

[1-2] the oracle which (there) saw, Habakkuk, the prophet

[3] until where, [O] YHWH, will I cry for help –

[1] and You do not hear?

[4] I cry out to You, “violence”

[2] and you do not deliver?

[3] for what, do You make me see iniquity?

[4] and (at) trouble, You look?

[5-6] and destruction and violence are in front of me

[7] and (there) is controversy

[8] and strife arises

[9] upon thus, (there) grows numb, (the) torah [law]

[10] and (there) does not go out, to forever, judgment

[1] because (the) wicked (are) surrounding the righteous

[2-3] upon thus, (there) goes out, judgment, having been twisted

[4-5] (you all) see among (the) nations, and look

[6-7] (you all) astonish yourselves; be astonished!

[5] because a work, (I am) doing in your days

[8-9] (you all) would not believe, if it were counted [“recounted”]

[6] for behold I (am) making arise, the Chaldeans:

[1-3] the nation, the bitter and the hasty –

[4-6] the, (those) marching to broad-spaces of (the) earth, to seize dwelling-places not (being) to him [to them]

[7-8] terrible and (those) being feared, (is) he [are they]!

[9-10] from himself (is) his judgment, and his dignity goes forth

[1] and (there are) being swift, more than leopards, his horses

[2] and (they are) being sharp, more than wolves of evening

[3] and (there) spring forward, its horsemen

[4] and its horsemen, from afar, come

[5-7] they fly like an eagle, hastening, to eat

[8] all of him [of them], for violence, come!

[9] (the) movement of their faces (is) eastward [toward ancient times]

[10] and he gathers, like sand, a captivity [captives]

[1] and he, against kings, scoffs

[2-3] and (those) ruling, (are) a joke to him

[4] he, toward every fortress, laughs

[5-6] and he heaps up dust and captures it

[7-8] then he will pass (as) a wind and pass on

[9-10] and he will be guilty – who, his strength (is) for his god!

This is a translation and a study of the Book of Habakkuk. This work presents the possible presence of a literary numbering system in Habakkuk. Following the PebbleCounting hypothesis, this numbering system appears to be inherent in the Ancient Hebrew and consistently used throughout Habakkuk, as it is in other books of Scripture.

This study is freely available at www.pebblecounting.com, along with studies/translations of other books of Scripture. If you haven't had a chance, the "Intro to PebbleCounting" PDFs are a good place to begin. © Steve, 2026. Update: July 16, 2026.

The book of Habakkuk may feature prophetic 70-fold literary measures that correspond with the impending 70-year Babylonian captivity. The first arises in connection with the verb “counted,” this page. This 70-fold measure focuses on the brutality of Babylon. The second arises as a satire and a riddle, in connection with the phrase “unto when,” in chapter 2. This second 70-fold measure focuses on the ultimate demise of Babylon, the idolatrous nation. This second 70-fold measure also interlocks with the introduction of Habakkuk’s prayer in chapter 3. A third 70-fold measure may be reflected within Habakkuk’s prayer. See Daniel 9 for a comparable 70-fold prayer relating to the Babylonian captivity.

Complementing these 70-fold measures may be an interlocking of 100-fold structuring measures, shown on the right side of the pages. The opening measure arises from the measurement language “until where” and proceeds “to (the) end.”

[7-10] (are) You not from (the) east [ancient times], [O] YHWH, my God, my Holy (One)?

[10] we will not die!

[1-2] [O] YHWH – for judgment, You have set him [them]

[3-4] and [O] Rock – for, to reprove, You have established him [them]

[5-6] clean of eyes (two), from, to watch evil, (You are)

[7-8] and to gloat toward trouble, You are not able

[9] for what do You look upon –

[1] (those) acting treacherously?

[10] [for what] are You silent –

[2] at (there), to swallow up, (the) wicked,

[1] (him being) righteous, more than he?

[1-2] and You make mankind like fish of the sea, like creeping-things:

[3] (there is) not, (one) ruling over him [them]

[4] all of him [them], with a hook, he draws up

[5-6] he drags him [them] with his net and gathers him [them] with his dragnet

[7-8] upon thus, he is glad, and he rejoices

[9-10] upon thus, he sacrifices to his net, and he makes-sacrifices-smoke to his dragnet

[1] for in these, (there is) rich, his luxury

[2] and his food (is) fat

[3-4] upon thus, is he to empty his net and continually, to slay nations?

[5] will he have no pity?

1:17

--- minor paragraph break¹ ---

[2-3] upon my watch-post, let me stand, and station myself upon a tower

2:1

[4-5] and let me watch, to see –

[3] what He will say to me

[6]* and what I will turn back, upon my argument!

[4-5] and (there) answered me, YHWH, and said

[7-8] write (the) vision, and make (it) plain upon the tablets

[9-10] in order that (there) may run, (he) reading [“reading aloud”] in it

[1] for still (the) vision (is) to an appointed-time

[2] and let (it) exhale to (the) end

[3] and it does not lie!

[4] if it tarries

[5] wait for it!

[1-2] for to come, it will come

[3] it will not delay!

“until where” | 100-fold elements

100-fold

The interlocking of two 100-fold structuring measures may be a feature here. Perhaps these 100-fold measures correspond, physically or figuratively, to the writing of this oracle/vision “upon the tablets” (similar to the ten commandments, though perhaps wooden tablets here).

“and what I will turn back, upon my argument” | As a literary design emphasizing that 70-fold years are in view, Habakkuk may also feature a reflected calendrical stature. Like the similar possible designs at Psalm 90, Psalm 119, Ecclesiastes 7, Judges 13, and Mark 13, Habakkuk may feature reflected 177-fold and 183-fold statures which, when doubled (“turned back”) correspond with the length of the lunar and solar years:

Lunar Year: 100-fold + 6-fold + 70-fold measures + (1x) binder = 177

Solar Year: 100-fold + (2x) 6-fold + 70-fold measures + (1x) binder = 183

These measures arise from the 70-fold prayer in chapter 3. The 70-fold prayer is centered about the placement of words “sun” and “moon,” as shown there. The measures culminate in the 100-fold stature that reaches from below to the present location, as shown with the golden dashed line. Between the 70-fold prayer and the 100-fold stature is a 6-fold time-related measure: a stature of the ages. See comments at 3:2, below. In one direction, coming up from below, the (1x) binder is the present line, “will turn back.” In the other direction, the (1x) binder is the interlocking of the name “YHWH” with “my Lord” at 3:19. See comments on Psalm 119 for the bounding of the 176-fold lines with a singlefold at each end.

The 177-fold may be amplified to 183-fold, for the solar year, by the same time-related measure at the center of this device. See comments at 3:2.

If accurately modeled/observed, this device may have the literary effect of boosting from days to years, similar to Psalm 90. Whereas Habakkuk will await the “day of distress” to come upon Babylon (3:16), the measure modeled in the text is 70 years. The device may further scale the “day of distress” to the sixfold stature of the ages (six literary days = six thousandfold years) by the same time-related measure at 3:2. See Rev. 20 for a similar possibility. In this connection, Habakkuk may extrapolate the Babylonian captivity as being an adversity of the ages, arising against the covenant community by the ungodly among the world nations. For this rendering of Babylon, see, e.g. Rev. 17-18.

[1-2] behold, (there) **is swollen** – (there) **is not upright**, his soul, within him
[4] and (the) righteous, in his faith *[steadfastness]*, **will live!**

[3] and indeed, because the wine **(is) acting treacherously**

[4-5] (he **is**) a **man**, **proud**, and **does not abide**

[6] which, (there) **is widened**, like Sheol, his soul

[7-8] and he **(is)** like death, and **is not satisfied**

[9] and he **gathers** for himself all the nations

[10] and he **collects** for himself all the peoples

[1-2] **are not these** – **all** of them – upon him, a proverb **lifting up?** –

[3-4] and a **satire**, **riddles** for him –

[5] and they **say**:

[1-3] woe **(be)** (to) the, (him) **making much**, (what **is**) **not** to him –

[4]* **unto when** **(is it)?** –

[5] and (he) **making heavy** upon himself, (the) debt

[1-2] **will not**, suddenly, (there) **arise**, (those) **charging** you **interest?**

[3-4] and (there) **awake**, (those) **disturbing** you?

[5-6] and **you will become**, to **spoils** for them?

[7-8] for you **have plundered nations**, **many**

[9-10] (there) **shall plunder** you, all (the) remnant of (the) peoples,

for (the) **blood** of man and (the) **violence** of (the) earth –

[1-2] (the) **city**, and **all** (those) **dwelling** in her

--- major paragraph break² ---

[3-4] woe **(be)** (to) (him), **violently-getting unjust-gain**, **evil**, for his house

[5] **to set** on high, his nest

[6-7] **to be safe** from (the) **palm**, **evil**

[8-9] you **have counseled** shame for your house, **to cut off peoples**, **many**

[10] and (there) **(is) sinning**, your soul!

[1] for (the) stone, from (the) wall, **will cry out**

[2] and (the) rafter, from the woodwork, **will answer** it

--- major paragraph break³ ---

[3-4] woe **(be)** (to) (him), **building** a city with blood

[5] and **establishing** a city with iniquity

[1-2] **is it not**, behold, from with **YHWH**, **Hosts?**

[1] and (there) **toil**, peoples, for a **sufficiency** of fire

[2] and nations, for a **sufficiency** of vanity, **are weary**

[3] for (there) **will be filled**, the earth, with (the) knowledge of

(the) glory of **YHWH**

[4] as waters **cover** upon (the) sea

--- minor paragraph break⁴ ---

"unto when (is it)?" | The question "unto when" typically cues a literary measure in context. (See, e.g., Rev. 6:10.) The measure is shown proceeding from the beginning of the satirical riddle being spoken by the commiserating nations. The measure appears to be another 70-fold, ending at the introduction of Habakkuk's prayer at 3:1, and perhaps indicating a theological interlock with the content of Habakkuk's prayer in chapter 3. Here in the proverb arising from nations, the sovereignty of God is featured as a centerpiece. Notice the hinge point at the middle of the 70-fold measure, bottom of this page: "for (there) will be filled, the earth, with (the) knowledge of (the) glory of YHWH // as waters cover upon (the) sea." These very nations, who are elsewhere likened to the seas (so Psalm 65), will be filled with the knowledge of Israel's covenant-keeping God.

[5-6] woe (be) (to) (him), making drink, his neighbors,
 [7] joining your wrath
 [8] and indeed, to make drunk
 [9] in order to gaze upon their nakedness
 [10] you will be sated (with) shame rather than glory!
 [1-2] (you) drink, even you, and be uncircumcised!
 [3] (there) will turn about to you, (the) cup of (the) right-hand of YHWH
 [4] and disgrace (will be) upon your glory
 [5] for (the) violence of Lebanon will cover you
 [6-7] and (the) destruction of beasts will dismay them from (the)
 blood of man and (the) violence of earth,
 [8-9] (the) city, and all (those) dwelling in her

--- minor paragraph break⁵ ---

[10] what does (there) profit, an idol?
 [1-2] for he has hewn it, forming it (as) a molten-image
 [3] and (it is) teaching falsehood
 [4-6] for (there) trusts, (he) forming his craft – upon it, to make idols,
 mute

--- minor paragraph break⁶ ---

[7-9] woe (be) (to) (him), saying to woodcraft, “awake!”
 [10] “arise!” – to a stone of silence
 [1] it will teach?!
 [2-3] behold, it (is) being overlaid (with) gold and silver
 [4] and all breath, there is not, in its midst
 [3] and YHWH (is) in (the) temple of His holiness
 [5] (let there be) silence from before Him, all the earth!

2:20

--- major paragraph break⁷ ---

[5-6] a prayer of Habakkuk, the prophet, upon shiggionoth [plural]

3:1

[7] [O] YHWH, I have heard a report of You

[8] I fear, [O] YHWH, Your work

[4] in (the) midst of years, revive it!

[5] in (the) midst of years, You will make (it) known!

[6-7] in wrath – to have compassion – You will remember!

[8] God, from Teman came

[9] and (the) Holy (One), from (the) Mount of Paran – Selah

[10] (there) covered (the) heavens, His splendor

[1] and His praise filled the earth

“until where” | 100-fold elements

This segment, which is verse 3:2, may form a time-related stature that functions as both a 6-fold element count and a 6-fold time-stature value.

- The 6-fold element count is reflected as 3-fold and 3-fold, as shown. This design may recall the creation week being presented in 3-fold and 3-fold phases: days 1-3, then days 4-6, having parallel features.
- The 6-fold time-stature value is based upon the parallel placements of the word “years.” Each of these has a time conversion value of 3-fold, as observed elsewhere in Scripture. Together, these form a sixfold of literary years. This value may form the balance between 177-fold and 183-fold (each direction) in the possible calendrical design.

[1] and brightness, as (the) light, **was**
 [2-3] horns (**two**), from His hand, (**were**) to Him
 [4] and there, (**was**) (the) hiding-place [*veil*] of His might
 [5] before Him **went** pestilence
 [1-2] and (there) **went out**, a plague, at His feet (**two**)
 [3] He **stood** –
 [2] and (there) **shuddered**, (the) earth!
 [4] He **looked** –
 [3] and (there) **shook**, (the) nations!
 [4] and (there) **were shattered**, (the) mountains of eternity
 [5] (there) **bowed down**, (the) hills of everlasting
 [5] (the) ways of everlasting (**were**) to Him
 [9] under iniquity, I **saw** (the) tents of Cushan
 [1] (there) **trembled**, (the) curtains of (the) land of Midian

--- minor paragraph break⁸ ---

[1] against (the) **rivers**, **did** (there) **burn**, [O] YHWH –
 [2] against (the) **rivers**, (**was** there) Your **anger**?
 [3] or against (the) sea, Your **fury**?
 [4-5] when You **rode** upon Your **horses**, Your **chariots** of salvation
 [6] (the) bareness **was uncovered**, (of) Your bow
 [7] (the) oaths of Your arrows (**were**) (the) word – *selah* ~
 [8] (with) rivers, You **cleaved** (the) earth
 [2-3] (there) **saw** You, (there) **writhed**, (the) mountains
 [4] a downpour of waters **passed over**
 [5] (there) **gave**, (the) deep, its voice
 [1-2] (the) height of its hands (**two**), it **lifted**

[9-] (the) **sun**,

[1-10] (the) **moon**, **stood** in (the) lofty-abode

[1] for **light**, Your **arrows** **went**
 [2] for **brightness**, (the) **flash** of Your spear
 [3] in indignation, You **marched** (through) (the) earth
 [4] in anger, You **threshed** nations
 [5-6] You **went out** for (the) **salvation** of Your people, for (the) **salvation** of Your anointed
 [7-8] You **shattered** (the) head from (the) house of (the) wicked, **to make bare**, (from)
 thigh as far as **neck** – *selah* ~

--- major paragraph break⁹ ---

9-fold

9-fold

The centering of this third 70-fold measure (Habakkuk's prayer) about these placements of "sun" and "moon" may give credibility to the possible solar/lunar calendric design presented above. Notice also the symmetry in placements of "selah" above and below this midpoint. (See Psalms 1-5 for other examples of "selah" in connection to measurement benchmarks.)

[9] You **pierced** with his arrows, (the) head of his warriors
 [3-4] they **raged, to scatter** me
 [5-6] their exultation (**was**) like, **to devour** (the) poor in a secret-place
 [10] You **trampled** in (the) sea (with) Your horses
 [7-8] (it **was**) a surge of **waters, many**
 [10] I **hear** –
 [1] and (there) **trembles**, my body
 [2-3] to a sound, (there) **quiver**, my lips (**two**)
 [4] (there) **comes**, rottenness, into my bones
 [5] and under me, I **tremble**
 [1] which, I **wait** for (the) **day** of distress –
 [9-10] **to go up** to (the) people (who) **invade** us
 [2] when (the) fig-tree **does not blossom**
 [3] and there **is not fruit** from (the) vines
 [4] (there) **fails**, (the) produce of (the) olive-tree
 [5] and (the) fields **do not yield** food
 [6] (there) **separates** from the fold, (the) flock
 [7] and **there is not** a herd in (the) stalls
 [8] yet I, in YHWH, **let** (there) **exult**!
 [9] **let** me **rejoice** in (the) God of my salvation!
 [1-] YHWH,
 [2] my **Lord, (is)** my strength
 [3-4] and He **makes** my feet (**two**) like a deer
 [5] and upon my high-places, He **makes** me **tread**
 [10] to (him) **directing** (music), with *neginoth* [stringed instruments]

The possible calendrical design begins and ends here, at 3:19a. The 177-fold (and 183-fold) begin from “YHWH” and count upward to the line of “turn back” at 2:1. On the return, the measure reaches to the interlocked line, “my Lord, (is) my strength.” On the twofold hands of YHWH as the means for the turning back of the year, see comments, Psalm 119.

Solar year = approximately (2x)(183-fold) = 366 days
 Lunar year = approximately (2x) 177-fold) = 354 days

These three statures – 100-fold, 6-fold (or 12-fold), and 70-fold – may offer layers of meaning in the forward progress of time:

- 100-fold: A stature of the righteous among God’s people, who wait for Him, and who grieve ungodliness in the covenant community
- 6-fold (or 12-fold): God’s design for the progress of the sixfold ages
- 70-fold: God’s sovereignty over justice and judgment among the nations, and His power to spread His word among them all