrew word can mean "puff" or "pant" causing the NEB to translate: "in breathless haste."

43 MFT translates: "The vision has its own appointed time

It ripens, it will flower:  
 if it be long, then wait,  
 for it is sure, and it will not be late."

44 So emended. Literally: "whose soul is puffed up. It is not upright." LXX: εὐδοκία.

45 I. e. those who are good.

46 LXX: ἐκ πίστεως μου. "The just by my (i.e. God's) faith (or, faithfulness) will live." The text of verse 4 is possibly corrupted leaving the Hebrew uncertain. This is quoted in Romans 1:17; Galatians 3:11 and Hebrews 10:38.

47 1QpHab: "Yes, wealth indeed is untrustworthy." Some additional Hebrew manuscripts have "wealth." This line is omitted in the LXX.

48 Hebrew obscure. LXX: "But the arrogant, the scorner, and the boastful person will not finish anything."

49 Literally: "Sheol." NIV: "as greedy as the grave."

50 Is the reference to all living persons or their conquerors?

51 LXX: καὶ ἐποισιν. 1QpHab agrees with LXX.

52 The Hebrew word *aibtit* has a double meaning. It can mean "cloud of dust" referring to the defiling nature of acquiring wealth in such a manner. Are the Babylonians repaying what they took previously or are they seizing pledges from their victims?

7 won't their creditors<sup>53</sup> arise suddenly  
 so that their watchfulness will make them tremble?  
 Then you will become their prey (*or, plunder*)!<sup>54</sup>  
 8 Because you have pillaged many nations,  
 all the survivors (*or, those who have survived*)<sup>55</sup> will pillage you,  
 because of your crimes against people<sup>56</sup> and violence to the earth,  
 and against cities along with all their inhabitants."

*2 The second woe (or, taunt) 2:9 - 11*

9 "You are doomed: You improperly made your family  
 rich through violence,  
 by making an arrogant display of your conquest of luxury  
 and yet protecting your family from harm.<sup>57</sup>  
 10 Your schemes have brought doom on your family  
 for by destroying<sup>58</sup> others;  
 you have brought ruin to yourself  
 (*or, you have made sure that you, yourself, will be killed*).<sup>59</sup>  
 11 For the stones<sup>60</sup> from the wall will cry out in accusation against you,  
 and the timber in the woodwork<sup>61</sup> will respond accusingly."

*3 The third woe (or, taunt) 2:12-14 (17?)*

12 "You are doomed: You who built a town by bloodshed (*or, crime*),<sup>62</sup>  
 and established a city through criminal acts.  
 13 Be attentive! Is it not the Lord of hosts who has done this?  
 What people who labor to build will see their accomplishments?  
 (*or, that people's labor is only fuel for the fire*).  
 Those nations will not endure forever.<sup>63</sup>  
 14 But the earth will be filled  
 with an understanding of the Lord's glory  
 which is as extensive as the waters that cover the sea."

*4 The fourth woe (or taunt) 2:15- 16 (17?)*

15 "You are doomed! Whoever makes the conquered  
 neighboring lands drink

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53 Literally: "biters." The word "to bite" also means to pay interest. There is a play on words in Hebrew.

54 1QpHab adds "as the remnant of the people."

55 Literally: "the remnant." I. e. the rest of their nations.

56 I. e. bloodshed.

57 Hebrew unclear.

58 1QpHab deals with the confines or extremities of the place of punishment for wicked priests.

59 Literally: "You have sinned against your own soul." NEV "will put your life in jeopardy."

60 Literally: "wood."

61 A hapax legomenon. The word is usually thought of as the main beam of the building. Jerome had a different possibility based on Aramaic having the Hebrew word *tpk* mean "bind." Some scholars opt to translate with the word such as "plaster."

62 Literally: "bloods."

63 Some scholars place this verse & line 1 of verse 14 after verse 20.

of the cup of his wrath<sup>64</sup> even causing them to get drunk  
only to gaze on their nudity.<sup>65</sup>  
16 You will be filled<sup>66</sup> with contempt (*or, shame*) rather than glory.  
Drink yourself and stagger!<sup>67</sup>  
The cup is in the Lord's right hand  
which will pass you by,  
and disgrace<sup>68</sup> will be yours instead of (*or, will exceed your*) glory.  
17 The lawlessness done to Lebanon will overwhelm<sup>69</sup> you;  
the destruction of animals will terrify you<sup>70</sup>  
(*or, you destroyed its animals.*  
*Now their animals will terrify you*),  
as a result of the human bloodshed and crimes against  
people of the earth.<sup>71</sup>  
and against cities along with all the inhabitants."

5 *The fifth woe (or, taunt) 2:18 - 20*

18 "Of what benefit is an idol --  
when it was shaped by its maker  
as a cast metal image, as a teacher of life (*or, as a false oracle*)?<sup>72</sup>  
It is useless for the maker to trust it,  
because it can not even talk [*much less act*].  
19 You are doomed: You who say to a wooden thing:  
'Wake up' (*or, 'Come to life'*).  
You who say to a block of stone:  
'Get up.'  
Can an idol reveal anything to you?  
Look! It is plated (*or, overlaid*) with gold and silver,  
Never the less it has no life at all!  
20 "By contrast, the Lord is in his holy temple (*or, abode*).  
Let all the earth be hushed (*or, silent*) in his presence!"

64 NRSV has "poison" in the margin.

65 Hebrew uncertain. The basic meaning of the Hebrew word רָוַח is "nakedness." 1QpHab has "festivals." Some translators emend to read "make them stagger."

66 1QpHab "you are filled" not "you will be filled."

67 So: 1QpHab, LXX & Syriac. Hebrew: *pai* "show your circumcision." Rahlfs in LXX: *καὶ διασαλευθητι καὶ σεισθητι σαλευθητι, καὶ σεισθητι.* *σαλευθητι* = "to shake" as a house would shake in a flood. Hebrew equivalent of "to shake" *wgrail*.

68 Hebrew uncertain. The Hebrew word is also related to the Hebrew word for "contempt." This word, as used here, could possibly be translated as "to vomit on" or "disgrace upon."

69 Literally: "cover."

70 So: LXX, Syriac & Targums. LXX: *πτοησει σε.* 1QpHab: "snatch away."

71 Hebrew uncertain.

72 As in Nehemiah 1:14 two kinds of image or idol are mentioned. 1. carved of stone or wood. 2. molten metal poured into a mold.

<CHAPTER 3>

III A Prayer (or, Psalm) of praise 3:1 - 15

A Title 3:1

1 A prayer of Habakkuk the prophet according to Shigionoth.<sup>73</sup>

B Introduction 3:2

2 O Lord, I have learned of your renown  
and I am filled with awe,<sup>74</sup> O Lord, by your deeds.  
Reveal your power at this time;  
reveal your work at this time.<sup>75</sup>  
May you remember mercy in spite of your wrath.<sup>76</sup>

C Theophany 3:3 - 15<sup>77</sup>

3 God has come from Teman,<sup>78</sup>  
the Holy God from Mount Paran.<sup>79</sup>  
Selah.<sup>80</sup>

The brightness of his glory (*or, splendor*) covered the heavens,  
causing the entire earth to be filled with his praise.

4 His radiance was as bright as lightning;  
rays<sup>81</sup> flashed from his hand;<sup>82</sup>  
the place where his power is concealed.<sup>83</sup>

5 Pestilence went before him,  
and the plague<sup>84</sup> followed close behind.<sup>85</sup>

6 He paused the earth;<sup>86</sup>  
at his glance the nations of the earth shuddered (*or, trembled*).

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73 Literally: "set to Shigionoth." LXX adds: "suitable for one who performs on stringed instruments." Literally Shigionoth perhaps means "wild" or "exotic emotions." The Shigionoth is also mentioned in Psalms 7 & 40. It could appropriately be sung with stringed instrument accompaniment (3:19). The Prayer (or, Psalm) was no doubt circulated as Habakkuk's Prayer (or, Psalm) and then became attached to the book bearing Habakkuk's name. In the LXX Psalms 146 - 148 are attributed to Haggai and Zechariah. These however, remained in the Psalter. Early translators, Aquila and Symmachus understood it to read: *ἐπι ἀγγεμάτων*. Cf. BDB. TAN suggests it might mean "A Psalm of supplication."

74 The Hebrew word is often translated "fear" but more accurately is used to describes the feeling of awe or reverence.

75 LXX: "between two beasts" which Origin interpreted as a prophecy of the birth of Christ between the ox and the ass in the stable. The French Common Language Bible translates: "do again as you used to do; make the people acknowledge you."

76 The French Common Language Bible translates: "Even when you are angry with us, still show us mercy." This can be translated in three ways: 1. Even when you are angry, restrain your anger and show us mercy. 2. While you are angry with our enemies remember to show mercy to us. 3. Though you are angry, show us mercy by punishing our enemies.

77 Many scholars read this theophany in the present tense though the Hebrew does not support this.

78 A district in Edom to the southeast of Judah.

79 The mountainous area in the Sinai Peninsula, west of the Gulf of Ababa.

80 A liturgical note, possibly meaning a musical interlude.

81 The Hebrew word is usually translated "horns." Cf. Exodus 34:28-29 in the Vulgate, resulting in the mediaeval art with Moses having horns.

82 Some scholars feel this should be translated "from his sides." Cf. Deuteronomy 33:2.

83 Hebrew uncertain. A half line of Hebrew poetry seems to be missing. Literally: "and his brilliance as light shall be horns from his hand are to him and these are hiding of his strength."

84 In Hebrew the ancient understanding of the word was "darting flames" but later it came to mean "plague" or "fever."

85 Literally: "at his feet."

86 LXX & the Targums: "he shook the earth."

Then the ancient mountains were shattered,  
the everlasting hills sank down.<sup>87</sup>  
His ways have been timeless.<sup>88</sup>  
7 I saw the dwellings of the people of Cushan<sup>89</sup> filled with terror;  
the curtains (*or, tent dividers*) of the land of Midian<sup>90</sup> trembling.

8 Was your wrath directed against the rivers,<sup>91</sup> O Lord?<sup>92</sup>  
Did the rivers<sup>93</sup> cause you anger,  
or was it the sea that prompted your indignation?  
However, you rode on your steeds,  
in your victorious chariot.

9 You took the bow from its protective sheath  
and nocked the arrows in your bow.<sup>94</sup>  
Selah.

Your lightning flashes split the earth, forming rivers.  
10 The mountains writhed<sup>95</sup> at the sight of you;  
the torrential rain flooded the earth;  
a torrent of water gushed loudly from the abyss,  
and the waves made a roaring sound.<sup>96</sup>

11 The sun and moon stopped their movement in the heavens<sup>97</sup>  
as they sped like the glint of your arrows;  
at the radiance of your lightning flashes.

12 With indignation you strode across the earth,  
you trampled<sup>98</sup> furiously on the nations.

13 You went out to provide salvation<sup>99</sup> for your people,  
for the salvation of your anointed one.<sup>100</sup>  
You crushed the leaders of those who were wicked,<sup>101</sup>  
exposing them completely.<sup>102</sup>  
Selah.

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87 Literally: "bowed to earth."

88 Hebrew unclear.

89 A hapax legomenon. Possibly a group of people who lived in the Sinai Peninsula. Possibly a name for the Midianites. The name means "blackness."

90 Hebrew uncertain. East of the Gulf of Aqaba in the Sinai Peninsula.

91 If one Hebrew letter is omitted the word would mean "mountains." Cf. v. 6. Was it a copying error?

92 Beginning with verse 8 scholars often rearrange the verses so that the answers follow the questions that are posed.

93 Some scholars transliterate the Hebrew word for "rivers" as a proper noun: Neharim. Such a place is unknown.

94 So: emended. Hebrew is obscure. One LXX manuscript reads: "You filled your quiver with arrows."

95 The German Common Language translation has: "writhed like a woman in travail." NIC: "fled." A bit difficult to envision.

96 Hebrew uncertain.

97 Cf. Joshua 10:12-13. Hebrew uncertain.

98 Literally: "threshed." Trampling often refers to threshing grain like wheat or barley.

99 The Hebrew root word is the same as that for "victory."

100 To be anointed signified to be specially chosen.

101 So: emended. Hebrew: "head of the house of the wicked."

102 Hebrew difficult. LXX offers several variants in the manuscripts.

14 Your arrows pierced those who led the warriors  
 who were coming like a whirlwind to scatter us;<sup>103</sup>  
 gloating as if they would secretly even devour the poor.

15 You trampled the sea<sup>104</sup> with your steeds  
 churning up the mighty waves.

16 I hear this and my body trembles,  
 my teeth chatter<sup>105</sup> at the sound;  
 and my body becomes limp;<sup>106</sup>  
 I can barely move.<sup>107</sup>

I will calmly wait for the day of judgment (*or, adversity*)  
 to come on those people who attack us.

17 Even though the fig tree fails to bear fruit<sup>108</sup>  
 and there are no grapes on the vine,  
 the olive crop fails,  
 and the fields are barren,  
 the flock disappears from the fold,  
 and there are no cattle in the stalls,<sup>109</sup>

18 yet I will exult in the Lord.  
 I will rejoice in the God of my salvation!

19 God, the Lord is the source of my strength;  
 he makes me as sure-footed as the deer;  
 he makes me able to walk in dangerous places.  
 (*or, He makes me able to run on high mountains  
 without stumbling;  
 just as does a deer.*)

To the choirmaster: with stringed<sup>110</sup> instruments.

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103 The Hebrew of a portion of verse 13 and verse 14 is unclear and has been emended. Literally: "to scatter me is their exaltation as to devour the poor in ambush."

104 Literally: "my belly."

105 Literally: "my lips quiver."

106 Literally: "rotteness enters into my bones."

107 Emended to compare with LXX. εν τη τριβη αυτης. Hebrew: "I tremble because."

108 So: LXX. Some scholars feel verses 17 - 19 are a later insertion into the Prayer of Habakkuk.

109 A hapax legomenon.

110 Literally: "my stringed."