A Text Critical Analysis of the First Taunt Song in Habakkuk 2:5-8[1)]

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1. Introduction

A first taunt song of the five songs in the Book of Habakkuk (Hab. 2:5-20), so-called the first woe oracle (Hab. 2:5-8), presents something of a challenge to biblical scholars who have struggled to demarcate the structure of Habakkuk chapter 2. Having finished a dialogue between Habakkuk and YHWH in Habakkuk chapter 1, Habakkuk demands to know YHWH's second response while he is standing at his watch post and taking his station on the rampart (Hab. 2:1). In Hab. 2:2-3, YHWH not only commands Habakkuk to write His vision on a tablet, but also to wait for its fulfillment. In Hab. 2:4, Habakkuk elaborates YHWH's vision as follows: "Behold! His life is arrogant, not upright in him. But the righteous shall live in his constancy!" By clarifying YHWH's vision, Hab. 2:4 plays a role of denouement in Hab. 2:1-4. In contrast to the role of Hab. 2:4, it is difficult to decide whether verse 5 belongs to a previous structure (Hab. 2:1-4). One of the main issues is to identify the Hebrew conjunctive particle, וְאַף כִּי, "moreover" in verse

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5a. On the one hand, in an attempt to use verse 5 as the explanation of verse 4, one can interpret the Hebrew particle as the conjunction, "moreover." On the other hand, when verse 5 functions as a new introductory explanation for taunt songs toward the arrogant or Babylon, it is possible to interpret the Hebrew particle as "how much more."

In order to resolve this issue, scholars have long suggested that verse 5a appears to provide a specific example of a particular kind of greed.[2] Michael H. Floyd argues that the subsequent elaboration in verse 5 gives further specificity to the decidedly negative but still rather vague description of greed's effects in verse 4.[3] For this reason, he translates ואף כי, as "moreover." However, in Hab. 2:5, Habakkuk focuses on the destiny of "wine" or "third person singular" rather than of "the righteous." Instead, the elaboration of verse 5 is more linked with following verses.

Apart from the Hebrew conjunctive particle, building upon the work of the redaction critics, scholars have also noted that the editor of the book of Habakkuk added Hab. 2:6-8. As Rex Mason quotes W.W. Cannon's argument, he insists that Hab. 2:1-5 refers to the wicked and faithful within the Jewish community, but the series of woes in Hab. 2:6-20 were anti-Babylonian and followed the deportation of many leading Jews to Babylon in 597 BCE.[4] In a similar vein, James Nogalski argues that Hab. 2:1-5 not only presupposes the questions of the wisdom-oriented layer from Hab. 1:2-4, 12a, 13f, it also introduces the early layer of the woe oracles in 2:6ff.[5] From

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2) Michael H. Floyd, *Minor Prophets, Part 2,* FOTL 22 (Grand Rapids: Eerdmans, 2000), 111‒140.

3) Floyd, *Minor Prophets*, 125.

4) Rex Mason, *Zephaniah, Habakkuk, Joel* (Sheffield: JSOT Academic Press, 1994), 66‒67.

5) James Nogalski, *Redactional Processes in the Book of the Twelve,* BZAW 218

the redactional perspective, he assumes that the Babylonian commentator inserts 2:5 before 2:6 for the better understanding of the "arrogant one."

On the other hand, scholars have suggested that when it comes to Habakkuk as a literary unity, verse 5 functions as a bridge between Hab. 2:1-4 and 2:6-20. As Robert D. Haak seeks to define the context in Hab. 1-2, he insists that Habakkuk uses verse 5-20 for an expansion of the complaint form (Hab. 2:1-4).[6] By the same token, as Marvin A. Sweeney concentrates the final form of the book of Habakkuk as a literary unity, he explains the function of verse 5 as follows:

> The structure of Habakkuk's explication in vv. 5-20 includes two basic parts. V. 5 explains the meaning of YHWH's response. Vv. 6-20, which are syntactically independent of v. 5 but depend on v. 5 for the referents of the pronouns in v. 6a, report the taunt song of the nations against the oppressor in vv. 6-17 together with a commentary in vv. 18-20.[7]

(Berlin; New York: De Gruyter, 1993), 146. See also Se-Young Roh, *Nahum, Habakkuk, and Zephaniah* (Seoul: The Christian Literature Society of Korea, 1998), 170‑175.

6) Robert D. Haak, *Habakkuk,* VTSup 44, (Leiden: Brill, 1992), 16.

7) Marvin A. Sweeney, "Structure, Genre, and Intent in Habakkuk," *Vetus Testamentum* 41 (1991), 72. For discussion of Habakkuk studies, For a discussion of the literary structure of the book of Habakkuk, see esp. Sweeney, "Structure, Genre, and Intent in Habakkuk," *Vetus Testamentum* 41 (1991), 63–83.; Sweeney, *The Twelve Prophets,* 2 vols., Berit Olam (Collegeville, MN: The Liturgical Press, 2000); Francis I. Andersen, *Habakkuk: a New Translation with Introduction and Commentary,* AB 25 (New York; London: Doubleday, 2001); G. Michael O'neal, *Interpreting Habakkuk As Scripture: An Application of the Canonical Approach of Brevard S. Childs* (New York: Peter Lang, 2007); Hee-Sook Bae, "Studien Zur Entstehungsgeschichte Des Buches Habakuk," *The Korean Journal of Old Testament Studies* 18 (2012), 96–122.

Although such scholars' endeavors to define characteristics of verse 5 have shed light on understanding how it functions between Hab. 2:1-4 and 2:6-20, they only apply their interpretative methodologies to demarcate the structure of Habakkuk 2 rather than comparing other ancient manuscripts. In this paper, as text criticism,[8] I will argue that verse 5 is a new introduction part of vv. 5-8, although verse 5 is tightly connected with vv. 1-4. In order to prove my argument, I will analyze two ancient manuscripts such as the Aleppo Codex of the Bible produced by Aaron ben Asher (915 CE.) and the Habakkuk Pesher (1QpHab Column VIII; 1st cent. BCE.). Based upon their demarcation of Habakkuk chapter 2, it is noteworthy that verse 5 belongs to following verses rather than previous verses. This paper proceeds in two stages; first, it analyzes the demarcation of two ancient manuscripts; second, it compares Hab. 2:5-8 of the Hebrew Masoretic Text (MT) with a variety of manuscripts and versions of the Book of Habakkuk: the Greek Twelve Prophets Scroll from Nahal Hever (8HevXIIgr; 1st cent. CE.), the Murabba'at Manuscript of the Book of the Twelve (Mur88; 2nd cent. CE.), the Septuagint (the mid-third cent. BCE.), the Targum (from the Roman period, immediately prior to the destruction of the Second Temple, through the completion of the Talmudic period, immediately prior to the rise of Islam), the Peshitta (the first or second cent. CE.), and the Vulgate (390-392 CE.).[9] As I consider differences among ancient manuscripts, I will explore their different theological perspectives.

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8) For a discussion of textual criticism of the Hebrew Bible, see Emanuel Tov, *Textual Criticism of the Hebrew Bible* (Minneapolis: Fortress, 2012).

9) For a discussion of ancient manuscripts and their theological perspectives, see Marvin A. Sweeney, *Zephaniah: A Commentary,* Hermeneia (Minneapolis: Fortress, 2003), 1-41.

2. Demarcation of Ancient Manuscripts

2.1. The Masoretic Text and 1QpHab

B19[A], Codex Leningrad (MT[L]) in St. Petersburg from 1009 CE. and the BHS edition of Habakkuk do not feature any numbers which designate every verse but has a large space which delimits the several verse lines. The Leningrad edition of the Book of Habakkuk indicates that the structure of Habakkuk chapter 2 comprises five basic segments: 2:1-8; 2:9-11; 2:12-14; 2:15-17; 2:18-20. Hence, it is difficult to ascertain whether Hab. 2:5 belongs to verse 4 or verse 6. Likewise, the BHS edition of Habakkuk employs a system of gaps in the text, so-called the Setuma (closed section lines) and the Petucha (open section lines). The function of the separation of Setuma and Petucha is to divide the Masoretic Text into sections, although the scholarly discussion has not come to a conclusion. They as markers of interruption or disruption must have played an important role in the preservation of the Hebrew text.[10] As a minor interruption the Setuma draws the attention to a special aspect in the line of thought. On the other hand, the Petucha causes a major interruption or a disruption in the text.[11] Based upon the Setuma and the Petucha, the Leningrad Codex (B19[A]) of Habakkuk indicates that the structure of Habakkuk chapter 2 comprises five basic segments: 2:1-8; 2:9-11; 2:12-14; 2:15-17; 2:18-20.

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10) Konrad D. Jenner, "Petucha and Setuma: Tools for Interpretation or Simply a Matter of Lay-Out? A Study of the Relations Between Layout, Arrangement, Reading and Interpretation of the Text in the Apocalypse of Isaiah (Isa. 24-27)," in *Studies in Isaiah 24-27: The Isaiah Workshop*, H. J. Bosman, H. W. van Grol eds. (Leiden: Brill, 2000), 83.

11) Jenner, *Petucha and Setuma*, 88.

By contrast, it is noteworthy that the Aleppo Codex of the Book of Habakkuk (915 CE.) has a large space which demarcates theses verses 2:1-4 as a single unit. In spite of the absence of the Setuma and the Petucha, the Aleppo Codex of the Book of Habakkuk indicates that Hab. 2:5 along with vv. 6-8 forms a literary unit as follows:
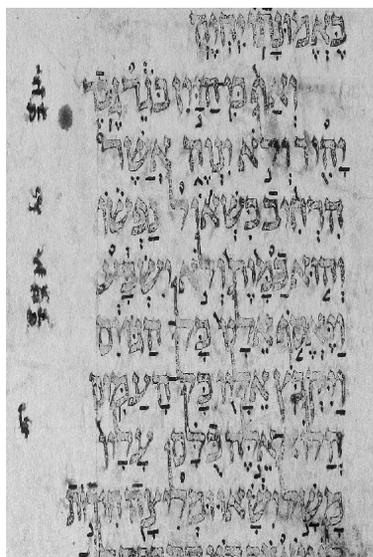

Hab. 2:4b and 2:5-7a   Hab. 2:8b and Hab. 2:10a[12]

According to the Aleppo Codex above, the line of the Hebrew conjunctive particle, וְאַף כִּי in verse 5 is separated from verse 4. Given the fact that in the Leningrad Codex of Habakkuk the Hebrew conjunctive particle in Hab. 2:5 has no space, it is evident that Aaron ben Asher elucidates Hab. 2:5-8 as a literary unit.

By the same token, the Habakkuk Pesher (1QpHab Column VIII; 1st cent. BCE.) also indicates that Hab. 2:5 belongs to

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12) The Aleppo Codex from the Aleppo Codex Online homepage, accessed 15 September 2018. http://www.aleppocodex.org/aleppocodex.html.

following verses rather than previous verses.
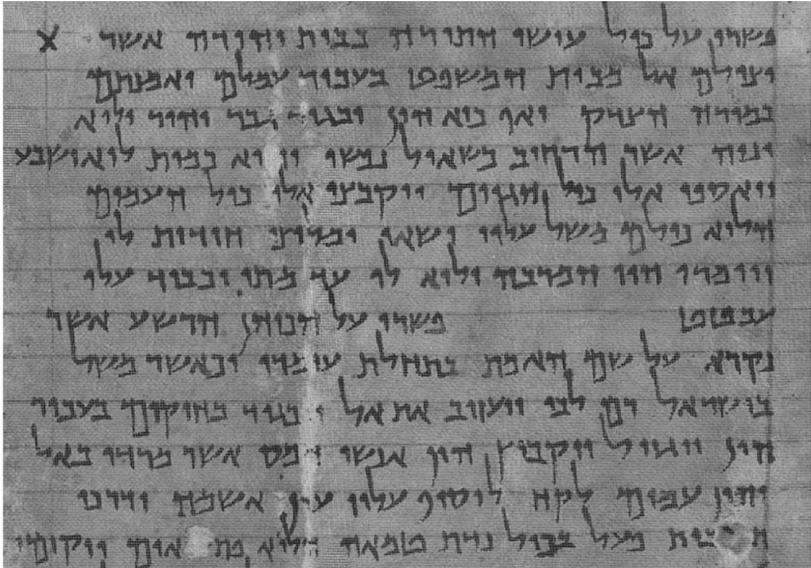
1QpHab Column VIII, lines 1-13[13])

According to 1QpHab Column VIII, it presents its commentary on Hab. 2:4-8a. It is significant that 1QpHab separates verse 5 from verse 4. Having described its commentary on Hab. 2:4, 1QpHab presents verses 5-6 together. Then, 1QpHab indicates its commentary on verses 5-6 in the light of the Wicked Priest. In this respect, the Qumran community would understand that verse 5 belongs to following verses.

2.2. The Septuagint (LXX), the Vulgate, the Peshitta, and the Targum

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13) 1QpHab Column VIII from the Digital Dead Sea Scrolls Online homepage, accessed 15 September 2018. http://dss.collections.imj.org.il/habakkuk.

The Aleppo Codex and 1QpHab intentionally separate verse 5 from verse 4. If this is the case, how do other manuscripts of the Book of Habakkuk demarcate? It depends on the interpretation of the Hebrew conjunctive particle, ואף כי, in verse 5. The Septuagint (LXX) of Habakkuk 2:5a reads, ὁ δὲ κατοινωμένος καὶ καταφρονητης ἀνήρ ἀλαζων, "but one who is arrogant and a despiser, a boastful man." Thus, by using the Greek word δὲ "but"[14] in place of καὶ, "and," the translator disconnects verse 5 from verse 4. By contrast, the Vulgate, the Peshitta, and the Targum render it as conjunction to connect verse 5 with verse 4. In contrast to the Septuagint (LXX), the Vulgate's interpretation presents verse 5 as closely connected with verse 4. The Latin text reads, *et quomodo vinum potantem decipit*, "and in the manner that wine deceives drinking" in place of the Latin conjunction *autem* "but." The Peshitta also reads, *wgbr' mrḥ'*, "and the man is presumptuous" in place of the Syriac conjunction *'l'* or *dyn*, "but." In particular, by repeating the Aramaic interjection הא "behold!" of verse 4, the Targum reads ואף חא, "moreover, behold!"

Despite different translations of various ancient manuscripts, when it comes to the Masoretic Text, the grammatical analysis of verse 5 presents an argument that it can be disconnected from previous verses. Marvin Sweeney argues that the particle ואף כי "moreover" joins verse 5 to the preceding presentation of YHWH's oracular speech but does so by indicating syntactic disjunction as well.[15] In other words, it is possible that the Hebrew particle ו can be translated as "but" and two Hebrew

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14) Frederick W. Danker argues that though δὲ is often scarcely discernible, the most common translation is 'but." See Frederick William Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 213.

15) Marvin A. Sweeney, *The Twelve Prophets,* 2 vols., Berit Olam (Collegeville, MN: Liturgical Press, 2000), 472.

words אַף כִּי as "how much more."[16] For the understanding of verses 5-8 as a literal unity, verse 6a can be read as "but how much more the wine is treacherous."

Overall, Hab. 2:5 is connected with following verses in that the Aleppo codex proves a large space before verse 5 and 1QpHab interprets verse 5 with verse 6 together. Furthermore, the Septuagint's rewriting of verse 5 and the syntactical characteristics of the Hebrew conjunction highlight the fact that Hab. 2:5 is disconnected from previous verses.

3. Translation of Habakkuk 2:5-8

3.1. Habakkuk 2:5

The Masoretic Text
5 But how much more, the wine is treacherous; Presumptuous man and he will not abide,
Who made his throat as wide as Sheol and he is like Death and he will not be satisfied
And he gathered to himself all the nations and he collected to himself all the peoples

The Septuagint (LXX)
5 But the one who is drunk and the despiser (scorner), the boastful man, shall accomplish nothing, who enlarged like Hades (the underworld) his soul, and he as Death is

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16) Waltke and O'Connor explains the function of אַף כִּי as follows: the Hebrew word אַף can serve as a correlative, lining up the situation of its clause with that of the previous clause. Followed by כִּי, אַף can have emphatic role. See Bruce Kenneth Waltke and Michael Patrick O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), 663‒664.

not satisfied, and he will gather to himself all the nations and will receive to himself all the peoples.

Naḥal Ḥever (8HevXIIgr)

31 […]. who is the boastful man and not [...]
32 […], who enlarged] as Hades his desire
33 [and he like Death] not satisfied
34 [and he will bring together toward him] all nations and
35 ... will muster forces (or gather together) [toward him] all soldiers.

The Targum

5 And also behold! He like a proud man in wickedness led astray by wine
And he will not be preserved (lit. be stood up by himself, Ithpaal) because he like Sheol caused to widen his desire
and he like Death he was not satisfied
and he is gathering toward him all the peoples
and he is coming near toward him all the kingdoms

Murabba'at (Mur 88)

5a presumptuous man
5b and he will not be satisfied

The Peshitta

5 and the bold and greedy man was not satisfied.
since he was not satisfied that he enlarged his soul like Sheol.
And he was not satisfied like Death.
He gathered toward him all the peoples.
and he drew near toward him all races.

The Vulgate

5 and in the manner that wine deceives drinking (drinker);

So will the arrogant man be, and he will not be honored
who enlarged his life like the Lower world
and himself like Death and he is never fulfilled.
and he will gather to himself all peoples and he will collect
to himself all peoples

1QpHab Column VIII
5 But how much more wealth will make a traitor, a
presumptuous man
And he will not abide
who made his throat as wide as Sheol
And he is like Death and he will not be satisfied
And all the nations will be gathered to him and all peoples
will be collected to him

In Hab. 2:5, in an attempt to elucidate the destiny of the
arrogant man (v. 4a), the Masoretic Text portrays him as the
Hebrew word היין "wine," although Hab. 2:5 functions as a
new introduction for Hab. 2:5-8. Before announcing the woe
oracles towards the arrogant man or Babylon (Hab. 2:6b-8),
the Masoretic Text portrays the accusation of his sins in Hab.
2:5-6a. In one sense, the personification of the Hebrew word
היין "wine" indicates that the arrogant man cannot control his
throat until he is intoxicated. In v. 5b, by using the imperfect
plus *waw* consecutive patterns twice, the Masoretic Text
highlights his endless desire to subdue nations and peoples. The
Murabba'at scroll is virtually identical with the Masoretic Text,
although there are a few Hebrew words in it.

1QpHab modifies the Masoretic Text and changes the tense
of verse 5. 1QpHab reads הון, "wealth," different from the
Masoretic Text's reading of היין "wine." Perhaps, it is possible
that the scribe of 1QpHab attempted to eliminate *yod*, in order
to avoid the haplography, the repetition of *yod*. Francis I.

Andersen argues that 1QpHab reflects the early Herodian period, when *waw* and *yod* become virtually indistinguishable.[17] However, since the scribe of 1QpHab interpret the wicked priest's deprivation of the Jewish community in 1QpHab column VIII line 11, it is assumable that he intentionally modified the Hebrew word היין "wine" into הון, "wealth." Furthermore, instead of using the Hebrew participle בוגד, "one who is treacherous," 1QpHab reads the hiphil form of בגד, יבניד, "make a traitor" for emphasizing the behavior of the wicked priest. Clearly, by changing the subject of verse 5b in the Masoretic Text, 1QpHab lowers the role of "wealth" or "the wicked priest": "and all the nations will be gathered to him and all peoples will be collected to him."

The Septuagint (LXX) text clarifies the Hebrew word היין "wine" and restructures the syntax in v. 5. The Septuagint reads ὁ δὲ κατοινωμένος καὶ καταφρονητης ἀνήρ ἀλαζων, "but one who is arrogant and a despiser, a boastful man" in place of literal Greek translation οινος, "wine." In attempts to clarify one who is drunk, the Septuagint adds the Greek noun ἀλαζων, "a boastful man," insofar as it avoids the personification of wine. In verse 5b, the Septuagint portrays the destiny of "a boastful man" with the future tense, while the Masoretic Text describes with the past tense, the imperfect plus *waw* consecutive patterns: "and he will gather to himself all the nations and will receive to himself all the peoples." Naḥal Ḥever (8HevXIIgr) is similar to the Septuagint but presents two different verbs, επισυναγω "bring together," ἀθροίζω "to cause to be together in a group or to muster forces," respectively. It is noteworthy that two Greek verbs connote "bring together." And when the Greek verb ἀθροίζω occurs with the Greek noun λαους, it means "to muster forces of all soldiers."[18] In this respect, Naḥal Ḥever (8HevXIIgr)

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17) Andersen, *Habakkuk,* 218.
18) Henry George Liddell and Robert Scott, *An Intermediate Greek-English Lexicon:*

reflects a strong nation's military mustering in the future.

Targum Jonathan (hereafter, TJ) on the Prophets theologically explains the destiny of "the arrogant man" in verse 5. In his commentary, *Zephaniah*, Marvin Sweeney argues that the Targumist expresses a clear sense of divine judgment against the wicked of the world, and views idolatry as the chief expression of such wickedness in that idolatry represents the ultimate rejection of God.[19] In Aramaic it reads, הוא כמעי בחמר בגר יהיר ברשע, "He like a proud man in wickedness led astray by wine." By adding the Aramaic word רשע "wickedness," the Targumist theologically redefines characteristics of "a proud man." Furthermore, instead of using the imperfect form for the future tense, the Targumist portrays the proud man's behaviors with active participles. This indicates that the proud man's wickedness is now under way in his community.

The Peshitta's translation is identical with the Masoretic Text, but it also considers a parallel and shows the past tense in place of the imperfect pattern. By using *sb'*, "satisfied" twice,[20] the Peshitta portrays a parallel in verse 5a. The Peshitta reads verse 5b as "he gathered toward him all the peoples. And he drew near toward him all races." It is clear that the Peshitta reflects the Masoretic Text's imperfect plus waw consecutive patterns.

In a similar vein, the Vulgate resembles the Masoretic Text, but combines both Hebrew and Greek reading in verse 5a and does not reflect the imperfect plus *waw* consecutive patterns in verse 5b. In an attempt to understand the Masoretic Text's "wine is treacherous," the Latin text reads, *et quomodo vinum potantem decipit sic erit vir superbus et non decorabitur*, "and in

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    Founded Upon the Seventh Edition of Liddell and Scott's Greek-English Lexicon (Oxford: Clarendon Press, 1955), 18, 465.

19) Sweeney, *Zephaniah,* 32.

20) Robert Payne Smith, *A Compendious Syriac Dictionnary: Founded Upon the Thesaurus Syriacus of R. Payne Smith* (Winona Lake, IN: Eisenbrauns, 1998), 358.

the manner that wine deceives drinking (drinker); So will the arrogant man be, and he will not be honored." On the one hand, to interpret the role of wine, Jerome depends on the Masoretic Text. On the other hand, to interpret "he will not abide" in the MT, Jerome depends on the Septuagint's translation "shall not accomplish." In verse 5b, the Vulgate presents the past tense in place of the future tense of the Masoretic Text.

3.2. Habakkuk 2:6

The Masoretic Text
6 shall not these, all of them, utter a taunt against him? And a satire, riddles for him. And he will say, "Woe to one who makes many not his own,
How long, and one who makes heavy upon him heavy-debts

The LXX
6 Shall not all these take up a parable against him and a proverb in response to his account (narrative) and they will speak, "Woe to one who multiplies for himself things which are not his own. How long? And one who burdens his yoke heavily

Naḥal Ḥever (8HevXIIgr)
35 ... will muster forces (or gather together) [toward him] all soldiers. 6 Shall not
36 [all] these take up a parable [against him]?
37 ... and a riddle, a narrative of him and he will say, "Woe to
38 ... one who increases not his···
39 thickness of clay.

The Targum
6 shall not all of these take up a parable against him and sneer, enigma they will say to him.
And they will say, "Woe to one who increases properties, that are not his own, how long, you are overpowering power of debts (lit. overpowering, upon you, power of debts)

Murabba'at (Mur 88)
6a these all of them against him

The Peshitta
6 Shall not all of these take parables against him? And proverbs and riddles and they will say,
"Woe to one who gathers increases to him, that which is not his.
how long will he magnify for himself a cloud of mud (or mire)!

The Vulgate
6 shall not all these take up a parable against him, and his enigmatic discourse
and it will be said, "Woe to him who multiplied not his own, how long, and he makes heavy thick clay against himself

1QpHab Column VIII
6 Shall not all of them utter a taunt against him, and his taunters (utter) of riddles for him and they will say, "Woe to one who makes many not his own, How long, and he will make heavy upon him debt (singular)

In Hab. 2:6, the Masoretic Text not only portrays that all nations will raise their voice against the oppressor of verse 5, but also introduces the first woe song in verse 6b. In Hab.

2:6a, by introducing the rhetorical question, the Masoretic Text allows readers to expect an affirmative answer: these, all of them, the subjugated nations, will raise their taunt. Furthermore, in an attempt to highlight those nations' mockery against the oppressor, the Masoretic Text reiterates three Hebrew words משל, "a taunt," מליצה, "a satire," and חידות, "riddles." However, it is uncertain that the subject of verse 6b indicates the subjugated nation by the oppressor in verse 5 because of the singular subject: "and he will say." To resolve this issue, scholars have argued that the subject of verse 6b is the "reciter" of verse 2.[21]

However, 1QpHab and the Septuagint elucidate several issues of verse 6 in the Masoretic Text. 1QpHab omits the Hebrew plural pronoun אלה "these," although the Murabba'at scroll includes it. And in verse 6a, 1QpHab regards "all of them" of the Hebrew plural noun מליצו "his taunters." Two Qumran scholars recognize the Hebrew noun מליצה of verse 6a differently because of the ambiguity of *waw* and *yod*. Eduard Lohse argues that in 1QpHab, the Hebrew noun מליצה of verse 6a has the Hebrew word *yod*, מליצי, and interprets verse 6a as "taunters of riddles."[22] On the other hand, William Brownlee insists that in 1QpHab, the Hebrew noun מליצה of verse 6a has the Hebrew word *waw*, מליצו, and interprets verse 6a as "his taunters (utter) riddles."[23] Regardless of the ambiguity of *waw* and *yod*, it is evident that 1QpHab attempts to elucidate verse 6a. Furthermore, while the Masoretic Text reads יאמר, "he will say" in verse 6b, 1QpHab changes it to יומרו, "they will say." This indicates that 1QpHab clarifies the issue of verse 6 in the Masoretic Text. In a similar vein, the Septuagint (LXX) text

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21) Andersen, *Habakkuk,* 230.

22) Eduard Lohse, *Die Texte Aus Qumran: Hebrdisch Und Deutsch* (München: Kösel, 1971), 236‒237.

23) William Hugh Brownlee, *The Midrash Pesher of Habakkuk: Text, Translation, Exposition with an Introduction* (Missoula, MT: Scholars Press, 1979), 131‒133.

translates literally the Masoretic Text but clarifies verse 6. In verse 6, the Septuagint reads ἐροῦσιν, "they will speak" in the same way that 1QpHab reads יומרו, "they will say." On the other hand, Naḥal Ḥever (8HevXIIgr) follows the Masoretic Text, and reads it ἐρει, "he will say." Moreover, Naḥal Ḥever (8HevXIIgr) elucidates the Hebrew word עבטיט, "debts" in verse 6b. Since the Hebrew word עבטיט, "debts" is the *hapex legomena*, it is difficult to interpret it. BDB explains the word as heavy debt.[24] But by translating it as "thickness of clay," Naḥal Ḥever (8HevXIIgr) well describes sufferings of the subjugated nations exploited by the oppressor of verse 5.

Targum Jonathan to the Prophets, the Peshitta, and the Vulgate also translate verse 6 literally but elucidate it. The Targumist inserts "they will say to him and they will say" to elucidate the subject of taunters. Likewise, the Peshitta also reads *n'mrwn*, "they will say." But while the Targumist translates the Hebrew word עבטיט, "debts" literally, the Peshitta reads *'nn' dsyn'*, "a cloud of mud (or mire)." This indicates that the Peshitta preserves the tradition of Naḥal Ḥever (8HevXIIgr). The Vulgate also translates literally the Masoretic Text but does not change the Hebrew word יאמר, "he will say" in verse 6b. In an attempt to adhere to the tradition of the Masoretic Text, the Vulgate reads *dicetur*, "it will be said" in verse 6b. Furthermore, the Vulgate reads *densum lutum* "heavy thick clay" in the same way that Naḥal Ḥever (8HevXIIgr) and the Pehsitta read "thick clay."

3.3. Habakkuk 2:7

The Masoretic Text

7 shall not those who bite you suddenly rise, and those

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24) *BDB,* 716.

who make you tremble shall awake.
And you shall be booty for them

The LXX
7 For suddenly those who bite him will stand up, and the plotters against you will be sober, and you will be booty (spoil) to them.

Naḥal Ḥever (8HevXIIgr)
39 thickness of clay. 7 Shall not those who bite you suddenly rise?
40 and those who shake you will be sober
41 and you will be spoiled because of them

The Targum
7 shall not your violent men rise up suddenly and one who makes you tremble will be revealed
And you shall be spoiled because of them

Murabba'at (Mur 88)
7a [and] those who make you tremble shall awake

The Peshitta
7 Behold! Suddenly those who bite you will rise and those, those who make you tremble will arouse and you shall be for spoil to them

The Vulgate
7 shall not those who would bite you suddenly rise? And those who would tear (or shatter) you shall be roused up and you will be booty for them

1QpHab Column VIII

7 Shall it not be *pt*[ ]*'wm* (maybe פתאם "suddenly"), that your creditors will rise? And will those who make you tremble will make you feel a loathing, and you will be booty for them.

    The Masoretic Text of Habakkuk 2:7 reads, הלוא פתע יקום נשכיך ויקצו מזעזעיך והיית למשסות למו, "shall not those who bite you suddenly rise, and those who make you tremble shall awake and you shall be booty for them." This verse presents the rise of creditors and the downfall of the oppressor. From verse 7, Habakkuk announces YHWH's vision of verse 3, and describes the appointed time of verse 3 with the Hebrew word פתע "suddenly." The first clause, "shall not those who bite you suddenly rise," is particularly important. The Hebrew word is נשכיך derived from a root נשך that means "bite," but its meaning reflects the creditors' attitude. BDB renders it as thy debtors, those that give thee interest.[25] However, your creditors are more plausible translation since the subjugated nations appeared as creditors for their revenge against the oppressor, although Babylon has no debts in the historical settings. The Murabba'at scroll is virtually identical with the Masoretic Text, although it includes a few Hebrew words.

    1QpHab is virtually identical with the Masoretic Text but presents a different Hebrew word from the MT and the hifil form of קוץ, "cause to feel a loathing, abhorrence, sickening dread."[26] 1QpHab VIII line13 portrays the Hebrew word פתן [אום, while the Masoretic Text reads פתע, "suddenly." BDB introduces another form of פתע, פתאם (cf. Num. 6:9).[27] To resolve this, Brownlee argues that the Hebrew word פתן [אום reflects the dittograph: פתן[א]אום.[28] Furthermore, as Brownlee points out, while the

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25) *BDB,* 675.

26) *BDB*, 880.

27) *BDB*, 837.

Masoretic Text reads ויקצו, "and will make awake," 1QpHab renders it as the hiphil form of קוץ, "cause to feel a loathing."[29] This suggests that 1QpHab refers to another *Vorlage* different from the Masoretic Text.

The Septuagint (LXX) text not only modifies the syntax of verse 7, but also changes the suffix of "creditors" for the better understanding of the context. In contrast to the Masoretic Text's interrogative particle ה, the Septuagint introduces the Greek conjunction ὅτι, "for or that," that functions as a subordinating marker.[30] Hence, the Septuagint connects verse 7 with verse 6. Since the oppressor burdened the subjugated nations with heavy debts, they will rise up suddenly for their revenge against him. Furthermore, in an attempt to maintain the connection with verse 6, the Septuagint changes the second singular suffix of "creditors" to the third singular suffix: "his creditors." In contrast to the Septuagint's intentional corrections, Naḥal Ḥever (8HevXIIgr), the Targum, and the Vulgate follow the Masoretic Text literally.

It is noteworthy that the Peshitta presents a different Hebrew *Vorlage* in verse 7. Marvin Sweeney argues that the Peshitta frequently turned to the LXX in their rendering of the Hebrew, but they clearly did not follow the LXX throughout.[31] In verse 7, the Peshitta is almost identical with the LXX but inserts the syriac particle *h'*, "behold." In the Peshitta Text of Habakkuk, the syriac particle *h'*, "behold" also occurs in Hab. 1:6: "Behold! I am raising Chaldean, he is insolent and harsh, who goes to in the breadth of the land, which not his own, to take possession of tabernacles." It is significant that by adding the interjection

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28) Brownlee, *The Midrash Pesher of Habakkuk*, 146.
29) Brownlee, *The Midrash Pesher of Habakkuk*, 146.
30) Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 731–732.
31) Sweeney, *Zephaniah,* 36.

"behold," the Peshitta echoes the image of Hab. 1:6.: just as the Chaldeans came to deprive the subjugated nations suddenly, the subjugated nations as its creditors will plunder Chaldean.

 3.4. Habakkuk 2:8

The Masoretic Text
8 because you, you plundered many nations, all remainder of the peoples shall plunder you.
For bloods of man and violence of the land, city and all those who dwell in it

The LXX
8 Because you spoiled many nations, all the people who were left will spoil you, because of the blood (plural) of men and impieties (or sins) of the land, of the city and all those who dwell in it.

Naḥal Ḥever (8HevXIIgr)
41 and you will be spoiled because of them 8 that you despoiled...
42 ···

The Targum
8 Because you, you plundered many peoples, All the remainder of tribes will plunder because of the bloods of man (singular) And violence of the land of Israel, the city of Jerusalem
And all who dwell in it.

Murabba'at (Mur 88)
8a many nations, all remainder shall plunder you

The Peshitta

8 Because you plundered many peoples. Peoples who were compelled will plunder you on account of the blood of people and the spoil of the land. Of the city and of all of its dwellers.

The Vulgate

8 For you plundered many peoples. All those who are left of the people shall plunder you,
Because of the blood of man and the iniquity (or violence) of the land, of the city and all inhabitant in it

1QpHab Column IX Line 3, 8

Line 3 Because you, you plundered many nations, all remnant of the peoples shall plunder you
Line 8 For bloods of man and violence of the land, city and all[32] those who dwell in it

The Masoretic Text of Habakkuk 2:8 reads כי אתה שלות גוים רבים ישלוך כל יתר עמים מדמי אדם וחמס ארץ קריה וכל ישבי בה, "because you, you plundered many nations, all remainder of the peoples shall plunder you. For bloods of man and violence of the land, city and all those who dwell in it." This verse not only presents an *inclusio* in the context of Hab. 2:5-8, but also functions as the conclusion of the first woe song. In Hab. 2:5b, the oppressor gathered all the nations toward him and collected all the peoples toward him (A). By contrast, in Hab. 2:8a, many nations the oppressor plundered will plunder him and all remainder of the people will plunder him (A'). By positioning the first woe oracle between Hab. 2:5b and Hab. 2:8a, the Masoretic Text highlights the message of the first woe oracle. Moreover, as a conclusion to Hab. 2:5-8, the Masoretic Text

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32) In 1QpHab Column IX line 8, after the Hebrew word כ, the Hebrew word ל would be located because of the hook of the upper.

presents the main reason of the oppressor's downfall with two Hebrew particles כִּי, "for or because" and מִן, "because of or on account of." In verse 8a, the Murabba'at scroll supports the Masoretic Text as follows: "many nations, all remainder shall plunder you." In an attempt to emphasize the destiny of the wicked priest, 1QpHab interprets verse 8a and verse 8b in words almost identical with the Masoretic Text, except that the Hebrew participle יושׁי, "those who inhabit" is supplied by the interlinear. The Vulgate is also virtually identical with the Masoretic Text. This suggests that Jerome translates the Hebrew text literally. In a similar vein, the Peshitta follows the Masoretic Text but changes the Hebrew noun חמס, "violence" to the syriac noun *ḥṭwp'*, "seizing by force, rapine, rape; the spoil."[33] The root of the syriac noun *ḥṭwp'* is the syriac verb *ḥṭp'*, "to rob, plunder."[34] In an attempt to reflect the oppressor's plunder, the translator must have used the syriac noun *ḥṭwp'*, "spoil." (cf. Hab. 1:2,3).

The Septuagint (LXX) text and Naḥal Ḥever (8HevXIIgr) rewrite the Masoretic Text in their historical context. While the Septuagint introduces the Greek conjunction διότι, "because or that," Naḥal Ḥever (8HevXIIgr) introduces the Greek conjunction οτι, "for or that." As Marvin Sweeney points out, this suggests that 8HevXIIgr does point to the existence of the purported proto-Theodotionic revision of the LXX in Judea.[35] Furthermore, in verse 8b, the Septuagint translates the Hebrew noun חמס, "violence" as the Greek noun ἀσεβείας, "impieties or sins." Marvin Sweeney argues that the so-called Alexandrian version of the LXX is believed to have originated in the Greek-speaking Jewish community of Alexandria in the mid-third century BCE.[36] This indicates that the Septuagint must have

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33) Smith, *A Compendious Syriac Dictionnary*, 138.
34) Smith, *A Compendious Syriac Dictionnary*, 138.
35) Sweeney, *Zephaniah*, 28.
36) Sweeney, *Zephaniah*, 19.

highlighted religious pieties in the Jewish community of Alexandria. Insofar as the Septuagint was provided for religious purpose, the translator would correct his own *Vorlage* for his religious groups.

It is significant that the Targumist elucidates the name of city, Jerusalem in the land of Israel. Kevin Cathcart argues that in verse 8 the Targum makes the charge more specific, and more grave, by additions.[37] In an attempt to clearly understand the context of Hab. 2:8, the Targumist refers to "the land of Israel, the city of Jerusalem," which was plundered by Babylon in 587 BCE. Furthermore, the remainder of the city of Jerusalem in verse 8a also reflects the destruction of the city of Jerusalem in the wake of the Babylonian king Nebuchadnezzar conquer.

4. Conclusion

I have examined the structure of different ancient manuscripts regarding Hab. 2:5-8. Especially, I have argued that verse 5 is a new introduction part of vv. 5-8, although verse 5 is tightly connected with vv. 1-4. According to the demarcation of two ancient manuscripts such as the Aleppo Codex of the Bible produced by Aaron ben Asher (915 CE.) and the Habakkuk Pesher (1QpHab Column VIII; 1st cent. BCE.), Hab. 2:5 along with vv. 6-8 forms a literary unit.

I have also investigated a wide range of different translations of ancient manuscripts regarding Hab. 2:5-8. Since ancient translators interpreted their own *Vorlage* in their different historical settings, their translations are somewhat different from each other. However, they all share a common interest in that

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37) Kevin J. Cathcart and Robert P. Gordon, *The Targum of the Minor Prophets,* The Aramaic Bible 14 (Wilmington, DE: Glazier, 1989), 151.

YHWH's justice will surely come in their period or in the future. In particular, the Targumist's clarification of city as Jerusalem in the land of Israel in verse 8 is noteworthy. In an attempt to contextualize for his period, the Targumist must have explained the anonymous city as Jerusalem.

The Targumist's attitude leads us to raise this question: "how do we contextualize the Bible for a postmodern world?" In other words, as a modern reader, we need to reinterpret the Bible for the better understanding for our historical setting. When we consider today's international affairs, the people of small and weak countries have been still oppressed by the powerful empires of the world. When the subjugated peoples read the Bible, they can reinterpret the Neo-Babylonian Empire as their current enemy. In this respect, it is evident that ancient translators show us the best model how to interpret and translate the Bible.

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<초록>

하박국 2장의 첫번째 저주신탁 (하박국 2:5-8)에 대한 본문비평 연구

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하박국의 다섯 가지 저주신탁 (합 2:5-8 혹은 2:6-8; 9-11; 12-14; 15-17; 18-20) 가운데 첫 번째 저주신탁 (합 2:5-8 혹은 2:6-8)의 시작지점을 어디로 잡아야 할 지에 학자들 간에 접합점이 이루어지지 않았다. 특히 학자들은 하박국 2장 5절을 첫 번째 저주신탁의 처음 구절로 이해해야 하는 지에 대한 의견이 통일되지 않았다. 일부 학자들은 (Rex Mason, James Nogalski, 노세영) 하박국은 바벨론 포로기에 기록되었으며, 하박국 2장 6-20절은 바벨론에 저항하기 위해 사용되었다고 주장했다. 그리하여 그들은 하박국 2장 5절은 2장 6절을 설명하기 위한 최종 편집자의 삽입구로 주장해왔다. 반면에 다른 학자들은 (Robert D. Haak, Marvin Sweeney) 하박국을 최종 편집 시기의 관점에서 논의하기 보다는 하박국의 문체적 통일성 (Literary Unity)에 대해 연구하였다. 이들은 하박국 2장 5절은 하박국 2장 1-4절과 하박국 2장 6-20절을 연결해주는 가교역할을 한다고 주장했으며, 하박국 2장의 첫 번째 저주신탁은 2장 6절이 아니라 2장 5절부터 시작한다고 주장했다. 학자들의 이와같은 주장들은 하박국 2장 5절의 역할을 이해할 수 있게 도움을 주었지만, 여러 다양한 사본들에서 2장 5절이 하박국의 첫 번째 저주신탁의 시작지점으로 보여주고 있다는 사실을 설명 해내지 못했다. 이 논문은 하박국 2장 5절이 첫 번째 저주신탁의 시작 구절임을 증명하기 위해, 쿰란 하박국 주석 (1QHab)과 알렙포 사본에서 단락 구분에 있어서 하박국 2장

5절이 첫 번째 저주신탁의 첫 구절로 시작되고 있음을 주장한다. 동시에 하박국의 첫 번째 저주신탁 (합 2:5-8)을 여러 사본들 (마소라 본문, 8HevXIIgr, the Murabba'at 사본, 70인역, 탈굼, 페쉬타, 불가타역)과 비교하면서, 각각의 차이점과 신학적 특징들을 분석하고자 한다.

<Abstract>

A Text Critical Analysis of the First Taunt Song in Habakkuk 2:5-8

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A first taunt song of the five songs in the Book of Habakkuk (Hab. 2:5-20), so-called the first woe oracle (Hab. 2:5-8), presents something of a challenge to biblical scholars who have struggled to demarcate the structure of Habakkuk chapter 2. Based upon the redaction criticism, scholars have insisted that the editor of the book of Habakkuk added Hab. 2:6-8. On the other hand, scholars have suggested that when it comes to Habakkuk as a literary unity, verse 5 functions as a bridge between Hab. 2:1-4 and 2:6-20. Although scholars' endeavors to define characteristics of verse 5 have shed light on understanding how it functions between Hab. 2:1-4 and 2:6-20, they only apply their interpretative methodologies to demarcate the structure of Habakkuk 2 rather than comparing other ancient manuscripts. In this paper, as text criticism, I will argue that verse 5 is a new introduction part of vv. 5-8, although verse 5 is tightly connected with vv. 1-4. In an attempt to prove my argument, I will analyze two ancient manuscripts such as the Aleppo Codex of the Bible produced by Aaron ben Asher (915 CE.) and the Habakkuk Pesher (1QpHab Column VIII; 1st cent. BCE.). Based upon their demarcation of Habakkuk chapter 2, it is noteworthy that verse 5 belongs to following verses rather than previous verses. This paper proceeds in two stages; first, it analyzes the demarcation of two ancient manuscripts; second, it compares Hab. 2:5-8 of the Hebrew Masoretic Text (MT) with a variety

of manuscripts and versions of the Book of Habakkuk: the Greek Twelve Prophets Scroll from Nahal Hever (8HevXIIgr), the Murabba'at Manuscript of the Book of the Twelve (Mur88), the Septuagint, the Targum, the Peshitta, and the Vulgate. As I consider differences among ancient manuscripts, I will explore their different theological perspectives.