

HABAKKUK 2 vs 1 哈巴谷 2

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In chapter 1, from Habakkuk's OT vantage point we learn: the fierce, treacherous Chaldeans – the worst of the nations who dominated the Babylonian empire were on their way; from the NT vantage point, we know: the Chaldeans are still on their way. The church might be dormant and snoozing; but the Chaldeans are not. Daniel says, they will be doing their work hard as iron smashing and destroying until the whole world is broken, which means... until the great and terrifying Day when Messiah comes... with power and great glory.



在第一章中，我们从哈巴谷的旧约角度中了解到：残暴、奸诈的迦勒底人—统治巴比伦帝国的最坏的民族—即将到来；从北部的有利位置，我们知道：迦勒底人仍然在他们的路上。教堂可能正在休眠和打盹；但迦勒底人不是。但以理说：“他们要拼命地作他们的工，像打碎打碎铁一样，直到世界毁灭，直到那伟大可怕的日子，就是弥赛亚带着能力和大荣耀来到的日子。”

Habakkuk's frustration and faulty thinking didn't bother the LORD, who is a good Teacher... who knows his students need to rethink, and reconsider... and even change their thinking, until they think correctly. Habakkuk may have been wrong in some of his understanding, but at least he was not lukewarm! From verse 12 through 17 Habakkuk effectively interrupted the LORD with a million questions flooding his mind... and perhaps, the prophet noticed the LORD finally stopped talking.

Remember: to Habakkuk, it looks like the enemy is winning; so, Habakkuk writes:

I will stand upon my watch, and set me upon the tower / Habakkuk knew he needed to change his perspective... and doing his part, instead of burying his head... he climbed to the highest point he knew... the guard tower; the high tower positioned to search the greatest distance in order to anticipate the approaching attack,

and watch to see what He speaks in me, and what I will answer when I am reproved.

哈巴谷的沮丧和错误的想法并没有困扰到主，他是一个好老师...他知道他的学生需要重新思考，重新思考...甚至改变他们的想法，直到他们正确地思考。哈巴谷可能在他的一些理解上是错误的，但至少他不是不温不火！从第 12 节到第 17 节，哈巴谷用无数的问题打断了神。也许，先知注意到神终于停止说话了。

记住：对哈巴谷来说，看起来敌人要赢了；所以，哈巴谷书写道：

我要站在守望所，立在望楼上观看， / 哈巴谷知道他需要改变他的观点...做他该做的事，而不是把头埋起来...他爬到他知道的最高的地方...瞭望塔；高塔的位置是为了寻找最大的距离以预测即将到来的攻击，

看耶和华对我说什么话，我可用什么话向他诉冤。

² And the LORD answered me, and said, Write the vision and make it plain upon tables / all that Habakkuk saw and will record, i.e. all this little book;

² 他对我说，将这默示明明地写在版上，/哈巴谷所看见的和将要记录的，就是这一册；

Write the vision... large and legible,

使读的人容易读

that he who reads it / the messenger... may run.

作随跑随读。

³ For the vision is yet for an appointed time / Daniel uses this word repeatedly referring to when the time of the Gentiles is fulfilled; this phrase first appears when we read when the LORD appeared to Abraham with 2 others and they ask: Is there anything too difficult for the LORD? At the appointed time, I will return to you, at this time next year -- Genesis 18:14. So these words may have a near fulfillment identified by the bible scholars; but more importantly for us it has an end time fulfillment... which the NT church can also find applicable,



³ 因为这默示有一定的日期，/但以理反复使用这个词，指的是外邦人的日子满足了;这句话第一次出现是当我们读到主向亚伯拉罕和另外两个人显现的时候，他们问：“主有什么事是难的吗？”到了约定的时候，我会回到你这里来，就是明年的这个时候—《创世记》18:14。所以圣经学者认为这些话可能有一定的应验性;但对我们来说更重要的是，它有一个最终的实现…这也是新界教会可以找到的，

but at the end HE will speak, and not lie: though HE tarry, wait for HIM; because HE will surely come, HE will not tarry / this vision is not in reference to a lifeless thing, so we eliminate the impersonal pronoun: it: this vision is what the LORD of glory gave Habakkuk to speak; so, let's hear the verse again.

快要应验，他并不虚谎。虽然迟延，还要等候。因为他必然临到，他不再迟延。/这个异象并不是指一个没有生命的东西，所以我们去掉了非个人的代词:它:这个异象是荣耀之主给哈巴谷说的;让我们再听一遍这首诗。

For the vision is yet for an appointed time,

因为这默示有一定的日期，

but at the end HE will speak, and not lie:

快要应验，并不虚谎。

though HE delays, wait for HIM;

他虽然迟延，还要等候。

because HE will surely come, HE will not delay.

因为他必然临到，不再迟延。

4 Look, his soul / the Chaldean, the overconfident worst of the nations; of Babylonian that is coming; who the Lord is raising up,

which is lifted up / puffed up with deception and pride... is not upright in him:

but the just lives by faith / remember:

the LORD is answering Habakkuk, so keep this Vision in view... no matter what else you might see: this verse can also read:

but the one doing right... lives... by faith... in Me!

In what He said to His people; in what He taught His people; and in what He still teaches His people. Martin Luther said, Look upon His Fatherly-Friendly heart; believe Him, trust Him, be committed to Him and be set free. He is not angry. He also said: if it were not so, I would have told you.

And the Vision continues,

5 Furthermore, wine is deceptive and **he** / the Babylonian... **is a proud man** / he's a braggart... **he doesn't rest, he is rapacious... who enlarges his insatiable desire as hell and the grave, and like Death cannot be satisfied, but gathers all nations, and rakes in all people:**

6 will not these take up a parable **against him,** and a taunting proverb **against him,** and say / the victims of injustice, as the LORD highlights **5** faces of these greasy Babylonians – Chaldeans, the worst of the nations... busy at work,

Woe to him / to the monetary Babylonian **[1]** how terrible it will be for him... **who increases that which is not his! How long?**

4 看哪，他的灵魂，/迦勒底人，妄自尊大，是列国中最恶的;那要来的巴比伦人;耶和华又提拔谁呢，

他自高自大，/妄自尊大，心里不正直。

但义人是因信而生。

主在回答哈巴谷，所以你要看见这异象，无论你看见什么，也要看见:

惟有那行正直的...活在...因信...活在我里面!

他对他的人民说了什么;他教导他的子民;以及他仍然在教导他的子民。马丁·路德说过，看看他那慈父般的心;相信他，相信他，忠于他，然后获得自由。他没有生气。耶稣又说:不然，我就告诉你们了。

异象还在继续，

5 迦勒底人因酒诡诈，狂傲，不住在家中，扩充心欲，好像阴间。**他**如死不能知足，聚集万国，堆积万民，都归自己。

6 这些国的民，岂不都要提起诗歌，并俗语讥刺**他**，说，/不公正的受害者，因为主突出了这些油腻的巴比伦人的 **5** 张脸—迦勒底人，最坏的国家...忙着工作，

祸哉/对富有的巴比伦人**[1]**这对他来说将是多么可怕，迦勒底人，你增添不属自己的财物，多多取人的当头，要到几时为止呢?

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/ the LORD says: don't worry; The LORD'S ways are not our ways; His thoughts are not our thoughts; wait for Him; seek the LORD while He can be found.

and to **him** who piles up / who burdens himself with loans and pledges and debts, like jackasses carrying bundles and burdens and bags of thick clay!

That is not the way to do things right.

⁷ Will they / will the creditors not rise up suddenly and bite you, and awake all who will harass you, and you will be for them plunder?

⁸ Because you / the monetary Babylonians... have plundered many nations, all the remnant of the people will plunder you / just imagine the entire corrupt financial system painstakingly assembled over centuries, will one day collapse – perhaps sooner than we can think;

because all the bloodshed, and for the **violence** of the **earth**... of the towns... and of all that dwell in it.

⁹ Woe to **him** / the squirrelling Babylonian [2] how terrible it will be for him... **who greedily covets evil gain for his house** / Moffatt wrote: woe to him who stores ill-gotten gains; **who sets his nest on high, that he may be delivered from the power of evil** / having worked many years in the inner-city... as well as associated with folks of the private jet crowd, this attitude is **not** exclusive to Beverly Hills; River Oaks; or the Midtown Manhattan districts;

/主说:别担心;耶和華的道不是我們的道。他的思想不是我們的思想;等他;當趁耶和華可尋的時候尋求他。

那些堆积贷款、抵押和债务的人，就像驮着一捆一捆、一袋厚厚泥土的驴子!

这样做是不对的。

⁷ 咬伤你的岂不忽然起来，扰害你的岂不兴起，你就作他们的掳物吗?

⁸ 因你/有钱的巴比伦人…抢夺许多的国，杀人流血，向国内的城，并城中一切居民施行强暴，所以各国剩下的民，都必抢夺你。/想象一下，整个腐败的金融体系历经数个世纪的艰辛构建，终有一天会崩溃——可能比我们想象的还要快;

因你…杀人流血…并城中一切居民施行**强暴**，所以各国剩下的民，都必抢夺你。

⁹ **他有祸了**/巴比伦的松鼠[2]他将有多可怕…贪婪地为他的家贪图恶财的人/莫法特写道:祸了那些储存不义之财的人;他把自己的巢筑在高处，这样他就可以从邪恶的力量中解脱出来/他在市中心工作了多年…以及与私人飞机人群联系在一起的人，这种态度并**不是**贝弗利山庄独有的;河橡树;或者曼哈顿中城;

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but it is clearly seen in the 1% who possess the 50% of the world's wealth, who perhaps think it humorous to have achieved so much; who falsely think they will be safe from the calamity that is coming!

10 You devised a shameful thing for your house by cutting off many people, and sinned against your proud soul / said differently: the worst inadvertently planned their own demise and downfall.

11 For the stone will cry out of the wall, and the lath will answer it.

And that is not the way to do things right.

12 Woe to him / the biased Babylonian [3] how terrible it will be for him... **who builds a town with bloodshed, and establishes a city with injustice and crime!**

That is not the way to do things right.

13 Behold, has not the LORD of hosts said... the people labor in the fire, and the nations weary themselves for vanity? / obviously, drudgery and vanity... is not evidence of being created in the image and likeness of God.

14 For the earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

15 Woe to him / the prurient, indecent Babylonian [4] how terrible it will be for him...

who gives his neighbor drink, who puts your bottle to him, and also makes him drunk, that you may expose him!

Definitely... not the way to do things right

And the Lord adds...

但这一点在那 1%拥有世界 50%财富的人身上清晰可见，他们或许认为取得这么大成就很滑稽;他们误以为自己能躲避将要来的灾祸。

10 你图谋剪除多国的民，犯了罪，使你的家蒙羞，自害己命。 /换句话说:最坏的人在不经意间计划了自己的灭亡和衰败。

11 墙里的石头必呼叫，房内的栋梁必应声。

这不是正确的做法。

12 以人血建城，以罪孽立邑的有祸了/有偏见的巴比伦。

这不是正确的做法。

13 众民所劳碌得来的被火焚烧，列国由劳乏而得的，归于虚空，不都是出于万军之耶和华吗?

14 认识耶和华荣耀的知识，要充满遍地，好像水充满洋海一般。

15 给人酒喝，又加上毒物，使他喝醉，好看见他下体的，有祸了/淫乱，下流的巴比伦人[4] 这对他来说是多么可怕...

这绝对不是正确的做法

主补充道...

¹⁶ **You** worst of the nations-Chaldean lookalikes; and wannabes... **are filled with shame, not glory: you will drink also, and be uncircumcised: the cup in the LORD's right hand will come to you, and disgrace will be your glory.**

¹⁷ For the **violence** of Lebanon will cover you, and the plunder of bestial governments... which made them afraid, because of mankind's bloodshed, and for the **violence** of the **earth**, of the towns, and of all who dwell in it.

¹⁸ **What profit is the graven image / the manufactured idol that God said don't make... that its maker has carved; an image and teacher of lies -- a false guide, its maker trusts in his own work, making dumb idols?**

¹⁹ **Woe to him / the deistic-atheistic Babylonian [5] how terrible it will be for him... who says to the wood, "Wake up!" and to the dumb / speechless stone, "Get up!"**

That's not the way to do things right.

It will teach? / it's going to teach you?! this emphatic question expresses astonishment...

Behold, it is overlaid with gold and silver, and there is no breath at all in it / so what is that inanimate object going to teach you?

²⁰ **But the LORD is in his holy temple: let all the earth keep silent before Him / let the fancy speculations stop; let all the chatter fade away. When 3 sleepy disciples were on the Mount of Transfiguration... the eternal Father finally had to tell Peter: shut up: and listen to what His beloved Son had to say.**

That is the way to do things right.

¹⁶ 你满受羞辱，**不得**荣耀。你也喝吧，显出是未受割礼的。耶和華右手的杯，必传到你那里，你的荣耀，就变为大大的羞辱。

¹⁷ 你向利巴嫩行**强暴**，与残害惊吓野兽的事，必遮盖你。因你杀人流血，向国内的城，并城中一切居民，施行**强暴**。

¹⁸ 雕刻的偶像/上帝说不要制造的人造偶像...，人将它刻出来，有什么益处呢？铸造的偶像，就是虚谎的师傅/错误的引导。制造者倚靠这哑巴偶像，有什么益处呢？

¹⁹ 对木偶说，/自然神论无神论的巴比伦人[5]这对他来说是多么可怕... 醒起，对哑巴石像说，起来，那人有祸了。

这样做是不对的。

这个还能教训人吗？/它会教你?!这个强调的问题表示惊讶...

看哪，是包裹金银的，其中毫无气息。/那么这个无生命的物体会教给你什么呢？

²⁰ 惟**耶和華**在他的圣殿中。全地的人，都当在他面前肃敬静默。/让幻想停止吧;让所有的喋喋不休消失吧。当三个昏昏欲睡的门徒在变形的山上...永生的父最后不得不告诉彼得:**闭嘴**，听他心爱的儿子要说什么。

这才是正确的做法。