

Chapter 1:1 - 12

1:1 The-burden which ãMBaQuWM the prophet did-see.
 2 For how-long, YaHuWaH, shall-I-cry-out, and in no way should-You-hearken? Shall-I-shout unto You having-been-offended, and You shall-not-deliver?
 3 Wherefore did-You-show me troubles and toils, to-look-upon misery and profanities? Right-opposite of me judicial-decision does-take-place, and the judge does-receive-a-bribe.
 4 On-account-of-this the-THauWRaH has-been-rejected, and unto the-end-that judgment is-not-accomplished. Because the-profane-one is-tyrannizing the righteous-one; because-of this judgment shall-go-forth having-been-distorted.
5 Behold, despisers, and You-All-Looked-Upon the-wonders, You-All-Were-Astonished, and You-All-Have-Vanished: On-account-of-that “I do-work a-work in your Days which in no way shall-you-all-believe even-if it should-be-recounted-in-full.”
 6 On-account-of-this, behold, “I do-raise-up the KaSaDiYM*, the bitter and hasty nation, the-one going upon the-plateau of-the Earth, to-inherit tents not his.
 7 He-is fearful and famous, his judgment shall-be from-out-of himself, and his purpose shall-come-forth from-out of himself.
 8 And his horses shall-leap-up more-above leopards, and more-swift than the wolves of ãRaBia*. And his horsemen shall-ride-out, and they-shall-rush-headlong afar-off, and they-shall-fly as an-eagle eager for something to-eat.
 9 Destruction shall-come unto the-profane-ones resisting right-oppositely with-their faces, and he-shall-gather-them-together as the-sand into-captivity.
 10 And he-shall-exult over kings, and tyrants are-his playthings. And he-shall-mock at every fortress, and he-shall-lay-up a-siege-mound, and he-shall-conquer it.
 11 Then he-shall-change his-spirit, and he-shall-go-through, and he-shall-make-an-appeasement, saying, ‘This is the strength of my god.’”
 12 Are You not from the-beginning, YaHuWaH my ALuHiYM, my QuaDaSH-One? In no way

* - The Hebrew 2265 פ-י-ל-ל seems to be from 2263 as to embrace or clasp, or 2264 as folding of the hands or laziness. It can't be both of these. However 1238 פ-ל means to empty or make a land empty of its inhabitants, plus 2247 ל-ל meaning to hide oneself. So the meaning of CHaBaQauWQ would be “to hide yourself - those emptying out of the land” The LXX has the name as Ambacum, which now does seem to be correct. The Greek name Ambacum would break down as follows:
 M א 5971 means people
 MY פ-ל is come to rise up, from the child root 6965 MY פ , basically meaning to rise up. So put altogether Ambacum (ãMBaQuWM) would be MY פ-ל M א meaning the people shall rise up/arise. The name could have come from the following Scriptures: Numbers 23:24 (The Good) Deuteronomy 31:16 (The Bad). ãMBaQuWM (Habakkuk) likely prophesied in the first five years of Jehoiakim's reign, 609 - 598 B.C. The time of this writing would be circa 605 B.C. (See 1:6)
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 He announces YaHuWaH's intent to raise up the Chaldeans (neo-Babylonians) to judge Judah; this would have begun with Babylon's defeat of Egypt and Assyria at Carchemish in 605 B.C. and its subsequent entrance into Palestine (cf. [Dan 1:1-2](#)). The prophecy of Habakkuk seems to precede this event. We are Circa 605 B.C.
 * - The Hebrew H3778 (KaSaDiYM) מ-כ-ט-ש , are also called Chaldeans and means an astrologer. This is spelled with a Samak and not a shin. The ancient Hebrew is "a-hand that supports the door that is attached to force." The planets as the gods of forces.
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 * - The Greek 688 $\alpha\rho\alpha\beta\iota\alpha\varsigma$ meaning Arabia and in Hebrew 6154 ל-ע-י meaning Arabia, but in Ancient Hebrew it is “the eye is on the head of another house”; A.H.L.B. (Ancient Hebrew Lexicon of the Bible) has it as the mixed people, as half ABRaHaM and half Hagar as Ishmalites. Hagar is Ha'GaR meaning from a strange seed.
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