

Habakkuk 2:1–20

Translation, Logoprosodic Analysis, and Observations

III. YHWH's Response and the Five Woe Oracles

Hab 2:1–20

A. *Habakkuk Takes His Stand to Look for God's Response* (2:1)

[2.4]

2:1	Upon my lookout I will stand /	1:12–2:1a	<u>11 1</u>	<u>3 3 0</u>	75 41 34
	I will stand on guard ^a on the tower //	1:15–2:1b	<u>11 1</u>	<u>3 3 0</u>	39 23 16
	And I will look out / to see ^b what he will say in me /	1:16–2:1c	<u>13 2</u>	<u>5 0 5</u>	32 16 16
	Indeed what shall I reply / concerning my protest? //	1:15–2:1	<u>14 2</u>	<u>4 0 4</u>	48 23 25

B. *YHWH Commands Habakkuk to Write the Vision Down for All to Read* (2:2)

[3.4]

2:2	And YHWH answered / and he said /		15 2	3 3 0	
	“Write down the vision /	1:14–2:2b	<u>7 1</u>	<u>2 2 0</u>	61 32 29
	And make it clear / upon the tablets //		11 2	3 3 0	
	so that he may run / he who reads it” //	1:14–2:2	<u>13 2</u>	<u>4 0 4</u>	68 35 33

C. *YHWH's Response Calls for Patience* (2:3)

[4.4]

2:3	For the vision is still / for the appointed time /		13 2	4 4 0	
	and he is a witness to the end /	1:6–2:2	<u>9 1</u>	<u>2 2 0</u>	172 94 78
	And he will not deceive //	1:17–2:3b	<u>7 1</u>	<u>2 2 0</u>	44 26 18
	If he delays / wait for him / for he will certainly come /		18 3	4 0 4	
	he won't be late //	2:3	<u>6 1</u>	<u>5 0 5</u>	17 8 9
		1:1–2:3			243 128 115

D. The Revelation: The Righteous Shall Live by Faith (2:4–5b) [4.4]

2:4	Behold the haughty one / his soul is not upright ^a in him //		<u>19</u>	<u>2</u>	<u>6</u>	<u>6</u>	<u>0</u>
		2:3–4a			23	14	9
	But the righteous one / by his faith(fulness) he will live //		<u>14</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>3</u>
		2:3–4			26	14	12
2:5	And yet indeed / the wine ^a is treacherous /		11	2	4	4	0
	the arrogant man / indeed will not ^b endure //		<u>10</u>	<u>2</u>	<u>4</u>	<u>4</u>	<u>0</u>
		2:4–5b			17	14	3

E. Prelude to the Five Woes against the Oppressor (2:5c–6c) [8.6]

	He who enlarges like Sheol / his appetite /		11	2	4	0	4
	Indeed he is like Death / and he will not be satisfied /		13	2	4	0	4
	and he gathered to himself / all the nations /		<u>15</u>	<u>2</u>	<u>4</u>	<u>0</u>	<u>4</u>
		2:3–5c			46	22	24
	And he collected to himself / all the peoples //		<u>14</u>	<u>2</u>	<u>4</u>	<u>0</u>	<u>4</u>
		2:2–5			62	30	32
2:6	Will these—all of them / raise a proverb / against him /		22	3	6	6	0
	and derision / enigmas for him? //		13	2	3	3	0
	and he will say /		<u>4</u>	<u>1</u>	<u>1</u>	<u>0</u>	<u>1</u>
		2:5c–6c			26	9	17
		2:5–6c			34	17	17

F. First Woe Oracle: Woe to the Empire Builder (2:6d–8) [14.4]

	Woe / to him who accumulated what is not his /		9	2	4	0	4
	(but) for how long? /		<u>4</u>	<u>1</u>	<u>2</u>	<u>0</u>	<u>2</u>
		2:5–6e			40	17	23
	And he got rich / with unpaid debts //		<u>12</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>3</u>
		2:4–6			52	23	29
2:7	Won't your creditors / suddenly rise up /		18	2	4	4	0
	and (won't) they wake up ^a those who agitate you? //		<u>11</u>	<u>1</u>	<u>2</u>	<u>2</u>	<u>0</u>
		2:5–7a			49	23	26
	And you shall be loot / for them //		<u>14</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>3</u>
		2:5–7			52	23	29
2:8	Because you indeed plundered / many nations /		16	2	5	5	0
	they will plunder you / all the other peoples //		<u>13</u>	<u>2</u>	<u>4</u>	<u>4</u>	<u>0</u>
		2:4–8a			70	38	32

2:14	But / the earth will be filled / with knowledge / of YHWH's glory //	24	4	7	7	0
	as the waters / cover the sea //	10	2	4	0	4
		<hr/>				
				46	23	23

2:10-14

I. Fourth Woe Oracle: Woe to the Demoralizer (2:15-16) [6.8]

2:15	Woe / to him who made his neighbors drink /	11	2	3	3	0
	who poured out his anger /	8	1	2	2	0
		<hr/>				
				29	17	12

2:13-15b

	And even made them drunk //	5	1	2	2	0
	so as to gaze / on their nakedness //	13	2	4	0	4
		<hr/>				
				42	23	19

2:12-15

2:16	You satiated yourself with shame / instead of glory /	14	2	3	3	0
	drink you also / and <stagger> ^a //	14	2	4	4	0
		<hr/>				
				42	26	16

2:13-16a

	It will circulate to you / the cup ^b in YHWH's right hand /	16	2	5	0	5
	and (cause you to) ^c <vomit shame> ^c / upon your glory //	13	2	4	0	4
		<hr/>				
				38	21	17

2:14-16

J. The Lawlessness of Lebanon will Cover You (2:17) [4.4]

2:17	For the lawlessness of Lebanon / will cover you /	13	2	4	4	0
	and the devastation of beasts / will terrify you //	12	2	3	3	0
		<hr/>				
				23	14	9

2:16-17b

	From the blood of humankind / and the lawlessness of the land /	13	2	4	0	4
	the city / and all who live in it //	12	2	4	0	4
		<hr/>				
				31	14	17

2:16-17

K. Interlude on the Folly of Idolatry (2:18) [4.4]

2:18	How does an image benefit? /	8	1	3	3	0
	for its craftsman ^a ^b has formed it /	??	10	1	3	3
	(it is) a metal casting / and it is a teacher of lies //	13	2	3	3	0
		<hr/>				
				40	23	17

2:16-18b

	For the one who shapes his own shape / he has trusted ^c in it /	16	2	5	0	5
	to make / dumb false gods //	13	2	3	0	3
		<hr/>				
				17	9	8

2:18

L. Fifth Woe Oracle: Woe to the Idolater (2:19)

[4.5]

2:19	<p>Woe to him who says to a tree / “Wake up!” / “Get up!” / to a dumb stone //</p>	15 2	4 4 0	
		11 2	<u>3 3 0</u>	
		2:17–19b	39 23 16	
	He gives instruction < to it> ^a /	{+1b} _7 1_	<u>3 0 3</u>	
		2:18–19c	42 23 19	
	Behold it / is overlaid with gold and silver / and there is no breath / inside it //	17 2	5 0 5	
		_11 2	<u>4 0 4</u>	
		2:17–19	51 23 28	

M. There Is No Life in an Idol but YHWH is in His Holy Temple (2:20)

[2.2]

2:20	But YHWH / is in his holy temple //	_11 2_	<u>3 3 0</u>	
		2:17–20a	54 26 28	
	Be silent in his presence / all the earth // פ	_12 2	<u>4 0 4</u>	
		2:19–20	26 10 16	
		2:1–20	264 128 136	
		1:1–2:20	463 234 229	

Scansion in SAS Units:

$$(2?.4).(3.4).(4.4) . (4.4).(8.6) . (14.4).[8.8].(4.14) . (6.8).(4.4) . (4.4).(4.5).(2.2)$$

$$= (21? + 22) + (18 + 16 + 18) + (22 + 21) = 43 + 52 + 43 = 138 (= 23 \times 6)$$

Notes

- 2:1^a Perhaps reading *tīpḥā* in BHS as conjunctive to achieve closer balance over against v. 20.
- 2:1^b Reading *tīpḥā* in BHS as conjunctive.
- 2:4^a Reading *tīpḥā* in BHS as conjunctive.
- 2:5^a F. F. Bruce opts to emend the text in MT from *היין בונד* to read *הון יבנוד* (“wealth is treacherous”), with the Qumran commentary on Habakkuk. He says, “The textual evidence is fairly evenly balanced between ‘wealth’ and ‘wine’. See Observation 5 below. Albright reads the word *hīyôn* in place of *hayyayin* (“the wine”) in MT, which corresponds to a probable Ugaritic *Hayyân*, another name for the craftsman god Kôshar (corresponding is some ways to Greek Hermes; see *Yahweh and the Gods of Canaan* (Doubleday, 1968), pp. 254–55, n. 135).
- 2:5^b Removing the *waw*-conjunction with DSS to improve balance in terms of mora-count.
- 2:7^a Reading *tīpḥā* in BHS as conjunctive.
- 2:9^a Adding the *he*-article with DSS to improve balance in terms of mora-count.
- 2:12^a Reading *tīpḥā* in BHS as conjunctive.
- 2:16^a Reading *pašta* followed by *zāqēp qaton* in BHS as conjunctive.
- 2:16^b Reading *wāhērā‘ēl* (“and stagger”) with 1QpHab, LXX and other versions in place of *wāhē‘ārēl* (“and expose your nakedness”) in BHS as conjunctive. The correction has no effect on the letter-count.
- 2:16^{c-c} Adding a word by reading *wāqī(?) qālôn* (“so vomit [imperative] shame”) in place of *wāqīqālôn* in BHS, following the suggestion of F. I. Andersen (AB 25 [2001], p. 250. Andersen argues “that *qī* is a distinct word,

'vomit,' normally spelled *qī'* or *q'*. The context of its use in Isa 26:8 supports this result, the more so if we accept the emendation *h'rl* → *hr'l* in 16aB." In short, there is no reason to change the letter-count.

- 2:18^a Reading *pislō* ("his idol"—3 morae) in place of *pāsālō* (5 morae) in BHS (cf. *lāpislō* ["to his idol"] in Isa 44:17), to improve the balance in terms of mora-count.
- 2:18^b Reading *pašta* followed by *zāqēp qaton* in BHS as conjunctive.
- 2:18^c Reading *pašta* followed by *zāqēp qaton* in BHS as conjunctive.
- 2:19^a Adding the word *lō* ("to it") in BHS to restore a missing word after *ʾatnāh* so as to achieve balance in mora-count and in the word-count pattern.

Summary of the Logoprosodic Analysis

1. Hab 2:1–20 has 13 strophes: 2:1, 2, 3, 4–5a, 5b–6a, 6b–8, 9–11, 12–14, 15–16, 17, 18, 19 and 20.

A	2:1a–b	balanced dyad:	[10 + 11]	=	10 + 11	morae
	2:1c–d	balanced dyad:	[13 + 14]	=	13 + 14	morae
B	2:2	2 balanced dyads:	[15 + 7] + [11 + 13]	=	22 + 24	morae
C	2:3	2 balanced dyads + pivot:	[13 + 9] + 7 + [18 + 6]	=	22 + 7 + 24	morae
D	2:4–5a	balanced dyad + pivot:	[19 + 14 + (11+10)]	=	19 + 14 + 21	morae
E	2:5b–6a	2 balanced triads + pivot:	[11 + 13 + 15] + 14 + [22 + 13 + 4]	=	39 + 14 + 39	morae
F	2:6b	balanced dyad:	[(9 + 4) + 12]	=	13 + 12	morae
	2:7–8a	2 balanced dyads + pivot:	[18 + 11] + 14 + [16 + 13]	=	29 + 14 + 29	morae
	2:8b	balanced dyad:	[13 + 12]	=	13 + 12	morae

X	2:9ab	balanced dyad:	[8 + 9]	=	8 + 9	morae
	2:9cd	balanced dyad:	[12 + 10]	=	12 + 10	morae
	2:10–11	2 balanced dyads + pivot:	[13 + 9] + 8 + [10 + 14]	=	22 + 8 + 24	morae

F'	2:12	balanced dyad:	[12 + 12]	=	12 + 12	morae
	2:13–14	2 balanced dyad:	[18 + 14] + 16 + [24 + 10]	=	32 + 16 + 34	morae
E'	2:15	2 balanced dyads:	[11 + 8] + [5 + 13]	=	19 + 18	morae
	2:16	2 balanced dyads:	[14 + 14] + [16 + 13]	=	28 + 29	morae
D'	2:17	2 balanced dyads:	[13 + 12] + [13 + 12]	=	25 + 25	morae
C'	2:18	balanced triad & dyad:	[(8 + 10) + 13] + [16 + 13]	=	31 + 29	morae
B'	2:19	balanced triad & dyad:	[15 + 11] + 7 + [17 + 11]	=	26 + 7 + 28	morae
A'	2:20	balanced dyad:	[11 + 12]	=	11 + 12 + 11	morae

2. The 1st strophe (2:1) has two parts with four subdivisions: 2:1a, 1b, 1c and 1d.
- 1:15–2:1 **23** words before *atnach*
3. The 2nd strophe (2:2) is a single part with two subdivisions: 2:2a–b and 2c–d.
- 1:14–2:2 **68** (= 17 x 4) words

4. The 3rd strophe (2:3) is a single part with three subdivisions: 2:3ab, 3c and 3de.
 - 2:3 **17** words
 - 1:1–2:3 **243 = 128 + 115** [compositional formula; **243 = 3⁵** and **243 x 2⁵ = 7776**]
5. The 4th strophe (2:4–5b) is a single part with three subdivisions: 2:4a, 4b and 5ab.
 - 2:3–4 **26** words
 - 2:4–5b **17** words
6. The 5th strophe (2:5c–6c) is a single part with three subdivisions: 2:5c–e, 5f and 6a–c.
 - 2:2–5 **32** (= 2x2x2x2x2) words after *atnach*
 - 2:5–6c **34 = 17 + 17** [compositional formula]
7. The 6th strophe (2:6d–8) has three parts with seven subdivisions: 2:6de, 6f, 7ab, 7c, 8ab, 8c and 8d.
 - 2:4–6 **52** (= **26 x 2**) words and **23** words before *atnach*
 - 2:5–7 **52** (= **26 x 2**) words and **23** words before *atnach*
 - 2:8 **17** words
 - 2:7–8 **26** words
8. The 7th strophe (2:9–11) has three parts with seven subdivisions: 2:9a, 9b, 9c, 9d, 10ab, 10c and 11.
 - 2:7–9 **17** words after *atnach*
 - 2:8–10 **17** words before *atnach*
 - 2:9–11 **26** words
9. The 8th strophe (2:12–14) has two parts with five subdivisions: 2:12a, 12b, 13ab, 13c and 14.
 - 2:9–12 **17** words after *atnach*
 - 2:9–13 **46** (= **23 x 2**) words
 - 1:1–2:13 **368** (= **23 x 16**) words
 - 2:10–14 **46 = 23 + 23** [compositional formula]
10. The 9th strophe (2:15–16) has two parts with four subdivisions: 2:15, 16a, 16b and 17.
 - 2:12–15 **23** words before *atnach*
 - 2:15–16 **26** words
 - 2:14–16 **17** words after *atnach*
11. The 10th strophe (2:17) is a single part with two subdivisions: 2:17ab and 17cd.
 - 2:16–17 **17** words after *atnach*
12. The 11th strophe (2:18) is a single part with two subdivisions: 2:18a–c and 18de.
 - 2:18 **17** words
 - 2:17–18 **32** (= 2x2x2x2x2) words
13. The 12th strophe (2:19) is a single part with two subdivisions: 19ab and 19cd.
14. 2:17–19 **51** (= **17 x 3**) words and **23** words before *atnach*
15. The 13th strophe (2:20) is a single part with two subdivisions: 20a and 20b.
 - 2:19–20 **26** words
 - 2:1–20 **128** (= 2⁷) words before and **136** (= **17 x 2³**) after *atnach*

Observations

1. The 13 strophes in Hab 2:1–20 may be outlined in a nested menorah pattern on prosodic grounds:

Menorah Pattern: (2:1–20)

A	Habakkuk takes his stand to look for God's response	[2.4]	2:1
B	YHWH commands Habakkuk to write the vision down for all to read	[3.4]	2:2
C	YHWH's response calls for patience	[4.4]	2:3
X	God's revelation and the first four woes	—	2:4–17
C'	Interlude on the folly of idolatry	[4.4]	2:18
B'	Fifth woe: woe to the idolater	[4.5]	2:19
A'	There is no life in an idol but YHWH is in his holy Temple	[2.2]	2:20

2nd Level Menorah: God's Revelation and the First Four Woes (2:4–17)

A	The revelation: the righteous shall live by faith	[4.4]	2:4–5b
B	Prelude to the five woes against the oppressor	[8.6]	2:5c–6c
C	First woe: woe to the empire builder	[14.4]	2:6d–8
X	Second woe: woe to the exploiter	[8.8]	2:9–11
C'	Third woe: woe to the arrogant slave driver	[4.14]	2:12–14
B'	Fourth Woe: woe to the demoralizer	[6.8]	2:15–16
A'	The lawlessness of Lebanon will cover you	[4.4]	2:17

Habakkuk 2 appears to be one place where the opening two strophes do not match the corresponding final two strophes of the nested menorah pattern in terms of the distribution of SAS (syntactic accentual-stress) units. At the same time, it is easy to see how the musical structure could be bent to achieve that balance by a major pause at the end of 2:1c (read as a triad of 11 + 11 + 13) and again at the end of 2:2a, with the latter functioning as a pivot between a [13 + 14] unit set over against a [(7 + 10) + 13] unit so as to read 29 + 7 + 30 SAS units.

2. Habakkuk 2 may be useful to explore further the concept of the canto, because of the consistent marking of the beginning of five consecutive sections beginning with the word “woe” and the system of specifying the boundaries with *setumah* and *petuchah* markers (see Observation 11 below). The chapter may be outlined in seven cantos on prosodic grounds, as follows:

Seven Cantos: God's Revelation and the Five Woes against the Oppressor (2:1–20)

A	The prophet takes his stand—YHWH's response calls for patience	[13.8]	2:1–3
B	The placarded revelation: the righteous shall live by faith	[8.14]	2:4–6c
C	First woe: woe to the empire builder	[14.4]	2:6d–8
X	Second woe: woe to the exploiter	[8.8]	2:9–11
C'	Third woe: woe to the arrogant slave driver	[4.14]	2:12–14
B'	Fourth Woe: woe to the demoralizer	[14.8]	2:15–17
A'	Fifth woe: woe to the idolater	[8.13]	2:18–20

3. Habakkuk 2:4 includes the most frequently quoted words from this book, which on the lips of the Apostle Paul become: “The just shall live by faith” (Rom 1:17; Gal 3:11). The words of the so-called “placarded revelation” may be translated as follows:

Behold: the haughty one—his soul is not upright in him;
the righteous one—by his faithfulness he will live.

The prophet is to make this message so clear that one who runs by at full tilt will still be able to read it. To judge by the diversity in attempts to translate these words, however, the quest for clarity of thought was not achieved—though the quest for effectiveness in communication was certainly attained in a remarkable manner. Centuries later, in his quest to find personal salvation, Martin Luther was so impressed with this text in Habakkuk that he wrote in the margin of his Vulgate Bible a single Latin word—*sola* [“only”—it is *only* by faith that righteousness is achieved].

I have chosen to put the word “wine” in italics in my translation of 2:5a to call the reader’s attention to the problems inherent in the Masoretic Text. At this point, I am inclined to follow F. I. Andersen here and read the text of BHS as it stands, rather than F. F. Bruce (who accepts the Qumran reading, along with NRSV and others—see textual note above). The reference to “wine” here anticipates the cup of YHWH’s wrath in the parallel strophe in 2:15–17. The concentric structural design of the seven “canto” divisions in this chapter suggests that 2:4–6c and 2:15–17 are to be read against each other as parallel passages. In the latter context, “the cup in YHWH’s right hand” is given to the “demoralizer” who must drink it—in the same manner that he “made his neighbors drink.” The “wine” in that cup is indeed “hazardous” in the sense that it poses great danger to the one who must drink it.

4. In terms of the 264 words in Habakkuk 2:1–20, the **arithmological** center falls between the words **מִכַּף רָע** (“from the fist of evil”) in 2:9b, with 132 words on either side.

The **meaningful center** is found by including two words on either side of the **arithmological** center, as follows:

יַעֲצַת **מִכַּף רָע** לַהֲנַצֵּל And to make (yourself) secure from the fist of evil,
you schemed.

In this instance, the **concentric compositional formula** is:

$$264 = 130 + 4 + 130 \quad [\text{word count— for Habakkuk 2:1–20}]$$

The **meaningful center** may be expanded to include 16 words on either side of the **arithmological** center, as follows:

וּחִמְסֵ־אֲרֵץ	And (as for) the lawlessness of the land
קְרִיָּה וְכָל־יֹשְׁבֵי בָּהּ	The city and all who dwell in it
חֹוֵי בְצַעַע בְּצַעַע רַע לְבֵיתוֹ	Woe to the one who gains by violence
לְשׁוֹם בְּמִרְוֹם קָנֹו	To put on the height his nest,
לְהִנְצֵל מִכַּף רַע	And to make himself secure from the fist of evil,
יַעֲצַת בִּשְׁת לְבֵיתֶךָ	You schemed, let shame come upon your estate.
קַצֹּוֹת עַמִּים רַבִּים	cutting off many peoples.
וְחַוְטָא נַפְשֶׁךָ	And your soul is sinful
כִּי־אֲבֹן מִקִּיר תִּזְעַק	For a stone from the wall will cry out
וְכַפִּיס מֵעֵץ יִעֲנֶנָּה	And a beam from the woodwork will echo it.

In this instance, the **concentric compositional formula** is:

$$264 = 116 + 32 + 116 \text{ [word count— for Habakkuk 2:1–20]}$$

5. Another **meaningful center** is found by counting from the beginning of the book of Habakkuk (1:1–2:20). In this instance the **arithmological center** falls between the words **וַיִּפַּח לִקְצֵן** (“and he is a witness to the end”) in 2:3a, with 232 words on either side.

If these two words in the middle are considered a **meaningful center**, the **concentric compositional formula** becomes:

$$464 = 231 + 2 + 231 \text{ [word count— for Habakkuk 1:1–2:20]}$$

The **meaningful center** may be expanded by including nine words on either side of the **arithmological center**, as follows:

לְמַעַן יִרְוֹץ קֹוֹרָא בּוֹ	So that he may run, he who reads it
כִּי עוֹד חֲזוֹן לְמוֹעֵד	For the vision is still for the appointed time;
וַיִּפַּח לִקְצֵן וְלֹא יִכְזֹב	And he is a witness to the end and he will not deceive.
אִם יִתְמַהֲמַה חֲכֵה לוֹ כִּי בֹא	If he delays wait for him; for he is coming.

In this instance, the **concentric compositional formula** is:

$$464 = 223 + 18 + 223 \text{ [word count— for Habakkuk 1:1–2:20]}$$

The **meaningful center** may be expanded further by including 12 words on either side of the **arithmological center**, as follows:

וּבֹאֵר עַל הַלְּחֹוֹת	And make it clear upon the tablets,
לְמַעַן יִרְוֹץ קֹוֹרָא בּוֹ	So that he may run, he who reads it.
כִּי עוֹד חֲזוֹן לְמוֹעֵד	For the vision is still for the appointed time;
וַיִּפַּח לִקְצֵן וְלֹא יִכְזֹב	And he is a witness to the end and he will not deceive.
אִם יִתְמַהֲמַה חֲכֵה לוֹ	If he delays wait for him;
כִּי בֹא יִבֵּא לֹא יֵאָחֵר	For he will certainly come; he won't be late.

In this instance, the **concentric compositional formula** is:

$$464 = 220 + 24 + 220 \text{ [word count— for Habakkuk 1:1–2:20]}$$

6. F. I. Andersen finds a primary structural division at the beginning of 2:6, so as to present one of three major literary sections in the book of Habakkuk as a whole—namely the five woe oracles in 2:6–20. In order to present this sequence with each successive unit beginning with the key word “woe,” he separates the first half of verse 6 as an introduction to the entire series. The logoprosodic analysis presented here supports this conclusion. In terms of the 87 words in Habakkuk 2:1–6b, the **arithmological center** falls on the word **יאחר** (“he [won’t] be late”) in 2:3b, with 43 words on either side.

The **meaningful center** is found by including two words on either side of the **arithmological center**, as follows:

יאחר	יבא לא	He will come, he won't be late;
	הנה עפלה	Behold, he will show heedlessness [cf. Num 14:44].

In this instance the **concentric compositional formula** becomes:

$$87 = 41 + 5 + 41 \text{ [word count— for Habakkuk 2:1–6a]}$$

7. In terms of the 176 words in Habakkuk 2:6b–20, the **arithmological center** falls between the words **יהוה כמים** (“YHWH as the waters”) in 2:14b, with 88 words on either side.

The **meaningful center** is found by including four words on either side of the **arithmological center**, as follows:

לדעת את כבוד יהוה	To know the glory of YHWH —
כמים יכסו על ים	As the waters cover the sea.

In this instance the **concentric compositional formula** becomes:

$$176 = 84 + 8 + 84 \text{ [word count— for Habakkuk 2:6b–20]}$$

The **meaningful center** may be expanded by including seven words on either side of the **arithmological center**, as follows:

כי תמלא הארץ	But the earth will be filled
לדעת את כבוד יהוה	With knowledge of the glory of YHWH,
כמים יכסו על ים	As the waters cover the sea.
הוי משקה רעהו	Woe to him who made his neighbor drink.

In this instance the **concentric compositional formula** becomes:

$$176 = 81 + 14 + 81 \text{ [word count— for Habakkuk 2:6b–20]}$$

8. The 30-word **meaningful framework** for Hab 2:1–20 (with the 22-word framework highlighted in gray) reads as follows:

1

על־משמרתִי אעמדה	Upon my lookout I will stand;
ואתיצבה על־מצור	I will stand guard on the tower.
ואצפה לראות מה־ידבר־בי	And I will look out to see what he will say in me;
ומה אשיב על־תוכחתי	And what I will reply concerning my protest.

20

הוא תפוש זהב וכסף	It is overlaid with gold and silver;
וכל־רוח אין בקרבו	And there is non breath inside it;
ויהוה בהיכל קדשו	And YHWH is in his holy Temple.
הס מפניו כל־הארץ	Let all the earth be silent in his presence.

9. Summary of the concentric compositional formulae for Hab 2:1–20:

$$264 = 130 + 4 + 130 \quad \text{word-count}$$

$$264 = 116 + 32 + 116$$

{with others in between}

$$264 = 15 + 234 + 15$$

$$264 = 11 + 242 + 11$$

$$138 = 43 + 52 + 43 \quad \text{SAS (syntactic accentual-stress) units}$$

$$72 = 23 + 26 + 23 \quad \text{briques (primary SAS units)}$$

10. In the prosodic structure of Habakkuk 2:1–20, the basic building blocks in each poetic verset are the **briques** (primary SAS units). These sub-units are delineated by the Masoretes, who marked most of the boundaries with one of the following:

- **Soph Pasuq** A large colon following a word signifies the end of a verse, which does not always coincide with the end of a sentence.
- **Atnach** A small caret-like mark (like ^) beneath the consonantal text, pointing upward, is used to divide most verses. Its primary importance for our purposes concerns its use in the matter of numerical composition—i.e., the total word-count in each line is divided into the number of words before and after *atnach*.

In the prosodic analysis presented with the translation (above), the presence of these two primary disjunctive markers is indicated with a double slash (/). Habakkuk 2:1–20 has 70 **briques** (primary SAS units), 66 of which are marked by:

- *soph pasuq* 20 times, at the end of each verse
- *atnach* 20 times, in each verse
- *zāqēp qaṭan* 26 time (vv 1 [bis], 2, 3 [bis], 5 [thrice], 6, 7, 8 [bis], 9, 13 [bis], 14, 15, 16 [bis], 17 [bis], 18 [bis], 19 [thrice])

The boundaries of the remaining two **briques** are marked by:

- *zāqēp gadōl* 1 time (v 6)
- *rəḥîa^c* 1 time (v 6)
- *təḥîr* 2 times (vv 5, 9)

11. The prosodic structure of Habakkuk 2:1–20, in terms of its **briques** (primary SAS units), may be displayed as follows: [: represents *soph pasuq*; ^ represents *atnach* and † indicates any other such boundary marker]:

I	A	1	<i>‘al-mišmartî ʔe‘ēmōdāh † waʔāšappēh lirʔōt mah-yəḏabber-bî †</i>	wəʔetyaššəḅāh ‘al-mašôr ^ ûmāh ʔāšīḅ ‘al-tôḵaḥtî :
	B	2	<i>wayyaʕānēnî yhw̄h wayyōʔmer † ûḅāʔēr ‘al-halluḥōt ^</i>	<i>kəṭōḅ ḥāzôn ləmaʕan yārûš qôrēʔ ḅô :</i>
<hr/>				
II	C	3	<i>kî ʕōḏ ḥāzôn lammôʕēḏ † ʔim-yiṭmahmāh ḥakkeh lô †</i>	<i>wəyāpēaḥ laqqēš wəlōʔ yəḵazzēḅ ^ kî-ḅōʔ yāḅōʔ lōʔ yəʔaḥēr :</i>
	D	4	<i>hinnēh ʕuppəlāh lōʔ-yāšərah napšô ḅô ^</i>	<i>wəšaddīq beʔēmûnātô yihyeh :</i>
		5	<i>wəʔap kî-hayyayin bōgēḏ †</i>	<i>geḅer yāhîr wəlōʔ yinweh ^</i>
	E		<i>ʔāšer hirḥīḅ kišʔôl napšô † wayyeʔesōp ʔelāyw kol-haggôyîm †</i>	<i>wəhûʔ ḵammāweṭ wəlōʔ yisbāʕ † wayyiqḅōš ʔelāyw kol-hāʕmmîm :</i>
		6	<i>ḥālôʔ-ʔelleh ḵullām ʕālāyw māšāl yisśāʔû † wəyōʔmar †</i>	<i>ûməlîšāh ḥîḏōt lô ^</i>
<hr/>				
III	F		<i>hōy hammarbeh lōʔ-lô ʕaḏ-māṭay † ḥālôʔ pēṭaʕ yāqûmû nōšəḵēḵa † wəḥāyîṭā limšissôt lāmô :</i>	<i>ûmaḵḅîḏ ʕālāyw ʕəḅtîṭ : wəyiqšû məzaʕəʕēḵa ^ yəšollûḵa kol-yeter ʕammîm ^ qiryāh wəḵol-yōšəḅē ḅāh : ⓓ</i>
<hr/>				
	X	9	<i>hōy bōšəaʕ † lāsûm bammārôm qinnô † yāʕaštā bōšet ləḅēṭeḵa ^ kî-ʔeḅen miqqîr tizʕāq ^</i>	<i>bešaʕ rāʕ ləḅēṭô ^ ləhinnāšēl mikkaḅ-rāʕ : qəšōt-ʕammîm rabbîm wəḥōṭēʔ napšəḵa : wəḵāḅîs mēʕeš yaʕānennāh : ⓓ</i>
<hr/>				
	F	12	<i>hōy bōneh ʕîr bəḏāmîm ^ ḥālôʔ hinnēh † wəyîḡəʕû ʕammîm bəḏē-ʔēš † kî timmālēʔ ḥāʔāreš †</i>	<i>wəḵônēn qiryāh bəʕawlāh : mēʔēt yhw̄h šəḅāʔōt ^ ûləʔummîm bəḏē-rîq yiʕāpû : lāḏaʕat ʔet-kəḅōḏ yhw̄h ^ kammayim yəḵassû ʕal-yām : ⓓ</i>
<hr/>				
IV	E	15	<i>hōy mašqēh rēʕehû †</i>	<i>məsappēaḥ ḥāmōṭḵa wəʔap šakḵēr ^ ləmaʕan ḥabbîṭ ʕal-məʕôreḥem :</i>

	16 <i>śāḅaʿta qālôn mikkāḅôd</i> † <i>tissôḅ ʿālêḵa kôs yəmîn yhw</i> †	<i>šəṭēh ḡam-ʿattāh <wəhērāʿēl></i> ^ <wə qīqālôn> ʿal-kəḅôḏeḵa :	
D	17 <i>kī ḥāmas ləḅānôn yəkasseḵa</i> † <i>middəmê ʿādām wahāmas-ʿereš</i> †	<i>wəšōḏ bəhēmôt yəḥîtan</i> ^ <i>qiryāh wəḵol-yōšəḅê ḅāh</i> :	Ⓚ
C	18 <i>māh-hôʿil pesel kī pəsālô yōšəro</i> † <i>kī ḅāṭah yōšēr yišrô ʿālāyw</i> †	<i>massēḵāh ūmôreh šāqer</i> ^ <i>laʿāsôt ʿēlîlîm ʿilləmîm</i> :	Ⓚ
V B	19 <i>hōy ʿōmēr lāʿēš hāqîšāh</i> † <i>hûʿ yôreh</i> †	<i>ʿūrî ləʿēben dūmām</i> ^ <i>hinnēh-hûʿ tāpûs zāhāḅ wāḵesep</i> †	
A	<i>wəḵol-rūah ʿên bəqirbô</i> : <i>has mippānāyw</i>	20 <i>wa-yhw bəhêkal qodšô</i> ^ <i>kol-hāʿāreš</i> :	Ⓚ

12. The 72 **briques** are distributed in 13 strophes in Habakkuk 2:1–20 as follows:

$$[(4 + 4) + (4 + 4 + 5)] + [9 + \boxed{8} + 9] + [(5 + 4 + 4) + (4 + 4)] = \mathbf{23 + 26 + 23} = 72$$

The **arithmological center** of Hab 2:1–20 falls between the words *mikkaḅ rāʿ* (“fist of evil”) in 2:9b, with 132 words on either side. There are 140 SAS units, 70 **briques**, 34 versets, 13 strophes, and either 3, 5 or 7 cantos (depending on how this term is defined). The **arithmological center** is in the middle canto, the middle strophe, the middle two versets, the middle two **briques**, and the middle two SAS units.

13. According to the “Word-Count in the Book of the Twelve—Progress Report” [written April 16, 2002], a net total of five words has been subtracted from the original text in the book of Habakkuk in Codex L (and BHS)—one word before and four words after *atnach*. The proposed corrections to restore the Hebrew text of Habakkuk to its original form, as a numerical composition, are:

- 1:5b adding the words ʿānî (“I”) before the sequence of the two verbal forms, so as to read <ʿānî> pōʿal pōʿel (“I am doing a deed”) with LXX and Syriac.
- 1:15b adding *libbô* (“his heart”) with LXX [see F. I. Andersen, AB 25 (2001), p. 185].
- 2:16b dividing *wəqīqālôn* into two words as *wəqī(?) qālôn* (“and vomit [imperative] shame”) [see F. I. Andersen, AB 25 (2001), p. 250].
- 2:19b adding the word *lô* (“to him”) so as to achieve balance in terms of mora-count and in the over-all pattern in terms of word-count within the book of Habakkuk as a whole.
- 3:13a see file on Habakkuk 3:1–19

14. The numerical composition in Habakkuk underscores the importance of the placarded revelation in 2:4 as a text of primary importance (see Observation 3 above). Note the total cumulative word-count at this point counting from the beginning of the book:

1:1–2:3 **243** = **128** + **115** {**243** = 3^5 ; **128** = 2^7 ; and **115** = 23×5 }
 2:4–5b **17** words {= strophe 4}
 2:5c–6c **26** words {= strophe 5}

This marks the beginning of the first of the five “woe oracles” in this chapter. It is probably best to think of the primary compositional numbers in terms of three prime “male” numbers [**13**, **17** and **23**] and the “female” number 2 — in the context of the matrix system, which is essentially the multiplication table of 3 (across) and 5 (upward). The number **243** constitutes the 6th tone in the first row {i.e., $1 \times 3 \times 3 \times 3 \times 3 \times 3$ }:

1 3 9 27 81 243 729 2187 6561
 D A E B F C G

15. Bibliography {to be added}

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