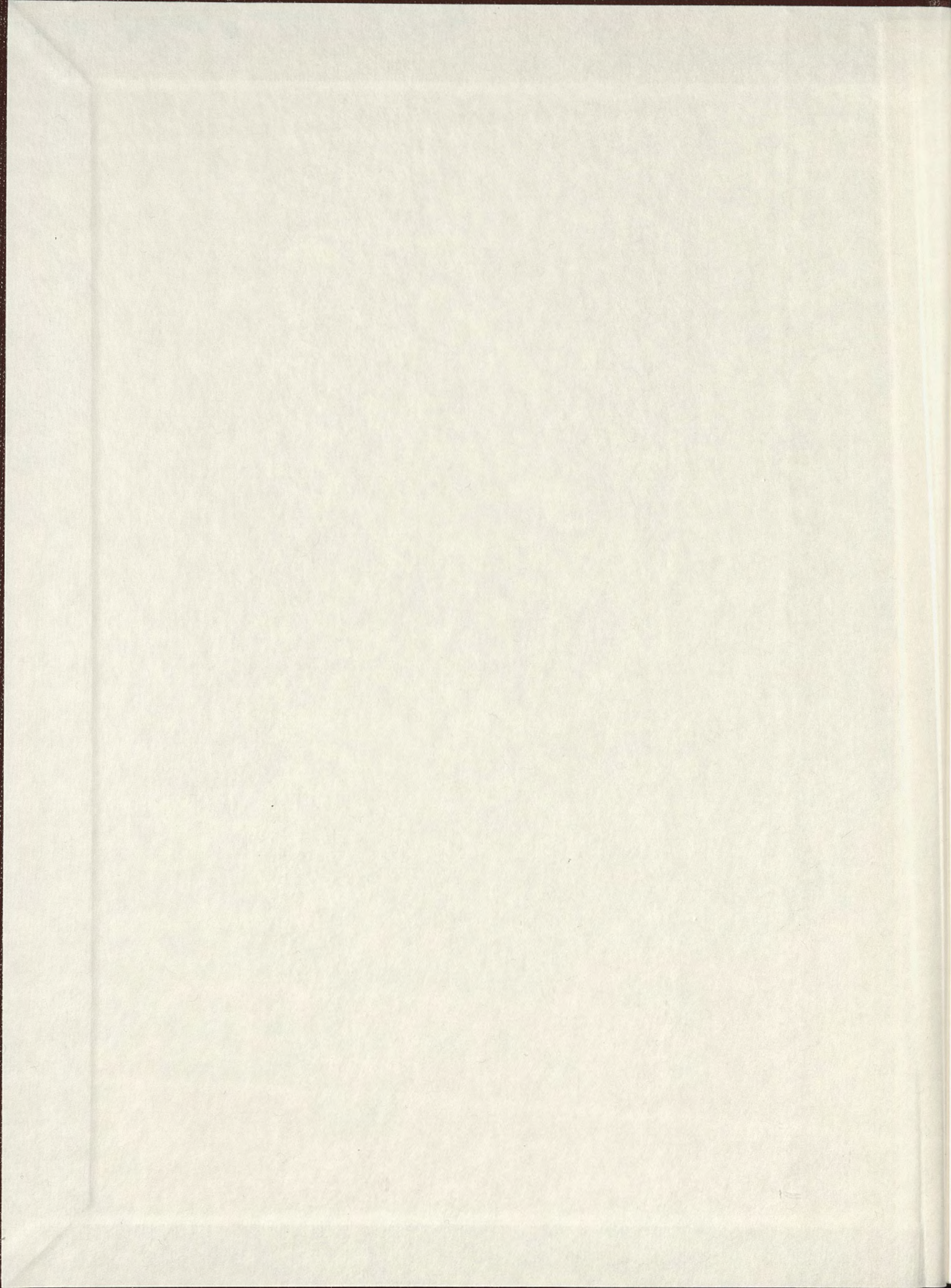


ENIGMATIC ENEMIES AND THE DEVELOPMENT
OF FAITH: A DISCOURSE ANALYSIS OF HABAKKUK

BY

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ABSTRACT

“Enigmatic Enemies and the Development of Faith: A Discourse Analysis of Habakkuk”

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The book of Habakkuk is unique amongst the prophetic corpus for its dialogical format, in which an interchange takes place between YHWH and the prophet. Throughout the different sections, reference is made to antagonists both in Judah and Babylon, and it is not always clear which enemy is in view or how the two parties relate. Additionally, the shifts in literary types and overall themes throughout the work have raised the question of how the different sections relate to each other.

Towards this end, this dissertation develops a model for discourse analysis of Biblical Hebrew within the framework of Systemic Functional Linguistics, which has a three-level model of meaning. The Mode component tracks the references to entities that create cohesion. The Field component examines what the various participants are doing, tracking process types, transitivity, and logical relations between clauses. The Tenor component looks at the speech roles and subjects used by different speakers. As much as possible, the individual data points within the three types of analysis are correlated with the others in order to discern patterns of usage. The analytical procedure is carried out on each pericope of the book separately, and then the results for each section are compared in order to determine how the successive speeches function as responses to each other,

and to better understand development or change in the perspectives of the various speakers throughout.

While the large amount of data compiled makes it difficult to summarize succinctly, in all three analytical categories throughout, differing configurations of the entities of the prophet, YHWH, the Chaldean, the nations, and the natural world show development regarding what holds discourses together, how they portray the actions and power relations, and what they are discussing overall. When the introductory (1:2–4) and final (3:2–19) discourses of the prophet are compared, the mode, field, and tenor exhibit the following shifts, respectively: (1) a cohesive cluster of YHWH, the prophet, and evil things is replaced by a situation in which YHWH's cohesive chain interacts with various extensions of his power and the natural world in addition to the prophet and the enemies of his people; (2) a transitivity configuration in which YHWH acts upon the prophet and various evil things act upon benevolent institutions is replaced by a configuration in which YHWH acts upon the earth, nations, the prophet (now in a positive way), and the enemies of the prophet; and (3) a discourse in which the prophet asks questions about YHWH's passivity and makes statements about the rise of evil is succeeded by a discourse in which the prophet commands YHWH to execute his will, asks rhetorical questions about YHWH's domination of the turbulent seas, and makes statements about YHWH, the natural world's trembling response to YHWH, and the consequent emotional state of the prophet.

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In 2011, I was honored to be accepted into the MA program in Old Testament at McMaster Divinity College. From that time onwards, I found myself surrounded by a faculty that constantly invited me to explore new areas with focus and rigor while also giving me the freedom and encouragement to participate in a variety of different scholarly idioms. I cannot imagine a better place to be mentored in what it means to be a scholar devoted to serving God and the Church through teaching, writing, and participation in the academic guild. Particularly formative and challenging throughout this process were Mark Boda, Stanley Porter, Paul Evans, Gus Konkel, Cindy Westfall, Christopher Land, Lois Dow, and Gord Heath.

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strong sense of how my faith informs my scholarship, to find my own voice, and to produce materials that are comprehensible and relevant to my audience. Stanley Porter, for his part, has never hesitated to generously give me either career advice or publishing opportunities. I am honored to be able to call him not only my doctoral supervisor, but also my vocational overseer at MDC Press, an experience that has been a valuable education on its own.

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TABLE OF CONTENTS

SUMMARY PAGE	ii
SIGNATURE PAGE	iii
ABSTRACT	iv
ACKNOWLEDGEMENTS	vi
TABLE OF CONTENTS	ix
LIST OF ABBREVIATIONS	x
CHAPTER 1: INTRODUCTION AND LITERATURE REVIEW	1
CHAPTER 2: METHODOLOGY	21
CHAPTER 3: HABAKKUK 1:2–11	56
CHAPTER 4: HABAKKUK 1:12–17	122
CHAPTER 5: HABAKKUK 2:1–2:2.2 AND 2:2.3–2:6.2	168
CHAPTER 6: HABAKKUK 2:6.3–2:20 (PART ONE)	217
CHAPTER 7: HABAKKUK 2:6.3–2:20 (PART TWO)	275
CHAPTER 8: HABAKKUK 3 (PART ONE)	317
CHAPTER 9: HABAKKUK 3 (PART TWO)	361
CHAPTER 10: CONCLUSIONS	403
APPENDIX A: MODE CHARTS	419
APPENDIX B: FIELD CHARTS	434
APPENDIX C: TENOR CHARTS	456
BIBLIOGRAPHY	471

LIST OF ABBREVIATIONS

AB	Anchor Bible
<i>AcT</i>	<i>Acta Theologica</i>
ANEM	Ancient Near East Monographs/Monografías sobre el Antiquo Cercano Oriente
AOAT	Alter Orient und Altes Testament
AOTC	Abingdon Old Testament Commentaries
ATD	Das Alte Testament Deutsch
BBB	Bonner biblische Beiträge
<i>BBR</i>	<i>Bulletin for Biblical Research</i>
BDB	Brown, Francis, S. R. Driver, and Charles A. Briggs. <i>A Hebrew and English Lexicon of the Old Testament</i> . Oxford: Clarendon, 1907.
<i>BHQ</i>	<i>Biblia Hebraica Quinta 13: The Twelve Minor Prophets</i> . Edited by A. Schenker et al. Stuttgart: Deutsche Bibelgesellschaft, 2010.
<i>BHRG</i>	Van der Merwe, Christo H. J., et al. <i>Biblical Hebrew Reference Grammar</i> . BLH 3. Sheffield: Sheffield Academic, 1999.
<i>BHS</i>	<i>Biblia Hebraica Stuttgartensia</i> . Edited by K. Elliger and W. Rudolph. Stuttgart: Deutsche Bibelgesellschaft, 1990.
BHT	Beiträge zur historischen Theologie
BLG	Biblical Languages: Greek
BLH	Biblical Languages: Hebrew
BOT	Boeken van het Oude Testament
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>

CBR	<i>Currents in Biblical Research</i>
DCH	<i>Dictionary of Classical Hebrew</i> . Edited by David J. A. Clines. 8 vols. Sheffield: Sheffield Academic, 1993–2011.
FAT	Forschungen zum Alten Testament
FOTL	Forms of the Old Testament Literature
GBHS	Arnold, Bill T., and John H. Choi. <i>A Guide to Biblical Hebrew Syntax</i> . Cambridge: Cambridge University Press, 2003.
GTJ	<i>Grace Theological Journal</i>
HALOT	<i>The Hebrew and Aramaic Lexicon of the Old Testament</i> . Edited by Ludwig Koehler and Walter Baumgartner. 2 vols. Leiden: Brill, 2002.
HBM	Hebrew Bible Monographs
HSM	Harvard Semitic Monographs
HTS	Harvard Theological Studies
IBC	Interpretation: A Bible Commentary for Teaching and Preaching
IBHS	Waltke, Bruce, and Michael P. O'Connor. <i>An Introduction to Biblical Hebrew Syntax</i> . Winona Lake, IN: Eisenbrauns, 1990.
ICC	International Critical Commentary
IECOT	International Exegetical Commentary on the Old Testament
IFG1	Halliday, M. A. K. <i>An Introduction to Functional Grammar</i> . London: Arnold, 1985.
IFG2	Halliday, M. A. K. <i>An Introduction to Functional Grammar</i> . 2 nd ed. London: Arnold, 1994.
IFG4	Halliday, M. A. K., and Christine Matthiessen. <i>Halliday's Introduction to Functional Grammar</i> . 4 th ed. London/New York: Routledge, 2014.
ITC	International Theological Commentary

<i>JBL</i>	<i>Journal of Biblical Literature</i>
JBS	Jerusalem Biblical Studies
<i>JBQ</i>	<i>Jewish Bible Quarterly</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JNES</i>	<i>Journal of Near Eastern Studies</i>
<i>JOTT</i>	<i>Journal of Translation and Textlinguistics</i>
JSOTSup	Journal for the Study of the Old Testament Supplement Series
<i>JSS</i>	<i>Journal of Semitic Studies</i>
<i>JSP</i>	<i>Journal for the Study of the Pseudepigrapha</i>
KAT	Kommentar zum Alten Testament
LAI	Library of Ancient Israel
LHBOTS	The Library of Hebrew Bible/Old Testament Studies
LSAWS	Linguistic Studies in Ancient West Semitic
NAC	New American Commentary
NEchtB	Neue Echter Bibel
<i>Neot</i>	<i>Neotestamentica</i>
NIBCOT	New International Biblical Commentary on the Old Testament
NICOT	New International Commentary on the Old Testament
<i>OTE</i>	<i>Old Testament Essays</i>
OTL	Old Testament Library
PBM	Paternoster Biblical Monographs
PHSC	Perspectives on Hebrew Scriptures and Its Contexts

<i>Per</i>	<i>Perspectives</i>
<i>Presb</i>	<i>Presbyterion</i>
<i>RelSRev</i>	<i>Religious Studies Review</i>
SHBC	Smyth & Helwys Bible Commentary
SLCS	Studies in Language Companion Series
SSN	Studia Semitica Neerlandica
<i>ST</i>	<i>Studia Theologica</i>
StBibLit	Studies in Biblical Literature (Lang)
<i>TynBul</i>	<i>Tyndale Bulletin</i>
<i>VT</i>	<i>Vetus Testamentum</i>
VTSup	Supplements to Vetus Testamentum
WBC	Word Biblical Commentary
WEC	Wycliffe Exegetical Commentary
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
<i>ZAW</i>	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>
ZBK	Zürcher Bibelkommentare

CHAPTER 1: INTRODUCTION AND LITERATURE REVIEW

1. Introduction

The book of Habakkuk is unique amongst the prophetic corpus for its dialogical format, in which an interchange takes place between YHWH and the prophet. This discourse is followed by a series of woe oracles and a prayer.¹ As will be made clear below, several issues complicate the interpretation of this book.² Throughout the different sections, reference is made to antagonists both in Judah and Babylon, and it is not always clear which enemy is in view or how the two parties relate. Additionally, the shifts in literary types throughout the work have raised the question of how the different sections relate to each other. The considerable thematic disparity between different sections of the dialogue has raised questions as well. Previous studies have used a range of methodologies to address these issues.³

¹ Keller, "Die Eigenart," 156–64 isolates what he sees as five unique aspects of the prophetic book of Habakkuk: (1) "der verschwindend geringen Bedeutung der Gottesrede" (157), ("the vanishing importance of the divine speech"), in that very little of the book is presented as the direct words of YHWH; (2) "dem unbestreitbaren Vorrang des 'Sehens' vor dem 'Hören'" (159), ("the indisputable primacy of 'seeing' over 'hearing'"), on the basis of the frequent usage of words relating to visual perception (1:3, 5, etc), and the frequent negation of terms relating to divine speaking or listening (1:2, 13, etc); (3) "eine Krise des gesprochenen Wortes" (159), (a situation of "a crisis of the spoken word"), or a period in which spoken prophecy is diminished or ineffective; (4) "schilderungen menschlichen und göttlichen Tuns sich fast ausschließlich visuelle Elemente finden" (161), ("portrayals of human and divine actions have almost exclusively visual elements"), based on the visceral, detailed descriptions and dearth of references to things the prophet "hears"; and (5) "Es sind ganz verschiedenartige Bausteine verwendet" (163), ("There are very different building blocks used"), in that the literary forms throughout the book shift (in his interpretation) from "stark liturgisch-kultisch" ("strongly liturgical-cultic" in ch. 1), to "ausschließlich weisheitlich" ("exclusively wisdom" in ch. 2), to "kanaanäischer, auch babylonischer Mythologeme" ("Canaanite and Babylonian mythologies" in ch. 3) (all italics above in original).

² Writing in 1944, Humbert, *Problèmes*, 7 notes that scholars frequently reassemble the book into a collage of fragments, ignore the book's only concrete historical anchor (the Chaldeans in 1:6), and struggle to decide whether the "tyrant" of the book is Assyria, Babylon, a Judean king, or Alexander the Great.

³ Of course, the possibility of even discussing critical issues in interpretation rests upon having a text to interpret, and Habakkuk has no lack of text-critical and translation problems as well. Significant variant readings exist amongst the ancient versions (Elliger, *Studien zum Habakuk-Kommentar*; Fabry, "Habakkuk in the Septuagint and Qumran," 241–56; Mulroney, *Old Greek Habakkuk*; Harper, *Responding to a Puzzled Scribe*; Brownlee, *Text of Habakkuk*; Wood, "Peshar Habakkuk," 129–46). Throughout the body of this study, problems of translation will be discussed when pertinent. The overall philosophy

Thesis

It is the purpose of this study to apply Discourse Analysis within the framework of Systemic-Functional Linguistics to the book of Habakkuk. It is the contention of this study that in the book of Habakkuk, the nature of the relationship between YHWH and Habakkuk, including the purposes of the speeches of both participants and the message of the book as a whole, particularly as they relate to the identity and basic qualities of the evildoers throughout, can be more clearly understood by applying Discourse Analysis to the text.

2. Previous Approaches to Habakkuk

This condensed literature survey will focus on organizing previous approaches to Habakkuk in terms of their guiding methodology, and the major results generated by the application of their methodology. While the boundaries between these categories are not necessarily airtight, the taxonomy of representative approaches chosen for the present study groups the selected works under three categories: Literary/Rhetorical/Synchronic Approaches, Form-Critical Approaches, and Redaction-Critical Approaches. These three headings adequately cover the majority of interpretive questions addressed in the study of Habakkuk.⁴ The selected works will be organized chronologically within their respective categories.

guiding this study is that the Hebrew text of the MT family (Tov, *Textual Criticism*, 22–23) as represented in L and printed in the critical editions of *BHS/BHQ* will be followed except when the evidence from the versions is overwhelming, or when making sense of the text in *BHS/BHQ* is exceedingly difficult. This approach to textual criticism is in keeping with that of Childs, *Introduction*, 104 whose “canonical approach to text criticism” begins with the MT as the primary vehicle of the reception of the canon (96), but utilizes the ancient versions to make sense of possible errors in the MT.

⁴ For further discussion of arguments for and against the unity of the book, its dating, and overall context, see Mason, *Zephaniah*, 65–96. For a thorough review of the issues raised in the earlier period of critical scholarship, see Jöcken, *Das Buch Habakuk*. A more succinct summary of the major current points of contention is found in Ko, *Theodicy*, 3–29; similar but reflective of the concerns of the scholarship of several decades earlier is found in Dykes, “Diversity and Unity,” 5–16.

A. Literary/Rhetorical/Synchronic Approaches

The most natural conversation partners to the approach of the present study will be drawn from works that primarily focus on the meaning of Habakkuk as a unity. An appropriate place to start is Childs' examination of Habakkuk in his *Introduction to the Old Testament as Scripture*. Although he recognizes the presence of differing genres within the book, he views the overarching "autobiographical framework" as providing a unifying device which encapsulates the complaint-response composition of 1:2—2:4, the woe oracles of 2:6—20, and the closing psalm of chapter 3 that revisits many of the themes of the earlier parts of the book.⁵ Noting that the book seems to contain material reflecting both pre-exilic and exilic settings, Childs argues this is a deliberate move that results in the canonical shape of the book making the theological point that God has sovereignly orchestrated both the punishment of Israel by the Babylonians as well as the overthrow of the Babylonians. This invites the audience to adopt a divine view of history, in which the correct faith response is to anticipate the coming judgement and walk in obedience despite the vagaries of historical circumstances.⁶

Bratcher sought to read Habakkuk as a "coherent literary unity" in order to understand its "theological message."⁷ His concrete procedure was adapted from the rhetorical approach of Muilenburg. Regarding the broad contours of how he interprets the book as a whole, Bratcher reads 1:1—2:5 as expressing the prophet's confusion at how an almighty God could allow such evil to take place in the world, and that God is in charge of not just local but global events, not just the present but also the future.⁸ The woe sayings of 2:6—20 drive home the point that the wicked are going to destroy

⁵ Childs, *Introduction*, 451–52.

⁶ Childs, *Introduction*, 452–54.

⁷ Bratcher, "Theological Message," 26.

⁸ Bratcher, "Theological Message," 136–39.

themselves through their own actions, express confidence in their eventual demise, and assert that God is in control throughout this process.⁹ Finally, in 3:1–19, Habakkuk confidently expects the future action of God based on his deeds in the past, but also shows he is content to wait in the present, indicating his acceptance of God’s mysterious timing.¹⁰

While Andersen’s work is a commentary and not a monograph like the other works listed in this section, his is still an example of a critical approach that reads the book as a unity. He divides the book into two major sections based on the headings of 1:1 and 3:1 and, in the first division, he is hesitant to assign a label to any of the material except the woe oracles of chapter 2.¹¹ Andersen reads 1:2–4 as a prophetic complaint about God’s failure to quell the wicked, and 1:5–11 as a response indicating the Chaldeans are being sent.¹² Habakkuk 1:12–17 is a reiteration and development of the initial complaint, and 2:1–2aA (his nomenclature) is a narrative transition into the words of Yahweh and woe oracles that follow.¹³ Andersen specifically notes that the woe oracles are closely related to the complaints on a thematic level, correlating to them on the topics of “injustice, rapacity, [and] idolatry.”¹⁴ He sees the “psalm” of Hab 3 as connecting to the previous material through “shared vocabulary . . . shared content . . . [and] literary structures spanning the whole book.”¹⁵ The chapter itself has a frame consisting of divine address (3:2) and reflection upon the contents of the theophany

⁹ Bratcher, “Theological Message,” 208–14.

¹⁰ Bratcher, “Theological Message,” 283–87.

¹¹ Andersen, *Habakkuk*, 14–16.

¹² Andersen, *Habakkuk*, 15–16.

¹³ Andersen, *Habakkuk*, 16.

¹⁴ Andersen, *Habakkuk*, 17–18.

¹⁵ Andersen, *Habakkuk*, 259.

(3:16–19b), which contains a report of mighty deliverances (3:3–7, 12–15) and the cosmic warrior (3:8–11).¹⁶

O’Neal intended to assess Childs’ treatment of Habakkuk in an in-depth way. Specifically, O’Neal wanted to assess if Childs was correct in his assertion that, “although contemporary critical interpretation has yielded insights into the problems inherent in the book of Habakkuk, it has failed to discern the canonical shape of the book sufficiently...to understand its theological dynamic.”¹⁷ At the end of his reading of the final form of the book, he concludes that Habakkuk has a framework of individual lament rather than autobiography, and that the book covers a much narrower timespan than Childs proposed.¹⁸ In terms of interpretive conclusions, O’Neal states, “the study has determined that the theological message of Habakkuk is to urge the adoption of a divine perspective upon human history as a way to endure present inequities in divine justice.”¹⁹ It has a general movement from lament to praise, and the gradual adoption by the prophet of a divine perspective, aided by the device of delay used throughout.

Ko seeks to explain “the resolution of the issue of theodicy in the book of Habakkuk,”²⁰ and she investigates this by means of a literary reading of the book, a comparison of its view of theodicy with other poetic passages, and interaction with the place of Habakkuk in Book of the Twelve studies. She argues that the overriding genre of the book is lament, mixed with woe oracles and prayer.²¹ By situating the book during the reign of Jehoiakim, she reads the complaint of 1:2–4 as speaking to internal Israelite injustices and 1:5–11 referencing the pending Babylonian invasion. The book

¹⁶ Andersen, *Habakkuk*, 261–62.

¹⁷ O’Neal, *Interpreting Habakkuk*, 3.

¹⁸ O’Neal, *Interpreting Habakkuk*, 135.

¹⁹ O’Neal, *Interpreting Habakkuk*, 148.

²⁰ Ko, *Theodicy*, 167.

²¹ Ko, *Theodicy*, 168.

experiences a shift at 2:2–5, as Yahweh gives a promise of a vision that will come to fruition and an indication of how the righteous are to live. After the woe oracles, the theophany in chapter 3 shows the majesty of Yahweh as well as the fact that he, as a warrior, is more powerful than the Babylonians. The response of Habakkuk in 3:16–19 indicates his resoluteness to trust in God even during a crisis.²²

These works using a literary approach have much merit; they make sense of the book in its final form, and demonstrate great care for the meaning (particularly, the theological meaning) of the book.²³ However, their criteria for the connections they draw between parts of the book and the thematic developments they isolate are not always clearly identified. Additionally, the specific interpretive conclusions drawn regarding asserted “main points” can seem to be quite intuitive. The strengths of these works could be built upon using a firmly grounded linguistic approach as a means of either reinforcing or nuancing their conclusions.

B. Form-Critical Approaches

The distinctions drawn between literary, form-critical, and redaction-critical approaches are to a degree somewhat artificial, as even scholars primarily concerned with literary approaches often draw conclusions regarding the genres of the composition throughout

²² Ko, *Theodicy*, 172–73.

²³ Although a thorough summary will not be necessary here, a couple other studies that read Habakkuk as a literary whole are worth mentioning. Leigh, “Habakkuk,” approaches the book using a combination of rhetorical criticism (eclectically combining classical and modern approaches) and structuralism (in the anthropological sense of discerning deep structures of thought). Mathews, *Habakkuk*, utilizes performance criticism to explore “the aesthetic dimensions of the prophet’s message and . . . the way in which these aspects present the message in order to motivate the audience to action” (2). She argues that since prophetic works were continually adapted for new contexts, the study of performance can illuminate the nature of this process of reworking (22). Prinsloo, “Structure of Habakkuk,” 196–227, studies Habakkuk from the perspective of the interpretive implications of the unit markers found in ancient manuscripts. Among the various commentaries, Sweeney, *Twelve Prophets*, 451–90, can also be noted for his suggestion that all of the references to evildoers in the book point to the Babylonians, even 1:2–4 (455).

(regardless of their chosen definitions of genre). However, for some, the questions of form, and possible unity or mixtures thereof, from both a literary and functional standpoint have been of principal interest. Gunkel, in his chapter on the history of psalmody, refers to Habakkuk as a “prophetic liturgy” and places it in the “reestablishment of the temple service in the post-exilic period.”²⁴ Jöcken staunchly disagrees with Gunkel, arguing that neither the pre-exilic form of Habakkuk nor any later editing it underwent indicates that it was a work of cultic prophecy, although he allows that Hab 3 was used in the cult.²⁵ Gowan emphasizes the connection between Habakkuk and wisdom on the grounds of theme, style, vocabulary, contrasts with other prophetic books, and structure. However, from this investigation he only draws the conclusions that prophets may have drawn inspiration from other spheres of society, and that perhaps “wisdom” was not confined to a select group, as has previously been assumed.²⁶ For Janzen, the determining centre of the entire work is the concept of the vision, or a report of a special revelation. Crucially, he arrives at this conclusion through a unique translation of Hab 2:4, interpreting the possessor of faithfulness not as the “righteous one,” but as the revelation itself: “the righteous through *its* [the vision’s] reliability shall live.”²⁷ Thus, the message of the book hinges on the nature of the word of the Lord and the prophet’s reliance upon it, and it is only natural that the superscription of 1:1 places this theme at the beginning of the book.²⁸

In more recent treatments, Sweeney has analyzed Habakkuk as having a “prophetic pronouncement” in chs. 1–2, which breaks down into four sections: 1:2–4 (complaint), 1:5–11 (response), 1:12–17 (complaint), and 2:1–20 (a report of the second

²⁴ Gunkel, *Introduction to Psalms*, 330.

²⁵ Jöcken, “Habakkuk,” 332.

²⁶ Gowan, “Habakkuk and Wisdom,” 159–65.

²⁷ Janzen, “Eschatological Symbol,” 395.

²⁸ Janzen, “Eschatological Symbol,” 396.

response). He considers Hab 3 to be a "petitionary prayer." As a whole, these units serve to, "convince its audience that YHWH is maintaining fidelity in a crisis situation."²⁹

Haak utilizes the category of the "individual complaint" to cover the entirety of the book by adapting the eight features of this genre developed by Koch to the different sections.³⁰

Finally, Floyd advocates treating the נִשְׁפָּט ("oracle") as a self-contained genre of prophetic literature, in which there is a threefold rhetorical pattern of "Yahweh's involvement in a particular historical situation," "[clarification of] the implications of a previous revelation from Yahweh," and "the basis for directives concerning appropriate reactions or responses to Yahweh's initiative."³¹ In the case of Habakkuk, the woe oracles of Hab 2 assert Yahweh's involvement in history and address the complaint of 1:5–11, and the appropriate response is modelled in Hab 3.³²

In summary, these works are mainly concerned with finding genre titles to cover either the whole of Habakkuk or its individual parts. To the extent that they are identifying the function of the discourse(s) as a whole, they were drawing interpretive conclusions regarding the social functions of the text.³³ However, the basis for their conclusions is often unclear. This interest in the function of language, or what it is doing,

²⁹ Sweeney, "Structure," 81.

³⁰ Haak, *Habakkuk*, 13; Koch, *Growth*, 173–76.

³¹ Floyd, "נִשְׁפָּט," 409.

³² Floyd, "נִשְׁפָּט," 414–15.

³³ Some of the form-critical discussion has been eschewed here due to its focus on the social context of the book as a whole (including both its original delivery and possible later adaptations), a question that the inner-compositional focus of this study is not suited for asking. For overviews of the contours of this area of investigation, see Mason, *Zephaniah*, 68–75, 94–95; Ko, *Theodicy*, 24–28; Jeremias, *Kultprophetie*, 90–110; Albertz, "Exilische Heilsversicherung," 1–20. This discussion largely centers around whether or not Habakkuk was a "cult prophet" along with the nature of possible liturgical adaptations of the prophecy. While this issue is beyond the scope of the current study, it should be noted that the way genre is modelled in SFL does allow for potential forward movement, in that SFL seeks to investigate ways that language use can be correlated with function in particular situations, allowing for the possibility of speaking of genre in ways not limited to older formal categories. See Martin and Rose, *Genre Relations*.

is shared by SFL, and thus the results of the present study should fruitfully dovetail with these form-critical proposals.³⁴

C. Redaction-Critical Approaches

In a manner seemingly inconsistent with much of Hebrew Bible scholarship, diachronic approaches to Habakkuk cannot be said to predominate, and far more voices can be found arguing for the unity of the book than its disunity.³⁵ For the purposes of this survey, it will not be necessary to extensively interact with the precise argumentation of the proponents of the book's literary unity.³⁶ Additionally, while interaction with multiple-source theories is not the primary intention of this study, such scholarship will be a necessary part of the discussion regarding the meaning of the various parts of the book and how they relate to one another.

A representative means of identifying redactional layers in Habakkuk is provided by Otto, who reads the book as consisting of five compositional strata:³⁷ (1) complaints and woe oracle material relating to social problems within Judah (1:2–4, 12a, 13, 14; 2:1–5ab, 6b, 7, 9, 10ab, 12, 11, 15, 16); (2) The insertion of a complaint about the

³⁴ This should not be surprising, given the shared bloodlines of form criticism and SFL. Buss, *Changing Shape*, 153–54, 210, documents the influence of Hebrew Bible form critic Hermann Gunkel on archaeologist Alan Gardiner (see Gardiner, *The Theory of Speech and Language*), who in turn passed some of his theories about the relationship of situation and language usage on to Bronislaw Malinowski, whose significance for SFL is documented in the next chapter. This connection is also traced in Toffelmire, *Discourse and Register Analysis*, 39–40. Toffelmire states, “Both Buss and SFL register analysts stress the communicative function of social situation for any given utterance and the connection between social situation and the genre, or register, of a given text. An attempt to describe the register and related context of situation of a biblical text is therefore consistent with the work of biblical form criticism.”

³⁵ Writing in 2001, Dangel (“Habakkuk,” 162) observed that redactional approaches to Habakkuk were on the decline. This was no longer the case in 2016, when Jones, “Seventh-Century Prophets,” 138, noted, “Since 2001, a number of treatments of Nahum, Habakkuk, and Zephaniah have again taken up the task of identifying recognizable stages of literary growth behind the current form of the texts.”

³⁶ For argumentation regarding the literary unity of Habakkuk, see Robertson, *Nahum*, 38–40; Patterson, “Habakkuk,” 127–29; Watts, “Psalmody,” 217–21; Bailey, “Habakkuk,” 265–69; Prinsloo, “Reading,” 515–35.

³⁷ Otto, “Theologie,” 283.

Babylonians (1:5–11, 12b); (3) Further anti-Babylonian material and enlargement of the woe oracles (1:15–17; 2:5b, 6a, 8, 10b, 13, 14, 17); (4) An early post-exilic (*frühnachexilisch*) layer (1:1; 2:18–20; 3:2, 3–15, 16); and (5) A post-exilic cultic layer (3:1, 3, 9, 13, 17–19).³⁸

Peckham interprets the literary history of Habakkuk as consisting of an original lament text³⁹ to which was added a commentary, such that, “the commentary changed the lament into a treatise on justice and divine retribution.”⁴⁰ By way of contrast, Seybold utilizes a three-stage scheme with an original composition dealing with problems internal to Judah (1:1, 5–11, 14–17; 2:1–3, 5–19), a selection of hymns inserted during the exile (3:1, 2, 3–7, 15, 8–13a, 16), and finally a lament structure written after the exile (1:2–4, 12–13; 2:4, 20; 3:13b, 14, 17–19a).⁴¹

Perhaps the most extensive analysis of the redaction of Habakkuk is that of Nogalski, who, like Peckham, utilizes a two-layer scheme. Beginning with the superscription of 1:1, he decides this phrase influenced a later redactor who crafted 3:1.⁴² After the initial complaint of 1:2–4, he argues that 1:5–11 was a later insertion due to the shift from a singular to a plural audience and the sudden introduction of the Babylonian issue.⁴³ The concept of the Babylonians being punished evidences yet another layer (1:11, 12b).⁴⁴ In 1:12–17 he identifies a “wisdom layer” that was part of the composition that included (and has strong thematic ties to) 1:2–4 (1:12a*, 13–14) as well as a “Babylonian

³⁸ Compare the more recent approach of Peritt, *Die Propheten*, 43–83, who isolates discrete redactional histories for the three sections of the book, as well as Gunneweg, “Habakuk und das Problem,” 400–415.

³⁹ Peckham, “Vision,” 618–19. This original core was 1:1–3a, 5–7a, 8–9a, 10, 12a, 13a; 2:1–3; 3:2–12, 15–19.

⁴⁰ Peckham, “Vision,” 619.

⁴¹ Seybold, *Habakuk*, 44–45.

⁴² Nogalski, *Redactional Processes*, 136–38.

⁴³ Nogalski, *Redactional Processes*, 141–42.

⁴⁴ Nogalski, *Redactional Processes*, 142.

commentary” that encompasses the rest of this unit.⁴⁵ Next, 1:15–17 addresses the Babylonian issue with the fishing imagery found in the “wisdom layer” of 1:12–17, but otherwise is completely lacking the themes of the wisdom layer (making it a later addition).⁴⁶ Nogalski notes that 2:1–5 fits in the thought world of the “wisdom layer” (and lacks the concern with Babylon), making it part of the earlier section of the book, or “the *original* literary response in oracular form to the complaint of the wisdom-oriented layer.”⁴⁷ Summarizing his discussion of 1:1–17, he notes that the absence of Babylon from the earlier “wisdom” layer removes its only concrete historical reference. He assigns this original layer to the post-exilic period on the grounds of the Babylonian background of the name “Habakkuk” and the references to “defence structure” in 2:1, which imply the existence of a city.⁴⁸ Nogalski mentions that a similar process of expansion took place with the woe oracles of Hab 2, in which he isolates an original core of 2:6b–7, 9, 10a, 11–12, 15–16a, 20.⁴⁹ He also argues that the prayer of Hab 3 was a later addition and received further editorial treatment.⁵⁰ To conclude, it is worth quoting his summary of the purpose of the different compositional stages of the work:

Similarly, Habakkuk existed in literary form as a wisdom-oriented discussion concerning the prosperity of the wicked in Judah. This discussion was expanded by a Babylonian commentary (1:5–11, 12*, 15–17 and portions of the woe oracles in 2:5ff) and by affixing a cultically transmitted theophanic prayer (3:1ff) to the existing corpus... The theophanic prayer (3:1ff) receives slight modifications (3:16b–17) for the larger corpus.⁵¹

⁴⁵ Nogalski, *Redactional Processes*, 142–44.

⁴⁶ Nogalski, *Redactional Processes*, 144–45.

⁴⁷ Nogalski, *Redactional Processes*, 145–46.

⁴⁸ Nogalski, *Redactional Processes*, 151–53. Thus, both layers are post-exilic.

⁴⁹ Nogalski, *Redactional Processes*, 130–134.

⁵⁰ Nogalski, *Redactional Processes*, 275–76.

⁵¹ Nogalski, *Redactional Processes*, 275–76.

The significance of Nogalski's conclusions for the present study is this: he divides the book into different units based on perceived coherence and disunity. He identifies compositional stages based on what the texts are *about*.⁵²

The driving concerns of Holladay (writing in 2001) are similar to those of Nogalski (in that both see a shift in focus from problems internal to Judah to the Babylonians), although he is far more specific about the dates at which these expansions occurred, and sees these literary updates as taking place in a far smaller period of time (from 605–594 BCE).⁵³

That the identity of the aggressor(s) is a crucial factor motivating the division of Habakkuk into multiple sources can clearly be seen in the work of Wöhrle. In a manner illustrative of the paradigmatic nature of Nogalski's analysis, he isolates a foundation layer ("Grundschicht"), which contains the original versions of the complaints, woe oracles, and psalm, and is concerned with "innergesellschaftlichen Missständen"⁵⁴ (internal social abuses).⁵⁵ This was followed by a Babylonian layer, which shifted to the

⁵² For a more recent contribution of Nogalski's on this issue, see Nogalski, *Micah–Malachi*, 649–52.

⁵³ Holladay, "Plausible Circumstances," 123–42. Holladay's primary contributions are his suggestions that the drought mentioned in Hab 3:17–18 can be identified with the drought of Jer 14 (which he dates to 601 BCE), and that during the time of the drought, an early layer of the woe oracles was crafted with the abuses of Jehoiakim in mind. He then argues that the woe oracles were revised to address the Babylonians in 595/594 BCE at the time of the uprising after the first deportation.

⁵⁴ Wöhrle, *Der Abschluss*, 317. This layer is 1:1–4, 12a, 13–14; 2:1–5b, 6b, 7, 9, 10a, 11–12, 15–16, 19–20; 3:2–16a, 18–19a.

⁵⁵ Significantly, this base layer had thematic integrity, and Wöhrle provides an insightful reading of this reconstructed text by itself (Wöhrle, *Der Abschluss*, 317–19). Summarizing the contours of this version, Wöhrle states, "In einem Wechselgespräch zwischen dem Propheten und Jhwh wird hier ausgehend von der Frage, wie Jhwh die innergesellschaftlichen Missstände zulassen kann (1,2–14*), zunächst ganz allgemein das Einschreiten Jhwhs zugesichert (2,1–5*), was sodann auf die konkreten Verfehlungen der Frevler (2,6–20*) und das konkrete Einschreiten Jhwhs (3,2–19*) hin zugespitzt wird" (318–19). ("Here is an exchange of conversation between the prophet and Yahweh, starting from the question of how Yahweh may allow the intra-societal ills [1.2 to 14*], first the intervention of Yahweh is assured in general [2.1 to 5*], then on the specific failings of the wicked [2.6 to 20*] and pointing to the specific intervention of Yahweh [3.2 to 19*].")

focus to an “äußeren Feind” (“external enemy”), and updated the sections of the book accordingly.⁵⁶ A final revision adapted Hab 3 for cultic use.⁵⁷

Also noteworthy is the more recent work of Dietrich, whose starting problem is the fact that Habakkuk, which is about Babylon, is placed between two books that are about Assyria.⁵⁸ For Dietrich, the first layer of Habakkuk was written during the Assyrian era, when evil was committed by the Judah administration (1:2–4, 13), and Habakkuk was told to expect judgement to be carried out by Babylon (1:5–8), in the face of the reigning Assyrians (who he sees as being identified in 1:12).⁵⁹ During the exile, the tone towards the Babylonians shifted from positive to negative, and are now seen as part of the problem (1:9–11). Additionally, the woe oracles of Hab 2, which in their original form addressed the Judean ruling class, were edited to describe the destruction of Babylon.⁶⁰ Habakkuk 3 was added as a “liturgical” flourish in the Persian period.⁶¹

Despite the various debates and issues that have been summarized above, one key point of contention consistently emerges (particularly in the redactional camp): the identity and basic qualities of the evildoers. It is the complaints about and predictions of the fate of these evildoers that drive the dialogue of the book, and many of the redactional approaches summarized above made this perceived clash between concern over Judean social problems and concern about the Babylonians as the core criterion for separating compositional layers. Likewise, the synchronic approaches all intend to make sense of the

⁵⁶ Wöhrle, *Der Abschluss*, 319. So 1:5–11, 12b, 15–17; 2:5b, 6a, 8, 10b, 13b, 17; 3:16b, 17. However, due to its lack of concrete historical references, he is most comfortable dating this layer to the late Persian period ([*F*]ortgeschrittenen persischen Zeit) (322).

⁵⁷ Wöhrle, *Der Abschluss*, 322. So 3:1, 3, 9, 13, 19b. It should also be noted that Wöhrle identifies some later unimportant insertions in 2:13a, 14, 18 (323).

⁵⁸ Dietrich, “Three Minor Prophets,” 147.

⁵⁹ Dietrich, “Three Minor Prophets,” 151–52.

⁶⁰ Dietrich, “Three Minor Prophets,” 153. Dietrich also believes the superscription of 1:1 was an exilic addition.

⁶¹ Dietrich, “Three Minor Prophets,” 154. This addition was in keeping with the insertion of poetic passages into other books in the Twelve during this time.

seeming shifting targets throughout. It is here that the methodology of the present study, with its multi-dimensional approach to clausal meaning, will be able to meaningfully discuss the actions performed by and to these evildoers, and the connective devices that organizes the parts of the text. The present study's utilization of discourse analysis based in Systemic Functional Linguistics will be able to offer a more firmly grounded way to test whether or not these passages in fact describe a coherent situation. Significantly, the interpretive methodologies surveyed above offer only minimal criteria for *how* they extract meaning for the text, and thus have an element of imprecision in the conclusions. In contrast, a discourse analysis grounded in functional grammar will offer a clearly defined process for discussing the meaning of the book.

3. Structural Divisions in Habakkuk

As the method of the present study is based on the analysis of discrete literary units throughout, it is first necessary to identify these units. At the simplest level, the book of Habakkuk has two superscriptions indicating two major sections in the book. Habakkuk 1:1 reads *הַמְּשָׁא אֲשֶׁר חָזָה חַבְבְּקוּק הַנְּבִיא* (“The ‘oracle’ which Habakkuk the prophet saw”), and Hab 3:1 reads *תְּפִלָּה לְחַבְבְּקוּק הַנְּבִיא עַל שְׂגִינֹת* (“A prayer of Habakkuk the prophet, according to Shigionoth”). While these are quite clear, the only other formal indication of a section break in the book is the quotation formula of 2:2, *וַיַּעֲנֵנִי יְהוָה וַיֹּאמֶר* (“And YHWH answered me. And he said,”) which provides a marker of the beginning of a section of direct discourse with the speaker identified, a feature that is otherwise absent in the book (unless one counts the beginning of the woe oracles at 2:6). Within these boundaries, considerable debate has been conducted regarding how best to subdivide the remaining contents and delineate the parts belonging to the various voices. While the

mode component of the analytical framework of the present study (see next chapter) is of some use in identifying section divisions based on its attention to groupings of entities referenced, this type of SFL discourse analysis is not an all-encompassing interpretive solution that can objectively determine structure through a bottom-up procedure. As with all interpretive lenses, it is perspectival and needs to assume certain results from other investigative approaches in order to effectively exercise its strengths. Thus, in order to utilize its innovation means of comparing the contents of different sections of a text at the discourse level, those boundaries themselves must be at least provisionally established through more traditional means. This section will walk through some of the disputed boundaries of the smaller section divisions in Habakkuk and provide some explanation for the starting assumptions adopted for the present study.

Following the opening superscription, the most straightforward reading of the text, and, indeed, the one most representative of works of popular exposition, is that 1:2–4 is an outcry spoken by the prophet and 1:5–11 is an immediate rejoinder from YHWH.⁶² Several objections to this viewpoint need to be noted and discussed. Some have simply argued that the apparent gap in subject matter (or clash in expected usages of form-critical categories) between 1:2–4 and 1:5–11 constitutes evidence that the latter could not possibly be read as a response to the former.⁶³ Bratcher's interpretation of 1:5–11 is that the prophet is continuing his complaint by speaking *as though* he were in the

⁶² For example, see Robertson, *Nahum*, 136–55.

⁶³ Cleaver-Bartholomew, "Alternative Reading," 45; Floyd, *Minor Prophets*, 2:96. Floyd chooses to view 1:5–11 as a "quotation" of a previous prophecy that is in fact the source of the complaint in 1:2–4, thus transforming it into a "flashback" of sorts rather than as a turn in a dialogue. This is handily countered in Mack, *Neo-Assyrian Prophecy*, 245. Cleaver-Bartholomew thinks that the plural imperatives of 1:5–11 are unsuitable as a response to an individual complaint in 1:2–4, and he brushes aside the suggestion that the plural imperatives were meant to be inclusive of the prophet and the nation he represents on the grounds that the fractured political situation of Judah in the early stages of the Babylonian exile (as attested in the prose reports of Jeremiah) would make such a unified address possible. It is unconvincing to claim that a populace cannot be addressed as a unity (in a literary work no less) simply because they are deeply divided politically.

place of YHWH.⁶⁴ Another less popular alternative is that of Brownlee, who reads 1:5 as the prophet's scathing rebuke to the people, and only 1:6–11 as the words of YHWH proper.⁶⁵ Pinker steps even further out on a limb by reading the prophet himself as responsible for claiming to raise the Chaldeans in 1:6.⁶⁶

The final boundaries of the second speech are radically recast by Haak, as he reads 1:5–6 as a response of YHWH to 1:2–4,⁶⁷ but the following section of 1:7–12 as a consequent response of prophet.⁶⁸ However, this is largely based on a needless emendation of 1:7, in which the prepositional phrase usually placed at the beginning of what is generally construed as the second clause, *מִמֶּנּוּ מִשְׁפָּטוֹ וְשִׁאֲתוֹ יֵצֵא* (“from him his justice and his dignity will go out”) is instead connected to the end of the first clause, *אִים* *וְנֹרָא הוּא* (“terrible and fearsome is he”) and is arbitrarily given a 1cp rather than 3ms pronominal suffix, resulting in an artificial first person plural reference (and thus Haak reads “he is too terrible and dreadful for us”).⁶⁹ Another objection to the usual understanding of 1:5–11 is raised by Roberts, who reinterprets 1:11 as an observation of the prophet by reading *רִיחַ* (“wind, spirit”) (rather than the Chaldean) as the subject of

⁶⁴ Bratcher, “Theological Message,” 72–73. While this viewpoint is certainly plausible on literary grounds, the consequent outright dismissal through reinterpretation of the explicit and implied first person references in 1:5–6 commit excessive violence to a perfectly sensible reading of the text. Furthermore, Bratcher’s claim that the lack of a quotation formula or section marker means the prophet is still the primary voice is simply an argument from silence.

⁶⁵ Brownlee, “Composition of Habakkuk,” 256, 261. Brownlee arrives at this by replacing the “in the nations” (*בְּגוֹיִם*) of 1:5.1 with the consonantly similar equivalent (*בְּגִדִים*, or “unscrupulous [ones]”) based on the *καταφρονηταί* of the OG.

⁶⁶ Pinker, “Was Habakkuk Presumptuous?” 31. Pinker states, “We would have expected that such an unusual event would be attributed to the Lord...in verse 1:6 Habakkuk unambiguously says that it is he who is raising up the Chaldeans...Habakkuk appears here presumptuous by attributing to himself feats that would be executed by the Lord.” That the laments of the prophet deal with the Chaldeans has been generally accepted since the Qumran evidence has been available (Barker and Bailey, *Micah*, 258), rendering older hypotheses, such as the view that the oppressor was really the Greeks (thus dating the book to the Hellenistic period; see Sellin, *Das Zwölfprophetenbuch*, 344–45) redundant. For further discussion see Humbert, *Problèmes*, 254–55.

⁶⁷ Haak, *Habakkuk*, 35–40.

⁶⁸ Haak, *Habakkuk*, 40–49.

⁶⁹ It is equally unclear why he places a division between 1:12 and 1:13, as he assigns both to the voice of the prophet.

the initial verbs and by emending נִשְׁפָּט (“he is guilty”) to the first person and reading it as a report of Habakkuk’s astonishment.⁷⁰

It is generally accepted that the prophet’s second speech in 1:12–17 constitutes a self-enclosed literary unit,⁷¹ even though the prophet continues to speak in the first person in 2:1, immediately prior to YHWH’s speech from 2:2 onwards. This unit is handled in multiple ways: (1) 2:1 as an “interlude” prior to YHWH’s response;⁷² (2) 2:1–5 as a unit, constituting YHWH’s response opening with a “prophetic announcement”;⁷³ and (3) least commonly, integrating 2:1 with the rest of Habakkuk’s speech that began in 1:12.⁷⁴ It is the first option that will be followed by the present study, as it presents the most straightforward way to group the direct discourse of the prophet. Habakkuk 2:1–2 is understood as operating at a level of discourse between that of the superscriptions and the main dialogue, as the prophet temporarily steps outside of the back-and-forth with YHWH to comment and introduce the response of YHWH. Therefore, 2:1 will be treated as a speech in its own right. The present study also chooses to bracket the quotation formula of 2:2 out of the prophet’s speech and treat it as a narrative aside (see further discussion in chapter 5).

⁷⁰ Roberts, *Nahum*, 91, 93, 97–100.

⁷¹ Nogalski, *Micah–Malachi*, 662–66; Ko, *Theodicy*, 44; Roberts, *Nahum*, 100; Barker and Bailey, *Micah*, 309–318.

⁷² Ko, *Theodicy*, 44–45; Robertson, *Nahum*, 165, summarizes 2:1 with, “The prophet diligently watches for the rebuke to his folly.” Andersen, *Habakkuk*, 191 characterizes 2:1 as “Habakkuk’s Response” (following the prophet’s “second prayer” in 1:12–17), with 2:2–5 serving as “YHWH’s second response.” Similar is the approach of Bratcher, “Theological Message,” 107–111.

⁷³ Barker and Bailey, *Micah*, 318; Floyd, *Minor Prophets*, 2:122–23; Roberts, *Nahum*, 105 (although Roberts ends the unit at 2:4). Nogalski, *Micah–Malachi*, 666–67 considers 2:1–5 to be a “vision report narrative,” and reads 2:1 as, “a report of the prophet’s dissatisfaction with the previous response from YHWH.”

⁷⁴ Dietrich, *Nahum*, 125–26, 131; Haak, *Habakkuk*, 49, 53–55 (although Haak reads 2:1 as anticipating a response not from YHWH but from a mysterious prosecutor he reads into the text).

A minor issue relates to the initial section boundary of the woe oracles. While the most intuitive option would seem to be immediately after the quotation formula in 2:6,⁷⁵ some instead choose to begin the section in 2:5.⁷⁶ Further issues relating to the delineation of the individual oracles themselves will be covered in chapter 6. While there is some debate over the sub-sections in Hab 3,⁷⁷ interaction with these is unnecessary for the present study.

Thus, the section boundaries adopted by the present study are logical and intuitive. The superscriptions of 1:1 and 3:1, which refer to the prophet in the third person, constitute the first layer of the discourse of the book. Since they are minimal editorial framing devices (and, in SFL terminology, “minor clauses” lacking a full predicate) they will be omitted from the analysis of this study.⁷⁸ The second layer of the discourse consists of the announcement and quotation formula in 2:1–2a, in which the prophetic voice steps back one layer from the general dialogue, as it were, makes a pronouncement, and introduces a speech of YHWH. Since nothing is to be gained by treating the following discourse of YHWH as an additionally embedded layer, this phrase has been treated as a narrative aside of the prophet (see further discussion in chapter 5). With these framing devices identified and excluded, the analysis will begin with the third level of the discourse of the book, with the divisions as follows. Habakkuk 1:2–4 will be read as an address of the prophet to YHWH, with 1:5–11 as a speech of YHWH to the prophet and his audience. Next, 1:12–17 will be treated as a speech of the prophet

⁷⁵ Rudolph, *Micha*, 217–19; Nogalski, *Micah–Malachi*, 669; Perlitt, *Die Propheten Nahum*, 70.

⁷⁶ Roberts, *Nahum*, 112–13; Dietrich, *Nahum*, 141; Haak, *Habakkuk*, 59; O’Neal, *Interpreting Habakkuk*, 101.

⁷⁷ Barré, “Newly Discovered Literary Devices,” 446–62. Barré critiques the popular four-part division of Hab 3 (3:2, 3–7, 8–15, 16–19a) by arguing that consideration of alternations of mood and divine name usage recommend a five or six-part structure. This can be contrasted with the simpler three part structure of Sweeney, *The Twelve Prophets*, 2:480–488 (3:2, 3–15, 16–19).

⁷⁸ The status of the poetic performance note in 3:19b, with its elusive first person pronominal suffix, is difficult to determine, but it will be likewise omitted from the analysis of the present study.

directed towards YHWH, and 2:2b–6a will be treated as a speech of YHWH to the prophet. The woe oracles of 2:6b–20 are placed at the fourth layer of discourse, as they are placed in the mouth of the nations, embedded within YHWH's speech that begins in 2:2b. Finally, the entirety of Hab 3:2–19a is treated as a final discourse of the prophet (in the third layer).

4. Conclusions and Project Outline

The literature survey and structural overview presented above has demonstrated that the book of Habakkuk has a diverse history of research that has given range to a broad range of interpretive proposals driven by a core group of exegetical problems. The methodology of discourse analysis within an SFL framework (to be introduced in the next chapter) is an ideal way to contribute to the investigation of the macro-level meaning of the book for several reasons. First, the mode analysis⁷⁹ will reveal the main topical groupings that bring continuity and cohesion to the various literary units, and will enable the comparison of what entities are most commonly referenced in various units. Second, the field analysis⁸⁰ will make possible the accurate description of the reality being explained in the text by compiling the data regarding the “main event” of the predicate of each (non-embedded) clause, making possible not only a “bird’s-eye” overview of the actions of each literary unit, but a comparison of the roles played by different participants in the different sections of the book. Third, the tenor analysis,⁸¹ by tracking the subjects and speech roles of the speakers throughout the book, will unveil not only *what* Habakkuk, YHWH, and the nations are talking about, but *how* they are positioning their

⁷⁹ Mode refers to the role that language serves in a given discourse to structure and organize the text.

⁸⁰ The field of a text is simply what is happening, in other words, the participants and their actions.

⁸¹ The tenor of a text refers to the projected and assumed social roles between the speaker and audience.

social roles in relation to one another, and how these relationships unfold throughout the book. With this established, the overall structure of the dissertation will be surveyed.

Chapter 1 has introduced the topic and raised the question of the dialogic nature of Habakkuk. It provided a survey of previous approaches to the book of Habakkuk, and offered an evaluation of previous approaches. It also covered the most significant debates regarding the structure of Habakkuk, and identified the section divisions utilized throughout the analysis.

Chapter 2 will give an overview of the theoretical foundation of the methodology of this dissertation, Systemic-Functional Linguistics, and explain the nature of the specific tool being used, discourse analysis. It will then articulate the concrete textual procedure of the study.

Chapters 3 through 9 will provide a discourse analysis of the various divisions of the book of Habakkuk, concentrating on comparing the various sections with the previous sections to understand both the contours of the dialogue as well as the developing perspectives of the different voices.

Chapter 10 will conclude the dissertation by summarizing the interpretive implications of the discourse analysis and the ways in which the findings of the study can be leveraged for future research.

CHAPTER 2: METHODOLOGY

1. Introduction

The methodology of this study is a discourse analysis carried out within the framework of Systemic Functional Linguistics. This chapter will offer definitions of discourse and register analysis and expand upon the concrete procedure employed. It will begin by briefly tracing some of the key concepts of the earlier linguists who influenced M. A. K. Halliday, and articulating the major tenets of systemic-functional linguistics. It will then unpack the notions of register and context within Halliday's framework. With this background in place, it will describe the variables of mode, field, and tenor that comprise the backbone of the analysis of this study, and will explain the textual procedure that will be carried out.

2. SFL Discourse Analysis: Framework

A. Context and Precursors

While the present study is conducted within the framework of Systemic Functional Linguistics, it specifically utilizes the work of Halliday. Before unpacking his theories and procedures, it is beneficial to briefly situation him in the development of twentieth-century linguistics. In the introduction to the first edition of his *Functional Grammar*, he states, "The theory on which this description is based, systemic theory, follows in the European functional tradition. It is largely based on Firth's system-structure theory, but

derives more abstract principles from Hjelmslev and owes many ideas to the Prague school."¹ These thinkers and movement will now be succinctly surveyed.

J. R. Firth (1890–1960) is best known for insights he derived from the study of the phonology of languages (particularly Indian dialects) he encountered in his military service in various outposts of the British Empire.² As a result of encountering certain problems, such as the limitation of European alphabets for transcribing foreign languages, he came to the conclusion that languages should be studied in a way that recognizes multiple “systems” operant at multiple levels of description.³ While his systemic approach and study of the correlation between linguistic forms and meaning was influential on Halliday,⁴ Firth approached the relationship between form and meaning by placing particular emphasis on the phonological level,⁵ which some believe he focused on unduly.⁶ Also significant for Halliday was Firth’s interest in developing sets of categories

¹ Halliday, *IFG1*, xxvi–xxvii.

² Sampson, *Schools of Linguistics*, 214.

³ Sampson, *Schools of Linguistics*, 216–18. He further innovated the terminology of “prosodies” as a scalable category that could encapsulate various levels of description, such as a syllable, a word, etc. See Firth, “Sounds and Prosodies,” 127–52.

⁴ Sampson, *Schools of Linguistics*, 227.

⁵ Sampson, *Schools of Linguistics*, 222. Robins, *Short History*, 213, states, “Firth extended this approach to language by treating all linguistic description as the statement of meaning, thereby stretching the application of the equation ‘meaning is function in context’ to cover grammatical and phonological analysis.”

⁶ Robins, *Short History*, 214.

to facilitate the determination of the situation of a text from the text itself,⁷ most famously exemplified by his student T. F. Mitchell.⁸

Louis Hjelmslev (1899–1965) is known for founding “glossematics,” which he intended to be “the principled and rigorous description of both linguistic expression and linguistic content.”⁹ In practice, this involved a rather obscure application of his categories of form and substance, and content and expression.¹⁰ He arranged these terms in a four-category matrix with the rows (from top to bottom) being content and expression, and the columns (from left to right) being form and substance. Thus, the contents of the resultant cells created a taxonomy of content form, content substance, expression form, and expression substance.¹¹ Hjelmslev’s planes of content and expression are related to Saussure’s signifier and signified (from the sign), except that they are radically determined by their formal relationship, and are thus completely interdependent.¹² To explain his concept of “substance,” Hjelmslev notes that many

⁷ Firth, “Personality and Language,” 179, notes the previous dominance of historically and diachronically oriented forms of linguistics, and states, “From the present empirical point of view, the origins of speech and language are to be studied in living human beings in contemporary society.” Although he briefly notes thinkers who anticipated the idea of “context of situation” (most notably Malinowski [181]) and provides his taxonomy of variables for characterizing a given context of situation (the participants and their attributes, actions, other objects, and effects) (182) the bulk of this essay is devoted to noting that the use of language in a given situation lies neatly between Saussure’s poles of *parole* and *langue* (183), and that studies of individual language use need to consider persons as they are part of larger cultural systems that allow participation largely through language (as opposed to more individualistic viewpoints) (186). See Malinowski, *Coral Gardens*; Saussure, *Course*.

⁸ Mitchell, “Language of Buying and Selling,” 31–72. Mitchell’s study was developed from a period of time spent observing Arabic marketplace speech in Cyrenaica. Mitchell argued that the tool of “context of situation” made it possible to transcend the plasticity of approaches to language based on ill-defined “intentions” of users (32). It should be noted, however, that his system for analyzing context goes somewhat beyond what can be quantified at the lexicogrammatical layer for a text whose ultimate origin is unknown, as he worked with “spatio-temporal situation,” “activities of participants,” “attitudes of participants,” and “their ‘personalities’” (32–33).

⁹ Bache, “Hjelmslev’s Glossematics,” 2567.

¹⁰ Sampson, *Schools of Linguistics*, 167. See Hjelmslev, *Prolegomena*.

¹¹ Bache, “Hjelmslev’s Glossematics,” 2569.

¹² Hjelmslev, *Prolegomena*, 47–49. He thus criticizes Saussure’s system (50) for leading to the logical implication that form temporally precedes, or exists above in a hierarchical relationship to content. Hjelmslev further strips the terms of expression and content of any intrinsic meaning aside from their

different languages are capable of expressing the same thoughts or meanings (as an example, he displays the phrase “I do not know” in five different languages), and notes the uniformity of this “purport” throughout these different lexemes and even syntactical structures. He states, “We thus recognize in the linguistic *content*, in its process, a specific *form*, the *content-form*, which is independent of, and stands in arbitrary relation to, the *purport*, and forms it into a *content-substance*.”¹³ Some of these categories are given succinct definitions: content-substance is “thought,” and expression-substance is “sound-chain.”¹⁴ While content and expression are non-hierarchical (although themselves a product of the “sign-function”), substance is certainly dependent on form, as the former is what the latter (as the sign) points towards.¹⁵ As an example of how this process works, the word “ring” as a sequence of sounds meaningfully pronounced out loud constitutes an expression-substance that the sign has wedded to an expression-form (the raw sounds themselves).¹⁶ Finally, an example of bare content-form would be something like the general concept of a verbal paradigm, which is, “an unanalyzed, amorphous, continuum, on which boundaries are laid by the active formation of languages.”¹⁷ The place of linguistics amongst the sciences ensures that it pays most attention to the form column

structural relationship when he states, “[Linguistics] must establish the science of the expression without having recourse to phonetic or phenomenological premises, the science of the content without ontological or phenomenological premises...Such a linguistics...would be one whose science of the expression is not a phonetics and whose science of the content is not a semantics. Such a science would be an algebra of language, operating with unnamed entities, *i.e.*, arbitrarily named entities without natural designation, which would receive a motivated designation only on being confronted with the substance” (79).

¹³ Hjelmslev, *Prolegomena*, 52.

¹⁴ Hjelmslev, *Prolegomena*, 50. He additionally gives as an example of content-substance, “the sound that comes from my telephone” (57).

¹⁵ Hjelmslev, *Prolegomena*, 57.

¹⁶ Hjelmslev, *Prolegomena*, 57–58.

¹⁷ Hjelmslev, *Prolegomena*, 52

(content form and expression form),¹⁸ as the substance column—involving purport—is best addressed on the basics of physics or anthropology.¹⁹

The Prague linguistics school was a group of synchronically-minded linguists who began meeting in 1926,²⁰ and were united by their common interest in, “the representative functions played by the various structural components in the use of the entire language.”²¹ An example of this early interest in function was the “Functional Sentence Perspective” of Vilém Mathesius, who sought to not only divide sentences into assumed knowledge (theme) and new information (rheme), but to categorize various ways this can be realized syntactically.²² Other projects pursued by members of the group include Nikolai Sergejevich Trubetzkoy’s typology of oppositions between phonemes, which incorporated Karl Bühler’s three categories of speech functions for the purpose of analyzing the social dimensions of minute variations of pronunciation.²³ For Halliday, a particularly influential aspect of the work of the Prague circle may have been their interest in the correlation between language type and situation of use,²⁴ even though

¹⁸ Bache, “Hjelmslev’s Glossematics,” 2569.

¹⁹ Hjelmslev, *Prolegomena*, 77–78. Further complicating the matter is Bache’s assertion that the tendency of SFL proponents to pay homage to Hjelmslev is an erroneous one. Bache, “Hjelmslev’s Glossematics,” 2573–76, asserts that Hjelmslev is best read as a formal rather than functional linguist, and that Halliday consequently grossly misread him, as Hjelmslev had no interest in anything like the “social semiotic,” and his content plane simply cannot be correlated with Halliday’s lexicogrammar. For the application of Hjelmslev’s theories to explicit grammatical investigation, see Lamb, *Stratificational Grammar; Language and Reality*.

²⁰ For more on the historical context and broader intellectual environment of the Prague Linguistics Circle, see Toman, *Magic of a Common Language*.

²¹ Sampson, *Schools of Linguistics*, 103. Thus, their goals were clearly distinct from that of the Chomskyans, who instead sought universal rules (104).

²² Sampson, *Schools of Linguistics*, 104–106.

²³ Sampson, *Schools of Linguistics*, 107–111.

²⁴ Sampson, *Schools of Linguistics*, 126.

Halliday's study of this at the discourse level greatly differed from their phonological focus.²⁵

Thus, while Halliday innovated considerably in the areas of the metafunctions, levels of context, and transcending the earlier dependence on phonology, he was clearly able to stand on the shoulders of certain precursors who anticipated his use of systemic organization, cline of distinction between notation and levels of meaning, and classification of types of language based on context of employment.

B. SFL: Key Tenets

The introduction of a theoretical approach entitled "Systemic Functional Linguistics" necessitates interrogating the two adjectives modifying "linguistics." To call this school of thought "systemic" is to acknowledge that it considers elements at every level of discourse systemically, that is, it envisions networks in which the language user enters from the left-hand side and, upon making an initial choice, proceeds to the right and encounters further sets of choice (such as different ways of instantiating negativity).²⁶ In the example below (a network Halliday offers for polarity), a user, upon deciding to employ a clause, immediately encounters the choice of employing a clause with positive or negative polarity. Upon selecting a negative clause, the user then has the choice of employing either generalized or specialized negation, with different possibilities for the realization of each conceivably following as the network is expanded to greater levels of delicacy.

²⁵ For further development of this line of "register" research from a phonological perspective, see Labov, *Social Stratification of English*.

²⁶ Halliday, *IFG4*, 22–24.

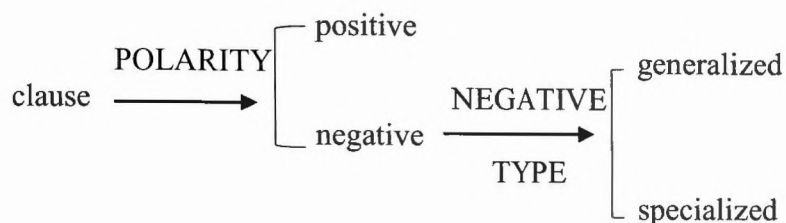


Figure 1: A partial systems network of polarity²⁷

Although a number of the concepts employed in the analysis set forth below are derived from the results of systemic grammatical description (such as the options between various speech roles), this study will not attempt to innovate in this area, and thus while systems networks for various functions will be referenced throughout, the concept will not be prominently featured.

The “functional” aspect of Systemic Functional Linguistics discloses its place in the broader world of linguistic theories. Functional approaches to grammar seek to explain how different meanings are expressed through certain lexical and grammatical choices, focusing on the level of the whole message rather than individual words. Different categories of meanings will have different grammatical actualizations.²⁸ Halliday identifies three components of a functional approach: its interest in how language is employed for various purposes, a focus on a function-oriented type of “meaning” in language, and tendency to explain linguistic elements in terms of the

²⁷ Adapted from Halliday, *IFG4*, 23. The correctness of Halliday’s distinction between generalized and specialized forms of negation is not relevant for the present exposition of the nature of systemic analysis.

²⁸ Butler, *Structure and Function*, 2:4. Butler states, “If linguistics, under the functionalist view, is seriously concerned to explicate language as communication, then it must take as its object of study the whole complex of multileveled patterning which constitutes a language. Furthermore, it must relate that complex of patterns to their use in communicative activities.” He proceeds to contrast this understanding of functionalism with linguistic formalism (as exemplified by Chomsky) by noting that formalism is far more interested in the project of universal grammar than dealing with “meaning.”

functional role they play.²⁹ Functional linguistics thus has much to offer Hebrew Bible studies, as it is data-driven and seeks to explain the significance of the evidence at hand rather than relying on alleged linguistic universals.³⁰

C. Register and Context in SFL

Before proceeding into the clause-level data gathering procedure that will be used in the present study, it is necessary to detail how SFL views language, and the environs of its meaning, at a level above that of the clause, beginning with the notion of register. The concept of register can be succinctly defined as the use of language in relation to social function, or more precisely, the correlation of linguistic features to situational features.³¹ Unsurprisingly, different definitions of “register” have been put forward by different linguists, resulting in a measure of confusion among some in the scholarly community. This disparity of usages is noted by Sampson, who, to graphically demonstrate the situation, fills entire pages of his essay “Genre, Style and Register” with direct quotations illustrating this phenomenon. In his discussion of the nineteen specific examples he cites relating to the terms “style” and “register,” he observes that in some cases register means, “the ways in which language is selected to reflect the immediate (and thus highly contextually grounded) linguistic situation,” although this is contradicted by some of his other examples.³² More specifically, he observes the wide variety of variable taxonomies

²⁹ Halliday, *IFG1*, xiii.

³⁰ While functional grammar based studies are far from unknown in Hebrew Bible scholarship, most of them use frameworks from linguists other than Halliday. See Rosenbaum, *Word-Order Variation*; Van Hecke, *From Linguistics to Hermeneutics*. For the use of a specifically Hallidayan paradigm see Bandstra, *Genesis 1-11*; Toffelmire, *Discourse and Register Analysis*.

³¹ Halliday, *Language*, 62.

³² Sampson, “Genre,” 699–701. His counterexamples on this point see register as a “specialized vocabulary” employed by different professional classes. Other examples merely illustrate confusion of the terms “style” and “register.”

at play between different theorists used to describe register.³³ He even notes the breadth of definitions of register given by Halliday in *Language as Social Semiotic*.³⁴

As early as 1978, Halliday was very clear at articulating the purpose of his investigation: “what the theory of register does is to attempt to uncover the general principles which govern this variation, so that we can begin to understand *what* situational factors determine *what* linguistic factors.”³⁵ Even more specifically, his research went beyond general linguistic factors alone and into the “meanings” that were actualized by alignments of field, mode, and tenor in a specific social context (although still including the specific words themselves).³⁶ Registers can be “closed” (thus having a very small range of possible meanings) or “open” to greater or lesser degrees. They differ from dialects in that a dialect is “variety of language according to the user,” and a register is “variety according to use.”³⁷ His definition had not changed significantly by 2002.³⁸ The importance of register for Halliday’s thought as a whole is apparent when he describes instantiation as a cline moving from system to text (significantly collapsing

³³ Sampson, “Genre,” 702. For Fairclough (*Language and Power; Discourse and Social Change*), the controlling interest is the dynamics of power relations, while researchers such as Hymes (*Foundations in Sociolinguistics*) or Rubin (“Influence of Communicative Context,” 213–31) have a set of categories quite different from that of Halliday.

³⁴ Sampson, “Genre,” 702. Sampson provides four specific quotations from pp. 110, 111, and 35 of Halliday’s *Language* that essentially boil down to Halliday describing register in terms of its primary component being “semantic variety,” “configuration of semantic resources,” “particular selection of words and structures,” and “selection of meanings that constitute the variety to which a text belongs.” While Sampson is right to emphasize their discontinuity, it is not difficult to see that for Halliday, the words combine to form the meanings, which make up the semantic variety of a text. It is perhaps not so much that Halliday is offering contradictory definitions as he is describing the same phenomena from differing levels of the strata of language.

³⁵ Halliday, *Language*, 32.

³⁶ Halliday and Hasan, *Language, Context*, 38–39.

³⁷ Halliday and Hasan, *Language, Context*, 41.

³⁸ Halliday, “Spoken Language,” 175. Halliday states, “This is significant in that it provides the scaffolding whereby children come to learn their mother tongue, and sets the parameters for systematic variation in register: what speakers recognize as functional varieties of their language are re-settings of the probabilities in lexicogrammatical choice.”

Saussure's *langue* and *parole* merely into different vantage points), and chooses to make register the crucial mid-point of the diagram, thus opening it to being viewed from multiple angles.³⁹ Finally, there is a diachronic dimension to register as well. Registers develop and grow over time, and they also "unfold" as a distinct body of work.⁴⁰

The above discussion of register serves as an adequate introduction to Halliday's theory of language as it is instantiated in contexts. Register has been established as a set of meanings that can be associated with a given setting,⁴¹ which Halliday describes using the concepts of field, tenor, and mode (see below). It is now necessary to examine his concepts enabling the description of these settings, or context itself.

The first level of context in Halliday is the "co-text," and this would be what many biblical scholars intuitively refer to as the context, which is simply the entirety of a given text as it informs the interpretation of its smaller sections.⁴² The analysis of this level of context is addressed particularly through the investigation of mode (see below), as it searches out relevant ties connecting various entities throughout a discourse.⁴³

Much more remarkable in Halliday's theory are the categories of context of situation and context of culture. Halliday adopted these categories through the work of Bronislaw Malinowski, who developed them while struggling to adequately explain the use of language in the Trobriand Islanders he was studying.⁴⁴ Halliday defines context of

³⁹ Halliday, "Computing Meanings," 248. Halliday states, "Seen from the instantial end of the cline, a register appears as a cluster of similar texts, a text type; whereas seen from the systemic end, a register appears as a sub-system. Computationally, it is possible to exploit these two complementary perspectives."

⁴⁰ Halliday, "Computing Meanings," 263.

⁴¹ Halliday and Hasan, *Language, Context, and Text*, 38–39.

⁴² So Halliday and Martin, *Writing Science*, 32, 34, 51, 52.

⁴³ Halliday and Hasan, *Language, Context, and Text*, 76.

⁴⁴ Halliday and Hasan, *Language, Context, and Text*, 5–8.

situation as, “the immediate environment in which a text is actually functioning.”⁴⁵ It is understood to have a particular configuration of the variables of field (what is taking place), tenor (the participants and their social relations), and mode (the structure of a discourse and the elements holding it together). This correlation of context of situation with the variables of field, tenor, and mode allows for something of a dialectical relationship between a text and its situation, as knowledge of a situation allows a listener or reader to predict (within reasonable limits) what the text may say and what it may be doing, and knowledge of a text allows a listener or reader to reconstruct the situation it came from.

It is important to note that context of situation is an intratextual phenomenon that should be differentiated from the actual physical setting in which a text was generated, which is properly called the material situational setting. While aspects of the material situational setting may impose themselves on a text, in many cases the relevance of the material situational setting is largely tangential, particularly in the case of literature.⁴⁶ Furthermore, for the interests of the field of biblical studies (in contrast with many of the examples used by practitioners of modern linguistics), the complete material situational setting of a text simply cannot be recovered, especially not to the degree that would enable one to systematically determine which elements are essential for the interpretation of the text. Hasan explains that material social setting often has little in common with the context of situation of a text, although often they are more closely correlated in speech than in writing (particularly literature).⁴⁷ For the purposes of the investigation of the

⁴⁵ Halliday and Hasan, *Language, Context, and Text*, 46.

⁴⁶ Cloran, “Context, Material Situation and Text,” 177–78.

⁴⁷ Halliday and Hasan, *Language, Context, and Text*, 99.

present study, the conclusions of Toffelmire in this area are insightful and worth noting. He states, "Because context exists as a stratum beyond specifically linguistic strata, a bottom-up examination of a text's register, with the intent of describing the related context of situation, will only ever be able to proceed so far... What context of situation provides is a theoretically adequate account of linguistic context that can serve as the basis for statements about the represented context of some given text."⁴⁸ Hasan helpfully notes that, additionally, it is intrinsic to written texts that their audience ("addressee") is an imaginary construct as opposed to a human being directly experiencing the material situational setting of the language event in question.⁴⁹ Thus, the category of context of situation is an appropriate one for the communicative expectations of written language.

Depending on the type of text at hand, however, it may not suffice to speak monolithically of a singular context of situation. Using the example of fictional narrative, Halliday describes scenarios in which a text can be said to have two separate levels of field and tenor. In such a case, the first (exterior) level of the field would be the act itself of narration to an audience, and would imply in some way the point intended to be grasped from the story. Meanwhile, the second level of the field would contain the surface-structure elements of the various events and interchanges of personalities.⁵⁰ Halliday further argues that it is not feasible to completely separate these elements in the resultant analysis, as the text not only stands as an integrated whole, but also, from his perspective, the divided field and divided tenor are somewhat incommensurate. Further commenting on the complexity of the context of situation, particularly as it functions to

⁴⁸ Toffelmire, *Discourse and Register Analysis*, 27–28.

⁴⁹ Hasan, "Speaking with Reference to Context," 237–38.

⁵⁰ Halliday, *Language as Social Semiotic*, 145–46.

mediate between the context of culture (see below) and the text itself, Halliday states, "it is more than an abstract representation of the relevant material environment; it is a constellation of social meanings, and in the case of a literary text these are likely to involve many orders of cultural values, both in the value systems themselves and the many specific subsystems that exist as metaphors for them."⁵¹

For the interests of the present study certain continuities and discontinuities with the above perspectives need to be identified. Halliday is here mostly working with modern English texts for which the various levels of context and general purpose of the author are either well known or easily intuited from the language itself. Thus, when he here employs the categories of field and tenor, although he doubtless would ultimately connect them to his clause-level categories of the ideational and interpersonal metafunctions, he is employing them largely heuristically and is not woodenly restricting them to the raw text itself. The analysis of the present study is restricted to what can be empirically demonstrated from the text itself (allowing for certain interpretive categories to be used to organize the data). This extends to the gap between Halliday's use of tenor here and that employed in the present study. While it is understandable that he is using it to semantically describe the relations between the various participants in the text, this cannot be justified using the resources of the interpersonal metafunction (particularly speech roles and mood), unless one is isolating quoted speech (as is done in the present study).

The analogy of fiction cannot be neatly applied to Habakkuk. While analytical tools developed for modern fiction have been fruitfully applied to the narratives of the

⁵¹ Halliday, *Language as Social Semiotic*, 147.

Hebrew Bible, prophecy requires a different approach. While it is certainly literature, the driving concerns of much prophecy may be somewhat closer to the surface structure of the text than they are in narrative due to its privileging of direct speech. The layers of Habakkuk (being something of an outlier among the prophetic corpus of the Hebrew Bible) could perhaps be described as follows. As a literary text, it exists as a whole to give a message to an audience, presumably located in the period of the Babylonian exile. This level presumes a reader that has intuited a large-scale purpose for the book as a whole that goes beyond the bare clause-level meaning of some of the speeches. (See the section on structure in the previous chapter for further discussion of the superscriptions and other organizational devices.) At the next layer, one can identify speeches contributed by different voices in the text. This is the level which will be examined by the analysis of the present study, because the tools provided by Halliday's functional grammar for doing concrete grammatical analysis can substantiate what is happening at this level.

By carefully comparing the results of the discourse analyses of the discrete section, the present study will advance tentative conclusions about what is happening at the initial level, but this is moving one step beyond what is quantifiable with the lexicogrammatical content of the text itself. As the above quotation of Toffelmire asserted, the uniqueness of the object of focus in biblical studies requires a certain recalibration of interpretive expectations in order to most intelligently appraise the evidence at hand.

The final layer of context in Halliday's model is the context of culture. It can be distinguished from the material situational setting discussed above by noting that it is

much more generic set of assumptions that shape texts produced in that culture. The definition of "culture" in this case, however, is much more specific than the general colloquial usage of ethnicity. Halliday cites the example of scientific papers produced by Chinese academics. Interpreting these texts does not necessitate any knowledge of Chinese culture in the "traditional" sense of customs, food, dress, etc, but instead requires familiarity with the language conventions of modern science.⁵² Halliday clarifies this and further exemplifies, stating, "When we talk of the 'context of culture' for language activities we mean those features of culture that are relevant to the register in question. If we are looking at a secondary physics syllabus, then the cultural context is that of contemporary physics, combined with that of the institution of 'education' in the particular community concerned."⁵³ Since the context of culture for a given discourse is tied to register, it can be understood more narrowly as the broader type of use of language, or a "construction of meanings."⁵⁴ While it is important to identify its place to gain an understanding of Halliday's model of context, its applicability for the present study will be limited. Halliday's examples are drawn from the field of education in which students to a large degree do intuit the context of culture from the texts they read on different subjects, but they still have access to this culture (understood as activities and conventions for making meaning) for the purpose of top-down interpretation. Once again, lack of firsthand experience of the "culture" of prophetic discourse in ancient Israel limits the usefulness of this category for the present investigation.⁵⁵ However, the concept of

⁵² Halliday, "Notion of 'Context,'" 17.

⁵³ Halliday, "Notion of 'Context,'" 18.

⁵⁴ Halliday, "Notion of 'Context,'" 19.

⁵⁵ Of course, a number of studies do exist that have applied various model, sociological or otherwise, to the problems of the social role of the prophet and cultural function of prophecy in general. However, much of this information is not directly applicable to the range of questions discussed above.

context of situation as it relates to the concrete data triangulated from the field, tenor, and mode analyses is directly relevant for the understanding of the book of Habakkuk.

3. Discourse Analysis using SFL: Methodological Steps

A. Prolegomena

For practitioners of discourse analysis working within the paradigm of Systemic Functional Linguistics, meaning is related to the enactment of a function in a given social context.⁵⁶ This social function is expressed through the three variables of field, tenor, and mode, which themselves will reflect (and aid in the reconstruction of) the context of situation.⁵⁷ In the strata of language, lexicogrammar sits below semantics, which sits below context.⁵⁸ The lexicogrammatical layer realizes (text-level) meanings, which gain further significance and depth when placed in the larger contexts of situation and culture (although the reverse, the means by which the context of situation expresses itself through language at the lower levels, should not be underemphasized).⁵⁹ It is perhaps

After the landmark work of Wilson, *Prophecy and Society*, key studies and review articles would include Overholt, *Channels of Prophecy*; Petersen, *Roles of Israel's Prophets*; Buss, "Social Psychology of Prophecy," 1–11; Kselman, "The Social World of the Israelite Prophets," 120–129; Kelle, "Phenomenon of Israelite Prophecy," 275–320; Grabbe, "Shaman, Preacher, or Spirit Medium?" 117–32; Blenkinsopp, *Sage, Priest, Prophet*. For the connection between the social location of prophecy and its usage of oral and written forms, see Floyd, "Prophecy and Writing," 462–81.

⁵⁶ Leckie-Tarry, *Language*, 11; Halliday, *Language*, 139. Halliday states, "In its most general significance a text is a sociological event, a semiotic encounter through which the meanings that constitute the social system are *exchanged*...by...acts of meaning...the social reality is created, maintained in good order, and continuously shaped and modified."

⁵⁷ Leckie-Tarry, *Language*, 30. See also Leckie-Tarry, "Specification of a Text," 26–42.

⁵⁸ Of course, at the very bottom, below lexicogrammar, is phonetic/graphic expression. See diagram in Halliday, *IFG4*, 26.

⁵⁹ Matthiessen, "Register," 226–28, 252–53; Halliday, *Language*, 138, 195. Halliday states, "A register is a set of meanings that is appropriate to a particular function of language, together with the words and structures which express these meanings." Regarding this two-way process of interaction, Halliday states, "A text, as well as being realized in the lower levels of the linguistic system, lexicogrammatical and phonological, is also itself the realization of higher-level semiotic structures with their own modes of interpretation, literary, sociological, psychoanalytic and so on." For a more specific discussion of how different social groups tend to produce different meanings, see Halliday, *Language*, 78–92.

here most of all that SFL has much to offer the world of pragmatics, which continues to seek a way to reliably discuss the relationship between text and extratextual context.⁶⁰ In fact, Jeffery has specifically argued that register analysis is not only helpful but crucial for ascertaining the meaning of literary texts, as it is universally acknowledged that meaning is context-dependent, but register genuinely offers a set of tools to derive this larger context that meaningfully advances the analyst beyond what can be intuited from simply reading the text.⁶¹

The methodology of the present study is discourse analysis within the framework of SFL. It utilizes the tools of register analysis,⁶² not to identify a specific “register” for the book, but to better understand the literary content (in terms of the triangulation of the variables of field, tenor, and mode) of the discrete sections as well as the whole, in order to understand how the various voices compare to one another. The development of a concrete procedure necessitates correlating the categories used in SFL discussion (most

⁶⁰ Cruse, *Meaning*, 449; Levinson, *Pragmatics*, 9, 22–23. Cruse offers a key example. After two lengthy sections on word-level meaning and grammatical meaning, a final section with chapters on speech acts, reference and implicatures ends with a short epilogue, in which Cruse states, “very little has been established regarding the most fundamental question of all: how does language connect with the things and events in the world around us?” Similarly, Levinson defines pragmatics as, “the study of those relations between language and context that are grammaticalized, or encoded in the structure of a language,” a definition that would appear quite friendly to the aims of the SFL investigation described above. However, Levinson seems to acknowledge a certain hole in his theory when, discussing context, he states, “Although . . . we may be able to reduce the vagueness by providing lists of relevant contextual features, we do not seem to have available any theory that will predict the relevance of all such features, and this is perhaps an embarrassment to a definition that seems to rely on the notion of context.”

⁶¹ Jeffery, “Register-analysis,” 87–104. For further discussion within a specifically Martian framework, see Martin, “Meaning,” 52–74.

⁶² Register analysis is the study of the correlation between linguistic features and situational features, with a register being functional variety of language based on use (Halliday, *Language*, 32; for further discussion, see Matthiessen, “Register,” 221–92). Systemic functional linguistics is concerned with studying language as a tool to accomplish social functions and enact social reality (Halliday, *Language*, 139). In the larger world of linguistics, a great deal of register analysis takes place outside the paradigm of SFL (for example, Biber and Conrad, *Register*). Additionally, there is much work done within the SFL framework that is not specifically Hallidayan, most notably, the work of Martin and his followers, who not only define register in a more narrow sense than does Halliday (restricting it to the level of what Halliday calls the context of situation) but have different modes of analysis within the field, tenor, and mode categories. See Martin, *Genre Relations*, 11–17; Martin, *English Text*.

of which are based around modern English texts) with the linguistic resources of Biblical Hebrew (BH), and adjusting the model as required.⁶³

A brief note should be made of a small difference in the use of terminology between the present study and Halliday. The present study has chosen to use the labels of mode, field, and tenor to describe the compiled results of the analyses of the separate speeches in Habakkuk. In doing so, it seeks to stick as closely as possible to the data of the text itself in striving to accurately capture the large-scale trends within these categories. This constitutes a slight deviation from the usage of Halliday, who prefers to employ the terms of mode, field, and tenor for describing the abstract aspects of a given context of situation, while the “functional component of semantics” (or the lexicogrammar proper) itself retains the nomenclature of the textual, ideational, and interpersonal metafunctions.⁶⁴ Halliday has further clarified this as follows:

The combinations of field, tenor and mode values determine different uses of language—the different meanings that are at risk in a given type of situation. There are systematic correspondences between the contextual values and the meanings that are at risk in the contexts defined by these values . . . field values resonate with ideational meanings, tenor values resonate with interpersonal meanings, and mode values resonate with textual meanings . . . In other words, the correspondences between context and language are based on the functional organization of both orders of meaning.⁶⁵

Therefore, for Halliday, when the language itself is under examination, the metafunction terminology is used, as when he provides the illustration of his “stratification-instantiation matrix,”⁶⁶ a three-dimensional cube with the rows from top to bottom consisting of context, semantics, lexicogrammar, phonology, and phonetics, the columns

⁶³ Register analysis has been somewhat more developed in New Testament studies. See Porter, “Register in the Greek of the New Testament,” 209–29.

⁶⁴ Halliday, *Language*, 143.

⁶⁵ *IFG4*, 34.

⁶⁶ *IFG4*, 50.

from the left side to the right side consisting of potential, subpotential/instance type, and instance, and the columns from front to back consisting of the familiar ideational, interpersonal, and textual metafunctions. The present study thus differs in its usage of field, tenor, and mode (instead of the metafunctions) at the discourse level, but this usage is merely one of convention, and does not constitute in any way an implied critique of Halliday's system.

At this point, it is necessary to mention the previous application of register analysis to the Hebrew Bible.⁶⁷ Toffelmire performs a register analysis of Joel with the particular purpose of ascertaining the function of the Day of the LORD in the book.⁶⁸ His analysis utilizes the Hallidayan categories of mode, field, and tenor that tends toward highlighting the power relations between different participants in the text.⁶⁹ While this is an important pioneering work, the present study will attempt to not only address a different set of interpretive questions, but also go beyond the confines of Toffelmire's study, particularly in the area of the systematic appraisal and comparison of the data gathered.⁷⁰

⁶⁷ It is also appropriate to acknowledge the other major currents of the use of linguistics in studies of the Hebrew prophets. The most common types of studies in this vein include (1) SIL textlinguistics: Bliese, "Poetics of Habakkuk," 47–75; Clark, "Discourse Structure in Haggai," 13–24; Finley and Payton, "Discourse Analysis," 317–35; Clendenen, "Textlinguistics and Prophecy," 385–99; (2) Cognitive grammar/semantics: Ashdown, "Cognitive Semantic Approach," 10–36; Hayes, *Pragmatics of Perception*; Jindo, *Biblical Metaphor Reconsidered*; Troxel, "Confirming Coherence in Joel 3," 578–92; and (3) generative/transformational grammar: Holmstedt and Kirk, "Subversive Boundary Drawing," 542–55. For the use of SFL in BH grammar research, see Madasu, "Existential Particle"; Racher, "Interpersonal Sketch," 1–41.

⁶⁸ Compare with the diminished emphasis on the Day of the LORD issue in Toffelmire, *Discourse and Register*. Also compare his analysis in Toffelmire, "Context," 221–44, where he performs a somewhat more informal register analysis of Obadiah.

⁶⁹ Toffelmire, "Orienting."

⁷⁰ To extrapolate somewhat further on this point, there is an initial structural difference between the present study and Toffelmire, *Discourse and Register*, in that Toffelmire initially does a mode analysis of the entire book, before undertaking field and tenor analyses grouped by pericope, whereas the present study groups mode, field, and tenor one pericope at a time. Within the mode analysis, Toffelmire mostly lists the various chains, whereas the present study calculates the percentage of clauses in a given section in

B. Mode

The mode component refers to “what part the language is playing” in a given context of situation.⁷¹ It involves the situational variables of cohesion and organization, which are realized semantically by various forms of reference and structuring devices.⁷² Halliday and Hasan define “cohesion” by stating, “The concept of a textual or text-forming function in the semantic system provides the most general answer to the question of what cohesion means... Cohesion expresses the continuity that exists between one part of the text and another... The continuity that is provided by cohesion consists, in the most general terms, in expressing at each stage in the discourse the points of contact with what has gone before.”⁷³ Therefore, the identification of cohesive devices in a text can facilitate the understanding of what brings unity to a text, and what elements are used most frequently in doing so. The means of analyzing a discourse textually can be broadly classified under the headings of “Componential Relations” (unpacked below), “Organic Relations” (“conjunctives” and “adjacency pairs”), “Structural Cohesion” (“Parallelism,”

which a certain element appears, and spends time detailing chain interaction. In the field analysis, Toffelmire lists participants and describes what they do, whereas the present study calculates the percentage of clauses in a given section in which a given participant appears, the percentage of clauses for a given participant in which various process types are used, and the percentage of clauses in which it is acting on another participant. At the same time, the present study eschews the category of arena (location and time) employed by Toffelmire, instead choosing to focus on elements that can be most directly substantiated from the text itself. These are some of the ways in which the present study builds on yet diverges from Toffelmire.

⁷¹ Halliday, *Language*, 31. This would be as opposed to “what is actually taking place” (field) and, “who is taking part” (tenor).

⁷² Halliday, *Language*, 117, 144–45. Halliday also describes it as “the symbolic forms taken by the interaction” which decides the configuration of the features falling inside the boundaries of the textual metafunction.

⁷³ Halliday and Hasan, *Cohesion*, 299.

“Theme-Rheme Development,” and “Given-New Organisation”)⁷⁴ and Information Structure.⁷⁵

Componential relations can be further broken down into three different types of “Ties” and two different types of “Chains.” Co-referential ties are references to the same phenomenon or object.⁷⁶ It can be linguistically realized by the use of reference or instantial devices. In English, these would chiefly be pronominals, demonstratives, definite article, and comparatives (devices of reference), and equivalence, naming, and semblance (intstantial devices).⁷⁷ BH has a full system of personal and demonstrative pronouns, as well as a system of pronominal suffixes that can be attached to other parts of speech.⁷⁸ Unlike English, BH also has the means for marking verb forms for person and number (and in some cases gender), so this resource must be taken into account as well. A set of items related by co-referential ties is called an “Identity Chain.”⁷⁹

⁷⁴ Halliday and Hasan, *Language, Context*, 82. Hasan’s chart here is comprehensive and informative, although she does not give an example of performing every kind of analysis listed on a single text. Componential Relations are the most applicable for the concerns of the present study, as they have the most to offer for textual interpretation and are readily adaptable for BH.

⁷⁵ While information structure could be correlated with clausal word order, this particular avenue of inquiry is not followed in this study. The dominant current approach to the function of marked word-order constructions in BH grammar is based on a theoretical framework incompatible with that of the present study. Specifically, the cognitive basis of Lambrecht’s 1994 *Information Structure* was followed by most of the BH word-order studies, including Floor, “Information Structure”; Heimerdinger, *Topic, Focus, and Foreground*; Lunn, *Word-Order Variation*; Moshavi, *Word Order*; and Shimasaki, *Focus Structure*. (The Chomskyan/generativist approach found in Holmstedt, “Information Structure,” 111–39; Holmstedt, “Book of Proverbs,” 135–54 is the main exception.) The core weakness of all of the approaches derived from Lambrecht is their reliance on his categories of “topic” and “focus,” neither of which can be meaningfully quantified grammatically. For further critiques of the concepts of topic and focus from the broader world of functional linguistics, see Butler, *Structure and Function*, 2:86, 97.

⁷⁶ Halliday and Hasan, *Language, Context*, 73.

⁷⁷ Halliday and Hasan, *Language, Context*, 74, 82. Although Halliday and Hasan further separate these in the classes of “grammatical cohesive devices” and “lexical cohesive devices,” such a distinction is not necessary for the present study.

⁷⁸ BHRG 263.

⁷⁹ Halliday and Hasan, *Language, Context*, 84. Since the main point is the identification of these chains, and not discussion of their specific devices, extensive consideration of the latter will be eschewed.

The second type of ties are “co-classification” ties, in which the things referenced, “belong to an identical class, but each end of the cohesive tie refers to a distinct member of the class.”⁸⁰ They are also sometimes realized through ellipsis, a feature also found in BH. The third type of ties are “co-extension” ties, in which the constituents, “both refer to something within the same general field of meaning.” Co-extension ties are generally realized through the lexical resources of synonymy, antonymy, and hyponymy,⁸¹ phenomena based in the meanings of the words that thus transcends the grammatical resources of a particular language. An example of this could be terms that are used synonymously, such as “iniquity” and “wickedness” in Hab 1:3 (see analysis in next chapter). “Similarity chains” are made from items related by co-classification and co-extension ties.⁸² The classification of items into identity and similarity chains thus allows for, “grouping [of] the Participants into recognizable sets and suggesting certain relationships about these sets.”⁸³

Once the various chains in a text have been identified, their interaction can be studied. Hasan states, “By chain interaction I mean relations that bring together members of two (or more) distinct chains. These relations are essentially grammatical.”⁸⁴ Thus, in a given text, when two members of a given chain occur in the same clauses as two members of another chain, chain interaction takes place.⁸⁵ Hasan has additionally

⁸⁰ Halliday and Hasan, *Language, Context*, 74.

⁸¹ Halliday and Hasan, *Language, Context*, 80.

⁸² Halliday and Hasan, *Language, Context*, 84.

⁸³ Toffelmire, *Discourse and Register Analysis*, 49.

⁸⁴ Halliday and Hasan, *Language, Context*, 91.

⁸⁵ Halliday and Hasan, *Language, Context*, 91. Hasan states, “at least two members of one chain should stand in the same relation to two members of another chain.” Although in her exemplification of this (93) she reduces it to places where members of the two chains appear in identical syntactical structures, it is not clear why broader kinds of co-occurrences should not be studied as well. While her more stringent standards for chain interaction are viable with the simple English texts she uses for examples, with the corpus of the present study this would result in chain interaction being completely absent from some of the

innovated terminology for discussing the status of items (“tokens”) in a text based on their participation (or lack thereof) in chains. “Peripheral tokens” are, “those tokens in a text which are not subsumed in chains.”⁸⁶ They are simply not considered in the analysis of the present study. Next are “relevant tokens,” which are “tokens subsumed in chains.”⁸⁷ Her final and most intriguing category is “central tokens,” which are, “that subset of the relevant tokens which are in actual interaction... The hypothesis is that the CTs of a text are directly relevant to the coherent development of the topic in the text.”⁸⁸ Hasan’s purpose here runs in the direction of comparing the ratios of central tokens to peripheral tokens for the purpose of mathematically calculating how “cohesive” a text is.⁸⁹ While that particular technique will not be used in the present study, the identification of central tokens will still be a valuable tool for understanding significant elements in each pericope.

C. Field

Field refers to the content of what is being described by the text, the participants and their actions,⁹⁰ or, as Halliday states, “A clause has meaning as a representation of some process in ongoing human experience.”⁹¹ It is the contextual variable that correlates with the categories of grammatical analysis that are described as the ideational metafunction.

This consists chiefly of the components of the process (realized in the verbal group), its

pericopes. Additionally, this study does not perform cohesion analysis on verbal processes, as this would bloat the analysis to the point of being unwieldy, and such comparison of similarities amongst similar types of verbal actions is carried out in the field analysis (see below).

⁸⁶ Hasan, “Coherence and Cohesive Harmony,” 211.

⁸⁷ Hasan, “Coherence and Cohesive Harmony,” 211.

⁸⁸ Hasan, “Coherence and Cohesive Harmony,” 216.

⁸⁹ Note the application of this approach to the problems raised by source criticism of 1 Timothy in Reed, “Cohesive Ties in 1 Timothy,” 131–47.

⁹⁰ Halliday, *Language*, 117, 143. Halliday and Hasan, *Language, Context*, 30–31.

⁹¹ Halliday, *IFG2*, 83.

participants (realized in the nominal group or the internal subject of the verb in BH), and the surrounding circumstances (realized in an adverbial group or prepositional phrase).⁹² For the purposes of this study, the most relevant elements of the transitivity structure will be the subject of the verbal action, the verbal action itself, and any direct object of that verbal action. While the circumstantial elements are obviously relevant for providing some additional details about the “main event” of the clause,⁹³ they will be eschewed from the present study for the reasons that quantifying what they do at the discourse level is difficult, and they would introduce more data than could be intelligently handled within the scope of this study.

Halliday’s key innovation for the clause-level analysis of field is his system of categories of types of verbal processes. Verbal processes can be sorted into the primary categories of material, mental, and relational, with the minor process types behavioural, verbal, and existential also existing.⁹⁴ In BH, different types of finite verbs (and participles) can express material, mental, behavioural, and verbal clauses (although the distinction between these categories is not always airtight). Relational clauses, which express properties of objects, can be realized by predicative adjectives, the use of *היה* (“to be” verb), or other finite verbs or verbal participles. Existential clauses, which express that something exists, can also be realized by verbless clauses or the use of *היה* (“to be” verbs). Each process type has a unique and appropriate terminology for the participants involved in carrying out and (if applicable) receiving or being involved in the process.

⁹² Halliday, *IFG4*, 220–224.

⁹³ Halliday, *IFG4*, 310–332. Various categories are also available for circumstantial elements: extent, location, manner, cause, contingency, accompaniment, role, matter, and angle. Although these elements are outside of the transitivity structure, they can describe the setting and nature of what is taking place in the transitivity structure.

⁹⁴ Halliday, *IFG4*, 213–18.

In a material clause, the subject performing the action is called the Actor, and if it is a transitive clause, the direct object is called the Goal. In BH, the Goal can be realized through a noun preceded by the direct object marker, or by a prepositional suffix attached to the verb. In the case when the verb is passive, the subject can function as Goal.⁹⁵ Halliday assigns the participant labels of Sensor and Phenomenon for mental processes, which cover “our experience of the world of our own consciousness.”⁹⁶ An example of a mental clause could be “Mary liked the gift,”⁹⁷ which demonstrates that, as with the Goal in material processes, the Phenomenon is the direct object of the verb. Relational processes differ from material and mental processes in that they express attribution or a kind of being. From the first incarnation of his system onwards, Halliday identified six distinct types of relational processes, based on the matrix of three “types” (intensive, circumstantial, and possessive), and two “modes” (attributive and identifying).⁹⁸ The intensive type (despite its curious name) simply assigns a label, whether attributive (“Sarah is wise”) or identifying (“Tom is the leader”).⁹⁹ Since the circumstantial type by nature utilizes a prepositional phrase (generally to identify when something happens),¹⁰⁰ the present study will classify these instead as existential processes (see below) in order to follow syntactical rather than interpretive categories as much as possible. The final type, possessive, could be actualized in BH only in its attributive form (“Peter has a piano”).¹⁰¹

⁹⁵ Halliday, *IFG4*, 224–44.

⁹⁶ Halliday, *IFG4*, 244.

⁹⁷ Halliday, *IFG4*, 248.

⁹⁸ Halliday, *IFG1*, 113.

⁹⁹ Halliday, *IFG1*, 113.

¹⁰⁰ Halliday, *IFG1*, 119–21. Thus, the participant that is not the grammatical subject is simply part of the circumstantial.

¹⁰¹ Halliday, *IFG1*, 113.

The remaining process types are secondary, and derivative of the major process types. Behavioral processes exist somewhere between material and mental processes, and Halliday exemplifies them by listing, “breathing, dreaming, smiling, coughing.”¹⁰² This process type only has a participant category for the acting subject, the Behavior. Halliday recommends that behaviors in which one human affects another (“Mary kissed John”) be analyzed as material.¹⁰³ The verbal process exists for when a participant says something, and the category for such a subject is the Sayer. Although Halliday utilizes the category of the Receiver for the person to whom the resultant discourse is addressed,¹⁰⁴ the present study will only use this category when the relevant participant is the grammatical direct object of the verb, as when they are realized as part of a prepositional phrase, they are simply part of the circumstantial element of the clause. Finally, existential clauses indicate that something exists. Aside from possible circumstantial material, they are typically quite syntactically simple, and the subject is called the Existent.¹⁰⁵

Although there are certainly times when it is not easy to adjudicate which process type a given usage of a verb falls into, they nonetheless remain a valuable heuristic tool for processing not only what is taking place in a discourse, but the overall profile of a given participant in the discourse. However, rather than laboriously employing the multiplicity of terms Halliday has for the subjects of the various process types, this study will use the term “primary participant” as a means of acknowledging the entity in the clause that plays this role.

Also present in the field analysis of the present study is the matter of clausal relations. Although individual clauses present a kind of reality that can be analyzed using

¹⁰² Halliday, *IFG1*, 128.

¹⁰³ Halliday, *IFG1*, 129. Interestingly, this statement is not present in *IFG4*.

¹⁰⁴ Halliday, *IFG1*, 133.

¹⁰⁵ Halliday, *IFG1*, 130.

the ideational metafunction, languages also realize ways to understand various kinds of parallelism and hierarchy amongst groups of clauses. Halliday provides three basic ways that clauses can relate to each other, and these can occur using either parataxis (the clauses are at the same level of discourse) or hypotaxis (a clause or clauses is/are subordinate to another clause or clauses). Although Halliday's three categories for clausal relations are interpretive and not strictly grammatical, they are still helpful for understanding the reality being portrayed in a discourse. The first is elaboration, in which one clause elaborates on another by "restating in other words, specifying in greater detail, commenting, or exemplifying."¹⁰⁶ The second is extension, in which the relating clause is "adding some new element, giving an exception beyond it, or offering an alternative."¹⁰⁷ The third is enhancement, in which "one clause expands another by embellishing around it: qualifying it with some circumstantial feature of time, place, cause, or condition."¹⁰⁸ Unlike the three categories above, the concepts of parataxis and hypotaxis can be syntactically quantified, as BH has a wide range of conjunctions that can indicate logical relations between clauses.¹⁰⁹ Often, simple parataxis between two clauses will be marked with the familiar \uparrow conjunction.

The final element of the field analysis of this study will be an examination of the use of the verbal system throughout a given discourse. The disputed nature of this topic is commonly acknowledged,¹¹⁰ and the convoluted maze of categories listed in the various grammars is often unhelpful for understanding what a given usage means.¹¹¹ Overly complex systems of categories also fail to assist the reader in making sense of the

¹⁰⁶ Halliday, *IFG1*, 196.

¹⁰⁷ Halliday, *IFG1*, 197.

¹⁰⁸ Halliday, *IFG1*, 197.

¹⁰⁹ *BHRG* 294–305.

¹¹⁰ See the literature review in *IBHS* 455–78.

¹¹¹ So *BHRG* 141–50.

significance of the choice of one form instead of another in a given passage, where there is surely a reason the writer employed different forms for different verbal processes. Many works on the BH verbal system choose to combine the categories of tense, aspect, and modality eclectically, generating confusion as to exactly what is embedded in the morphological forms themselves.¹¹² In addition, the use of the verbal system in BH poetry provides something of a unique problem, as the presence of devices such as parallelism leads some to advocate the possibility of tense-form variation being merely decorative in these contexts.¹¹³ To date, no silver-bullet solution for a minimal core of system meaning to the various forms has been entirely convincing. To overcome this potentially sticky problem, the present study will employ a descriptive, data-driven approach to hopefully derive the significance of the usage of different verbal forms by looking at large scale patterns of usage. For each section, a chart will be created listing the various verbal actions that occurred using *qatal*, *yiqtol*, *wayyiqtol*, and *weqatal* verbs in independent clauses. This isolation into types of verbs should allow for the observation of detectable patterns. For example, there may be some significance as to why a certain action is entirely portrayed with *yiqtol* verbs, but another only with *qatal* verbs. The opportunities for comparison will become even richer when comparing two sections of text, as it will be possible to identify semantic variations between the sections in this area. Only after this data has been collected will reflection be performed on the most plausible significance of these choices.

¹¹² Cook, *Time and the Biblical Hebrew Verb*; Joosten, *The Verbal System of Biblical Hebrew*. Although *GBHS* 53–60 describes the verbal system in aspectual terms, it still provides time-based categories of usage.

¹¹³ Tatu, *The Qatal//Yiqtol (Yiqtol//Qatal) Verbal Sequence*.

D. Tenor

The tenor aspect of register deals with the “role relationships”¹¹⁴ depicted, the ways the various participants in the text interact with one another.¹¹⁵ This is realized in the text first of all through the use of different speech roles, which themselves imply the expectation of certain responses.¹¹⁶ In Halliday’s system for modern English, these speech roles (offer, command, statement, question) are derived from his assertion that there are two primary moves a speaker can enact, giving and demanding, and there are two types of commodities that can be given or demanded: information, or goods and services. This may not necessarily transfer without modification to BH, particularly as Halliday’s grammatical criteria for distinguishing between “declarative” and “yes-no interrogative” clauses in English is the word order of the subject and the finite.¹¹⁷ In BH, various clause configurations can realize “statements,” including finite verbs, participles, and verbless clauses. The interrogative function is marked by the use of prefixed or independent particles. The imperative verb marks commands. Thus, a three-role system (statements, questions, commands) may be more appropriate for BH.¹¹⁸

The next most important concept for interpersonal analysis is the “mod” element, which consists of the subject of the clause and the (sometimes implied) finite

¹¹⁴ Halliday, *Language*, 117.

¹¹⁵ Halliday, *Language*, 144.

¹¹⁶ Halliday, *IFG4*, 135–36. So in BH, this is realized through the use of the imperative verb forms for commands, and the various resources of interrogative particles for questions. The issue of modality is more difficult to quantify morphologically.

¹¹⁷ Halliday, *IFG4*, 143.

¹¹⁸ Some additional clarification is required. While BH does contain a system of modal verbs, their occurrences can be morphologically indeterminate, and their exceeding scarcity in the corpus of the present study does not require further discussion of their nuances. Additionally, while it may be possible to identify certain nuances of the *qatal* and *yiqtol* verbs that would shade how they are communicating information, it is not clear how this would improve the analysis of the present study, which is based around the comparison of large stretches of text, rather than (as in much of Halliday’s exemplification) short snatches of back-and-forth discourse. Also, probing of the use of different verb types is performed within the field analysis of the present study, and such overlap would exceed the scope of what can be accomplished here.

verb. The significance of the “mood” stems from the fact that it (the subject and finite together) is the key element which a speaker puts forward for his listener to respond to; the listener can affirm or deny both the subject and the finite to produce a range of responses.¹¹⁹ Once again, in BH the subject can either be explicitly marked or be indicated through the ending on the verb, or even implied through ellipsis. A BH finite verb can express a number of variables within the word itself, as BH verbs inflect for tense-form (prefix/suffix), person, gender, and number. Therefore, while the predicator and finite are expressed within the same “word” (eschewing for the moment the difficulties of defining this term linguistically), they are separate elements, as the predicator comprises the verbal root and the finite can be inferred from the preformatives and sufformatives.

The rest of the clause is composed of the residue, which consists of the predicator (verbal group with the exception of the finite), complements (any nouns or nominal groups other than the subject), and adjuncts (usually an adverbial group or prepositional phrase).¹²⁰ Just as with the discussion of the circumstantial elements of the clause in the field analysis above, the residue will be omitted from the analysis of this study. The mood structure can be further adjusted through the devices of polarity (negation) and modality (realized through the use of the jussive and cohortative forms).¹²¹ Polarity in particular will be examined in this study, as it shows when the speaker decides to project something for the purpose of negating it.

¹¹⁹ Halliday, *IFG4*, 139.

¹²⁰ Halliday, *IFG4*, 151–60.

¹²¹ Halliday, *IFG4*, 172–83.

F. Textual Procedure and Conclusion

As noted above, the value of the analysis for the present study is this: not only is the nature of the dialogue between the prophet and YHWH disputed, so is the nature of the coherence of the sections of the book. As illustrated in the literature survey in chapter 1, one of the most significant factors contributing to this confusion is the disputed nature of the various references to evildoers throughout the book, and the emphasis on the use of language to accomplish social functions in SFL makes it an ideal method with which to approach this specific problem. In order to bring more clarity to this issue, the tools described above will be applied to the book.

For each unit of the book, the text will be broken down clause-by-clause and placed in charts that will analyze each clause according to the specific questions and subcategories under the headings of mode, field, and tenor. These charts in their entirety are in the three appendices. For the mode analysis, this will begin with the identification of the identity and similarity chains in the discourse, and the analysis of every occurrence of each participant within each chain. This will lay out the grammatical roles played by the various tokens. Statistics will be compiled regarding the percentage of the clauses in a given section that a given chain occupies. This will facilitate the determination of which tokens occur most and least commonly in a given discourse. The next step of the mode analysis is the analysis of chain interaction. Every instance in which two or more members of a given chain coincide in the same clauses will be noted, along with the type of reference to each participant. This will allow for the identification of trends and tendencies regarding how different participants or participant sets tend to relate to each

other.¹²² Finally, with the chain interaction data acquired, the central tokens will be identified.

The field analysis will begin by compiling participant profiles. Every entity that occurs in the transitivity structure of the discourse will be described according to what process types it occurs in, what roles it plays, and whether or not it acts or is acted upon by any other participants. This will allow for the creation of an accurate birds-eye view of the characterization of each participant in the discourse. Percentages will be compiled for the process types in which each is the primary participant and what amount of processes is transitive. In each case, transitivity will be compared with the chain interaction data from the mode analysis, process types will be compared among participants, transitivity will be compared among participants, and clausal relations data will be incorporated where possible.

The next element of the field analysis will be the global process type analysis, and it will note the relative percentages of the different process types in the discourse. Additionally, it will explore semantic connections within process types, compare what participants are doing within process types, and integrate chain interaction data (from the mode) where relevant.

Following this, any instances of parataxis and hypotaxis will be noted and described, and finally the usage of the verbal system will be analyzed. The parataxis analysis will compare subject pairings with the chain interaction (from the mode), and the hypotaxis data will be compared with transitivity and mode.

¹²² So Toffelmire, *Discourse and Register Analysis*, 49.

The tenor analysis will begin by noting the distribution of speech roles in the discourse, that is, it will identify the percentages of the clauses that are statements, commands, and questions. In this analysis, speech roles will be used to group process types (from the field analysis), and cohesive chains (from the mode analysis) will also be grouped by speech role.

Next, the tenor analysis will chart the distribution of the subjects of the clauses, along with any use of polarity. To further understand the mood, subjects will be grouped by their associated speech roles, and the distribution of subjects will be compared to the cohesive chains.

As a means of synthesizing the results of the mode, field, and tenor data, a chart will first be compiled that synthesizes the mode, field, and tenor data of each participant (or chain). This will allow for the most prominent element in each area to be identified and to compare participants on this basis. Next, to further clarify this data, lists will be compiled for the most prominent elements in the mode and the field, which will enable reflection upon the continuities and discontinuities between the two categories. After this, various forms of participant connections will be explored to determine which participants are most often related. The final section will bring the above results together to create a linear reading of the given section that will attempt to isolate its most central clauses.

Carrying out this analysis upon the various sections of the book individually opens up the possibility of comparing the various sections of the dialogue to one another in order to see how the response of one party compares to the speech that instigated it, as well as the comparison of successive discourses by the same speaker to observe possible change or development in the perspective of this party throughout the book. Each

discourse analysis of a particular section will be followed by a comparison of this section to relevant previous sections of the book. The field analysis will slightly differ from that of the isolated sections, as it will introduce a shared process type comparison and a shared participant comparison.

These comparisons will follow the structure laid out above of proceeding through the variables of mode, field, and tenor, before synthesizing the results of these findings to accurately describe the continuities and discontinuities between the two discourses, and to understand how one discourse functions as a response to the preceding discourse, or to identify possible changes in the perspective of one speaker.

One of the strengths of register analysis in the framework of SFL is that the variables of mode, field, and tenor provide a means of being able to succinctly describe the content of a portion of text, and the collection of this data will enable the analysis of the present study to carry out the tasks of the comparison of the discourses of the various voices and the comparison of the individual addresses of each voice. Additionally, when the nature of a given section (or the agenda of the history of research) requires a closer analysis of a specific feature of that section, the analytical tools described above will be able to clearly isolate individual aspects of given sections for more in-depth study. As a result, the application of discourse analysis to the individual sections of Habakkuk should facilitate a better understanding of not only the meaning of the individual sections, but also the meaning of the book as a whole that emerges from their interplay.

4. Conclusion

This chapter has articulated the analytical framework and concrete steps used in the present study. The concepts of mode, field, and tenor, along with their associated practical applications will enable the succinct description of the contents of each section of the book of Habakkuk as well as the comparison of each section with other relevant portions of the book. These steps will be applied in the body of the analysis, found in chapters 3 through 9.

CHAPTER 3: HABAKKUK 1:2–11

1. Introduction

This chapter will apply the steps of discourse analysis identified in the previous chapter to the two pericopes of Hab 1:2–4 and 1:5–11. Following these sections, it will compare the results of these analyses in order to determine the nature of the relationship between the two discourses.

2. Analysis: Habakkuk 1:2–4

A. Mode

Identity and Similarity Chains

Two significant patterns of co-referential ties (and consequently, identity chains) are present in 1:2–4. Most notably, יהוה (YHWH) is referenced in 46% of the clauses making up 1:2–4, and these references to YHWH are clustered in a solid chain running from 1:2.1–1:3.2. YHWH is referenced with a noun functioning as a “vocative” in 1:2.1,¹ with the morphologically marked 2ms subject of a verb in 1:2.2; 1:2.4; 1:3.1; 1:3.2,² and as a 2ms suffix attached to a preposition in 1:2.3.

Habakkuk’s first person prophetic personality is present in 30.5% of the clauses in 1:2–4, and is found in a pattern of being present in every other clause from 1:2.1 to 1:3.3. He is referenced as the morphologically marked 1cs subject of a verb in 1:2.1 and 1:2.3,

¹ This is not to imply that “vocative” is a morphological category intrinsic to Hebrew, but is rather simply borrowing the term to describe the function of direct address performed by this adjunct. See *BHRG* 249.

² This 2ms reading of the verb (טָבַח in MT) is not followed by all the versions. *BHQ* 92, 114–115 notes that this verb is replaced with an infinitive in the OG (ἐπιβλέπειν) and Vulgate (*videre*), while Targum Jonathan and the Peshiṭta utilize a first person form instead. As this was a change likely made for contextual or theological reason, it need not necessitate emendation of the MT. *BHS* simply presents the 1cp form as a possible alternative reading.

as a 1cs pronominal suffix attached to a verb in 1:3.1, and as a 1cs suffix attached to a preposition in 1:3.3.

Two more co-referential ties based on lexical repetition can be identified. The word **חַמָּס** (“violence”) is used in both 1:2.3 (as embedded quoted speech)³ and 1:3.3 (as a subject), and **מִשְׁפָּט** (“justice”) is found as a subject in both 1:4.2 and 1:4.4.

Regarding co-classification ties, **יָאָר** (“iniquity”) and **עָמַל** (“wrong”) in 1:3.1–1:3.2 (both functioning as objects of the main verbs) are bound together by the ellipsis of the interrogative particle in 1:3.1. **שָׂד** (“Raiding”) and **חַמָּס** (“violence”) are bound together as subjects in 1:3.3, as they are both things before the speaker.⁴

Habakkuk 1:2–4 makes extensive use of co-extension ties. Most significantly, the passage is loaded with references to various kinds of evil things or people, these belonging to the same general class of ills which Habakkuk was objecting to. References to evil things or people occur in 53.5% of the clauses comprising Hab 1:2–4. These include **חַמָּס** (“violence”) in 1:2.3 (as the content of quoted speech), **יָאָר** (“iniquity”) in 1:3.1 (as the content of what YHWH makes the prophet see), **עָמַל** (“wrong”) in 1:3.2 (as the object of YHWH’s action of looking), **שָׂד** (“raiding”) and **חַמָּס** (“violence”) in 1:3.3 (the subjects of a verbless clause), **רִיב** (“strife”) in 1:3.4 (independent noun functioning as subject), **מִדּוֹן** (“contention”) in 1:3.5 (also independent noun functioning as subject), and the **רָשָׁע** (“villain”) in 1:4.3 (subject).

³ Contra Andersen, *Habakkuk*, 97, 100, who instead sees the violence as the reason the prophet cries out to YHWH, and argues that explicit marking of the “because of” function he inserts in his gloss is due to the economical nature of Hebrew poetic style. Whether or not Andersen is correct is immaterial to the criteria and interests of the analysis of the present study.

⁴ Leigh, “Rhetorical and Structural,” 93. Whether or not these two nouns are functioning together to express a single idea using hendiadys (*GBHS* 148) makes little difference.

Also present is another similarity chain that could be grouped under the heading of “beneficent institutions or people.” This would encompass תּוֹרָה (“torah”)⁵ (the subject of its clause), מִשְׁפָּט (“justice”) (also the subject of its clause),⁶ and the צַדִּיק (“just man”)⁷ (the object of verbal action) found in 1:4.1–1:4.4, or 30.5% of the clauses in this section.

Chain Interaction

According to Hasan, at least two members from two chains must interact for chain interaction to take place.⁸ Clear interaction takes place between the chains referencing YHWH and the prophet. In 1:2.1, YHWH is referenced with a noun functioning as a “vocative,” while the prophet is the embedded 1cs subject of the verb. In 1:2.3, the prophet is again the 1cs subject of the verb, while YHWH is referenced with a 2ms pronominal suffix attached to a preposition. Both of these clauses describe the prophet speaking to YHWH. A different configuration of the two participants is evident in 1:3.1, where YHWH is the 2ms subject of the verb, and the prophet is referenced with a 1cs pronominal suffix attached to the verb. Here, YHWH acts to make the prophet see evil.

The YHWH chain also interacts with the evil things chain in three clauses. In 1:2.3, YHWH is referenced with a 2ms pronominal suffix attached to a preposition, while “violence” (חֲמָסָה) is presented as dialogue spoken by the prophet. In 1:3.1, YHWH is

⁵ A list of the numerous scholarly views on the precise referent of תּוֹרָה here is provided in Mack, *Neo-Assyrian Prophecy*, 241–42. Mack concludes, “This Habakkuk passage provides no cogent articulation of the details of the torah ‘instruction’ intended ... the precise meaning must remain an open question.”

⁶ Johnson, “Paralysis,” 262–63, explores the precise references of these terms in Habakkuk’s context, concluding that they were related to certain Deuteronomic blessings involving the possession of the land and continuity of the covenant with associated protections from outside oppressors.

⁷ Nielson, “Righteous and the Wicked,” 64–70 explores the nature of the “righteous” in the OT and arrives at the conclusion that it signifies, “One who with all his might seeks to assert his relationship to the covenant etc., but often lacks the power to assert himself outwardly, because he has powerful enemies who break the covenant and seek unlawful gain” (65).

⁸ Halliday and Hasan, *Language*, 91.

identified with the 2ms subject of the verb, while “iniquity” (יָסוּר) is an indirect object comprising the content of what YHWH allows the prophet to see. In 1:3.2 YHWH is again the 2ms subject of the verb, while “wrong” (לֹא־יָשָׁר) is the unmarked direct object at which YHWH is looking.

Just as the YHWH chain interacts with the evil things chain, the prophet chain interacts with the evil things chain as well. In 1:2.3 the prophet is the 1cs subject of the verbal action of crying, while “violence” (סִמְרָה) is the content of his one-word quoted speech. In 1:3.1 the prophet is instead a 1cs pronominal suffix attached to a verb functioning as the object of the verbal action, while “iniquity” (יָסוּר) is an independent noun that the prophet is caused to see. In 1:3.3 the prophet is referenced with a 1cs pronominal suffix attached to a preposition, while “raiding” (רָשַׁע) and “violence” (סִמְרָה) are independent nouns functioning as the plural subject that is before the prophet.

Thus, to summarize the chain interaction in this discourse, the YHWH chain interacts with the prophets chain and the evil things chain, while the prophet chain additionally interacts with the evil things chain. The central tokens are YHWH, the prophet, and evil things.

To wrap up this analysis of the mode of Hab 1:2–4, there are clearly coherent patterns in the text relating to the sets of participants involved and their relations with each other. On the whole, it is interesting to note a high concentration of references to YHWH and the prophet from 1:2.1 to 1:3.3,⁹ which overlaps slightly with the chain of

⁹ Bratcher, “Theological Message,” 52–53. It is precisely at 1:3.3 that Bratcher identifies a structural divide within 1:2–4. This “rhetorical shift” occurs with both the endpoint of the opening questions of the discourse (see tenor analysis below), as well as a topical movement from the prophet to social ills. This mode analysis would support Bratcher’s assertions. The YHWH chain terminates in 1:3.2, and although the prophet makes a final appearance in 1:3.3, it is well outside the transitivity structure of the clause (see field analysis below). From 1:3.3 onward, the only cohesive chains in the discourse are those of the evil things and beneficent institutions.

references to evil forces in 1:3.1 to 1:3.5, which does not quite overlap with the string of references to beneficent forces which finishes off the section.

B. Field

Participant Profiles

The main participants have already been identified in the mode analysis. One of the most significant participants in the transitivity structure of this section is YHWH. YHWH as a participant appears as a behavior in 2 behavioural clauses in 1:2.2 and 1:3.2, where he does not listen,¹⁰ and he looks upon wrong. He is the actor in 2 material clauses in 1:2.4 and 1:3.1, performing the actions of not saving,¹¹ and acting upon the prophet by showing him iniquity.¹² YHWH is thus the active participant in all of the clauses in which he is a participant. He acts in material processes in 50% of his clauses and is a behavior in a behavioral process in 50% of his clauses. Despite the fact that YHWH is the recipient of this entire section (see tenor analysis below), he is still portrayed as one instigating actions, albeit acting upon the prophet by showing him evil.¹³ Mathews emphasizes that this is an unusually negative way to introduce the character of YHWH in the book,¹⁴ as it depicts him as indifferent towards evil.

¹⁰ Achtemeier, *Nahum*, 35, uses Ps 22:25 (22:24 ET) to argue that YHWH's hearing of prayer necessitates his action (and thus the prophet's conclusion that YHWH must not have heard him), presumably due to the logical relations set up in this verse, which state that YHWH has not refused to act, but that instead he has heard the psalmist's cry.

¹¹ O'Brien, *Nahum*, 73, states, "The prophet never questions the assumptions that underlie his concern; he does not question the existence of God, the power of God, or even the goodness of God. Rather, the prophet questions God's *willingness* to act."

¹² Nogalski, *Book of the Twelve*, 658, states, "Ironically, the speaker's questions imply that while YHWH may not be bothered by violence and injustice, the speaker is."

¹³ Bratcher, "Theological Message," 54. Bratcher reads through 1:2.2; 1:2.4; 1:3.1, noting they chart a progression of YHWH failing to listen, failing to save, and ultimately acting hurtfully towards the prophet.

¹⁴ Mathews, *Performing*, 101.

Half of YHWH's processes are negated to show that he is not carrying out things that the prophet expects him to do (not listening and not saving). The other half draw attention to his apparent apathy towards evil. While the mode analysis above showed that the YHWH chain and evil things chain interacted, the field analysis reveals that YHWH's actual interaction with evil here is peripheral at best, as he never acts upon it, and the clauses where the two co-occur have evil merely in a circumstantial position (YHWH looks at wrong, and shows the prophet [here the grammatical direct object] iniquity). YHWH thus is aware of some kind of ongoing evil, but does not involve himself in a significant way. This has the ultimate effect of placing YHWH in a position where the speaker views him as capable of intervening in some significant way, but he chooses to merely observe what is happening and cause the prophet to do the same.

The prophetic "I" is the subject and sayer in the verbal processes of 1:2.1 (crying out) and 1:2.3 (shouting "violence" to YHWH), but also appears as a goal (as a pronominal suffix attached to a verb) in the material process of 1:3.1, in which YHWH allows the prophet to witness iniquity. Habakkuk is thus the sayer in a verbal process in 66% of the clauses in which he is part of the transitivity structure, and in the remaining 33% of the clauses in which he appears in the transitivity structure, he is a goal in a material process.¹⁵ The prophet, who speaks this section, thus explicitly documents his outcry. In the situation of evil he is apparently part of (1:3.3, "Raiding and violence are before me") he does not exercise power in any way, but simply cries out to YHWH. As he observes evil, he interprets this as YHWH showing it to him. His process types can be

¹⁵ Bratcher, "Theological Message," 53–54. Bratcher observes a shift taking place in 1:2–3, in which 1:2 begins with the prophet as subject of the verb, performing the action of crying to YHWH (though not always with YHWH as the grammatical subject of the verb, as Bratcher claims), and 1:3.1 alternates this configuration by placing YHWH in the subject position and the prophet as the object being acted upon. Bratcher states, "This shift moves attention away from the prophet and his cry for help to God and his questionable actions in causing the prophet to witness evil; the prophet moves from the actor to the one being acted upon and God moves from the object of the prophet's plea to the agency of evil."

compared to those of YHWH. He speaks, while YHWH fails to listen, pointing towards his experience of communication feeling ineffective. YHWH does, however, succeed in looking at evil, something that he also has the prophet do. The prophet thus continues to reach towards a deity whose only concrete action is making him more acutely aware of the wrongdoing around him. Although the mode analysis above disclosed that the chains of the prophet and the evil things interacted, the prophet never co-occurs in the same clausal transitivity structure with the evil things. He is thus merely an observer of what is going on around him.

As noted in the mode analysis above, the major similarity chain is composed of references to evil forces or people. Raiding and violence are the subject and carrier in the relational clause of 1:3.3 (where they are said to be before Habakkuk),¹⁶ and strife is the existent and subject of 1:3.4 (which uses a form of the copula הָיָה). Contention is the subject and actor of 1:3.5 (as it “rises”), and the villain is the subject and actor of 1:4.3, where he is hedging in the just man.¹⁷ Thus, evil forces are actors in material clauses in 50% of the clauses in which they appear in the transitivity structure (acting on another party in one of these, or 25% of their total clauses), with the remaining processes being 25% relational and 25% existential. While YHWH also acted in a material process in 50% of his clauses (also acting on another participant in one clause), these actions of rising and hedging in the righteous effect a more concrete impact than a failure to save and a mere showing of evil to the prophet.

¹⁶ Contra Andersen, *Habakkuk*, 97, 102, who connects this phrase back to the previous clause, which asks why YHWH looks at iniquity. Not only is the presence of the *zaqeph qaton* disjunctive accent over תָּבִיט strong evidence of a clausal break, but Andersen’s reading requires the importation of an implied relative pronoun for his reading of “and [why didst thou] look at wretchedness, and the devastation and lawlessness that are before me?” While such constructions undoubtedly occur in BH poetry, it is the intention of the present study to closely follow the explicit grammatical evidence whenever possible.

¹⁷ Bruce, “Habakkuk,” 845 glosses this action as “gets the better of” and explains it as “the wicked surrounds (circumvents) the righteous in the sense of gaining a verdict against him or her before a corrupt court.”

The mode analysis above also disclosed the observation that a similarity chain of four references to generic beneficent institutions occurs in the final four clauses of this section (1:4.1–1:4.4). Torah is the subject and actor of a material clause in 1:4.1 (in which it is said to be numb or ineffective),¹⁸ and justice is subject and actor of a material clause in 1:4.2 (where it fails to go out).¹⁹ The just man is the direct object and goal of the material clause in 1:4.3 (acted upon and hedged in by the villain), but justice is the subject and actor of the material clause in 1:4.4 (where it goes out in a deformed way). Leigh notes an intriguing parallel of “irony” between the actions of justice in 1:4.2, where justice does not go out, and 1:4.4, where justice goes out in a perverted manner.²⁰ Of course, these material clauses (with the exception of 1:4.3) are metaphorical for larger social realities. In total, they act in material clauses in 75% of the clauses in which they appear in the transitivity structure, and are a goal in a material clause in the remaining 25%.

It should be noted that in the three clauses in which beneficent institutions are active, they are said to be disintegrating, which contrasts strongly with the apparently vital state of the evil things and the mere passivity of YHWH. They never act upon another participant, unlike the evil things or YHWH. Although the prophet was also acted upon, he was merely shown iniquity by YHWH, whereas the righteous are surrounded

¹⁸ The predicator *נָבַט* used here is glossed by *BDB* 806, as “be ineffective” (as compared to the general gloss of “grow numb”). *HALOT* 2:916 provides a category of “turn cold,” noting it is “metaphorical” in the case of Hab 1:4. *DCH* 6:664 glosses this occurrence with, “be powerless, of the law, as ineffective because of the wicked.”

¹⁹ Other occurrences of *מִשְׁפָּט* and *תּוֹרָה* together would suggest that theologically, the idea of justice/torah going forth involves YHWH proclaiming it and putting it into operation, whether in the general sense of YHWH’s instruction, or a more specific vindication for an individual. For *מִשְׁפָּט* “going forth,” see Ps 17:2; 37:6; Isa 42:1, 3; 51:4; Hos 6:5. The primary focus of the present study is, of course, the lexicogrammatical data, not larger theological associations. Bruce, “Habakkuk,” 845, defines this “going forth” as “being pronounced by a competent authority.”

²⁰ Leigh, “Rhetorical and Structural,” 94. This “irony” is due to the surface contradiction of justice proceeding and not proceeding.

outright by the wicked. The mode analysis above disclosed that the chain of benevolent institutions did not interact with any of the other chains in the discourse, as opposed to the YHWH, prophet, and evil things chains, which all interacted with each other. This has the effect of somewhat isolating the zone in which the benevolent institutions operate, as their only co-appearance with another participant occurs when the villain hedges in the just man (1:4.3). This contrasts with the prophet and YHWH, who at least have a circumstantial relationship with the evil things. This “isolation” of the benevolent institutions may be due to the group of clauses in which they appear serving to express the results of the preceding discourse (see discussion of clause-complexing below), thus placing their material in a supportive role as compared to 1:2.1–1:3.5.

In sum, the general picture created by the characterization and transitivity structure in Hab 1:2–4 is that of two zones of events: YHWH and the prophet, in which the former acts upon the latter (by showing him iniquity), and evil things and beneficent institutions, in which the former also acts upon the latter (by surrounding the just man). The thread connecting the two is (as disclosed by the chain interaction in the mode analysis) the appearance of evil things in clauses which feature YHWH and the prophet. While evil things never share a transitivity structure with YHWH or the prophet, they do occur in a circumstantial role: the content of the prophet’s shout to YHWH, something YHWH shows the prophet, something YHWH looks at, and something that is before the prophet. Thus YHWH and the prophet observe evil while not directly interacting with it, and the beneficent institutions separately are affected by evil. The evil things are the most active participant, as their material processes show them to be mobile and aggressive, while the benevolent institutions are actively degenerating and YHWH is simply passive, and characterized as often as not by what he isn’t doing. The prophet cries out to YHWH,

but is otherwise a passive observer. This reality described by the prophet uses transitivity to create a scene in which he is the beleaguered supplicant, YHWH does nothing but let him see wickedness, evil ravages, and as a result justice has disappeared from the land.

Global Process Type Analysis

Regarding process types, material clauses are clearly dominant, as they are 53% of the clauses (7 out of 13 total) in Hab 1:2–4. Verbal and behavioural clauses are each 15% of the total clauses (2 each out of 13), and relational and existential clauses are each 7% of the clause types (1 out of 13).

Out of these 7 material clauses, benevolent institutions are the actors in 3 (42.5%) of them, YHWH is the actor in 2 (28.5%) of them (and in 1 case the goal is the prophet), and evil forces are the actor in 2 (28.5%) of them (and in 1 case the just man [connected to the benevolent institutions in the mode analysis above] is the goal).

The benevolent institutions (torah, justice, and justice) become numb (or ineffective), fail to go forth, and go forth deformed, YHWH does not save and shows the prophet iniquity, and evil forces (contention and a villain) arise and hedge in the just man.

Some semantic connections can be drawn among the types of material actions identified above. The rising of contention uses a metaphorical process of spatial motion that can be contrasted with the failed and deformed movement (going out) of justice. While none of the other material processes are comparable, the transitivity analysis reveals that benevolent institutions fail to act on any other party, while both YHWH and evil forces seem to act upon other participants in undesirable ways. This places the

prophet and just man both in the position of being acted upon in material processes in this pericope, as they are respectively shown iniquity and hedged in.

This combination of statistics and semantic comparison allows some conclusions to be drawn. Even though benevolent institutions are the actors in material processes more than YHWH or evil things, this certainly does not mean that the benevolent institutions exercise more power in the discourse. On the contrary, not only all the clauses in which they are actors intransitive, but the resulting actions depict them as being in a damaged state (being ineffective, failing to go forth, and going forth deformed). They are acted upon by the evil things when the villain surrounds the just man. The evil things are thus active (rising up) and able to act upon other participants. YHWH simply fails to save, and “acts” upon the prophet by showing him iniquity.

In the verbal clauses, the sayer is always the prophet, who cries out and shouts (to YHWH). The subject of the behavioural clauses is always YHWH, who fails to listen (to the prophet) and looks at wrong. The lone relational and existential clauses both have evil forces as their subjects, as raiding and violence are before the prophet, and strife exists. These relational and existential clauses can be compared with the material processes of the benevolent institutions and evil things. In their relational and existential clauses, evil things are simply existing, as opposed to their movement and exercising of power in their material processes. At the same time, this neutral “existence” of the evil things shows them to be more viable than the actions of the material processes of the benevolent institutions, in which they are clearly degenerating.

While the mode analysis above revealed that the chains for YHWH and the prophet both interacted with the evil things, this engagement seems to be in mostly an observatory/proximity role. YHWH looks at wrong and shows the prophet iniquity, but

YHWH does not directly exercise power over the evil things. Likewise, the prophet sees iniquity and has raiding and violence before him, but he is not directly involved in the action of the processes of the evil things (as compared to the just man, who is surrounded, for example).

Parataxis and Hypotaxis

A number of clauses in Hab 1:2–4 are linked by paratactic (וְ and וְעַל־כֵּן) or hypotactic devices (כִּי). The paratactic device of extension is present in 1:2.2 and 1:2.4, which continue the thoughts of the previous clauses (which express the prophet crying out), with questions about YHWH's apparent inaction. It is also used consecutively to chain 1:3.2 and 1:3.3 after 1:3.1, as 1:3.1 is about YHWH showing iniquity to the prophet, 1:3.2 is about YHWH gazing on wrong, and 1:3.3 is about evil being before the prophet (perhaps the logical outcome of 1:3.1). A paratactic relationship of elaboration connects 1:3.4 and 1:3.5, as they express roughly parallel thoughts (of evil rising). Another paratactic relationship of elaboration connects 1:4.1 and 1:4.2, as they express roughly parallel thoughts of the collapse of good in society.

A paratactic relationship of enhancement (with וְעַל־כֵּן)²¹ connects 1:4.1 back to 1:3.3–1:3.5, as 1:4.1 (and its parallel clause 1:4.2) express the results of evil's rise: torah and justice collapse. The conjunction וְעַל־כֵּן occurs again in 1:4.4. Here it is likely expounding another result (justice emerging deformed) of the situation described in 1:3.3–1:3.5 (thus forming a kind of dual results description with 1:4.1), but it could also be drawing further implications from 1:4.1–1:4.2.

²¹ *BHRG* 305 describes וְעַל־כֵּן as a “co-ordinating conjunction” that “introduces after the statement of grounds, a fact.” See also *GBHS* 122, which terms this combination of particles to have a “causal” function.

Regarding the subjects of these clauses, parataxis binds together not only clauses with identical or connected subjects (YHWH in 1:3.1–1:3.2; strife/contention in 1:3.4–1:3.5; torah/justice in 1:4.1–1:4.2) but also subjects that are paired together for relational or logical reasons (YHWH and the prophet in 1:2.1–1:2.4; YHWH and evil things in 1:3.2–1:3.3—both of these pairings exhibit chain interaction in the mode analysis). Parataxis also binds evil things and benevolent institutions (1:4.1 and 1:4.4 with 1:3.3–1:3.5), although they do not experience chain interaction.

The lone subordinated clause in this section is 1:4.3, in which the villain hedges in the righteous man. It could plausibly be connected to either 1:4.1–1:4.2 or 1:4.4.

The fact that the state of the benevolent institutions is introduced into the discourse only as the logical outcome of the reign of wickedness goes a long way towards explaining their relative isolation from the rest of the rest of the discourse, as documented in the mode and participant profiles sections above. The data gained from the chain interaction in the mode analysis (benevolent institutions do not interact with any other chains) and the participant profiles (in which they are acted upon by the evil things but do not interact with YHWH or the prophet) fruitfully dovetail with the clausal complexing to create a picture of breakdown of benevolent institutions as being the result of evil's rise, a phenomenon more seen than experienced by YHWH and the prophet.

Verbal System Analysis

The significance of the verb types chosen in different clauses is a meaningful question to consider. The passage as a whole seems to be a complaint about a state of affairs that is ongoing in the experience of the speaker. It is interesting to note that the use of the *qatal* verb in 1:2.1 is followed by a chain of five *yiqtol*s from 1:2.2 to 1:3.2. There does not

seem to be any difference in implied time between 1:2.1 and any of these other clauses (particularly its semantic parallel in 1:2.3).²² However, there is a structure created by this pattern of verb types, as the *yiqtol* chain that is following the initial *qatal* ends with the verbless clause of 1:3.3, which also initiates the topic switch to discussion of evil institutions instead of the (non) action of YHWH (as discussed in the mode and field sections above). Additionally, 1:3.3 is the final reference of Habakkuk to himself in this section. Andersen deals with the issue of verb tense-forms identified above.²³ He argues that the use of opening *qatal* sets the overall time reference in the past, and the *yiqtol*s merely continue in this vein. Additionally, the *wayyiqtol* of 1:3.4 also indicates past time and is determinative for the following *yiqtol*s.²⁴ His treatment is unsatisfactory for two reasons. First, time-based views of the verbal system no longer command the sway they once did. Secondly, this treatment bypasses any core meaning intrinsic to the verbal forms themselves in favor of seeing them as governed entirely by surrounding context.

A *wayyiqtol* form of הָיָה is used in 1:3.4 which is followed by a semantically parallel clause with a *yiqtol* verb in 1:3.5. The focus shift to the social breakdown of good is expressed in 1:4.1 and 1:4.2 with two *yiqtol* verbs, and then there is a participial clause for the action of the villain in 1:4.3, followed by a final *yiqtol* for the closing comment about the state of justice in the land.

The overall dominance of *yiqtol* forms throughout this section creates relatively little variation. From a poetic perspective, in the couplet of 1:2.1–1:2.2, some would posit

²² Contra Patterson, *Nahum*, 141, who suggests that the opening suffix verb indicated previous prayers.

²³ The scarcity of conversation partners for this discussion is noted by Andersen, *Habakkuk*, 103, who states regarding the wide variety of verb tenses used in English translations of Hab 1:2, “We have yet to come across a commentary that even notices this problem, let alone discusses it in order to justify the choice of English tenses to translate these Hebrew verbs.” Cook, “Hebrew Language,” 314 simply mentions Hab 1:2 as an example of the difficulty posed by verb tense variation in the BH prophetic corpus.

²⁴ Andersen, *Habakkuk*, 103.

that the *qatal* form in the A-line governs the meaning of the B-line. However, it is significant that the suffix and then prefix forms are used in the semantically parallel clauses in 1:2.1 and 1:2.3.

The chart below will allow for another way of looking at the data, as it will group the various verb types together to succinctly display what is done with each type. Out of necessity, verbless clauses, participial clauses, and the copulative will be excluded. Additionally, in order to eliminate another possible layer of complexity in the data, all subordinate clauses will be excluded.

<i>Qatal</i> (10%)	<i>Yiqtol</i> (90%)
Prophet cries out (1:2.1)	YHWH does not listen (1:2.2) Prophet shouts (1:2.3) YHWH does not save (1:2.4) YHWH shows prophet iniquity (1:3.1) YHWH looks upon wrong (1:3.2) Contention arises (1:3.5) Torah is ineffective (1:4.1) Justice does not go out (1:4.2) Justice goes out deformed (1:4.4)

Out of the 10 independent clauses with a non-copulative finite verb, 9 (90%) are *yiqtol* verbs. As observed above, the only action expressed with a *qatal* verb (the prophet crying out) has a semantic parallel elsewhere with a *yiqtol* verb (the prophet shouting in 1:2.3). The rest of the actions in the remaining independent clauses are only expressed with *yiqtol* verbs.

What possibilities exist for making sense of the data in the table above? An aspectual account would contrast the speaker's perspectives on the actions expressed by the prefix ("in progress") and suffix ("complete and undifferentiated process")²⁵ forms.

²⁵ Porter, *Idioms*, 29, 35.

This is readily transferrable to the processes listed above. The prophet (the speaker) cries out (suffix), indicating that, for him, this action is generic and finished. However, YHWH's actions (not listening, not saving, showing him iniquity, looking upon wrong), contention's action (rising), and torah/justice's actions (degenerating) are ongoing in the prophet's experience and he chooses to depict them as such. The prophet additionally portrays his "shouting" with a prefix form. This results in the phenomena of his vocalization being depicted with both *qatal* and *yiqtol* verbs. Therefore, his outcry is still ongoing even though he has opened the discourse by describing it from the outside.²⁶ It is also interesting that over half of the (non-subordinated) clauses with finite verbs have YHWH as the grammatical subject.

A modal interpretation of the same data would isolate a similar contrast between the suffix and prefix forms, but instead locate them on a cline of confidence. Therefore, the prophet has complete confidence that he has cried out, but the other processes are depicted with a degree of projection. This could make sense of his assertions about YHWH (not listening, not saving, showing him iniquity, looking upon wrong), as the prophet does seem to be unsure about exactly what YHWH is doing. It is less helpful for understanding the duplicated vocalization of the prophet and the rising of contention, however.

C. Tenor

The content of Hab 1:2–4 is spoken by Habakkuk and addressed to YHWH. This is clear from the first person references to the prophet (1:2.1; 1:2.3; 1:3.1) and the second person

²⁶ Contra Andersen, *Habakkuk*, 104, who notes this semantic parallel and states, "the congruence of the unit requires that they have the same time reference." Watson, *Classical Hebrew Poetry*, 279–80 notes the coupling of prefix and suffix forms in poetry, but sees this as chiefly motivated by the need to avoid repetition.

(as well as “vocative” in 1:2.1) references to YHWH (1:2.2–1:3.2). At the same time, Habakkuk, as a prophet was also representing the concerns of the people of the land by confronting YHWH with the hardships being faced by the Israelites.

Speech Roles

The first significant observation that can be made about the tenor of Hab 1:2–4 is the types of speech roles employed. The 13 clauses comprising the section are almost equally divided between questions and statements, as 6 clauses (46%) are questions, and 7 clauses (53%) are statements. These speech roles are also grouped in self-contained blocks, as all the questions are grouped from 1:2.1 to 1:3.2,²⁷ with the statements following from 1:3.3 to 1:4.4. In the case of the questions, the interrogative construction signifying “how long?” (עַד־אֵימָה) is implied through ellipsis from 1:2.1 to 1:2.4, indicating that Habakkuk is asking how long he will cry out and shout, and YHWH will not listen or save. In 1:3.1 the interrogative particle signifying “why?” (לָמָּה) is implied through ellipsis in 1:3.2, for the result of Habakkuk asking why YHWH shows him iniquity, and why YHWH looks upon wrong.

This demonstrates that the section is nearly equally split between Habakkuk asking YHWH why he is seemingly inactive in the face of Habakkuk’s entreaties, why he looks on wrong,²⁸ why he shows wrong to Habakkuk, and Habakkuk describing to

²⁷ The number of clauses that are questions in Hab 1:2 is hotly contested when one examines commentaries and English translations. The present study has taken the opening interrogative particle to be implied through ellipsis in the following clauses. For alternative views, see Robertson, *Nahum*, 137 (one question followed by three statements); Patterson, *Nahum*, 138, and Smith, *Micah*, 98 (one question comprising the first two clauses and two statements); Barker and Bailey, *Micah*, 293–294, Haak, *Habakkuk*, 23, 30, Ward, “Habakkuk,” 8 (two questions of two clauses each); Andersen, *Habakkuk*, 97, 101 simply takes the opening interrogative particle and vocative as constituting a question that encompasses the rest of the clauses. It is the position of the present study that reading the first six clauses as questions best preserves the syntactical and semantic parallelism present in the clausal structure.

²⁸ The choice made by this study to read the first six clauses as questions has implications for some interpretations that argue that the prophet is placing “blame” upon YHWH for allowing society to

YHWH the degenerate condition of the land, in which he states that the powers of evil are strong in the land, and the powers of good are weak.²⁹

More value can be obtained from the speech role analysis if these categories are used as a lens to provide a fresh perspective on some of the data obtained above. In the 6 clauses comprising questions (1:2.1–1:3.2), the field analysis showed that there were 2 verbal processes (the prophet crying out), 2 behavioural processes (YHWH not listening and looking at wrong), and 2 material processes (YHWH not saving and showing the prophet inquiry). Material, behavioural, and verbal processes each comprise 33% of the clauses in the prophet's questions.

In comparison, in the 7 clauses that are statements, there are 5 material processes (71%), 1 relational process (14%), and 1 existential process (14%). Not only are there vastly more material processes in the statements than there are in the questions, the questions have no relational or existential processes, and the statements have no behavioural or verbal processes. This should not be surprising, as the questions are concerned with YHWH's responses (and lack thereof) to the social breakdown and how this affects the prophet: the material processes are either negated or involving showing something to the prophet. Meanwhile in the statements, the material processes mostly involve spatial movement (even if in a metaphorical sense) for evil rising and hedging in good, and justice breaking down.

collapse (Floyd, *Minor Prophets*, 102). Strictly speaking, the prophet is inquiring as to how long he will cry out without response, and why YHWH makes him see evil. This concept of "blame," or the assertion that "Yahweh is therefore evidently to blame for the current breakdown of societal norms," exceed the limits of what can be linguistically quantified in the text. The description of YHWH in 1:2–4 points toward his passivity, not active hand in spreading evil.

²⁹ Although this observation does not fit strictly under the umbrella of speech-role analysis, when one examines the structural function accomplished by the division of the passage in questions and statements, it can be easily be noted that the lone mention of the prophet with the 1cs pronominal suffix attached to verb in 1:3.3 (the first statement), serves to tie the two sections together (note the frequent references to the prophet in the section of questions), as this is the final mention of the prophet in the passage as a whole.

Additionally, this division of the discourse into questions (1:2.1–1:3.2) and statements (1:3.3–1:4.4) provides a new way to view the results of the identity and similarity chains created in the mode analysis above. The references to YHWH are completely confined to the questions, and in fact occur in every clause throughout the questions section. In contrast, all of the references to the beneficent institutions occur in the statements section (4 of the 7 statement clauses have an occurrence of the beneficent institutions). Three of the 4 occurrences of the prophet occur in the questions sections, and one in the statements sections. This reference to the prophets in the statements is tucked in the first statement (1:3.3), lending some continuity to the sections but otherwise being the last reference to the prophet in Habakkuk's opening speech. In contrast to all the above chains, the evil things occur multiple times in both the questions (3 times) and the statements (5 times).

Mood Analysis

Moving on to discussion of the mood component, the subjects Habakkuk puts forward for consideration include YHWH (30% of the clauses), evil forces (30% of the clauses), benevolent institutions (23% of the clauses), and himself (15% of the clauses). This indicates his discourse is equally concerned with the (in)action of YHWH and the rise of evil, with the concerns of the demise of good in society trailing behind and himself coming last.

The device of negation is used in several places to draw attention to propositions that are not true in the experience of Habakkuk. In 1:2.2 and 1:2.4 Habakkuk issues questions about YHWH not listening or saving, highlighting that these expected activities

of YHWH are not taking place. Additionally, in 1:4.2 negation is used to describe how justice is not going out to forever, capturing the desired reality that is happening.

A sharper focus on what the prophet is doing in his speech may be obtained by viewing the subjects through the lens of the speech roles. His questions are always about YHWH (4 clauses, or 66%), or himself (2 clauses, or 33%). Conversely, his statements are about evil parties (4 clauses, or 57%) and Torah/justice (3 clauses, or 42.5%). This cleanly divides his discourse, as the two main sections, delineated as questions followed by statements, both have entirely different subjects. This assignment of certain speech roles and subjects with each other (and vice versa) may be significant for unpacking his guiding presuppositions. As concerned as he clearly is about the respective statuses of evil things and benevolent institutions, he does not ask questions about them, he only expounds their situation. Instead, his questions are directed not only towards YHWH, but are about what YHWH is doing (or is failing to do). While he could as easily ask why it is the case that evil is conquering justice, he instead goes straight to the being whom he views as being ultimately responsible for how things are, YHWH. At the same time, he does not make statements, or direct accusations, about YHWH, but instead phrases his complaint in the form of questions, indicating that he views the acquisition of a response as possible.

The insights obtained in the above paragraph can be extended by incorporating the findings of the mode analysis (see the above section on speech roles for some preliminary probings in this direction). Relative to the speech roles, the distribution of the subjects (in the mood) and the cohesive chains (from the mode analysis) will be compared in the chart below:

	Subjects (Tenor)	Chains (Mode)
Questions	YHWH (4 clauses) Prophet (2 clauses)	YHWH (6 references) Prophet (3 references) Evil things (3 references)
Statements	Evil parties (4 clauses) Benevolent institutions (3 clauses)	Evil parties (5 references) Benevolent institutions (4 references) Prophet (1 reference)

As is apparent, there are places where the subject and chain distribution is isomorphic, and places where it isn't. As both a subject and a chain, YHWH only occurs in the questions. As the ideational analysis above showed, in the clauses where YHWH is not the grammatical subject, he is either a direct address of the prophet, or the object of a prepositional phrase (indicating the prophet's speech is directed towards him). As a subject, the prophet is entirely confined to the questions, and as a chain, is mostly in the questions, except for one occurrence in the statements (where he is part of the adjunct material, clarifying that raiding and violence are before him). The benevolent institutions, as a subject and as a chain, are entirely confined to the statements. In the one place where they are not the grammatical subject, they are direct object of the verbal action (being surrounded by the villain). The evil things are the most broadly distributed of the chains. Although they are only subjects in the statements (in one case twice in the same clause), they are referenced three times in the questions, once as the substance of what the prophet is complaining about to YHWH, and twice in the capacity of an adjunct (what YHWH is showing the prophet, and what YHWH is looking at). Therefore, out of all the participants listed above, the evil things play the largest role in making the passage "hang together," even though they are only present as the subjects of clauses in the statements section.

D. Conclusions and Interpretive Implications

The chart below will group the participant chains found in the analysis above by mode, field, and tenor data.

Entity	Mode	Field	Tenor
YHWH	Clauses referenced: 46% (6 of 13) Chain interaction: prophet, evil things	2 behavioural 2 material (1 acting upon prophet)	Subject: 4 clauses (of 13) Speech role: all WH- interrogative Negated: 2 How long: Not hear, not save Why: Show prophet iniquity, look at wrong
Prophet	Clauses referenced: 30.5% (4 of 13) Chain interaction: YHWH, evil things	2 verbal 1 goal in a material process, acted upon by YHWH	Subject: 2 clauses (of 13) Speech role: all WH- interrogative How long: cry out, shout
Evil things	Clauses referenced: 53.5% (7 of 13) Chain interaction: YHWH, prophet	2 material (1 acting upon just man) 1 relational 1 existential	Subject: 4 clauses (of 13) Speech role: all statements
Beneficent institutions	Clauses referenced: 30.5% (4 of 13) Chain interaction: none	3 material 1 goal in material process, acted upon by evil things	Subject: 3 clauses (of 13) Speech role: all statements Negated: 1

Synthesis of Individual Chains

The mode, field, and tenor data explored above exposed the chains of the discourse and their interaction, the actions performed by (and on) each participant, and the speech roles used throughout along with their associated subjects. It is now necessary to find ways to synthesize this data to better understand what this passage is doing.

The chart above has used the participant sets identified in the identity and similarity chains of the mode analysis to group the entities found throughout the field and

tenor as well. One of the first observations that can be made is that both continuity and discontinuity exists among the most prominent elements in the areas of mode, field, and tenor above. In the mode, the most prominent chain is the evil things (making it the most present entity in the discourse), but a consultation of the field and tenor charts shows that the evil things are not the majority in these categories. Both the field and tenor show that YHWH is equally as active and discussed as the evil things, as both are the primary participant in 4 clauses (in the mode) and are the subject in 4 clauses (in the tenor). Therefore, although the evil things are referenced (in the most generic sense) more than any other entity, YHWH is equally present in the field and tenor.

The evil things and YHWH are both primary participants in 4 clauses (in the field analysis), and both act upon another participant in 1 clause each. However, the field analysis above (as well as the tenor analysis below) showed that the actions of the evil things effect much more concrete impact. The tenor analysis also showed that the evil things and YHWH are both the subjects in 4 clauses each. However, the evil things are subjects in clauses that are all statements that are never negated, while YHWH is only a subject in clauses that are WH-interrogates, and 2 of these 4 clauses are negated. This places the evil things in a context of much more positive affirmation than YHWH.

The mode analysis also showed that the prophet and beneficent institutions are referenced in the same percentage of clauses (both occur less frequently than the evil things and YHWH). However, their breakdown in the field tenor analysis differs greatly. The prophet only acts in 2 verbal clauses, whereas the beneficent institutions act in 3 material clauses, and both are the goal in 1 material clause each. This relationship is similar in the tenor, where the beneficent institutions are the subject in 3 clauses, whereas the prophet is only the subject in 2 clauses. However, all of the clauses in which the

prophet is the subject are WH-interrogatives, while beneficent institutions are always the subject in statements. Both parties exhibit different types of “marginality” in the discourse: the prophet is the least frequently occurring subject in the tenor and field, only occurs in questions, and is acted upon by YHWH, while the beneficent institutions are bereft of any chain interaction (as compared to all the other chains), they have one negated clause, they are once acted upon by evil things (by being surrounded), and all the clauses in which they occur are marked by conjunctions indicating resultant facts.

Nature of Dominance in Each Category

The examination of each participant chain through the lenses of mode, field, and tenor above has shown the continuity and discontinuity between which chains occurs most in these categories. These results can be further analyzed. The evil things are the most frequently occurring chain in the mode analysis, followed by YHWH, with the prophet and beneficent institutions tied for last place. In the tenor analysis, the evil things and YHWH are the subjects of an equal number of clauses, followed by the beneficent institutions, with the prophet coming last. (The results for the primary participant in the field analysis are identical, due to a lack of passive constructions.) This data can be displayed below as follows in order from greatest to least, using the contrasting categories of “generic reference” (for mode—what is being mentioned in any way) and “subject of discussion” (for tenor/field—what is explicitly being talked about).

Mode: Generic Reference	Tenor: Subject of Discussion
Evil things	Evil Things/YHWH
YHWH	Beneficent Institutions
Prophet/Beneficent Institutions	Prophet

While these lists largely correspond, the small differences are worth noting: the evil things are the most frequently referenced in a generic sense, but they are equally as discussed as YHWH. Meanwhile, the prophet and beneficent institutions are generically referenced the same amount, but the beneficent institutions are explicitly discussed more than the prophet.

Dynamics Groupings of Participants

The various participants identified above can be related in various ways. The first and most obvious is chain interaction, in which YHWH, the prophet, and evil things all interact, with the beneficent institutions noticeably absent. The speech roles pair up YHWH and the prophet (as both occur as subjects only in questions), while the statements relate evil things and beneficent institutions (as both occur as subjects only in statements). The transitivity analysis from the field relates YHWH and the prophet (the former acts upon the latter), and the evil things and beneficent institutions (the former again acting upon the latter). Semantic similarities in the process of spatial movement link the beneficent institutions and contention (from the evil things). Parataxis links YHWH and the prophet, YHWH and evil things, and evil things and benevolent institutions. Hypotaxis links clauses in which evil things and beneficent institutions are the subjects.

The most constantly related parties by various means are thus the evil things and beneficent institutions: they do not experience chain interaction together, but they do interact in the transitivity data, clausal relations, the groupings created by speech roles, and they share similar verbal actions. YHWH and the prophet are linked in the chain

interaction, speech roles, transitivity, and parataxis. Finally, YHWH and evil things are linked in the chain interaction and parataxis.

Results

The above probing into the global data associated with individual chains, most significant participants in various categories, and various groupings of different participants can be leveraged to interpret the discourse of Hab 1:2–4 as breaking into several separate “zones.” The clause range from 1:2.1–1:3.2 is entirely questions (“how long” and “why”), and the subjects are entirely YHWH and the prophet, with the former acting upon the latter. Nonetheless, the chain of evil things is present, though entirely outside of the transitivity structure; it determines what the prophet cries out to YHWH about, what YHWH shows the prophet, and what YHWH looks at. A transition occurs in 1:3.3, as the speech role shifts to statements for the rest of the section, and the subject becomes evil things for the first time, but the prophet is preserved in a prepositional phrase, thus tying it in to the previous material. Thus evil things and the prophet are together, but in a different way than before: evil things are before the prophet. Next, 1:3.4–1:3.5 keep the subject as the evil things, but more or less just assert their existence and rise. The remaining group of 1:4.1–1:4.4 expresses implications (in the field analysis), and mostly deals with the beneficent institutions. Here, evil things do act upon the beneficent institutions, but their chains never interact.

The above linear reading discloses that there is a kind of centrality to 1:3.3–1:3.5, as this is the only group of statements not specially marked with conjunctions of purpose or subordination. These express the existence and rise of evil, the instigating concern of the prophet. The preceding questions demonstrate that the prophet sees YHWH as

responsible for allowing this to happen,³⁰ and that the prophet chooses to call out to him in spite of his apparent unresponsiveness. The intense connection between YHWH and the prophet documented above supports this assertion. The final block in 1:4.1–1:4.4 shows that while the prophet was not unconcerned with the fate of beneficent institutions, he invoked them as evidence of the rise of evil rather than simply for their own sake.³¹

3. Analysis: Habakkuk 1:5–11

A. Mode

Identity and Similarity Chains

Several identity chains (of co-referential ties) can be found in Hab 1:5–11. The first chain is composed of references to the addressees of the discourse. These addressees are never explicitly identified, but consist of pronominal suffixes and internal subjects of verbs. In 1:5.1–1:5.4, these are referenced in the masculine plural subjects of the string of four imperative verbs, where they are commanded to look, observe, and be amazed. In 1:5.5 they are referenced in the 2mp suffix of “days” (modifying the time at which YHWH will

³⁰ In particular, the question about how long YHWH will not save (1:2.4) would imply that he is expected to be able to save, and the question about why he shows the prophet iniquity implies that the prophet somehow interprets his experience of watching iniquity rise in terms of YHWH directly causing this.

³¹ The results above (taken in isolation) clearly do not facilitate forward movement in the traditional debates about the identity of the oppressor and the nature of the oppression. However, the possibility of the breakdown of the usual dichotomy between the problem originating either inside or outside Judah is charted in Brownlee, “Composition of Habakkuk,” 260–61. He states, “...nothing points specifically to a foreign oppressor... Conditions in Judah, however, are not without their relationship to international relations. Under Manasseh, the dominance of Assyria may have affected the administration of justice...verse 4 suits well this latter period [Jehoiakim] when the Deuteronomic Reform was in abeyance.” This fits well with the arguments of Cannon, “Integrity of Habakkuk,” 65–57, who identifies significant parallels between the vocabulary of Hab 1:2–4 and Jeremiah’s descriptions of Judean wrongdoing, and concludes, “The use of the same expressions in Jeremiah shows that they refer to inter-Judean conditions. The nation at this time was actually under *Egyptian* oppression but as Davidson observes the conquerors of Israel did not mix among the inhabitants or collect tribute from individuals. The wrongs complained of were inflicted on the people by the king or by each other, and the neglect of religion was due not so much to heathen oppression as to a reaction from the reforms of Josiah to the heathenism practiced under Manasseh (Jer 7:18; 44:17f).”

be working), and in 1:5.6 they are referenced as the 2mp internal subject of a verb (expressing that they will not believe YHWH's work). References to the addressees appear in 6 out of the 26 clauses making up Hab 1:5–11, and thus they appear in 23% of the clauses in this section.

The most significant identity chain is formed of references to the Chaldeans, realized (personified?) as a masculine singular subject. References to this participant occur in 16 out of the 26 clauses in this section (or 61.5% of the total clauses in Hab 1:5–11). This participant is referenced in several ways in 1:6.1: the noun **הַכַּשְׂדִּים** (“the Chaldeans”) is marked as a direct object of the action of the participle functioning as a verb; this people group (via **גֵּי**) is the referent of the adjectival participle **הַהוֹלֵךְ** that expresses their marching action; and finally, they are referenced with a 3ms pronominal suffix attached to a preposition in the context of marking off dwellings that do not belong to “him.” He is then an independent 3ms pronoun functioning as subject in 1:7.1. He is referenced three times in 1:7.2 alone, with a 3ms suffix attached to a preposition, and with two more 3ms suffixes attaches to nouns. The “Chaldean” is referenced with another 3ms suffix attached to a noun in 1:8.1, 1:8.3, 1:8.4, 1:9.1, and as the 3ms subject of a verb in 1:9.3. He occurs twice in 1:10.1 as an independent pronoun and the 3ms subject of a verb, in 1:10.2 as a 3ms suffix attached to a preposition, and twice again in 1:10.3 as an independent pronoun and the 3ms subject of a verb. He is the 3ms subject of a verb in 1:10.4, 1:10.5, 1:11.1, and 1:11.2. He is referenced four times in 1:11.3, with the subject of a verb, a demonstrative pronoun, and two 3ms suffixes attached to nouns.

A couple more minor chains exist in Hab 1:5–11. The **פָּרָשִׁים** (“horsemen”) appear in 1:8.3 and 1:8.4 as a noun that is the subject of the main verb of the clause. They are the implied 3mp subject of the verb in 1:8.5. They also seem to be the referent of the 3mp

pronominal suffix attached to “faces” in 1:9.2. They thus appear in 4 out of 26, or 15% of the clauses in this section.

A couple pairs of co-referential ties can be found in Hab 1:5–11. פָּעַל (“work”) occurs as an independent noun in 1:5.5 and as the embedded 3ms subject of a verb in 1:5.7 (2 out of 26 clauses, or 7.5%). The סוּסִים (“horses”) are found as a noun that is the subject of a verb in 1:8.1, and as the 3cp subject of a verb in 1:8.2 (and likewise appear in 7.5% of the clauses in this section). The אֶרֶץ (“earth”) occurs as a noun that is the object of a verb in 1:10.4, and as a 3fs suffix attached to a verb in 1:10.5 (also 7.5%).³² A final tie can cautiously be suggested in the case of YHWH, the speaker of this section. While YHWH is clearly the referent of the 1cs suffix attached to the הִנֵּה (“behold”) of 1:6.1, many translations take him to be the implied subject of the verbal participle in 1:5.5,³³ in which cases the referent would be implied through cataphoric ellipsis,³⁴ in which the pronoun occurs before the independent noun (although YHWH was certainly mentioned in Habakkuk’s opening speech in Hab 1:2–4). Thus, YHWH is referenced in 2 out of 26, or 7.5% of the clauses in this section.

Habakkuk 1:5–11 also contains a small number of co-classificatory and co-extension ties. The animals used as comparatives for the swiftness of the horses (leopards

³² This does seem to create gender mismatch with the noun. Roberts, *Nahum*, 93, suggests reading this instead as a 3ms suffix, and cites the Qumran Habakkuk peshet to support this emendation.

³³ So Andersen, *Habakkuk*, 135; Smith, *Micah*, 100. The JPS TNK translation instead takes “work” as the subject and renders the verb as a passive, although the participle is not passive. Text-critically, the reading adopted by this study is supported with the OG’s (and the Peshitta’s) combination of a nominative singular pronoun followed by an indicative verb (ἐγὼ ἐργάζομαι, “I am working”), which *BHQ* 92 sees as merely making explicit what is implied in the MT. The participle is rendered passively with the Vulgate’s *factum* (“[work] done”), a move also found in the Targum (see *BHQ* 115). Albertz, “Exilische Heilsversicherung,” 11 curiously seems to advocate an emendation to the passive participle on the claimed basis of the Syriac witness: “Da ohne das Gebet JHWH noch nicht genannt war, empfiehlt es sich, mit Σ das *ptz. pass.* לְפָעַל zu punktieren (*passivem divinum*)” (“Since YHWH was not yet mentioned outside of the prayer, it is advisable to aspirate the *ptz. pass.* לְפָעַל with Σ [*passivem divinum*].”)

³⁴ For further discussion of cataphoric ellipsis (although limited to verbs and clauses with parallel syntactical structures) see Miller, “Linguistic Approach to Ellipsis,” 262–64.

and wolves) are bound together by a co-classificatory tie and occur in 1:8.2 and 1:8.3, both referenced by nouns with a prefixed preposition. If the category used is a co-extension tie, this grouping may be broadened to include the eagle that is compared to the horsemen in 1:8.5, also using a noun with a prefixed preposition. This chain thus occurs in 3 out of 26, or 11.5% of the clauses in this section. In 1:10.1–1:10.3, kings, princes, and a fortress are bound together by a similarity chain of all being things that the Chaldean mocks (likewise occurring in 11.5% of the clauses in this section). In 1:10.1, the noun for “kings” occurs in a prepositional phrase modifying the verbal action. In 1:10.2, the “rulers” are referenced with a substantive participle functioning as the subject of its clause. In 1:10.3, the “fortification” occurs as a noun inside a prepositional phrase functioning adverbially as in 1:10.1. A similarity chain could also be tentatively suggested for the captives of 1:9.3 and the two references to dirt in 1:10.4 and 1:10.5, as they are things that the Chaldean captures. The “captives” of 1:9.3 are referenced with an independent noun functioning as the object of the verbal action. The “dirt” of 1:10.4 is referenced with an independent noun functioning as object of the verbal action, and it occurs in 1:10.5 with a 3fs pronominal suffix attached to the verb and functioning as its object.

Chain Interaction

Chain interaction is also found in Hab 1:5–11. The central tokens of this section are the Chaldean, horses, comparison animals, horsemen, mocked royal institutions, and earth. In 1:8.1–1:8.2, the chains of the horses and the comparison animals interact. In 1:8.1, “horses” appears as a standalone noun functioning as subject and the leopards are preceded by a comparative preposition functioning adverbially. In 1:8.2, the horses are

implied as the internal subject of the verb, and the wolves are preceded by a comparative preposition, in a prepositional phrase that modifies the verbal action.

In 1:8.3–1:8.4, the chains of the horsemen and the Chaldean interact, with the Chaldean being portrayed as in possession of the horsemen through the use of a pronominal suffix attached to a noun functioning as subject in both clauses. In 1:10.1–1:10.3, the chains of the Chaldean and mocked royal institutions interact, as in 1:10.1 the Chaldean subject is doubly marked by means of an independent pronoun and being the subject of the verb, while the kings he laughs at occur as the object of a preposition with an implied adverbial function. In 1:10.2, the princes are the subject of the nominal clause (being placed in a predicate construction with “joke”) and the Chaldean is referenced through a 3ms pronominal suffix attached to a preposition. In 1:10.3 the Chaldean subject is again (as in 1:10.1) doubly marked by means of an independent pronoun and being the subject of the verb, while the fortresses he laughs at occur as the object of a preposition with an implied adverbial function. In 1:10.4–1:10.5, the chain of dirt and the Chaldean interact, with the Chaldean acting upon dirt in both cases, as the Chaldean is in both clauses the 3ms subject of a verb, and the earth is the object of the verb, in one case as a noun and in the other as a pronominal suffix attached to the verb.

This analysis of the mode of Hab 1:5–11 reveals that its most significant parts are a chain of references to the addressees of YHWH’s discourse and the following chain of references to the Chaldean. Chain interaction primarily occurs between the Chaldean and participants that are either part of his army or part of the group of things he is attacking.

B. Field

Participant Profiles

The mode analysis has disclosed the most commonly referenced participants in Hab 1:5–11. The recipients of YHWH's address are indicated using the plural, and thus presumably include but go beyond the character of Habakkuk found in the previous section.³⁵ These recipients appear as the behavior in 2 behavioural processes as they look and observe (1:5.1; 1:5.2) (40% of their clauses) and as the senser in 3 mental processes, where they are being astounded (twice)³⁶ and not believing (1:5.3; 1:5.4; 1:5.6) (60% of their clauses).³⁷ They are thus portrayed as quite passive, their actions consisting of watching what happens and responding emotionally.³⁸ Although they are the recipients of this section (see tenor analysis below), they are also quite linguistically isolated: not only do they not act upon or experience being acted upon by any other participant in the transitivity structure of the discourse, the mode analysis above also revealed that their chains do not interact with those of any other participants. Additionally, one of their clauses (out of five total) is subordinated through hypotaxis, as it (the notice they would not believe) is in a parallel construction with the statement that YHWH is doing a work.

It was noted above that the recipients only act in behavioural and mental processes. The only other participant that also performs these process types is the Chaldean, who has three behavioural processes. However, while the recipients merely

³⁵ Robertson, *Nahum*, 141, states, "Since the divine response is addressed to a plurality of persons, it may be assumed that Habakkuk was viewed as speaking for a group of people rather than simply for himself."

³⁶ *DCH* 8:640, provides glosses of, "astonish oneself, be astounded, i.e. be utterly astounded" for the combination of hithpael and qal imperatives of הִמְאָדַד used here. The present study will take the safer path of reading them as separate verbs. Clines gives basic glosses of "be astounded" for the qal, and "astonish oneself" for the hithpael.

³⁷ Their only other occurrence, in the circumstantial of time in 1:5.5 ("in your days") places them outside of the transitivity structure.

³⁸ Sweeney, *Twelve Prophets*, 465, clarifies that this "astonishment" would be at least partially due to the fact that Judah and Babylon had previously been allies.

watch “among the nations” (1:5.1)—presumably looking at YHWH’s work in raising the destructive Chaldean—the Chaldean’s behavioural processes are associated with a far more nefarious activity, the destruction of kingdoms, as in 1:10.1; 1:10.3; 1:11.3 he laughs and scoffs at rulers and kingdoms that he destroys, and resultantly incurs guilt.

YHWH is an actor in the material processes of 1:5.5 (implied through ellipsis) and 1:6.1, thus making him appear 100% of the time as an actor in material processes. Specifically, YHWH acts on a “work” (1:5.5),³⁹ which is presumably the raising of the Chaldeans described in 1:5:6 onwards.⁴⁰ Additionally, YHWH acts on the Chaldeans in 1:6.1, where he is said to “raise” them. The transitivity data for YHWH—that he acts upon a “work” and the Chaldeans—contrasts with the data gathered from the chain interaction above, as the YHWH chain does not interact with any of the other chains in this section (as compared with the Chaldean, who does). The material process types of YHWH can be compared to those of the Chaldean, as YHWH works and raises, while in a number of places the Chaldean (and his associated parties of his justice and his horsemen) exhibits spatial movement (itself not as powerful as outright “raising”) and also spatially moves other participants in the amassing of captives and earth. The transitivity data also reveals that although YHWH appears in relatively few clauses in this section, he is the most powerful participant, as the Chaldean exhibits power over other participants (captives and dirt), but ultimately, YHWH is the one who acts upon the Chaldean. The patterns of clausal relations in the discourse (see below) align with the chain interaction data; just as the YHWH chain does not experience interaction with any

³⁹ Humbert, *Problèmes*, 262, greatly exceeds the boundaries of what can be drawn from morphology alone when he states, “la construction verbale d’un participe exprime un acte unique, rapide, concret et historique” (“the verbal construction of a participle expresses a unique, rapid, concrete and historical act”).

⁴⁰ This work is presumably the “it” comprising the verbiage of 1:5.7.

other chains, all of the clauses in which YHWH appears are subordinated in the discourse.

As even a glance at the field chart will show, the Chaldean is the major actor in the rest of this section, appearing in the transitivity structure of 11 clauses.⁴¹ The Chaldean(s) appears as the goal of the material process (being acted upon by being raised by YHWH) in 1:6.1 (9% of the total clauses in which he appears), and as a carrier in a relational clause in 1:7.1 (9%), where he is given the attributes of being terrible and dreadful. The Chaldean is an actor in a material clause in 1:9.1 (he comes for violence); 1:9.3 (he amasses captives); 1:10.4 (he piles up earth); 1:10.5 (he captures earth); 1:11.1 (he passes on); 1:11.2 (and he transgresses) (54.5% of his total clauses). He directly acts upon captives and dirt (1:9.3; 1:10.4–1:10.5).⁴² Additionally, he is the behavior in a behavioural clause in 1:10.1 (he scoffs at kings) and 1:10.3 (he laughs at fortresses) and 1:11.3 (he incurs guilt) (27%). Therefore, slightly over half the time he is an actor in a material clause.

The chain interaction data above showed that the Chaldean chain interacts with the horsemen, mocked royal institutions (kings, princes, and fortresses), and earth. This set of figures thus only partially overlaps with those found in the transitivity data, as the Chaldean acts upon captives and earth (and is acted upon by YHWH). The only

⁴¹ Notice must be made of the conspicuous use of the 3ms to reference the Chaldean nation in this section. Many English translations opt to instead render these pronouns in the plural. Regarding the significance of the deliberate use of the singular in the HB, the two main options are personification and reference to the king (Patterson, *Nahum*, 150; Andersen, *Habakkuk*, 151–152 opts for the personification view).

⁴² Floyd, *Minor Prophets*, 2:106. Although many would form-critically regard this section as a “prophesy of punishment” (which is a sound interpretive judgement), Floyd does accurately note that the precise target of the Chaldean’s rage is not yet specified. He states, “The text itself, however, does not describe the Babylonian’s conquest as being directed specifically against either Judah or Judah’s foes. It rather describes their conquest as having an impact on all nations in general. This unit is therefore concerned to assert that Yahweh stands behind the emergence of Babylon as a dreaded world power, rather than to draw out the implications of this development for the weal or woe of any nation or party in particular.”

participant that the Chaldean both experiences chain interaction with and acts upon in the field analysis is earth. The Chaldean and earth are associated in both the mode and field analyses.

The Chaldean's process types can be compared to those of other participants. As the goal of a material process, he is raised by YHWH, in contrast to the captives and earth that are amassed and piled up by him. In his relational process he is called terrible and dreadful, whereas his horses are compared to other animals for their speed, his horsemen are described in terms of their directional orientation, and princes are described in terms of their utter inconsequence to him. His material processes as a whole depict his spatial movement, relocation of other participants, and sinning, which compares with the spatial movement of his justice and horsemen, but contrasts with YHWH's "raising" (a type of movement) of the Chaldean. His behavioural actions of laughing and incurring guilt contrast with those of the recipients, who watch (his rise) and are astounded.

As noted above, the Chaldean is ultimately subservient to YHWH in the field analysis, as even though the Chaldean exhibits power over captives and earth, YHWH exhibits power over the Chaldean. Interestingly, the clause in which YHWH raises the Chaldean is a subordinate one, meaning that the majority of the independent clauses in this section describe the Chaldean's attributes and exercise of power.

The horses appear as the carriers in 2 relational clauses (1:8.1–1:8.2), where they are said to be swifter and fleeter than leopards and wolves, respectively. The mode analysis above revealed that the horses chain interacted with the comparison animals chain.⁴³ These descriptors of the speed of the horses are only comparable to the relational process of the horsemen (the orientation of their faces).

⁴³ These horses are introduced in 1:8.1 as "his" (the Chaldean's) horses, and in 1:8.2 they are referenced with 3cp internal subject of the verb. If the Chaldean's possession is taken to be implied in this

The horsemen appear as the actors in 3 material clauses (1:8.3–1:8.5), where they gallop, come, and fly. The only chain the horsemen interact with is the Chaldean. The horsemen's processes compare to those of the Chaldean and justice, as all of these experience spatial movement.

A couple other participants appear: justice and authority act in a material clause in 1:7.2 (they go out), sharing material processes of spatial movement with the Chaldean and the horsemen. Thrust⁴⁴ is the carrier of a relational clause in 1:9.2 (expressing that the faces of the Chaldean's warriors is forward or east), and a prince is a carrier in a relational clause in 1:10.2 (where he is said to be a joke to the Chaldean).

Global Process Type Analysis

Regarding process types in this section, the most common type is material, at 46% of the total clauses (12 out of 26). The next most common type is relational, at 19% (5 out of 26). There are likewise 5 behavioural clauses (19%). Finally, there are 3 mental clauses (11.5%) and 1 verbal process (3.5%).

With the material clauses, the Chaldean is the most common actor, taking that position in 6 out of 12 (50%) of them. The next common actor is the horsemen (3 of 12, or 25%). YHWH is the actor in 2 (of 12) material clauses (16.5%), and the justice and authority of the Chaldean is the actor in 1 material clause (8%). It is significant to note the congruence of material actions among the Chaldean, his horsemen, and his justice/authority. All of them depict actions of spatial movement: coming and passing on for the Chaldean; galloping, coming, and flying for the horsemen; and going out for the

referent, then the horses would experience chain interaction with the Chaldean as well, a point of extremely minor consequence to the results of this discourse analysis.

⁴⁴ Other suggested glosses for תַּנְּקָה are "assembling" (*BDB* 169), "multitude, totality, massing" (*DCH* 5:134), and "totality" (*HALOT* 1:545).

justice/authority. (A direct lexical parallel exists between the use of נָזַב for the horsemen in 1:8.4 and in 1:9.1 for the Chaldean.) This shared action of spatial movement ties together all of these parties related to the execution of the Chaldean's will. It is also relevant to note that the mode analysis above showed that chain interaction existed between the Chaldean and his horsemen, providing another link between the two participants in addition to merely shared types of actions.

Additionally, both YHWH and the Chaldean use processes of spatially moving another participant: amassing, piling up, and capturing (captives and earth) for the Chaldean, and raising (the Chaldean) for YHWH. This creates a clear hierarchy of power between YHWH and the Chaldean, as YHWH raises the Chaldean, who in turn acts upon captives and earth. It is suggestive, however that while the mode analysis showed chain interaction between the Chaldean and earth, the YHWH chain did not interact with any other participants. This may be significant for isolating the most stressed point in this section.

Out of the 5 relational clauses, 2 (40%) of them describe the speed of the Chaldean's horses⁴⁵ and 1 (20%) of them describes the Chaldean's terribleness and dreadfulness. The remaining 2 (20% each) explain his "thrust" is forward and that for him, princes are a joke. Thus, most (80%) of the relational clauses use various devices to drive home the brutality, speed, and direction of the Chaldean and his associated entities, while in contrast the prince is an easy target for him.

With the 5 behavioural clauses, 3 (60%) of them describe the Chaldean laughing at authority figures (kings and fortresses)⁴⁶ and incurring guilt, and 2 (40%) describe the

⁴⁵ The speed of the Chaldean's horses is described with the "comparison animals" chain of leopards and wolves, which the mode analysis showed that the horse chain interacted with.

⁴⁶ These kings and fortresses that the Chaldean laughs at are contained in the "mocked royal institutions" chain identified in the mode analysis, which also includes the princes, who are the subject in a relational clause (stating they was a joke to the Chaldean). See paragraph above for the relational processes.

addressees looking and observing (at YHWH's raising of the brutal Chaldean). This introduces a contrast between the passive observation of the audience and the active derision of earthly power and sin of the Chaldean.

The 3 mental clauses all describe the addressees reacting to what they see (be being astounded) and not believing the scope of YHWH's plan. The lone verbal process has to do with the possibility of YHWH's plan being announced out loud.

Parataxis and Hypotaxis

Various relations of taxis connect different clauses in Hab 1:5–11. A number of paratactic relations are marked with the \uparrow conjunction. A paratactic relationship of elaboration connects 1:5.1 and 1:5.2, as the two commands to look and observe display an increase of intensity. A paratactic relationship of extension connects 1:5.2 and 1:5.3, as the command to be astounded goes beyond and introduces a new element to the simple command to observe.⁴⁷ Clause 1:8.1 connects with a relationship of extension, apparently to the preceding section of 1:7.1–1:7.2; after this summary of the awfulness of the Chaldean, the discourse proceeds to describe the speed of his horses. A relationship of elaboration exists between clauses 1:8.1 and 1:8.2, as 1:8.2 introduces a parallel statement concerning the speed of the horses. Clauses 1:8.3 and 1:8.4 each have a relationship of extension with the preceding clause, as they introduce the new thoughts of the horsemen galloping, and the horsemen coming from far off, respectively. Clause 1:10.1 has a relationship of extension with 1:9.3, as the information that he scoffs at kings is a new development after the statement about taking captives. Clause 1:10.2 has a relationship of elaboration with

The Chaldean chain interacts with the mocked royal institutions chain, binding together the clauses of 1:10.1–1:10.3.

⁴⁷ Leigh, "Rhetorical and Structural," 97–98. Leigh notes that the verbs for looking in these imperatives increase in both specificity and intensity.

1:10.1, as the concept that princes are a joke to the Chaldean is roughly parallel with that of him scoffing at kings. A final paratactic relationship of extension connects 1:11.3 to 1:11.2, as the thought of the Chaldean incurring guilt builds on his acts of transgressing.

To sum up the participant relations created by the use of parataxis in this section, the following parties are bound together by paratactic relations: The Chaldean's justice/authority and his horses; the Chaldean's horses and his horsemen; and the Chaldean and princes. Significantly, out of all these pairings, only the Chaldean and princes (as part of the chain of mocked royal institutions) were found to experience chain interaction in the mode analysis. All of these descriptive pairings served to advance the description of the power and might of the Chaldean; in two of the three cases, the pairing mostly served to accomplish a linear movement from one topic to another, as the participants were not related in the mode analysis.

A hypotactic relationship of enhancement exists between 1:5.5 (with כִּי) and the preceding 4 clauses (1:5.1–1:5.4), as it states that the work of YHWH is the reason the addressees should observe and be attentive. Another hypotactic relationship of enhancement exists between 1:5.6 and 1:5.7 (again using כִּי), as the latter supplies a conditional (the work being told) for the former (the recipients' failure to believe the work). Interestingly, none of the participants mentioned above (the recipients, YHWH, or the work) experiences chain interaction in this section. Similarly, 1:6.1 (also with כִּי) has a relationship of enhancement with 1:5.5–1:5.7 as a whole,⁴⁸ as the introduction of YHWH's raising of the Chaldeans is introduced as the reason for YHWH's doing of an unbelievable work. While YHWH does not interact with any other participant chains (in

⁴⁸ Another possibility is that 1:6.1 is in a parallel relationship with 1:5.5–1:5.7, and that both of them are subordinate to 1:5.1–1:5.4. This study would explicitly reject the assertion of Brownlee, "Composition of Habakkuk," 256, that this conjunction "introduces the direct quotation" of the remainder of the oracle.

the mode), the transitivity analysis above showed that he did act upon the Chaldean (who himself interacts with a number of chains). This subordination of a place where YHWH exercises power over another participant in the transitivity structure works in tandem with the mode analysis to point towards the relative marginalization of this action within this section as a whole.

Verbal System Analysis

At first glance, Hab 1:5–11 presents some more challenges than does Hab 1:2–4 in the area of the use of the verbal system: there are more participial clauses and use of *wayyiqtol*, for example. After the opening series of imperatives (1:5.1–1:5.4), there is a participial clause where YHWH announces he is doing a work (1:5.5), followed by two subordinated *yiqtol* clauses expressing the conditional thought that the audience would not believe it if they were informed about it (1:5.6–1:5.7).

The participial clause of 1:6.1 contains YHWH's announcement that he is raising up the Chaldeans, followed by a verbless clause in 1:7.1 expressing that the Chaldean is terrible and dreadful. This section terminates with a notice of the justice and authority of the Chaldeans going out in 1:7.2 using a *yiqtol* verb (notice the topic switch to the horses immediately afterward).

The next section opens and closes the discussion of the horses with two *qatal* clauses expressing the fact that the horses are fast by comparing them to leopards and wolves (1:8.1–1:8.2). This usage of the *qatal* is admittedly an anomaly in this text so far. Then, the galloping action of the horsemen is introduced with a *qatal* clause (1:8.3) but the discussion of their coming and flying is carried by two following *yiqtol* clauses (1:8.4–1:8.5). The section ends with another *yiqtol* clause in 1:9.1, which seems to shift

the focus back to the Chaldean by expanding on the fact that he has come for violence. A verbless clause in 1:9.2 states that the thrust of their faces is eastward or forward.

An intriguing chiasmic pattern based on verb types (and content) is formed from 1:9.3 to 1:10.5.⁴⁹ Clauses 1:9.3 (where the Chaldean amasses captives), as well as 1:10.4 (where the Chaldean piles up earth) and 1:10.5 (in which the Chaldean captures earth) have *wayyiqtol* verbs and are concerned with the act of capturing. At the next internal layer of nesting are clauses 1:10.1 and 1:10.3, which have *yiqtol* verbs and portray the Chaldean laughing at the authority figures of kings and fortresses. In the center of the pattern is 1:10.2, a nominal clause stating princes are a joke to the Chaldean. The rest of the verbal clauses in this section inform the reader that the Chaldean passes on, transgresses, and incurs guilt, using a *qatal* verb, a *wayyiqtol*, and a final *qatal* respectively (1:11.1–1:11.3).

Andersen notes the number of verb types in this section, and suggests that the presence of the *wayyiqtol*s takes priority and renders the surrounding *yiqtol*s and *weqatal*s as past tense.⁵⁰ He further suggests that prefix verbs placed at the end of their clause lost their usual tense function (some references here would have been helpful), and that *weqatal*s have a “past continuous” meaning when used in conjunction with *yiqtol*s (also unsupported by strict synchronic morphological criteria). He thus sees most of this section as being in the past tense.⁵¹ In his translation, he renders 1:7.1–1:9.2 in the English present tense, and 1:9.3–1:11.4 in the past tense.⁵² This is at least sensible: the statements about the Chaldean horses and calvary are in the present, but the reports of his prisoner-taking and mocking of authorities was in the past and establishes a precedent for

⁴⁹ This pattern is observed by Andersen, *Habakkuk*, 155.

⁵⁰ Andersen, *Habakkuk*, 137, 156.

⁵¹ Andersen, *Habakkuk*, 167–168.

⁵² Andersen, *Habakkuk*, 135.

violence. However, a time-based explanation is not preferable in this instance, as the aspect-based interpretation below would seem to have more explanatory power due to its focus on what is marked by morphology as opposed to suppositions based on context.

The chart below encapsulates the use of the verbal system in Hab 1:5–11 in a concise way. As before, it will be restricted to *yiqtol*, *qatal*, and *wayyiqtol* verbs. The subordinate clauses of 1:5.5–1:6.1 will be omitted.

<i>Qatal</i> (33%)	<i>Wayyiqtol</i> (26.5%)	<i>Yiqtol</i> (40%)
Horses of Chaldean are swift (1:8.1)	Chaldean amasses captives (1:9.3)	Justice/authority of Chaldean goes out (1:7.2)
Horses of Chaldean are fleet (1:8.2)	Chaldean piles up earth (1:10.4)	Chaldean's horsemen come (1:8.4)
Chaldean's horsemen gallop (1:8.3)	Chaldean captures earth (1:10.5)	Chaldean's horsemen fly (1:8.5)
Chaldean passes (1:11.1)	Chaldean transgresses (1:11.2)	All of Chaldean comes (1:9.1)
Chaldean incurs guilt (1:11.3)		Chaldean scoffs (1:10.1)
		Chaldean laughs (1:10.3)

The first observation that can be made about the independent finite clauses of Hab 1:5–11 is that in all of them, the subject is either the Chaldean or one of his related parties (horses, horsemen, and justice/authority). Using the basic aspectual framework applied to 1:2–4 above, an attempt will be made to apply sound reasoning to ascertain why certain actions were portrayed with certain verb types. If it is provisionally accepted that the *wayyiqtol* conveys the same perfective aspect as the *qatal*, then 60% of this section is in the perfective aspect.

The only action that is portrayed here with both *qatal* and *yiqtol* verbs is the spatial movement of the Chaldean and his horsemen (the movement of the justice/authority of the Chaldean only uses a *yiqtol*). Therefore, the Chaldean's and horsemen's movement is both an inside and outside reality from the standpoint of the

speaker. The remaining processes are relatively simple to make sense of. *Qatal* verbs handle the state of the Chaldean's horses being fast—something that does not need to be understood as ongoing for the speaker. The same holds true for the Chaldean's state of being guilty (one *qatal* and one *wayyiqtol*), a fact that need not be portrayed from the inside. Three *wayyiqtol* verbs are used for the Chaldean's aggressive actions against captives and earth, portraying the Chaldean's conquest from the outside as well. This leaves the Chaldean's scoffing and laughing as the only actions solely portrayed from the inside with *yiqtol* verbs.

As a result, if one were to look at the actions in this discourse on a continuum from least marked (viewed as complete) to most marked (viewed as ongoing), at the least marked end would be the Chaldean's swiftness of horses, incursion of guilt, and capturing of earth and captives. Bridging between the two categories are the spatial movement of the Chaldean and his horsemen, as this movement is viewed from both the inside and the outside. Finally, on the most marked end is the scoffing of the Chaldean, as well as the procession of his justice/authority.

C. Tenor

YHWH is the speaker of Hab 1:5–11, as is evident from the first person reference in 1:6.1 (and implied in 1:5.5). While this section presumably functions as a response to Habakkuk's words in Hab 1:2–4, the addressees go beyond Habakkuk, judging by the 2mp imperatives used in Hab 1:5.1–1:5.4. YHWH is thus addressing a collective audience, those among the Judeans who shared the concerns expressed in Hab 1:2–4.

Speech Roles

The speech role breakdown of Hab 1:5–11 is quite simple. Commands (indicated by the use of imperative verbs) encompass 4 of the 26 (15%) clauses in this discourse (1:5.1–1:5.4), and the rest of the clauses are all statements (84.5%). Thus, the discourse begins with a small section instructing the addressees to be attentive, followed by an extended description of the work YHWH is accomplishing, the raising up of the brutal Chaldeans.

The speech roles will now be used to group the process types. Within the four commands, there were two behavioural processes (50%—instructing the recipients to look and observe) and two mental processes (50%—instructing the addressees to be astounded). Within the 22 statements in this section, there is 1 mental clause (4.5%—the recipients will not believe the description of the work), 1 verbal clause (4.5%—if the work was told), 3 behavioural clauses (13.5%—the Chaldean scoffs, laughs, and incurs guilt), 5 relational clauses (22.5%—Chaldean is terrible, his horses are swift, they face east, princes are a joke), and 12 material clauses (54.5%—YHWH acts on the work and the Chaldean, justice/horsemen/horses/Chaldean move in various ways, Chaldean captures captives and earth). The commands clearly have vastly more behavioural and mental processes than the statements, as the commands are entirely concerned with the response of the recipients. The lone mental clause of the statements is devoted to the recipients, but the behavioural clauses of the statements are all about the Chaldean. Meanwhile, the commands do not have any verbal, relational, or material clauses. Therefore, except for the lone mental process in the statements, the commands are entirely directed at the recipients, and the statements are mostly about Chaldean, his associated parties, and YHWH.

The final observation in the above paragraph is clarified by consultation of the mode analysis. The chain of addressees extends through all of the commands as well as the first two statements, thus providing continuity between the two sections of types of speech roles. Meanwhile, every single other identity or similarity chain only exists in the statements. This is not too surprising, since statements are the vast majority of Hab 1:5–11.

Mood Analysis

Within the mood component, by far the most frequently occurring subject is the Chaldean (10 out of 26, or 38% of the clauses, all statements), with the second most frequent subject being the 2mp addressees (19% of the total clauses, 4 commands, 1 statement). This indicates that a great deal of this discourse has to do with informing the audience about the Chaldeans, and ordering them to be attentive. There are a handful of other minor subjects: two clauses have YHWH raising up the Chaldeans (7.5% of the total clauses), and the horses (7.5%) and horsemen (11.5%) get 2 and 3 clauses respectively. A couple other subjects get only one clause (3.5%) each: the work, justice and authority, princes, and thrust.

Due to the fact that multiple subjects are simply extensions of the Chaldean's power, if the subjects are rearranged to consolidate the parties allied with the Chaldean, then 17 clauses (65%) are about the Chaldean (or related parties), which is in this perspective considerably more than the recipients (19%) or YHWH (7.5%).

In one clause (1:5.6) negation is used to draw attention to a reality that will not happen (the audience believing YHWH's plan).

Grouping the subjects by the speech roles is not overly illuminating, since the commands are always to the recipients, and the statements are mostly about the Chaldean/related parties or YHWH, as documented above (although the one statement about the recipients does tie the two sections of types of speech roles together).

The distribution of subjects and cohesive chains will now be compared, as this allows for the determination of the difference between what is being talked about, and what enables the discourse to hang together.

	Subjects (Tenor)	Chains (Mode)
Commands	Recipients (4 clauses)	Recipients (4 clauses)
Statements	Chaldean (10 clauses) Horsemen (3 clauses) YHWH (2 clauses) Horses (2 clauses) Recipients (1 clause) Work (1 clause) Justice (1 clause) Thrust (1 clause) Princes (1 clause)	Chaldean (16 clauses) Horsemen (4 clauses) YHWH (2 clauses) Horses (2 clauses) Recipients (2 clauses) Work (2 clauses) Mocked royal institutions (3 clauses) Comparison animals (3 clauses) Captured things (3 clauses) Earth (2 clauses)

As noted above, the recipients are the only chain that occurs in the commands, and here they are always the subject. While they do extend into the statements, here they only occur once as subject, and twice overall in a cohesive capacity. Within the statements, the Chaldean is by far the most common item, both as subject and as a cohesive item. He occurs slightly more often as a cohesive item than a subject due to his being acted upon by YHWH, and his occurrences in a possessive role over his horses, horsemen, and justice/authority. This results in the Chaldean being unusually prominent in the discourse, as he not only is the most frequently recurring subject, but occurs even more as a

cohesive item. In the cases of the horsemen, YHWH, the horses, and work, the distribution of these participants in the tenor and the mode is nearly identical (the horsemen and work occur once more in the mode than they do in the tenor). Other participants do not occur in both the tenor and mode. Justice, princes, and thrust are subjects in the tenor, but do not function as cohesive items. When justice and thrust are considered to be part of the Chaldean's overall power base, their presence is overall not as disruptive as it may initially seem. In the case of the princes, they are part of a larger similarity chain of mocked royal institutions (along with kings and fortresses). Finally, three participants strictly function cohesively and are not subjects: comparison animals, earth, and captured things (which includes earth). The comparison animals simply serve to highlight the speed of the horses, and the earth/captured things simply demonstrate the might and scope of power of the Chaldean. In summary, not only does the Chaldean play the largest role, both in terms of what is talked about and what makes the section hang together, but even the minor parties only present in the mode still contribute towards emphasizing his power.

D. Conclusions and Interpretive Implications

The chart below will use mode, field, and tenor as categories by which to group and concisely summarize the participant chains in Hab 1:5–11.

Entity	Mode	Field	Tenor
Chaldean	61.5% (16 of 26) Chain interaction: horsemen, mocked royal institutions, earth (captured things)	6 material (1 acting on captives, 2 acting on earth) 3 behavioural 1 relational 1 goal in a material process, acted upon by YHWH	Subject: 10 clauses (of 26) Speech role: all statements

Recipients	23% (6 of 26) Chain interaction: none	3 mental 2 behavioural	Subject: 5 clauses (of 26) Speech role: 4 commands, 1 statement Negated: 1
Horsemen	15% (4 of 26) Chain interaction: Chaldean	3 material	Subject: 3 clauses (of 26) Speech role: all statements
YHWH	7.5% (2 of 26) Chain interaction: none	2 material (1 acting on work, 1 acting on Chaldean)	Subject: 2 clauses (of 26) Speech role: all statements
Horses	7.5% (2 of 26) Chain interaction: Comparison animals	2 relational	Subject 2 clauses (of 26) Speech role: all statements
Work	7.5% (2 of 26) Chain interaction: none	1 verbal (as verbiage) 1 goal in a material process, acted upon by YHWH	Subject: 1 clause (of 26) Speech role: statement
Comparison animals	11.5% (3 of 26) Chain interaction: horses	2 attributes in relational processes, 1 circumstantial	N/A
Mocked royal institutions	11.5% (3 of 26) Chain interaction: Chaldean	1 relational 2 matters in behavioural clauses	Subject: 1 clause (of 26) (Princes) Speech role: statement
Captured things	11.5% (3 of 26) Chain interaction: Chaldean	3 goals in material clauses, acted upon by Chaldean	N/A

Synthesis of Individual Chains

The data points assembled in the chart above make it possible to identify which participant(s) are most present in the mode, field, and tenor, in the cases that discontinuities exist among these categories. In the mode, the Chaldean is by far the most present participant in the discourse, a state that would only increase if his associated parties of the horsemen and horses were subsumed into him. Also, his chain interacts

with more chains than any other participant. Likewise, the tenor shows that the Chaldean is the subject of far more clauses than any entity (twice as many as the next frequent subject, the recipients). The Chaldean's dominance continues into the field, as he is (unsurprisingly) the primary participant in 10 clauses here as well, but also acts upon two other participants (earth and captives) in three clauses. The only way in which the Chaldean is not completely dominant (linguistically) is in the clause in which YHWH exercises power over him.

In most ways in all the categories, the recipients are the second most frequently recurring entity. In the mode, they are present in the second highest frequency of clauses; in the tenor, they are the subjects in the second highest number of clauses, and in the field, they are likewise the primary participant in second highest number of clauses. However, despite this presence, several factors render them somewhat passive and marginal. They do not experience chain interaction with any other participants, all of their processes are mental and behavioural, and in the tenor, most (80%) of their clauses are commands, meaning that they are ordered to look and be astounded, rather than their actions being described. Their only statement is negated.

The horsemen are the third most frequently recurring entity, in terms of the number of clauses they occur in (mode), the number of (material) clauses in which they are the primary participant, and the statements in which they are the subject. They experience chain interaction with the Chaldean.

With the remaining participants, the relationship between the most prevalent participants in each category (mode, field, and tenor) is much less direct. In terms of strict cohesion within the mode, the next frequently recurring participants are the comparison animals, mocked royal institutions, and captured things (all of which are present in 11.5%

of the clauses). However, the comparison animals and captured things never occur as subjects of clauses. The captured things only occur in the field as goals in material clauses (always acted upon by the Chaldean). The mocked royal institutions only appear as subject in one relational clause (with the princes).

While YHWH and the horses each only occur in 7.5% of the clauses (less than the comparison animals, mocked royal institutions, and captured things discussed above), they are each the subject in two clauses (far more than the participants in the above paragraph). YHWH is particularly active: in comparison to the horses (who only appear in two relational clauses in the field), YHWH acts in two material clauses, exercising power over the work and the Chaldean.

Finally, the work occurs in just as few clauses (in the mode) as YHWH and the horses, but is only a subject (in the tenor) in one clause, and only appears in the transitivity as a goal in a material process, acted upon by YHWH.

Therefore, the most present and active entities of Hab 1:5–11, in order, are the Chaldean, recipients, and the horsemen, and for the remaining participants, some are more present than they are discussed. This will be discussed further below.

Nature of Dominance in Each Category

The chart below will arrange the participants from most to least present within the categories of mode and tenor. Field will be omitted, as its data does not lend itself to simple “greatest to least” rankings when one is considering non-material processes and participants who are acted upon.

Mode: Generic Reference	Tenor: Subject of Discussion
Chaldean	Chaldean
Recipients	Recipients

Horsemen	Horsemen
Comparison animals/mocked royal institutions/captured things	YHWH/horses
YHWH/horses/work	Work/mocked royal institutions
	Comparison animals/captured things (never occur as subject)

As noted above, in the progression from the Chaldean, to the recipients, to the horsemen, there is an even downward movement of both cohesion and occurrences as subjects.

However, after this point, YHWH and horses are discussed (as subjects) more than work or mocked royal institutions, but the comparison animals, mocked royal institutions, and captured things are referenced more frequently (and thus do more to create cohesion) than YHWH, horses, or work.

Dynamic Groupings of Participants

Various categories in the above analysis relate the participants. In the mode, chain interaction linked the Chaldean with the horsemen, mocked royal institutions, and earth (thereby associating the Chaldean with an extension of his power and objects of his conquest), and also linked the horses with the comparison animals. Neither YHWH nor the recipients interacted with other chains. The speech roles are not too helpful for this task, as the statements encompass all the subjects. At most, they partition the recipients off into a separate section of commands. However, the field offers some more possibilities in this regard. YHWH is linked with the Chaldean (by acting upon him), and Chaldean is in turn linked with captives and earth (by acting upon them). The action of spatial movement ties together the Chaldean, his horsemen, and his justice/authority, and the action of physically effecting movement ties together YHWH and the Chaldean. The use of parataxis binds together the Chaldean and some of his associated parties, and also

the Chaldean and the princes (the objects of his wrath). Hypotaxis associates clauses that have YHWH and the recipients as the subjects.

Therefore, certain parties were linked by multiple means: the Chaldean and his horsemen through chain interaction and similar material processes (shared spatial movement); the Chaldean and earth through chain interaction and transitivity; the Chaldean and princes (part of the mocked royal institutions chain) through chain interaction and parataxis. Therefore, multiple linguistic devices function together to link the Chaldean with his associated party, the horsemen, and also the Chaldean with his victims (dirt and princes).

Results

It is now necessary to corral the above data to generate a succinct reading of the most salient points about Hab 1:5–11. The opening range of 1:5.1–1:5.4 consists of commands to the recipients to look among the nations and be astounded. These commands are given grounding and supported by two main reasons in the subordinated statements of 1:5.5–1:6.1 (into which the chain of the recipients extends): YHWH is doing a work, and YHWH is raising the Chaldeans.⁵³ Although it is significant that YHWH acts upon the powerful Chaldean, it should not be missed that this statement is not part of the independent clauses in the discourse, and specifically functions to drive home the commands to the recipients. The next stretch of independent clauses functioning as statements (1:7.1–1:9.2) begins with a statement describing the Chaldean as terrible and

⁵³ Nogalski, *Book of the Twelve*, 660. Nogalski notices this pattern of the Chaldean's domination of the earth occurring under the umbrella of YHWH's authority and comments, "The theme of YHWH's use of Assyria was developed at length in the transition from Micah to Nahum (see commentary). Habakkuk will now develop this theme for Babylon in a manner that does two things: (1) it underscores YHWH's power to manipulate the most powerful of nations; and (2) it emphasizes the superior power of Babylon, in the process subtly underscoring YHWH's power."

dreadful, and extrapolates on this by emphasizing the mobility and speed of his justice/authority, horses (their speed compared to leopards and wolves), horsemen (tied to the horses not only with parataxis but also by the shared comparison with the speed to eagles), and him himself. From 1:9.3–1:10.4 the transitivity picks up, as the Chaldean amasses captives and captures earth, in addition to mocking authority figures. The final stretch in 1:11.1–1:11.3 return to the previous theme of the spatial movement of the Chaldean, and end with a statement of his guilt (possibly connecting chiasmatically with 1:7.1).

Although this discourse is spoken by YHWH to Habakkuk and his audience, both YHWH and the recipients are relatively marginalized throughout, due to their mutual lack of chain interaction. After the opening series of commands (indicating an expectation of an obedient response), which are buttressed by the (subordinated) statements that YHWH indeed will act, the main body of the exposition consists of a chiasmic description of the Chaldean: The “A” level describes his awfulness and guilt (1:7.1 and 1:11.3); the “B” level describes his swift movement (1:7.2–1:9.2 and 1:11.1–1:11.2, the only action in the discourse depicted with both *qatal* and *yiqtol* verbs); the “C” level describes his direct assaults on other parties (1:9.3 and 1:10.4–1:10.5, all with *wayyiqtol* verbs); and finally the inmost “D” level highlights his derision for all forms of royal authority (1:10.1–1:10.3, which uses *yiqtol* verbs, except for the nominal clause where the prince is the subject).

Therefore, in terms of the results this discourse desires to generate, YHWH is commanding Habakkuk and his audience to be attentive and amazed because of his raising of the Chaldean, and YHWH informs them about the Chaldean’s power, mobility, and ruthlessness, particularly his complete lack of fear of royal authorities.

4. Comparison of Habakkuk 1:2–4 and 1:5–11

A. Mode

In Hab 1:2–4, the primary reference chains are of evil forces, with the next frequently occurring chain being YHWH, and finally the (equally represented) prophet and benevolent institutions. However, in Hab 1:5–11, the primary reference chain is the Chaldean, with the addressees of the discourse (the prophet and his audience) occurring less often, and then the various parties involved in or affected by his work with YHWH occurring last. Therefore, the only cohesive chains that occur in both sections are those for YHWH and the prophet (along with his audience in 1:5–11). The prophet and audience appear in a comparable percentage of clauses in 1:5–11 to those in which the prophet occurs in 1:2–4, but YHWH is referenced far less in 1:5–11 than he is in 1:2–4. Thus, when the cohesive chains of the two speeches are analyzed, YHWH and the prophet (plus audience) are the commonality, while the evil forces and benevolent institutions of 1:2–4 are replaced with the Chaldean, his associated parties, and his victims in 1:5–11. It is also significant that in both discourses, the most commonly recurring item was that of an undesirable party.

While the above paragraph noted the commonality that both of these speeches contain chains for YHWH and the prophet (plus audience in 1:5–11) these similarities evaporate when the chain interaction and central tokens are examined. In Hab 1:2–4 chain interaction takes place among YHWH, the prophet, and evil forces, while in Hab 1:5–11 chain interaction only takes place between the Chaldean and his various forces (or victims). Therefore, in Hab 1:2–4, the central tokens are YHWH, the prophet, and evil things, whereas in Hab 1:5–11 they are Chaldean, his associated parties, and his victims. Although the evil things and Chaldean have the minor similarity of being “undesirables”

in their respective speeches, the nature of their respective chain interaction is completely different: YHWH and the prophet simply observe and comment on the evil things, whereas the Chaldean acts upon (in the transitivity structure) his victims and effects material impact with his horsemen.

When the answering function of 1:5–11 is considered, it is significant that not only do the central tokens of YHWH, the prophet, or evil things not get “thrown back” by 1:5–11, but also that the chains relating the Chaldean and his associated parties and victims are completely unprecedented by 1:2–4.

The above data from the mode analysis would cast doubt upon Szeles’ contention, “God answers the prophet’s complaint in the form of an oracle that foretells what is to come. It answers exactly what the complaint is about, in language characteristic of the psalm style.”⁵⁴ Far more accurate is O’Neal, who states, “In a twisted way, God will answer Habakkuk’s prayer.”⁵⁵ A similar interpretation of discontinuity is provided by Mathews:

Can this speaker possibly be the same ‘Yahweh’ addressed in v. 2 who had been accused of disinterest at best, impotence at worst? Such a question is further enhanced by the lack of connection between the scenes. There is no acknowledgement of the prophet of his complaint other than to view him as part of the general audience being addressed.⁵⁶

However, the two discourses are not completely separated from each other. In particular, both deal significantly with both YHWH and the prophet (despite their lack of chain

⁵⁴ Szeles, *Wrath and Mercy*, 20. Compare with Bratcher, “Theological Message,” 82, who states, “God has not yet responded to the prophet’s complaint. The author has deftly moved the complaint to a new level, both in the portrayal of the wicked which is now in theological terms and the portrayal of God whose promise of immediate intervention is overshadowed by the awesome might of the Chaldeans.” The present study would dispute this claim that YHWH is now “overshadowed” by the Chaldean. While the mode analysis showed the Chaldean to be the most pervasive entity in terms of identity chains (and the tenor analysis showing this to be true to a less extent in terms of the subjects), the field analysis clearly showed that the Chaldean is completely under the control of YHWH.

⁵⁵ O’Neal, *Interpreting Habakkuk*, 84.

⁵⁶ Mathews, *Performing*, 105.

interaction in 1:5–11), a fact that has been underappreciated in previous studies (see field analysis below).

Some additional cohesive links between these passages have been identified in previous research. The violence (חַמָּה) of Judah (1:2, 3) is answered with the violence (חַמָּה) of the Chaldean in 1:9.⁵⁷ The defeated and twisted justice (צִדְקָה) present in Judah (1:4.2 and 1:4.4) meets the violence justice (צִדְקָה) of the Chaldean (1:7) (see further discussion in “Shared Process Type Comparison” below).⁵⁸ However, these are simply lexical parallels and are relatively superficial compared to the cohesive analysis performed in this study.

B. Field

Process Types

The overall distribution of process types in the two speeches is not overly informative. In both Hab 1:2–4 and 1:5–11, material processes form roughly half of the process types, and behavioural processes are between one-sixth and one-fifth of the process types. However, 1:5–11 has slightly more verbal processes, and far more relational processes. 1:2–4 has no mental clauses, and 1:5–11 has no existential clauses.

⁵⁷ Floyd, “Prophetic Complaints,” 403. Floyd notes that in 1:2–4 the violence was a state from which the prophet wanted to be rescued, while in 1:5–11 it was the result of YHWH’s activation of the Chaldean. However, he decides that this constitutes evidence that 1:5–11 could not possibly be a response to 1:2–4, since he has already decided on form-critical grounds that a response to a complaint like 1:2–4 would necessarily contain a promise of salvation (402). Floyd apparently discounts the possibility that the compiler of Habakkuk could have deliberately transgressed expected literary conventions for dramatic effect.

⁵⁸ Achtemeier, *Nahum*, 38, identifies these connections, and states, “The punishment fits the sin. Indeed, the sin turns back upon Judah to become her punishment, and as Judah has done within society, so shall it be done to her.” Compare Floyd, “Prophetic Complaints,” 405. As Floyd expects that a response to the use of “justice” 1:2–4 would involve declaring YHWH innocent of injustice, he interprets this connection as providing incontrovertible evidence that 1:5–11 actually precedes 1:2–4.

Shared Process Type Comparison

The most common actor within the material clauses of 1:2–4 is the category of benevolent institutions (as they break down), in contrast to the Chaldean (along with his justice/authority and horsemen) in 1:5–11. YHWH is the actor in a slightly smaller percentage of the material clauses of 1:5–11 than he is in 1:2–4.

Both speeches make significant use of verbs related to spatial movement. A lexical parallel exists between the action of justice in 1:4.2 (negated) and 1:4.4, and the justice/authority of the Chaldean in 1:7.2, as they are both said to “go out” using the verb *אָצַף*. This contrasts justice, which both fails to go forth, and goes forth deformed, with the “justice” (also using *חֲשָׁפָה*) of the Chaldean, which goes out unencumbered. This failure of justice in 1:4 to proceed properly can also be contrasted with the spatial movement of the Chaldean (coming, passing on) and his horsemen (galloping, coming, and flying). This introduces an additional contrast between the benevolent institutions of 1:2–4 and the terrifying Chaldean of 1:5–11. Another relevant fact is the semantic convergence of the actions of contention and the villain (rising and hedging in) with the movement and actions of the Chaldean, who moves rather than merely trapping his victims (along with YHWH, who raises the Chaldean).

Within the behavioral clauses, it is significant that the action of looking is performed by both YHWH in 1:2–4 and the recipients in 1:5–11. In 1:3.2, the prophet inquires “[why do] you look upon wrong?” (*וְעַמְל תִּבִּיט*), whereas in 1:5.1–1:5.2, YHWH commands the recipients, “look among the nations! And observe!” (*רְאוּ בְּגוֹיִם וְהִבִּיטוּ*).⁵⁹ The accusation that YHWH looks upon wrong is therefore answered with a command for

⁵⁹ Although the present studies does not explicitly consider circumstantial material in the field analysis or track peripheral tokens in the mode analysis, a minor text critical issue is present in 1:5.1, as the MT reading of the prepositional phrase *בְּגוֹיִם* (“among the nations”) is apparently replaced with the consonantly similar *בּוֹגְדִים* (“treacherous ones,” see 1:13.3) in the OG’s *καταφρονηταί* (“treacherous one”) and the Peshiṭta. See *BHQ* 92, 115.

the audience themselves to look carefully. Bratcher notes some of these similarities, as YHWH's "looking" (passively at evil) in 1:2–4 is now an action performed by Habakkuk and his audience (at YHWH's work) in 1:5–11.⁶⁰ This simple looking contrasts with the Chaldean's active mockery and accumulation of guilt.

Within the relational clauses, whereas raiding and violence are said to be before the prophet, the qualities ascribed to the Chaldean are mostly those of dreadfulness and speed. The lone spatial attribute is the "forward" multitude of the Chaldean's horses. Therefore, in both speeches, an evil party is described with the relational clauses. The Chaldean's being terrible and dreadful, and having swift horses is considerably more intense than the mere location of the evil things in 1:2–4.

Shared Participant Comparison

YHWH's answer in 1:5–11 significantly shifts the description of the shared participants. Habakkuk's opening round in Hab 1:2–4 portrays YHWH as performing behavioural processes (not listening and looking upon wrong) and being the actor in material processes (showing Habakkuk iniquity). Although YHWH interacts with the evil things in the mode analysis, he does not act upon them in the transitivity structure. YHWH's response in 1:5–11 radically redefines this role as being 100% an actor in material clauses (in the 2 places YHWH does appear in Hab 1:5–11, he performs his work and raises the Chaldeans).⁶¹ The types of material actions YHWH performs in 1:5–11 (working,

⁶⁰ Bratcher, "Theological Message," 74–75. Bratcher identifies the lexical parallels of the verbs ראה and נבט, which occur in both 1:3 and 1:5. He argues that this repetition serves to shift the "accusation" towards YHWH back toward the prophet. Regarding the fields of vision, he states, "And while earlier the object of seeing was evil and trouble within the prophet's own environment, here his attention is directed among the nations. The implication is that the prophet has been seeing the wrong thing." *Contra* Floyd, "Prophetic Complaints," 403–405, who decides that because 1:5–11 does not *explicitly* respond to the accusation of divine blindness in 1:2–4, the former cannot be read as a response to the latter.

⁶¹ As terrifying as the Chaldean is, he is clearly under YHWH's control. Thus Bratcher, "Theological Message," 81, misses the point when he states, "The prophet has wondered who is in control

raising) are drastically different than the ones he performs in 1:2–4 (showing). Also, YHWH, in 1:5–11 is somewhat subordinated in the discourse compared to how he is in 1:2–4, as all his clauses are subordinated (acting to support the imperatives to the recipients) and he does not experience any chain interaction. Therefore, while YHWH in 1:5–11 is more active and aggressive than in 1:2–4, he is somewhat more marginalized from the main thrust of the discourse.

Similarly, the Habakkuk (and audience) group is transformed from performing verbal processes (crying out and shouting to YHWH) and being on the receiving end of material processes (forced to look at evil) in 1:2–4, to strictly being involved in carrying out behavioural (looking and observing) and mental processes (believing astounded and not believing). Habakkuk and his audience are placed in a much more passive and marginal role in 1:5–11. Unlike 1:2–4, they do not experience any chain interaction, nor do they get acted upon by another participant.

Although it is the position of the present study that the evil things of 1:2–4 constitute a separate entity from the Chaldean of 1:5–11, it is nonetheless profitable to compare their respective linguistic profiles. Not only are they the main aggressor in each section, but some have argued for their being one and the same.⁶² Initially, the chain interaction data shows a considerable divergence between the two parties (see above): This places the two parties in entirely separate “zones” in the discourse—the evil things as an object of discussion in terms of YHWH’s oversight and Habakkuk’s experience, and the Chaldean as an international warrior. Their processes also show divergence. Initially, both are actors in material processes in about half the clauses in which they are

and God is pictured as responding: ‘I am.’ However, the fierce nation which is reluctantly understood by the prophet to be carrying out God’s will in the world has elevated itself to a position which challenges that very claim of control.”

⁶² See discussion of unit divisions in chapter 1.

the primary participant, and both exhibit motion (the evil things rise, the Chaldean moves in a variety of ways). Both act on other participants: the evil things surround the righteous man, where the Chaldean moves captives and earth. This is a substantially different set of actions and targets. Relational processes place the evil things before the prophet, but make the Chaldean terrible and dreadful. The evil things alone have an existential process, but the Chaldean has three behavioural processes detailing his contempt for royal authorities and his guilt. The Chaldean is also acted upon by YHWH, who raises him.⁶³ This results in a much more detailed portrait of the Chaldean. Not only is he more active and influential than the evil things of 1:2–4, he is directly acted upon by YHWH, unlike the evil things.

Hypotaxis and Verb Usage

Two more aspects of the field analysis can be briefly noted. The usage of hypotaxis is instructive, as it can show which clauses require additional supporting evidence. In 1:2–4, this occurs only once, to drive home the point that the rise of strife is responsible for the demise of good. However, in 1:5–11 this device is entirely used to support the commands for the prophet and his audience to watch and be amazed, an order that is supported with the information that YHWH is doing the work of raising the Chaldean. This points to quite different purposes of the two speeches.

Secondly, two significant points can be made concerning the verbal system usage in the two discourses. In 1:2–4, *yiqtol* verbs are 90% of the independent finite clauses, while in 1:5–11, they are only 40%. This indicates that 1:5–11 is, on the whole, much

⁶³ So Fohrer, *Die Propheten*, 36: “Daß man beide voneinander unterscheiden muß, folgt aus 1,5–11, da die Bedrückung durch den ‘Frevler’ schon längere Zeit andauert, während von den ‘Chaldäern’ gesagt wird, daß Jahwe sie erst erstehen läßt” (“The fact that the two must be distinguished from each other follows from 1:5–11, since the oppression of the ‘wicked’ has lasted for some time, while the ‘Chaldeans’ say that Yahweh first lets them arise”).

more concerned with established facts that are not discussed as being ongoing for the speaker. In 1:2–4, the only occurrence of a *qatal* was in the context of grounding the prophet's cry to YHWH as something viewed as a whole. Indeed, here *qatal* verbs are only 10% of the independent finite clauses. However, in 1:5–11, a much greater number of *qatal* and *wayyiqtol* verbs are utilized to anchor the speed of the Chaldean's horses, the movement of the horsemen, the amassing of captives and earth, and the Chaldean's movement and guilt as portrayed from the outside. Also, the only action in 1:2–4 that was portrayed with both *yiqtol* and *qatal* verbs was that of the prophet crying out, while in 1:5–11 it was the movement of the Chaldean and his parties that was portrayed with both of these verb types. This again contrasts the main thrust of each speech.

C. Tenor

Another fruitful aspect of discourse comparison is found in the tenor analysis. Habakkuk 1:2–4 is nearly half questions and half statements, while Hab 1:5–11 has a small number of commands followed by a large number of statements. This clearly shows the dominant role of YHWH; while Habakkuk meekly asks questions and points out the state of affairs, YHWH issues commands (because of what he is doing) and informs concerning what will happen. In both sections, comparing the speech roles with the cohesive chains proved insightful for understanding how the discourse was organized. In the case of Hab 1:2–4, this showed that YHWH only occurred in the questions, the benevolent institutions only occurred in the statements, but the evil things were spread out nearly evenly between the two speech roles (with the prophets being mostly in the questions). Meanwhile, in Hab 1:5–11, only the recipients are referenced in the commands, and all

other parties are in the statements (with the recipients occurring at the beginning of the statements).

The mood analyses showed that the most frequently recurring subjects in 1:2–4 were (equally) YHWH and evil things, while in 1:5–11 it was by far the Chaldean. In 1:2–4, Habakkuk asks questions about himself and YHWH, and makes statements about benevolent institutions and evil things, whereas in 1:5–11, YHWH issues commands to the prophet and his audience, and makes statements about the Chaldean and himself (with other parties coming in much lower quantities).

D. Summary

While the above sections have compared the detailed results of the individual mode, field and tenor analyses, it is now necessary to concisely explain how Hab 1:5–11 functions as a response to Hab 1:2–4. While the mode analysis showed that both discourses used chains for undesirable parties, YHWH, and the prophet to create cohesion throughout, the chain interaction data revealed that not only did the discourses not only share no central tokens, but the type of chain interaction that the evil things had in 1:2–4 was radically dissimilar from that of the Chaldean in 1:5–11. The field analysis showed that various kinds of spatial movement and visual sight created contrast between certain parties between the discourses, that the roles of YHWH and the prophet have been recast, and that evil things act in considerably different ways than the Chaldean. Additionally, the hypotaxis data showed that subordination is used to support very different points (the demise of good in 1:2–4, and the recipients' attentiveness in 1:5–11), and the verb types as a whole point to a much more projective character for 1:2–4.

The analyses of both speeches above have tentatively identified a main propositional take-away in both cases. Both speeches also have significant sections of non-statement speech roles, as well as a significant portion that is subordinated or otherwise designated for a particular purpose. In the case of 1:2–4, the small cluster of independent statement clauses (1:3.3–1:3.5) express the placement of evil things before the prophet, and that these evil things exist and rise. This “cluster” comes after a series of questions regarding why YHWH allows the prophet to witness this evil without intervening, and a final group of clauses reveals the consequent demise of righteousness. In the case of 1:5–11, the entirety of 1:7–11 describes the ferocity and aggression of the Chaldean, using a chiasmic structure (see above) that places his contempt for royal authorities at the center. Preceding this exposition was a series of commands for the prophet and his audience to watch and be amazed, the reason being that (in a subordinated sub-section) YHWH was working and raising the Chaldean.

If these succinct, condensed presentations of the two speeches are correct, then an exposition of an evil party’s presence before Habakkuk has been answered with an exposition of the Chaldean and his scoffing in the face of all worldly rulers. This not only replaces the “undesirable” party at hand, but has this second party functioning in an entirely more global realm.⁶⁴ In terms of interpersonal engagement, a series of questions concerning the longevity of and reason for a configuration in which the prophet cries out while a seemingly passive YHWH shows him evil is answered with a command for the

⁶⁴ This would then cast doubt upon the interpretation that 1:5–11 explicitly teaches that the Babylonians are coming to effect judgement for the sins of Judah; the patterns of chain interaction and transitivity clearly show that the attention of Habakkuk and his audience is being drawn to the international stage and away from their immediate realm of experience. Compare Jeremias, *Kultprophetie*, 109: “Der Gedanke, daß Jahwe ein Fremdvolk als sein Gerichtswerkzeug benutzt, ist gewiß nicht kultprophetischen Ursprungs, dafür aber seit Amos (6 14; vgl. 3 11) und besonders seit Jesaja geläufige Vorstellung der Unheilspropheten” (“The idea that Yahweh uses an alien people as his legal instrument is certainly not of cult-prophetic origin, but since Amos [6.14, cf 3.11] and especially since Isaiah, the common conception of doomsday prophets”).

prophet (and his audience) to watch and be amazed, for the reason that YHWH is raising the Chaldean. This move neatly reconfigures the relationship between YHWH and the prophet on both the interpersonal and ideational levels. The validity of this assertion is reinforced by the respective cohesion analyses, in which the questions of 1:2–4 are chiefly bound together by references to evil things, but the commands (with supporting statements) of 1:5–6 are bound together by references to the recipients themselves, YHWH, and the work. These “binding elements” of 1:5–6 function to reinforce the centrality of the grammatical clausal subjects in the field and tenor, and thus bring into focus the contrasting portrayals of YHWH and the audience as compared to 1:2–4.

5. Conclusions

This chapter has applied the steps of discourse analysis outlined in the previous chapter to the speeches in Hab 1:2–4 and 1:5–11. Following these separate analyses, it compared their results in order to determine how 1:5–11 was functioning as a response to 1:2–4. In the case of 1:2–4, the mode analysis revealed that the discourse was bound together by references to evil things, YHWH, and, equally, the prophet and beneficent institutions. However, the chain interaction revealed that while the former three entities were bound together in a cluster, the last one was absent from this grouping. The field analysis not only clarified the roles and nature of the individual participants, it showed that the action taking place divided into two separate zones, one in which YHWH acted upon the prophet, and another in which the evil things acted upon the beneficent institutions. The tenor analysis revealed the discourse consisted of a set of questions about the nature of YHWH and the prophet, followed by a series of statements about the evil parties and benevolent institutions. It also showed that the evil things and YHWH were tied for the

most frequent clausal subjects, followed by the beneficent institutions, with the prophet coming last. The synthesis of the mode, field, and tenor led to the hypothesis that the discursive center of 1:2–4 was the series of statements about the rise of evil in 1:3.3–1:3.5.

The mode analysis of 1:5–11 showed that the cohesive chains consisted of the Chaldean, the 2mp recipients of the speech, followed by a number of parties that both extended the Chaldean's power and experienced his oppression (along with YHWH and his work). The chain interaction consisted of the Chaldean interacting with his related entities and victims. The field analysis discovered a situation in which the Chaldean exercises power over a number of entities, but YHWH still holds power over him. The tenor analysis revealed the speech consisted of a series of commands to the recipients (bolstered by subordinated statements about YHWH), followed by statements describing the Chaldean. The triangulation of these (and other minor) data points led to the conclusion that the discourse has two main parts: the commands for the recipients to watch and be amazed, and the exposition of the Chaldean, which has as its center his mockery of all royal authorities.

The comparison of 1:2–4 and 1:5–11 revealed that in the mode, the response of 1:5–11 innovated by introducing the new participant of the Chaldean (who was also the main anchor of the chain interaction), while retaining the prophet and YHWH (albeit with YHWH occurring much more rarely than he did in 1:2–4). Similar verb processes contrast the Chaldean with the benevolent institutions of 1:2–4, and portray the Chaldean as more dangerous than the evil things of 1:2–4. YHWH becomes more active and involved, as opposed to his passive treatment in the prophet's speech. Conversely, the recipients of 1:5–11 are much more passive than the prophet of 1:2–4. The tenor showed

that main subject of 1:5–11 was the Chaldean, as opposed to YHWH and evil things in 1:2–4. In summary, an outcry about certain localized (in the experienced of the prophet) “evil things” has been answered with an exposition of a much more dangerous international force, with the respective social roles of YHWH and the prophet neatly reconfigured in the process.

CHAPTER 4: HABAKKUK 1:12–17

1. Introduction

This chapter will examine the content of Hab 1:12–17, walking through the mode, field, and tenor of the passage before synthesizing these to reflect upon its discourse meaning as a whole. It will then compare the data obtained from Hab 1:12–17 with that of previously analyzed passages. First, a comparison will be conducted with YHWH's words in Hab 1:5–11 to ascertain how Habakkuk's speech here functions as a response. Secondly, a comparison will be conducted with Hab 1:2–4 to evaluate how Habakkuk has shifted his topics of conversation and perspective from his first discourse to his second.

2. Analysis: Habakkuk 1:12–17

A. Mode

Identity and Similarity Chains

Five identity chains are clearly present in 1:12–17, and this section will survey these chains, as well as their enclosed relevant tokens. As is evident from the chart, the most frequently referenced party is the Chaldean, who is presumably the referent of the various *ms* pronouns.¹ The Chaldean is referenced in 13 of 20, or 65% of the clauses in this

¹ For the Chaldean being referenced in 1:12.3–1:12.4, see Ko, *Theodicy*, 62–63; Andersen, *Habakkuk*, 178–180; Goldingay and Scalise, *Minor Prophets*, 62; Robertson, *Nahum*, 158. The references in 1:12 are disputed by Dietrich, *Nahum*, 122, who argues that it is equally possible for “the one ordained for judgement” to be referring to an anonymous savior figure in Judah, or possibly an evildoer as in 1:4. While a surface reading of this verse may leave the reader in confusion as to whether the party has been ordained to execute judgement or suffer the punishment of judgement, an examination of the usage of these phrases will safely eliminate his suggestion of a connection with the evildoers of 1:4. The preposition + noun construction *לְמַשְׁפָּט* is universally used for the act of carrying out judgement, or Israel's laws (1 Sam 30:25; 2 Chr 19:8, 10; Job 9:19; 35:2; Ps 35:23; 119:43, 91; 122:5; Isa 5:7; 32:1; 34:5; Ezek 44:24). Additionally, the collocation of the verb *מִשַּׁפֵּט* with the noun *מִשְׁפָּט* reveals a similar dynamic. Note the context of the execution of a righteous decree in Exod 15:25; 21:1; Josh 24:25; 1 Sam 30:25; Isa 28:17; 42:4. The hiphil infinitive construct of *מִשַּׁפֵּט* found in the parallel clause in this verse is also confined to

section, with a small cluster in 1:12.3–4, then a long chain from 1:15.1–1:17.2. He occurs as an 3ms suffix attached to a verb in 1:12.3; 1:12.4; the 3ms subject of a verb in 1:15.1; 1:15.2; 1:15.3; 1:15.4; 1:15.5; 1:16.1; 1:16.2; 1:17.1; 1:17.2, and a 3ms suffix attached to a noun in 1:15.2; 1:15.3; 1:16.1; 1:16.2; 1:16.3; 1:16.4; 1:17.1.

The next most frequently occurring participant is YHWH, who is referenced in 35% (7 of 20) of these clauses, with these references mostly clustered from 1:12.1–1:14.1 (with the exception of 1:12.2 and 1:13.1), and a final lone occurrence at 2:1.3. YHWH is referenced with an independent pronoun in 1:12.1, a chain of “vocatives” in 1:12.1 and isolated “vocatives” in 1:12.3 and 1:12.4, and the morphologically marked 2ms subject of a verb in 1:13.2; 1:13.3; 1:13.4; 1:14.1; 2:1.3.

References to humanity (אָדָם) also occur in 20% (4 of 20) of the clauses in this section. These references occur in a cluster from 1:14.1 to 1:15.3. After being directly named with an independent noun in 1:14.1, it is referenced with a 3ms suffix attached to a noun in 1:15.1, and a 3ms suffix attached to a verb in 1:15.2 and 1:15.3.

References to the Chaldean’s net (תָּרֶם) also occur in 20% of the clauses in this section.² It occurs as a noun in 1:15.2; 1:16.1; 1:17.1, and is referenced inclusively in a 3mp pronominal suffix attached to a preposition in 1:16.3. Finally, the Chaldean’s dragnet (מִכְמָרֶת) is referenced in only 15% of the clauses in this section,³ appearing as a noun in 1:15.3; 1:16.2, and is referenced inclusively in a 3mp pronominal suffix attached to a preposition in 1:16.3.

Similarity chains also play a significant role in Hab 1:12–17. References to various kinds of fishing tools (the net and dragnet mentioned above in addition to a hook

situations of active reproving in Job 6:26; Prov 19:25. For further argumentation, see Nogalski, *Book of the Twelve*, 663.

² “Net” is the glossed used in *DCH* 3:319.

³ *DCH* 5:270 also glosses this lexeme as “net,” supplying a gloss of “fishing net” for its use in Hab 1:15–16, and listing תָּרֶם as a synonym.

[תַּקְהָה]⁴ occur in 40% of the clauses in this section. After the hook is mentioned (as part of a prepositional phrase modifying the verbal action) in 1:15.1, the net occurs in 1:15.2; 16:1.1; 1:16.3; 1:17.1, and the dragnet is in 1:15.3; 1:16.2; 1:16.3. References to people in general are found in 25% of the clauses in this section. In addition to the chain referencing humanity (אָדָם) from 1:14.1 to 1:15.3, there is a connecting occurrence of “nations” (גוֹיִם) in 1:17.2, where it functions as the object of the infinitive.

Evil things or people are mentioned in 20% of the clauses in this section, occurring in a cluster from 1:13.1–1:13.4.⁵ This includes evil (רָע) in 1:13.1, wrong (עָוָל) in 1:13.2, the substantival participle for “traitors” (בּוֹגְדִים) in 1:13.3, and the double reference with a noun and a 3ms pronominal suffix attached to a preposition in 1:13.4 to the “wicked” (רָשָׁע) in 1:13.4. Two more much smaller chains can be identified. The “luxuries” of the Chaldean, his “portion” (חֶלֶק) in 1:16.3 and his food (מַאֲכָל) in 1:16.4 are clearly connected (occurring in 10% of the clauses).

Chain Interaction

A considerable amount of chain interaction takes place in Hab 1:12–17, and this section will review the central tokens involved in these overlaps. The YHWH chain interacts

⁴ DCH 3:218 glosses תַּקְהָה as “fish-hook.”

⁵ Andersen, *Habakkuk*, 171, 182. Andersen holds that the wicked of 1:13 are to be identified with the Chaldean, even though this leads to number mismatch in the case of 1:13.3. This seems to be assumed by Ko, *Theodicy*, 103 (but see 106 n21); Goldingay and Scalise, *Minor Prophets*, 63–64; Robertson, *Nahum*, 160. Cannon, “Integrity of Habakkuk,” 71 likewise states, “There is not a word in 1:12–17 about the sins of the Jews or their neglect of sacred law.” Barker and Bailey, *Micah*, 313–314 likewise assume a referent of the Chaldean, despite the vocabulary parallels they isolate that link back to 1:3–4. In contrast, this study contends that both vocabulary clusters and transitivity support the position that 1:13 is a reference to the Judean evildoers of 1:3–4. Dietrich, *Nahum*, 122–123 simply notes both possibilities and does not choose a position (although he sees 1:12–14 mostly referring to Judah in his diachronic analysis [134]). Nogalski’s diachronic approach (*Book of the Twelve*, 662) holds that 1:12–13 originally referred to Judah, but was later transformed into a Babylonian referent when it was fused with 1:14–17. Further similarities between the descriptions in 1:2–4 and 1:13 are identified by Bratcher, “Theological Message,” 102–103.

with the Chaldean chain in the parallel clauses of 1:12.3 and 1:12.4, where YHWH is explicitly marked by “vocative” nouns as well as being the morphological subject of the verbs and the Chaldean is referenced with 3ms pronominal suffixes attached to the verbs, marking it as the direct object and recipient of verbal action.

The YHWH chain also interacts with the chain of “evil things” from 1:13.2 through 1:13.4. In 1:13.2 YHWH is the morphologically embedded 2ms subject of a verb, while “wrong” is the object of a preposition, expressing what YHWH cannot look upon. Likewise, in 1:13.3 YHWH is the morphologically embedded 2ms subject of a verb, and the evildoers are referenced by a substantival participle functioning as a direct object, marking that YHWH is looking at them. Finally, in 1:13.4, YHWH is the morphologically embedded 2ms subject of a verb (he remains silent), while the evildoer is referenced by a noun that functions as the subject of the temporal infinitive (when the wicked swallows up), and a pronominal suffix attached to a preposition (indicating the righteousness of the one he swallows up is greater than his).

The Chaldean chain, other than its interaction with the YHWH chain documented above, interacts with three other chains. It interacts with the “general humanity” chain from 1:15.1 through 1:15.3, as well as in 1:17.2. In 1:15.1, the Chaldean is the 3ms subject of the verb, while humanity is a pronominal suffix indicating possession of the direct object. In 1:15.2, the Chaldean is again the 3ms subject of the verb, but humanity is referenced with a pronominal suffix attached to the verb, indicating its function as a direct object. The Chaldean is additionally referenced with a 3ms pronoun attached to his “net,” indicating possession. In 1:15.3, the Chaldean is again the subject of the verb (and additionally referenced with a pronominal suffix indicating possession of its dragnet) while humanity is referenced by a pronominal suffix attached to the verb, again

indicating its role as direct object. All three of these clauses portray the Chaldean capturing humanity using fishing imagery. Finally, in 1:17.2, the Chaldean is the subject of the verb, and the nations are the object of the infinitive, indicating the Chaldean will not stop killing nations.

The Chaldean chain also interacts with the fishing tools chain. In 1:15.1 to 1:15.3, the Chaldean is the subject of the verb and different fishing tools are the objects of the 𐎧 preposition, indicating their role as the “instrument” of carrying out that action.⁶ In 1:15.2 and 1:15.3, the Chaldean is additionally referenced with a pronominal suffix attached to the fishing tool in question, indicating his possession of the tools. In 1:16.1 and 1:16.2, the Chaldean is the subject of the various verbal actions of sacrificing (and is additionally referenced with a pronominal suffix attached to the fishing tool in question), while the fishing tools are prefixed with 𐎧 prepositions, indicating they are the recipients of this worship. In the nominal clause of 1:16.3, the Chaldean is referenced by a 3ms pronominal suffix indicating possession of his “portion,” while the fishing tools are referenced by a 3mp pronoun with a prefixed 𐎧 preposition, indicating it is due to his tools he lives in luxury. Finally, in 1:17.1, the Chaldean is the subject of the verb and is additionally referenced with a pronominal suffix attached to the noun for “net,” while the clause as a whole expresses the action of the Chaldean emptying his net.

The last chain that the Chaldean chain interacts with is luxuries. In 1:16.3, the Chaldean appears as a pronominal suffix indicating possession of his “portion,” which itself is modified by an adjective indicating its robustness. In 1:16.4, the Chaldean is again a pronominal suffix indicating possession of his “food,” which is further modified by an adjective indicating its richness.

⁶ BHRG 281.

The fishing tools chain interacts with the people chain in 1:15.1–1:15.3. In all three of these clauses, the fishing tools are prefixed with a ן preposition, indicating their use in carrying out the verbal action, while the people are either referenced as pronominal suffix on the unmarked direct object (1:15.1), or appear as pronominal suffixes on the main verb (1:15.2 and 1:15.3).

When Hab 1:12–17 is read in a linear manner, one constant participant that is referenced in every clause from 1:12.1–1:14.1 (with the exception of 1:12.2 and 1:13.1) is YHWH, and concurrent with this chain are also references to the Chaldean in 1:12.3–4, followed by references to generic evildoers in 1:13.1–1:13.4. From 1:15.1–1:17.2, the Chaldean is referenced in every clause, making him significant. A chain of references to humanity in 1:14.1 to 1:15.3 overlaps with the YHWH and Chaldean chains, easing in the shift of focus. References to fishing tools are also found in most of the clauses of the major Chaldean chain, making them a significant part of this section, with the Chaldean's luxuries briefly appearing as well (1:16.3–1:16.4).

Thus, the central tokens in Hab 1:12–17 are the Chaldean, YHWH, evil things, general humanity, fishing tools, and luxuries.

B. Field

Participant Profiles

Most of the participants in Hab 1:12–17 have been identified in the mode analysis above. YHWH appears as a carrier in 2 relational clauses (1:12.1; 1:13.2), or 28.5% of the clauses in which he is part of the transitivity structure in this section. These clauses describe YHWH as being from everlasting (or, more literally, ancient times),⁷ and as

⁷ O'Brien, *Nahum*, 69. O'Brien reads these affirmations about YHWH in 1:12 as anticipating the complaint, by contrasting YHWH's eternality with the very real human fear of death (suggesting he is out of touch and unable to sympathize) and that it is implicitly wrong for the Babylonians to be carrying out

being unable to look at wickedness. YHWH also appears as a behavior in 2 behavioral clauses (1:13.3; 1:13.4), or 28.5% of his clauses. These clauses describe YHWH as looking (at evil) and being silent (when wrongdoing is taking place). The interaction of the YHWH chain and the evil things chain (from the mode analysis) binds the relational clause of 1:13.2 to both of the behavioural clauses.

YHWH additionally is an actor in 3 material clauses (1:12.3; 1:12.4; 1:14.1), or 42.5% of his clauses. In 1:12.3 and 1:12.4, the goal is the Chaldean (with whom the YHWH chain interacts), as YHWH appoints and establishes him to carry out judgement. In 1:14.1 the goal is humanity, as YHWH is said to have made mankind to be like the fish that do not have a ruler.⁸ (Significantly, the mode analysis showed that the YHWH and humanity chains do not interact.) Therefore, 28.5% of the clauses about YHWH simply describe his attributes. While 28.5% do describe his sensory reception of wrongdoing, any accusations of passivity are put to rest with the remaining 42.5% of his clauses, which are all material processes, and which record him exerting power over both the Chaldean and humanity. YHWH's mode of exerting power contrasts with that of the Chaldean, as YHWH appoints and makes, whereas the Chaldean simply spatially moves humanity into his net.

The Icp audience was not identified in mode analysis above because this party only occurs once in this section, in 1:12.2, a material clause where they are said to not

judgement instead of receiving it. Nogalski, *Book of the Twelve*, 662–663, instead connects this verse to a wisdom tradition that assumes YHWH is entitled to insights hidden from humanity and trusts in him. Haak, *Habakkuk*, 14, deems 1:12 to be a “general statement of praise.” Sellin, *Das Zwölfprophetenbuch*, 344, summarizes the pragmatic force of this question by relating it to the larger context of the powerful nation: “Zunächst betont Hab., daß Jahwe doch schon längst da war, als dieser Mann der Selbstüberhebung noch nicht existierte vgl. v. 6; er wird ihn daher auch überdauern” (“Hab. emphasizes first of all that Yahweh was already there when this man of self-conceit did not exist. [see v. 6]; he will thus outlive him”).

⁸ Roberts, *Nahum*, 104, reads this assertion as containing the pointed accusation that YHWH presently shows little regard for human life.

die.⁹ Similarly uncomplicated to describe is the participant general humanity, which appears as a goal in material clauses in 100% of its occurrences. Humanity is acted upon by YHWH, who makes them (1:14.1), as well as the Chaldean (1:15.1–1:15.3), who in the fishing metaphor is said to bring them up, gather them, and drag them in. Humanity is thus an entirely passive participant in this section, under the control of both YHWH and the Chaldean. However, humanity only interacts with the Chaldean and not with YHWH in the mode analysis.

The Chaldean is present in the transitivity structure of 11 clauses in this section. In 2 of these clauses (18% of his total clauses), he is a goal in a material clause, being acted upon by YHWH (1:12.3; 1:12.4), who appoints and establishes him. (Unsurprisingly, the YHWH and Chaldean chains interact in the mode analysis.) The Chaldean also has 1 behavioural (1:15.4) and 1 mental clause (1:15.5), each 9% of his total clauses, where he is said to rejoice and be glad, respectively, both as a result of plundering the nations. These contrast with the behavioural clauses of YHWH, where he looks and is silent in the face of evil.

However, by far the great majority of the Chaldean's clauses (7, or 63.5%) are devoted to his being an actor in material processes. In 1:15.1–1:15.3 he acts up humanity (with whom his chain interacts in the mode analysis), treating humanity as a fisherman

⁹ Nogalski, *Book of the Twelve*, 664. The present MT reading with the 1cp verb is thought by many to be the result of a scribal *tiqqune sopherim* to alter an original 2ms reading, as the Masoretes were apparently uncomfortable with YHWH being the subject of this verb. Nevertheless, Nogalski believes this reading to be contextually superior. Patterson, *Nahum*, 156–157 notes several other ways scholars have reconstructed the Hebrew, but they are superfluous. While some would argue that the original reading is a better fit with the previous clause, it is equally plausible that the present reading is an expression of faith that proceeds from the assertion of YHWH's existence from ancient times. Ko, *Theodicy*, 61–62 likewise prefers the MT reading on the basis of its support from the ancient versions. *BHQ* 117, denies that this should be considered to be a *tiqqune sopherim*, and that the 1cp verb is simply the original reading.

treats a fish as discussed above.¹⁰ As noted above in the profile of YHWH, this draws comparison to YHWH's transitive material processes of making and appointing.

In 1:16.1–1:16.2 he is described as worshipping his fishing tools (with whom his chain also interacts in the mode analysis).¹¹ Finally, in 1:17.1 he is described as emptying his net, and 1:17.2 describes him as not sparing his destruction. Out of these material processes, 4 (36% of his total clauses) describe him acting upon another participant, while 3 (27%) are intransitive. To summarize this portrayal of the Chaldean, while he is exercising power over other participants in roughly one-third of his clauses, he is also being acted upon in just under one-fifth of his clauses, and in most of the remaining clauses, he is acting intransitively.

The portion and food of the Chaldean also each have a relational clause describing their richness (1:16.3 and 1:16.4 respectively). As the chain of luxuries, they interact with the Chaldean in the mode analysis. Finally, the eye appears in 1 relational clause (1:13.1), where it is described as being purc.¹² It is bound to YHWH both by the means of clausal parataxis with 1:13.2 (where YHWH cannot look on wickedness) and by means of a similar relational process with 1:13.2.

¹⁰ Nogalski, *Book of the Twelve*, 664. Nogalski notes that this inversion of the created hierarchy of humans and animals results in a lack of human leadership for creation and the fulfillment of the breakdown of Torah as noticed in 1:4. Haak, *Habakkuk*, 51, likewise sees this phrasing as indicating "a weakening or destruction of the government." Bratcher, "Theological Message," 98 also observes this reversal of the pattern of creation. Sweeney, "Structure", 69 instead compares the Chaldean's capturing of humanity like fish to YHWH's domination of Leviathan in Job 40:25–41:26.

¹¹ Goldingay and Scalise, *Minor Prophets*, 64–65 see "irony" at play here. They state, "The Babylonians worship their means of winning their victories, their own military strength, instead of offering real worship... Therein lies their treachery or faithlessness in relation to God."

¹² Some syntactic commentary is necessary for this construction. *GBHS* 27, states, "Sometimes the comparative denotes a condition that is too little or too much in force for attainment... In such uses, the preposition *ḥ* may be attached to an infinitive construct rather than a noun."

Global Process Type Analysis

Regarding process types in this section, 11 of the 20 clauses (55%) are material clauses, 5 (25%) are relational clauses, 3 (15%) are behavioral clauses, and there is 1 (5%) mental clause. Within the material clauses, the Chaldean is the actor in 7 of the 11, YHWH is the actor in 3 of the 11, and the 1cp recipients are the actor in 1 of the 13. Some interesting comparisons regarding types of actions can be identified. While the Chaldean seemingly has the power to move humanity, YHWH instead can appoint the Chaldean and make humanity, giving YHWH a more powerful role. The Chaldean chain interacts with both YHWH and humanity, but YHWH does not interact with humanity.

Within the 5 relational clauses, YHWH is the carrier in 2, and the remaining 3 are concerned with the eyes, and the portion and food of the Chaldean. The purity of the eyes is obviously connected to YHWH's everlastingness and inability to look at wickedness.

Within the behavioral clauses, 2 are describing YHWH, and 1 is the Chaldean. The Chaldean's rejoicing (after committing evil) contrasts with YHWH's choice to be silent (during wrongdoing). The mental clause has the Chaldean as the senser.

Parataxis and Hypotaxis

Various relations of taxis serve to create relationships among the clauses in Hab 1:12–17. A paratactic relationship of elaboration exists between 1:12.3 and 1:12.4, emphasizing the parallel descriptions of YHWH appointing the Chaldean to judge, and establishing the Chaldean to correct. A paratactic relationship of extension exists between 1:13.1 and 1:13.2, as the description of YHWH as being unable to look at wickedness builds on the idea of (his) eyes as being too pure to look at evil. The coordinating conjunction *עַל־כֵּן* that begins 1:15.4 creates a paratactic relationship of enhancement between it and 1:15.1–

1:15.3, as the description of the Chaldean rejoicing is a result of his capturing humanity like fish.¹³ A paratactic relationship of elaboration exists between 1:15.4 and 1:15.5, as the descriptions of the Chaldean rejoicing and being glad are conceptually parallel. A paratactic relationship of enhancement exists between 1:16.1 and the 5 preceding clauses, as the Chaldean's joy from his use of fishing tools to capture humanity are ample reason for him to sacrifice to his net (as is described in 1:16.1). A paratactic relationship of elaboration exists between 1:16.1 and 1:16.2, as there is a clear parallel description of the Chaldean worshipping his fishing tools in the two clauses. A paratactic relationship of elaboration exists between 1:16.3 and 1:16.4, as the descriptions of the Chaldean's portion and food being rich parallel each other. A paratactic relationship of enhancement is created by the use of the coordinating conjunction *עַל־כֵּן* in 1:17.1 (with an additional prefixed interrogative particle), as it expresses a logical outcome of the Chaldean's capturing of humanity and worship of his tools in 1:15.1–1:16.2:¹⁴ will he continue to use his tools? 1:17.2 has a paratactic relationship of extension with 1:17.1, continuing the thought of emptying the net by describing the Chaldean as not stopping from destroying nations.

The use of a *כִּי* subordinating conjunction creates a hypotactic relationship of enhancement between 1:16.3 and the descriptions of the Chaldean worshipping his fishing tools in 1:16.1–1:16.2. 1:16.3 provides the reason the tools are worshipped: they make the Chaldean wealthy.

Therefore, aside from places when the clauses bound together have the same subject, the associated entities are: YHWH and the eyes, and the Chaldean and his luxuries. The chains of the Chaldean and his luxuries interact in the mode analysis.

¹³ Bratcher, "Theological Message," 97.

¹⁴ Haak, *Habakkuk*, 52, agrees with this assessment: "The *'l-kn* refers not only to the preceding line but, in fact, makes v. 17 a response to the entire unit vv. 15–17."

Verbal System Analysis

The use of verb types is relatively uncomplicated in Hab 1:12–17, so a sketch can be developed in quite simple terms. The opening assertion in 1:12.1 about YHWH's eternity is performed with a verbless clause, and the expression of desire for Habakkuk and his audience to not die (1:12.2) uses a *yiqtol*. The dual assertions of YHWH's ordination of the Chaldean (1:12.3–1:12.4) both use *qatal* verbs. The statement that the eyes are too pure for evil (1:13.1) is verbless, but the statement that YHWH is unable to watch wickedness (1:13.2) uses a *yiqtol*, as do the ensuing questions (1:13.3–1:13.4) about him idly watching the wicked and staying silent. 1:14.1 uses a *wayyiqtol* for the description of YHWH creating humanity to be like fish and without a ruler. The trio of clauses describing the Chaldean as capturing humanity like fish in 1:15.1–1:15.3 uses a *qatal* followed by two *yiqtol* verbs.¹⁵ The following two clauses describing his celebration (1:15.4–1:15.5) both use *yiqtol* verbs as well. The parallel clauses of his worship of his fishing tools (1:16.1–1:16.2) both use *yiqtol* verbs, and the descriptions of his luxuries (1:16.3–1:16.4) are verbless. The description of his continued destruction (1:17.1–1:17.2) uses two clauses with *yiqtol* verbs.

The chart below will organize the data by verb type:

<i>Qatal</i>	<i>Wayyiqtol</i>	<i>Yiqtol</i>
YHWH ordained Chaldean to judge (1:12.3)	YHWH made men like fish (1:14.1)	Recipients will not die (1:12.2)
YHWH established Chaldean to correct (1:12.4)		YHWH cannot look at wickedness (1:13.2)
		YHWH looks at the treacherous (1:13.3)
		YHWH is silent (1:13.4)

¹⁵ Mathews, *Performing*, 112, overstates what can be drawn from the evidence when she states, "The change in verb forms divides the scene into two sections, so that vv. 12–14 are a prayer addressed to Yahweh and vv. 15–17 are a report of the hostile actions of the other character already introduced in the previous scene."

Chaldean brings humanity (1:15.1)		Chaldean drags humanity (1:15.2) Chaldean gathers humanity (1:15.3) Chaldean rejoices (1:15.4) Chaldean is glad (1:15.5) Chaldean sacrifices (1:16.1) Chaldean makes offerings (1:16.2) Chaldean empties net (1:17.1) Chaldean does not spare (1:17.2)
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Out of the 16 clauses in the chart above, 12 have *yiqtol* verbs (75%), 3 have *qatal* verbs (18.75%), and 1 has a *wayyiqtol* verb (6.25%). The only shared action between the verb types is the Chaldeans corralling of humanity with a *qatal* and two *yiqtol* verbs in 1:15.1–1:15.3.

With the exception of one clause involving the recipients (1:12.2), the subjects of the independent finite clauses are entirely YHWH and the Chaldean. Three of the four (75) *qatal/wayyiqtol* clauses have YHWH as the subject. The prophet thus views YHWH's ordination of the Chaldean to carry out judgement, and his creation of humanity as being complete in his experience. In contrast, YHWH's present behavior (his insensitivity to evil) and his attribute of being incapable of looking at wickedness are portrayed as ongoing in the experience of the prophet. Likewise, the Chaldean's rejoicing, worship of his net, and destruction of nations are viewed as ongoing. The Chaldean's bringing of humanity is the lone action of his that is depicted with a *qatal* verb, and it is additionally depicted with a *yiqtol* verb in two instances as well. Thus, the

Chaldean's acting upon humanity is somewhat unique in this speech, as it is viewed from both the outside as established and the inside as ongoing.

C. Tenor

The content of Hab 1:12–17 is spoken by Habakkuk and addressed to YHWH. This is clear from the first person reference to the prophet (1:12), and the second person (as well as “vocative” in 1:12) references to YHWH (1:12–14). Additionally, the prophet's identification with his audience is seen in the lone occurrence of the 1cp reference in 1:12.2.

Speech Roles

Regarding speech roles, statements clearly predominate in this section, as they are 15 out of the 20 clauses (75%), while questions comprise the remaining 5 clauses (25%).¹⁶ This clearly shows that the majority of this section is dedicated to statements describing the audience's desire to avoid death, YHWH's raising of the Chaldeans, attributes, and creation of mankind, and the Chaldean's control of humanity and consequent glee and prosperity. With this majority of statements in mind, the remaining small number of questions inquire into YHWH's eternality, apparent inaction in the face of evil, and the Chaldean's prospects to keep committing evil indefinitely.¹⁷ The distribution of the two types of speech roles throughout this section is also somewhat scattered, as it has a question (1:12.1), a block of statements (1:12.2 to 1:13.2), two questions (1:13.3 and

¹⁶ Roberts, *Nahum*, 101, reads 1:12.3–1:12.4 as questions even though he concedes this decision lacks “morphological” merit.

¹⁷ Smith, *Micah*, 103, notes the structural function of these questions, stating, “The pericope begins with a question...a second question asks why this is true (v 13). The prophet...asks finally, how long such persecution will continue (v 17).”

1:13.4), a long block of statements (1:14.1–1:16.4), and two questions (1:17.1 and 1:17.2).

The speech roles will now be used to group the process types. Within the 5 questions, there are 2 material process (40%) in which the Chaldean empties his net and does not spare to slaughter nations, there are 2 behavioral processes (40%) in which YHWH looks with favor on evil and is silent during wrongdoing, and there is 1 relational process (20%) in which YHWH's everlastingness is placed in question.

In contrast, within the 15 statements, there are 9 material processes (60%), 4 relational processes (26.5%), and 1 behavioural and 1 mental process (6.5% each). In the statements, the material processes predominate by a considerable margin, unlike the questions, in which they are equal to the behavioural processes. Although the mental process is unique to the statements, the statements have vastly less behavioural processes than the questions. The statements are slightly higher in the area of relational processes.

In the material processes, the statements convey the main action of the Chaldean's capturing of humanity, along with YHWH's appointment of the Chaldean and creation of humanity. In contrast, the material questions simply ask how long the Chaldean will empty his net and not stop his slaughter. The relational statements note the purity of YHWH and the richness of the Chaldean's luxuries, while the relational question asks rhetorically about YHWH's everlastingness. The behavioural statement asserts that the Chaldean rejoices, whereas the behavioural questions ask about YHWH's attributes.

The speech roles can also be used to group the cohesive chains. YHWH occurs in both statements and questions, as does the Chaldean, evil things, fishing tools, and general humanity. The only chain that is entirely confined to the statements is the luxuries of the Chaldean.

Mood Analysis

Regarding the subjects of these clauses and other variables, the Chaldean is the subject of 9 of the 20 clauses in this section (45%), while YHWH is the subject of 7 clauses (35%). The luxuries of the Chaldean have 2 clauses (10%), the 1cp recipients have 1 clause (5%), and the eyes have 1 clause (5%). This indicates that Habakkuk was principally concerned with the Chaldean and YHWH (with the Chaldean occurring in a slightly higher percentage of the clauses than YHWH), while the amount of clauses he devotes to the Chaldean's luxuries, the 1cp recipients (including himself), and the eyes are much lower.

The device of negation is used in several places throughout this section to discuss realities that are not actualized. 1:12.1 asks if YHWH is not from everlasting, while 1:12.2 expresses a desire that the 1cp recipients not die. 1:13.2 states that YHWH cannot look at wickedness. 1:17.2 asks if the Chaldean will not stop slaying nations.

The speech roles can be used to group the subjects. In the 5 questions, the subjects are YHWH in 3 clauses (60%) and the Chaldean in 2 clauses (40%). In the 15 statements, the subjects are the Chaldean in 7 clauses (46.5%), YHWH in 4 clauses (26.5%), the Chaldean's luxuries in 2 clauses (13%), and the recipients and the eyes in 1 clause each (each 6.5%). It is of value to note that YHWH is more dominant than the Chaldean in the questions, but the Chaldean occurs much more than YHWH in the statements. The Chaldean and YHWH are the two most frequent subjects in both types of speech roles.

The distribution of subjects (from the tenor) and cohesive chains (from the mode) will be compared in the chart below.

	Subjects (Tenor)	Chains (Mode)
Questions	YHWH (3 clauses) Chaldean (2 clauses)	YHWH (3 clauses) Chaldean (2 clauses)

		Humanity (1 clause) Fishing tools (1 clause) Evil things (2 clauses)
Statements	Chaldean (7 clauses) YHWH (4 clauses) Luxuries (2 clauses) Recipients (1 clause) Eyes (1 clause)	Chaldean (11 clauses) YHWH (4 clauses) Luxuries (2 clauses) Fishing tools (6 clauses) Humanity (4 clauses) Evil things (2 clauses)

As noted above, YHWH and the Chaldean both occur in the questions and the statements, where their distributions are respectively inverse. Additional subjects in the statements are the luxuries, recipients, and eyes. While YHWH occurs as a cohesive item exactly as much as he does a subject, the Chaldean occurs 4 more times as a cohesive item than as a subject in the statements. The items that occur in cohesive chains without ever being subjects are humanity, the fishing tools, and evil things. Out of these three, the evil things occurs the most in the questions, while in the statements the fishing tools occur most often, followed by humanity, and finally the evil things.

D. Conclusions and Interpretive Implications

The chart below will group and display the mode, field, and tenor data for the participants in Hab 1:12–17.

Entity	Mode	Field	Tenor
Chaldean	65% (13 of 20) Chain interaction: YHWH, humanity, fishing tools, luxuries	7 material (3 acting on humanity, 1 acting on net) 1 behavioural 1 mental 2 goal in a material clause, acted upon by YHWH	Subject: 9 clauses (of 20) Speech role: 7 statements, 2 questions

YHWH	35% (7 of 20) Chain interaction: Chaldean, evil things	3 material (2 acting on Chaldean, 1 acting on humanity) 2 relational 2 behavioural	Subject: 7 clauses (of 20) Speech role: 4 statements, 3 questions
Humanity	25% (5 of 20) Chain interaction: Chaldean, fishing tools	4 goal in a material clauses (3 acted upon by Chaldean, 1 acted upon by YHWH)	N/A
Fishing tools	40% (8 of 20) Chain interaction: Chaldean, humanity	1 goal in a material clauses, acted upon by Chaldean	N/A
Evil things	20% (4 of 20) Chain interaction: YHWH	N/A	N/A
Luxuries	10% (2 of 20) Chain interaction: Chaldean	2 relational	Subject: 2 clauses (of 20) Speech role: all statements
Recipients	N/A	1 material	Subject: 1 clause (of 20) Speech role: all statements
Eyes	N/A	1 relational	Subject: 1 clause (of 20) Speech role: all statements

Synthesis of Individual Chains

As is apparent from the above chart, some entities are quite significant in one of the areas of analysis (mode, field, and tenor), but much less so in other areas.

The Chaldean is certainly the most significant entity in all three categories. In the mode analysis, he is present in the most clauses and interacts with the most chains. In the field, he acts in the most material processes, exerting power over two different entities (humanity and his net). In the tenor analysis he is also the most frequently recurring clausal subject, mostly in statements. The only balancing factor is that the Chaldean is acted upon twice by YHWH.

YHWH would be second most significant participant in terms of the field and tenor (and only surpassed by one other participant in terms of amount of references in the mode). However, unlike the Chaldean, as a subject he occurs almost as often in questions as a he does in statements. In the field, YHWH is particularly dominant, acting not only upon humanity (as does the Chaldean) but in two cases acting upon the Chaldean himself. However, his chain interaction is limited to the Chaldean and evil things, somewhat removing him from the zone of action where the Chaldean interacts with humanity and fishing tools.

From here onwards, the only participant that even registers in all three areas of mode, field, and tenor is the luxuries, which only occur in the two statements (relational processes) in which they are the subject. Additionally, they only interact with the Chaldean in the mode.

The overall place of the recipients and eyes in the discourse is comparable, as neither of them register in the mode analysis, and both only occur as a subject in one statement each.

Also notably similar in this regard are humanity and the fishing tools. Neither serves as a clausal subject in the tenor. However, both are referenced in a respectable percentage of clauses in the mode analysis, and both have chain interaction with each other and the Chaldean. Likewise, in the field, they only appear in the transitivity structure as goals in material clauses, both acted upon by the Chaldean (humanity additionally so by YHWH).

The evil things perhaps have the most marginal place in this discourse overall, as they only occur in the mode, lending cohesion to the discourse while never being an immediate topic of discussion.

The data disclosed in the above discussion is significant. The only entities that both lend cohesion to the discourse and serve as topics of discussion are the Chaldean, YHWH, and, very distantly behind, the luxuries. The Chaldean and YHWH also stand alone in exercising power over other participants. The next stage downward of significance would contain the recipients and the eyes, as they appear as clausal subjects but never recur or create cohesion in the discourse. After them are humanity and the fishing tools, who are frequently referenced in the mode, but who only occur in the field as recipients of the actions of YHWH and the Chaldean. Finally, the very least significant participant would be the evil things, who only occur in the mode, and only interact with YHWH.

Nature of Dominance in Each Category

The above discussion showed how radically dissimilar many of the participants are in terms of their presence in the mode, field, and tenor. To attempt to simplify the data above and present it in a somewhat different light, the most significant participants in the mode and tenor will be compared below.

Mode: Generic Reference	Tenor: Subject of Discussion
Chaldean	Chaldean
Fishing tools	YHWH
YHWH	Luxuries
Humanity	Recipients/eyes
Evil things	
Luxuries	

While the Chaldean appears first in each category, fishing tools are more prevalent than YHWH in the mode. While luxuries are the second last most common subject in the

tenor, they are the least frequently referenced chain in the mode, after humanity and evil things, neither of which occurs in the tenor.

Dynamic Groupings of Participants

It is now necessary to explore the various ways that participants are grouped together in this discourse. The chain interaction created a cluster with the Chaldean, humanity, and fishing tools. The Chaldean additionally interacted with luxuries. Meanwhile, YHWH interacted with both the Chaldean and evil things. There were no chains that completely lacked in chain interaction. In the speech roles, only YHWH and the Chaldean occurred in both questions and statements, while the luxuries, recipients, and eyes only occurred in the statements. In the field, transitivity binds together YHWH and the Chaldean, YHWH and humanity, the Chaldean and humanity, and the Chaldean and his net. Similar relational processes associated YHWH and the eyes. Clausal relations bind together YHWH and the eyes, and the Chaldean and his luxuries.

Therefore, the participants associated by the greatest number of means above are YHWH and the Chaldean, as they are associated by chain interaction, shared speech roles, and transitivity. All other pairings were only associated by two devices at the most.

Results

As compared with the previous two speeches (see below), in Hab 1:12–17 the speech roles and cohesive chains do not provide neat and simple internal section divisions in this text. However, the mode, field, and tenor data can still be synthesized to succinctly draw together the main points of the passage.

The first major cohesive chain in Hab 1:12–17 is that of YHWH, who occurs in every clause from 1:12.1–1:14.1 with only two exceptions. Within this grouping of clauses there is a small pairing of references to the Chaldean (1:12.3–1:12.4) followed by a longer grouping of references to evil things (1:13.1–1:13.4). While most of the clauses throughout this “YHWH” section are statements, questions in 1:12.1 and 1:13.3–1:13.4 seem to serve to delineate boundaries, as this starts the section with a question, and finishes the last two clauses about the evil things with questions. While this technically ends the questions on the second last, and not the final, clause including YHWH, this may be explained by the fact that the final clause including YHWH (1:14.1) also includes humanity (where YHWH creates humanity),¹⁸ and this humanity chain then extends into the subsequent section featuring the Chaldean, making 1:14.1 (with humanity) a kind of transition between sections featuring YHWH and the Chaldean (although the YHWH chain does not interact with the humanity chain). The verbal system analysis may be additionally leveraged to support this proposed structure. *Qatal* verbs occur in 1:12.3–1:12.4, where the Chaldean clausal pair appears in the YHWH section. This creates a particularly strong grounding for the assertions about the Chaldean being established by YHWH, being as the surrounding clauses feature the recipients (who never otherwise occur) and the start of the evil things chain. The only other non-*yiqtol* verbs sit on the boundaries: A *wayyiqtol* occurs in 1:14.1, the final YHWH clause where he creates humanity, whose chain then extends for the next several clauses into the Chaldean section. Finally, a *qatal* clause is used for the Chaldean’s catching of humanity with a hook in 1:15.1. This is the only place a *qatal* (or *wayyiqtol*) verb is used for an action of

¹⁸ Nielson, “Righteous and the Wicked,” 71, overstates the available evidence when he states, “These verses, more plainly than v. 3seq., seem to indicate that the misery of the people is due to their lack of a rightful ruler.”

the Chaldean, so it is significant that it occurs at the beginning of a major chain of references to him.

To summarize the discussion of the first major division of Hab 1:12–17 thus far, the first section of the prophet's speech, dealing mainly with YHWH, occurs from 1:12.1–1:13.4, and is marked at the beginning and end by questions; the rhetorical questioning of YHWH's eternity, and the inquiry into why YHWH continues to be inactive in the face of evil oppressing good. This section further subdivides into zones dealing with the Chaldean (that YHWH has appointed him to execute judgement is specifically marked with two *qatal* verbs) and the evil things (which extend into the closing questions). This seems to place a kind of centrality on the assertions about the Chaldean. Habakkuk 1:14.1 thus serves as a kind of boundary clause between the YHWH and Chaldean sections, with the reference to humanity tying them together, and YHWH's creation of humanity is additionally grounded with a *qatal* verb.

The second half of Hab 1:12–17 features the Chaldean, who is referenced in every clause from 1:15.1–1:17.2. Just like the first section, it ends (1:17.1–1:17.2) with two questions. Only at its very beginning (1:15.1) does it have a *qatal* verb. Minor chains create smaller groupings throughout. As noted above, the humanity chain extends from 1:14.1 through 1:15.3, making it a major feature of the initial part of the Chaldean section. It co-occurs here with the fishing tools, which continue through the rest of the statements with only three exceptions. In the final two clauses of the statements (1:16.3–1:16.4) the luxuries appear in two subordinated clauses, where their nature explains why the Chaldean worships his fishing tools. Both the fishing tools and humanity come back in the closing questions, connecting them back to their significant chains before. The paratactic conjunction marker *על־כֵּן* is fortunately useful for further understanding the

structure of this section. After the initial description of the Chaldean's capturing of humanity in 1:15.1–1:15.3, this marker occurs twice, in 1:15.4 and 1:16.1. Glossed as “therefore” (see charts) these markers indicate that implications are being drawn from the conquest account at the beginning of the section: that the Chaldean rejoices (1:15.4–1:15.5) and that he worships his fishing tools (1:16.1–1:16.2, with further subordinated clauses). This allows this study to make the tentative assertion that 1:15.1–1:15.3 has a kind of centrality with the “Chaldean” half of Hab 1:12–17, as the following clauses either draw implications from this event, are subordinated, or ask questions.

To sum up the description of the second half of Hab 1:12–17 advanced above, an initial cluster (1:15.1–1:15.3) describes the Chaldean capturing humanity using the metaphor of fishing. As a result of this, he both celebrates and worships his fishing tools, his worship occurring because his fishing tools make him wealthy. The prophet ends this section by asking if this fishing-conquest will not in fact continue indefinitely (which connects into the opening question about YHWH's eternity).

With the data thus arranged as it has been above, Hab 1:12–17 can be read as having a neat, intricate structure, consisting of two halves, both ending with questions, and with an opening question that mirrors the closing question. At first, the prophet asks YHWH if he is indeed everlasting, and ends his section on YHWH by asking why he does not fix the problem of wrongdoing in the world. After a discourse about the Chaldean, the prophet ends the Chaldean portion by asking if the Chaldean's pillaging will not end up being forever. Within each half of the discourse, various structural features serve to lend centrality to a given cluster of clauses. Within the YHWH-section, placement and verb types give the assertion that YHWH has appointed the Chaldean a

measure of prominence. Within the Chaldean-section, the description of the Chaldean's pillaging is the main feature, as all else is implications.

With the above description in mind, the rhetorical thrust of the prophet's speech to YHWH can be succinctly summarized: the prophet seeks to affirm in faith that YHWH has indeed raised the Chaldean, but still cries out to inform YHWH of the Chaldean's brutality towards humanity. At the same time, Habakkuk uses questions to prompt a response as to why YHWH does not deal with evil's oppression of righteousness, and to imply that if YHWH is indeed eternal, is it possible for the Chaldean's pillaging to continue forever as well?¹⁹

Synthesis and Interaction

Floyd assigns this unit the form-critical category of a "prophetic complaint," due to its integration of faith in YHWH's goodness, exposition of present tribulation, and apparent desire for divine rescue.²⁰ The linguistic analysis performed above would support these conclusions. O'Neal likewise assigns 1:12–17 the label of "lament," citing the plaintive questions in 1:13 and 1:17.²¹ Szeles is very precise in her description of the area in which the prophet argued with YHWH, as she states, "The problem for the prophet is the *manner* in which God will execute his judgement, why he should stretch out his hand to use an instrument that is unworthy of his pure and holy Being."²² The present study would also support this assertion, as it is a reasonable deduction from the prophet's

¹⁹ Roberts, *Nahum*, 105. Commenting on 1:17, Roberts sees a pointed accusation in this ascription of sovereignty, stating, "in either case God is held responsible for the activity of the Babylonians. How can God permit the Babylonians to go on killing nation after nation?"

²⁰ Floyd, *Minor Prophets*, 109–110.

²¹ O'Neal, *Interpreting*, 90.

²² Szeles, *Wrath and Mercy*, 24.

juxtaposition of YHWH's goodness yet present failure to live up to the prophet's expectations.

3. Comparison of Habakkuk 1:12–17 and 1:5–11

A. Mode

As Hab 1:12–17 occurs immediately after 1:5–11 and is from a different voice, it will be profitable to analyze how it functions as a response. Regarding mode, the most pervasive chain in Hab 1:5–11 is the Chaldean (61.5%), with a significant gap between it and the next frequently occurring item, the 1cp addressees (23%). The remaining parties, which occur relatively rarely, can mostly be categorized as being extensions of the Chaldean's power (the horsemen [15%]; horses [7.5%]), victims of the Chaldean (mocked royal institutions [11.5%]; captured things [11.5%]), or YHWH and his work (7.5% each). Chain interaction is used to attach the Chaldean to parties that extend his power as well as to his victims.²³

By way of contrast, in Hab 1:12–17, the main cohesive chains, in descending order, are for the Chaldean, fishing tools, YHWH, humanity, evil things, and luxuries. The YHWH chain interacts with the Chaldean and evil things. The Chaldean chain, other than interacting with YHWH, interacts with humanity, fishing tools, and luxuries. Finally, the fishing tools chain, in addition to the interaction with the Chaldean mentioned above, only interacts with the people in general chain.

In both of these speeches, the Chaldean is by far the most pervasive chain. This clearly shows that Habakkuk's response to YHWH has picked up on this topic by

²³ Specifically, chain interaction takes place between horses and comparison animals, the Chaldean and horsemen, the Chaldean and mocked royal institutions, and the Chaldean and earth.

discussing it further. The only other exact chain shared between the discourses is YHWH, which occurs far more in 1:12–17 than it does in 1:5–11.

Next, at the broadest conceptual level, comparison can be made and continuity can be established between the means and tools the Chaldean uses to accomplish dominion in both sections. The horsemen and horses in 1:5–11 are clearly simply part of his larger conquering personality, and the same can be said of the fishing tools of the Chaldean in 1:12–17. Additionally, a category of entities the Chaldean acts aggressively towards can be established that would include the earth, mocked royal institutions, and captives in 1:5–11, and the chain of humanity in 1:12–17. In the cases of both the tools/extensions and victims of the Chaldean, they are far more pervasive in 1:12–17 than in 1:5–11, indicating that the prophet has picked up on these as an item of discussion.

It is now profitable to analyze the small number of entities that might only occur once in one or both of the sections under examination, and thus are not included in the chain analysis, but would create cohesion when the sections are examined together. 1:12.2 has a lone mention of the 1cp recipients, which is not included in any chain in 1:12–17, but does connect with the multiple references to the 1cp recipients in 1:5–11. These recipients in 1:5–11 would also be inclusive of the two 1cs references to the prophet that are present in a possessive context in 1:12.1.

Regarding cohesive discontinuities, there is no precedent in 1:5–11 for the chains of evil things. Also, 1:12–17 does not explicitly pick up on the topic of YHWH's work introduced in 1:5–11, although at a larger semantic level it is certainly present.

In the area of chain interaction, Hab 1:12–17 is more detailed than 1:5–11, while still including the key elements of the latter. In Hab 1:5–11, chain interaction essentially only occurs between the Chaldean and extensions of his power, or the Chaldean and his

victims (in addition to the horses interacting with the comparison animals). This feature is certainly present in 1:12–17, as interaction occurs among the Chaldean, his fishing tools and humanity. The Chaldean furthermore interacts with his luxuries (which possibly indicates even greater levels of success than those described in 1:5–11). The most significant unique feature of 1:12–17 is that the YHWH chain interacts with the Chaldean chain, creating a more significant level of connection between these parties than that which existed in 1:5–11. Additionally, it simply makes YHWH a central token, which he is not in 1:5–11. YHWH's interaction with the evil things is likewise unprecedented in 1:5–11.

In summary, a discussion that is primarily about the Chaldean's aggression (including his tools and victims) and the recipients' receptiveness in 1:5–11 was answered with a discourse that even more strongly emphasizes the Chaldean's aggression by giving even more detail to the effects of the tools of the Chaldean upon his victims, but also introduces chain interaction between YHWH and the Chaldean.

B. Field

Process Types

Regarding the fields of the two discourses, the first step will be the comparison of the distribution of the process types. The overall distribution of process types in the two discourses is remarkably similar. Habakkuk 1:12–17 has slightly more material clauses than 1:5–11, and contains no verbal clauses, in comparison to the miniscule amount of verbal clauses in the discourse of 1:5–11. Both discourses have a similar percentage of behavioral processes as well as relational processes. Neither have any existential clauses and the overall percentage of mental clauses is similar.

Shared Process Type Comparison

It is now necessary to compare what is done with the various process types in 1:5–11 and 1:12–17. It is instructive to compare who the subjects are in the various clauses, as this facilitates a birds-eye view of the content of the respective sections.

In Hab 1:5–11, half of the material processes are dedicated to the Chaldean (in addition to his justice/authority or horses), with only a small amount to describe the actions of YHWH. While Hab 1:12–17 uses an equivalent amount for the material processes of the Chaldean himself (53%), it ascribes more material processes to YHWH than does 1:5–11, and has the recipients acting in material processes, which is absent in 1:5–11. While the Chaldean in both discourses (and YHWH in 1:5–11) use verbs related to moving things, YHWH in 1:12–17 instead can create and appoint things, indicating a higher degree of power than merely moving things. The “not dying” of the recipients stands in stark contrast to the powerful activity of YHWH and the Chaldean.

The only overlap in the behavioral processes is in the participant of the Chaldean, who laughs at kings and fortresses and incurs guilt in 1:5–11, and rejoices in 1:12–17. YHWH’s speech also has behavioral processes for the recipients, and Habakkuk’s speech uses behavioral processes for YHWH. Verbs of looking unite the two discourses, as YHWH performs the act of seeing in 1:12–17, but in 1:5–11, the recipients are commanded to look and observe.

There is no overlap in the subjects of the relational clauses, as YHWH’s speech uses them for the Chaldean, his horses (and their attribute of thrust), and princes, whereas Habakkuk’s speech uses them for YHWH, the eyes, and the portion/food of the Chaldean. The dreadfulness of the Chaldean contrasts with the purity of YHWH.

Finally, mental clauses are only used for the recipients in YHWH's speech, and only for the Chaldean in Habakkuk's speech. The recipients are shocked and astounded (regarding YHWH's plan to use the Chaldean's devastation for his own ends), while the Chaldean is glad (about the results of his violence).

Shared Participant Comparison

The next step is to compare the distribution of process types and place in the transitivity structure for the shared participants.

A surprising amount is revealed when the ideational statistics for the shared participants are compiled. With the Chaldean, there is a sense in which Habakkuk's response significantly expands upon YHWH's description. In 1:12–17, the Chaldean acts in an even greater percentage of material clauses (out of his total clauses) than he does in 1:5–11 (63.5% versus 54.5%), and acts upon another participant in even more of them (4 out of 7 as opposed to 3 out of 6).²⁴ The specific content of these material processes also bears further examination. The verbs of individual movement (coming and passing on) in 1:5–11 are not repeated in 1:12–17, but the verbs of effecting change on another party from 1:5–11 (amassing [אָסַף], piling up [צָבַר], and capturing [לָכַד]) find semantic connections in 1:12–17 with bringing (hiphil of עָלָה), dragging (גָּרַר), and gathering (אָסַף).²⁵ Also exclusive to 1:5–11 is the transgressing, while 1:12–17 is unique in having

²⁴ Goldingay and Scalise, *Minor Prophets*, 60. For Goldingay and Scalise, the reiteration of the violence of the Chaldean in 1:12–17 is enough to warrant the conclusion that this speech of the prophet, “verbalizes his disquiet at Yahweh’s response to his earlier protest.” Seybold, *Nahum*, 62, connects the fishing-imagery in 1:14–17 with the movement of earth by the horse-riders in 1:10, as both are acts of domination. He also notes the expanded scope of the Chaldean’s domination in 1:12–17, stating, “Das Fangnetz und Wurfarn erfaßt alle Völker, ja auch das Gewürm auf dem als unregierbar geltenden Weltuntergrund” (“The fishing net and the throwing thread catches all the peoples, and even the creeping on the world’s ground, which are regarded as unregulated”).

²⁵ Bratcher, “Theological Message,” 96, notes the specific connection between the depictions of the Chaldean in these two sections, which is the verb “gather” (אָסַף) in 1:9 and 1:15.

the actions of sacrificing, making offerings, emptying the net, and not sparing (although emptying the net and not sparing could be understood as extending the actions of acting on other peoples as described in 1:5–11).

At the same time, the fact that the Chaldean is ultimately controlled by YHWH is made even clearer in 1:12–17; in 18% of his clauses in 1:12–17 he is the goal of a material process, acted upon by YHWH (appointed and ordained), as opposed to 9% in 1:5–11 (where he is raised). This is reinforced by the chain interaction data, as YHWH interacts with the Chaldean in 1:12–17, but does not in 1:5–11. Of less importance is the fact that Habakkuk's response does not contain any relational clauses (such as the descriptions of him as being bitter, dreadful, etc in 1:5–11), and has a smaller percentage of behavioral clauses (compare the description of the Chaldean rejoicing in 1:15.4 with the description of him scoffing and laughing in 1:10.1 and 1:10.3, as both relate to his gleeful violence).²⁶

A similar divergence is visible in the descriptions of YHWH. While in 1:5–11 he only occurs as an actor in material clauses, he is assigned a much broader array of clause types in 1:12–17. Additionally, he is a central token in the latter but not in the former. However, this should not be taken to imply that YHWH is more passive in 1:12–17 than he is in 1:5–11. In the 42.5% of YHWH's total clauses that are material clauses in 1:12–17, he acts upon not only the Chaldean (appointing and establishing him) but humanity (making it) as well (although his chain interacts with the Chaldean but not with humanity). Therefore, not only is YHWH's range of power accepted in Habakkuk's

²⁶ In light of this data, it is difficult to follow the conclusions of Humbert, *Problèmes*, 265, who decides that the personage gathering humanity in 1:14–17 is a Judean prince, and that since 1:5–6 described YHWH as raising the Chaldeans, that they could not be considered "wicked."

response, it is expanded.²⁷ The behavioral and relational clauses of 1:12–17 additionally describe YHWH’s eternity and inability to watch evil, yet paradoxical present leniency with evil. These specific themes are not anticipated in 1:5–11, but are echoes of themes touched upon even earlier in 1:2–4 (see below).

The final shared participant in the fields of 1:5–11 and 1:12–17 is the overlapping persona of the prophet and his people. In contrast to the relatively passive description of this group in 1:5–11, with the roles of observing and being surprised (using behavioral and mental clauses), the ideational content in 1:12–17 simply has a lone material processes, with the description of the people not dying. While this is not rejecting the roles described in 1:5–11, it expands upon them with the wish for survival. The fact that Habakkuk hoping for survival after his complaint shows that he is not entirely satisfied with the previous revelation.

Hypotaxis and Verb Usage

This section will begin by comparing the use of hypotaxis in 1:5–11 and 1:12–17. There is only one occurrence of hypotaxis in 1:12–17, which is in 1:16.3–1:16.4, as it explains that the fact that because the fishing tools make the Chaldean wealthy, he therefore worships them. Meanwhile, in 1:5–11, hypotaxis is used to explain that the work of YHWH (1:5.5) and YHWH’s raising of the Chaldean (1:6.1) is the reason the audience should be attentive (1:5.1–1:5.4). Therefore, all uses of hypotaxis in 1:5–11 relate to YHWH’s work in raising the Chaldean, while in 1:12–17 it instead lends support to the success of the ravages of the Chaldean and his consequent valuation of the metaphorical mean of that pillaging.

²⁷ Perlitt, *Die Propheten*, 60, would concur with this assessment, as he notes that the use of מַדְרִי (man) ultimately relates to YHWH’s Lordship over the untamed entirety of the “weite Welt” (“wide world”).

One interesting contrast exists between the usages of verbs in the two discourses. In 1:12–17, 75% of the independent finite clauses use *yiqtol* verbs, while in 1:5–11, this number is only 40%. Thus, the prophet speaks as though most of his discourse is ongoing in his experience, whereas YHWH viewed most of the actions of his discourse as being complete. In 1:12–17 *qatal* and *wayyiqtol* verbs ground the surety of YHWH's appointment of the Chaldean (as opposed to the lack of finite forms for his actions in 1:5–11) and creation of humanity. Whereas all of the Chaldean's action clauses in 1:12–17 use *yiqtol* verbs (with one exception), the work of the Chaldean was generally portrayed with *qatal* and *wayyiqtol* forms in 1:5–11, creating the effect that this is something more direct and personal for the prophet. The final item of comparison is the lone type of action in each discourse that is portrayed with both *qatal* and *wayyiqtol* verb forms: in 1:5–11 it was the movement of the Chaldean, but in 1:12–17 it is the Chaldean's capturing of humanity. If there is something significant about an action being portrayed with both types of verbs, it indicates an escalation in these successive sections in that the action viewed both from the outside and the inside is no longer the movement of the Chaldean, but his aggression against the nations as a whole.

C. Tenor

A significant social disparity between YHWH and the prophet is disclosed when the speech roles are examined. While both use a comparable number of statements (statements being roughly four-fifths of the total clauses in both cases), YHWH alone issues commands, and only Habakkuk utilizes questions. When the cohesive chain data is incorporated, Hab 1:5–11 has a clear structural division between the commands and ensuing statements, as the commands only contain (and are directed towards) the

recipients. By contrast, the chains of Hab 1:12–17 almost entirely occur throughout both the questions and statements (the exception being the luxuries, which occurs only in the statements).

Also relevant is the distribution of the subjects under consideration in the two sections. As has previously been observed, the two discourses have an almost equal percentage of clauses devoted to the Chaldean. However, Habakkuk is far more concerned with YHWH than YHWH is in his speech. YHWH's speech has a number of subjects related to the Chaldean (serving as extensions of his power or as victim in the case of the princes) not explicitly picked up on by Habakkuk, who prefers to describe the Chaldean directly, while Habakkuk's mentioning of the Chaldean's luxury is not anticipated in YHWH's speech.

D. Conclusions

A couple of general observations can be made regarding how Hab 1:12–17 functions as a response to 1:5–11. From the comparison of the mode of both passages, it was gathered that the overall chains of references extending through both were quite similar: both feature references to the Chaldean, the Chaldean's extensions of power, and the Chaldean's victims. The use of chain interaction in 1:12–17 also expands on the types of interaction used in 1:5–11 by introducing interaction between YHWH and the Chaldean.

In the field analysis, the depiction of the Chaldean's actions and influence on others was similar (acting on humanity as a whole rather than just captives and dirt), while YHWH's range of control broadened from just the Chaldean to humanity as well. Hypotaxis grounds the Chaldean's worship of his fishing tools rather than the reason the audience should be attentive, as in 1:5–11. *Qatal* verbs are much rarer in 1:12–17 than

they are in 1:5–11, and are used to describe YHWH's ordination of the Chaldean, creation of humanity, and the Chaldean's capturing of humanity, as opposed to the speed and guilt of the Chaldean in 1:5–11. Habakkuk 1:12–17 has the Chaldean's capturing of humanity portrayed with both *qatal* and *yiqtol* verbs, unlike his movement in Hab 1:5–11. The tenor analysis revealed that while both parties used a comparable number of statements, YHWH exclusively used commands, and Habakkuk exclusively used questions.

The analyses of both speeches have also attempted to synthesize the various linguistic lines of investigation to determine a structure and a central point. In the case of Hab 1:5–11, this was the center of the chiasm in the description of the Chaldean, where he mocks all royal authorities. For Hab 1:12–17, its two-part structure divided into sections about YHWH (specifically, that he appoints the Chaldean) and the Chaldean (featuring the capturing of humanity like fish). The co-central point about the work of YHWH in 1:12–17 particularly contrasts with the placement of YHWH in 1:5–11, where his work is entirely restricted to subordinated clauses that are connected to the imperatives. Regarding the main point about the Chaldean, 1:12–17 has a more visceral description than 1:5–11, as the Chaldean now directly takes captives from humanity as a whole, rather than just mocking royal figures.

Therefore, as the prophet responds to YHWH's description of the rise of the Chaldean, the prophet acknowledges YHWH's sovereignty to a degree not directly attested before, and also focuses on an even more powerful aspect of the Chaldean's work, all while not hesitating to ask questions that prompt responses about YHWH's character and willingness to let this devastation go unchecked.²⁸

²⁸ The linguistic data alone has the prophet concerned about the devastation taking place among humanity proper, but not explicitly among his own countrymen, thus possibly raising doubts about the traditional interpretation that Habakkuk views the use of Babylonian to punish Judah as unjust. However, it

4. Comparison of Habakkuk 1:12–17 and 1:2–4

With the comparison with 1:5–11 in mind, it is also profitable to compare 1:12–17 with 1:2–4, so as to see how Habakkuk's posture and interests have changed after his encounter with YHWH's discourse in 1:5–11.

A. Mode

Once again, the first step is the comparison of the chains through the sections to accurately grasp what participants bind the two speeches together.

When Habakkuk's second speech is compared with his first speech, there are only two specific entities that shared. Both discourses reference YHWH, his second speech mentioning YHWH only slightly less than his first. Both also mention the generic class of evil things or people, and it is interesting to note that (possibly as a result of YHWH's introduction of the topic of the Chaldean), Habakkuk's second speech mentions this class of people drastically less than his first speech.²⁹ One chain found in 1:2–4 that is completely absent in 1:12–17 is that of beneficent institutions (although as is discussed below, some individual words can be connected). A chain for the prophet is also notably absent in 1:12–17 (although the isolated clauses containing the prophet and audience can be connected to 1:2–4).

is likely that he included his people group within this greater whole. Cannon, "Integrity of Habakkuk," 71–72, states, "even when the Chaldean conquest was only announced as imminent the prophet was on safe ground in expressing himself as he does in these verses, because the Chaldeans must have appeared in his eyes as those who would *continue* the regime of oppression which other heathen states, notably Assyria and in 609 Egypt, had inflicted on Judah. Between the battle of Carchemish and the submission of Jehoiakim to the Chaldean King (II Reg 24:1) the conditions were best verified in which the Chaldeans could be viewed as they are in Hab's book as an imminent scourge for Judah and as oppressors who had already in the sight of all men entered into the inheritance of their fore-runners."

²⁹ Mathews, *Performing*, 113. Mathews states, "The reference to רשע (*wicked*) and צדיק (*righteous*), links this to the earlier complaint—there the wicked surrounded the righteous but now wickedness has *swallowed* the righteous (v. 13)."

Also, there are several chains in 1:12–17 that lack precedent in 1:2–4 (and therefore their presence must at least partially be due to YHWH's speech in 1:5–11): the Chaldean, the Chaldean's fishing tools, people in general, and the luxuries of the Chaldean.

While there is no chain for these benevolent institutions in 1:12–17, the lone occurrence of צַדִּיק ("righteous") in 1:13 does connect to the chain in 1:4. Also, the occurrence of the מִשְׁפָּט ("judgement") that the Chaldean will execute in 1:12 can be connected with the deficient state of this quality in Judean society as described in 1:4.³⁰ Likewise, the possessive 1cs referents to the prophet in 1:12.1, and the 1cp subject of 1:12.2 connect back to the prophet in 1:2–4.

Both speeches share YHWH and evil things as central tokens, but the latter discourse has expanded the range of chains that interact with other chains. In addition to YHWH and evil things, 1:12–17 includes the Chaldean and his associated tools and victims, all additions that are obviously in response to the introduction of the Chaldean as a subject in 1:5–11. The prophet has thus expanded his range of topics in keeping with the information he is given in 1:5–11.

Regarding the comparison of chain interaction, in 1:2–4, the YHWH chain interacts with the prophet chain, and both interact with the evil things chain. In 1:12–17, the YHWH chain interacts with the Chaldean chain (due to his introduction as subject in 1:5–11), and the YHWH chain interacts with the evildoers chain, but chain interaction involving the prophet is notably absent. Perhaps as a result of YHWH's commands and

³⁰ Brownlee, "Composition of Habakkuk," 262–63 identifies these lexical parallels, then states "None of this common vocabulary between the two laments . . . proves the identity of situations in the two laments. There is no reason why the prophet should coin a different ethical vocabulary for the sinful Chaldeans than for the apostate Judeans. The circumstances which give rise to the laments appear to be quite different."

description in 1:5–11, the prophet has chosen to no longer include himself as a major cohesive feature of this discourse.

The rest of the chain interactions in 1:12–17 (most notably between the Chaldean and a number of other entities) are unrelated to 1:2–4.

B. Field

Process Types

While the amount of material and behavioral clauses in the two speeches are very close, in his second speech Habakkuk used more relational clauses and slightly more mental clauses. At the same time, in his second speech he did not use any verbal clauses or existential clauses.

Shared Process Type Comparison

The next step is to compare which participants are being used for each process type in each of Habakkuk's speeches.

Significant differences in this area are evident. The only overlapping participant in the material clauses section is YHWH, and the type of material action he performs is significantly different in the two speeches (see below). The villain's hedging in of the just man in 1:2–4 seems quite tame when compared with the Chaldean's direct dragging and moving of his victims in 1:12–17. The larger classes of beneficent institutions and evil things and people as identified in the mode analysis do not strictly appear in the transitivity structure of Habakkuk's second speech.³¹

³¹ This feature—the absence of generic evildoers from the transitivity structure of Hab 1:12–17—should not be underemphasized. While the mode analysis above showed that there are references to the generic evildoers in 1:13, these clauses are (as the field analysis disclosed) primarily about YHWH. In light of the fact that the generic evildoers fade from the focus of the prophet even more later on (note analysis of

The only shared participant in the behavioral processes is YHWH, the criticisms of whom in the first speech are largely repeated in the second speech (see below).

There are no overlaps in the participants in the relational clauses, as Habakkuk's first speech only uses them for evil things or people, and his second speech uses them for YHWH, eyes, and the portion/food of the Chaldean.

Shared Participant Comparison

The next issue to be examined is the processes performed by the participants that are active in both passages.

The description of YHWH is significantly different in the two passages. While in 1:2–4 his material clauses portray him as failing to save, and forcing Habakkuk to see iniquity, in 1:12–17 his material clauses portray him as ordaining the Chaldean and creating humanity, an almost complete transformation. At the same time, the behavioral processes in both passages are similar. Habakkuk reiterates his observation that YHWH seemingly chooses to do nothing in the face of injustice. Compare 1:2.2, where YHWH is said not to listen (“and you will not hear,” *וְלֹא תִשְׁמָע*), and 1:3.2, where YHWH is said to look upon wrong (“and wrong you look upon,” *וְעָמַל תִּבְיֵט*), with 1:13.3, where YHWH is said to look with favor on the wicked (“why do you look upon traitors?” *לָמָּה תִבְיֵט* *בּוֹגְדִים*), and 1:13.4, where YHWH is said to be silent when the wicked oppress the righteous (“you are silent when the wicked swallow up those more righteous than him,” *תִּחְרִישׁ בְּבֹלַע רָשָׁע צְדִיק מִמֶּנּוּ*). While the same verb for looking is retained (*נָבַט*), there is a shift in the second accusation from failure to hear to staying silent.

2:4 below), this data can be analyzed as indicating a pattern of the progressive lack of interest in the Judean evildoers on the part of Habakkuk as a result of YHWH's emphasis on the Chaldean.

Unique to 1:12–17 are the relational processes that depict YHWH as being from everlasting and being unable to look at wickedness, as these express a positive affirmation of YHWH's character that is lacking in the first speech of the prophet.³²

Therefore, there is both continuity and discontinuity in Habakkuk's descriptions of YHWH before and after his encounter with the speech of 1:5–11. His knowledge of the imminent arrival of the Chaldean does not change his choice to protest the continued lack of concrete change. Habakkuk also utilizes relational clauses in 1:12–17 to make confident statements about YHWH's good qualities, something unanticipated and unmatched in 1:2–4. Finally, the material processes in which YHWH is an actor are drastically different in Habakkuk's second speech. Here, YHWH is boldly ordaining the Chaldeans to execute judgement and creating humanity, in opposition to the accusations of passivity in the face of evil launched in 1:2–4. In this case, the prophet has modified his understanding of YHWH based on the material actions of YHWH in 1:5–11. As mentioned above, the chain interaction also shifted the sphere in which YHWH operates in these two discourses: while he interacts with the prophet and evil things in 1:2–4, 1:12–17 finds him interacting with the Chaldean and evil things.

Hypotaxis and Verb Usage

There is one occurrence of hypotaxis in 1:2–4 (see previous chapter), and which relates to the rise of evil causing benevolent institutions to wither. Hypotaxis is also only used once in 1:12–17 (1:16.3), as it explains that the Chaldean worships his fishing tools because

³² Goldingay and Scalise, *Minor Prophets*, 60. Goldingay and Scalise observe that these affirmations of YHWH's goodness did not appear in Habakkuk's initial lament. Seybold, *Nahum*, 61, believes the overall function of these appeals to YHWH's character in 1:12–13 is that, "V.12–13 erinnern JHWH im Gebet an seine Funktion als Gerichtsherr" ("remind YHWH in prayer of his function as judge.")

they make him wealthy. This represents a shift in focus from the breakdown of Torah in Judah to the international devastation of the Chaldean.

Both discourses have little usage of *qatal* verbs. They are 10% of the finite clauses in 1:2–4, and 25% in 1:12–17. The only *qatal* verb of 1:2–4 is found in 1:2.1, where the prophet expresses his action of crying out, while 1:12–17 uses *qatal* verbs (1:12.3–1:12.4; 1:15.1) for YHWH’s ordination of the Chaldean as well as the Chaldean’s capturing of humanity. This represents a change in what is most grounded or complete in the discourses from the activity of lament to the rise of the Chaldean. It is also interesting to note what is represented with both *yiqtol* and *qatal* verbs (and thus both complete and incomplete in the experience of the speaker) in the two speeches of the prophet. In 1:2–4 it was his action of crying out, and in 1:12–17 it was the Chaldean’s capturing of humanity.

C. Tenor

Although Habakkuk’s two speeches have the same kind of speech roles, their distribution is a little different. While in his initial speech there are almost as many questions (inquiring into the lack of YHWH’s response) as statements (detailing the situation he faced), in his second speech, Habakkuk has far fewer questions and far more statements. In his second speech, the questions revisit the problem of YHWH’s apparent passivity,³³ but add an inquiry into his eternity and the continuation of the Chaldean’s devastation. His statements address both YHWH and himself, but mostly the Chaldean, as will be seen in the mood analysis below.

³³ O’Brien, *Interpreting*, 90. O’Brien states that this passage produces, “a sense of frustration and delay...the prophet is still asking the same two questions, ‘How long?’ and ‘Why?’ He did not receive an answer in 1:5–11, so he asks them again.”

Further contrasts between the speeches can be isolated when the cohesive chains are viewed through the lens of the speech roles. In Hab 1:2–4 YHWH was only in the question, the prophet was mostly in the questions, and the benevolent institutions were only in the statements, but the evil things encompassed all the speech roles. In contrast, in Hab 1:12–17 all of the cohesive chains occurred in all the speech roles, with the exception of the luxuries, which occurred only in the statements.

The only shared subjects in the mood components of both speeches are Habakkuk (including the lone reference to his audience in 1:12) and YHWH. However, the audience occurs far less in 1:12–17 than Habakkuk does in 1:2–4. YHWH occurs slightly more in the prophet's second speech.

However, this is where the similarities end. Habakkuk's second speech (clearly due to YHWH's speech) devotes almost half of its clause subjects to the Chaldean (or his luxuries), something entirely absent and unanticipated in Habakkuk's first speech. Conversely, Habakkuk's first speech devotes slightly over half of its clause subjects to evil things and people, and benevolent institutions. While references to evil things and beneficent institutions are not absent in Habakkuk's second speech (see mode analysis above), they are not part of the topics he puts forward for consideration in his second speech. Indeed, in the cluster of references to these entities in 1:13, the subject of these clauses is YHWH.

D. Summary

A number of aspects of the data above show that Habakkuk's second speech is significantly different than his first speech. The mode analysis demonstrated that while the second speech also referenced YHWH and evil things or people (albeit, the generic

evildoers played a far smaller role), the Chaldean and related topics were completely unanticipated by the first speech, and their introduction must have been due to YHWH's discourse. The second speech has more chains that interact with other chains overall, as a result of YHWH's speech in 1:5–11. Habakkuk 1:12–17 has YHWH and evil things for central tokens with the addition of the Chaldean (along with his luxuries and fishing tools), and general humanity. This shows that while Habakkuk has retained some of his concerns from 1:2–4 (his own persona becoming notably absent), he has incorporated the topic of the Chaldean and his actions.

In the field analysis, certain shared actions tie the two speeches of the prophet together. The Chaldean's relocation of his victims is more dramatic than the "hedging in" of the wicked forces in 1:2–4. The descriptions of YHWH are drastically different. The ascription of YHWH as one with power over the Chaldean and humanity, and the statements about his attributes are unanticipated in his first speech. Also, as compared to Habakkuk's first speech, his second speech excluded the generic evildoers from the transitivity structure entirely, indicating they are fading from his horizon of reference as he focuses more directly on the points raised by YHWH about the Chaldean (who is unanticipated in the first speech).

Finally, in the tenor analysis, in the comparison of the second speech to the first speech, Habakkuk uses far fewer questions and far more statements. Also, the comparison of subjects shows that the second speech has the unique content of the Chaldean, but omits the subjects of evil things and people, and benevolent institutions.

Structurally, the speeches display a distinct shift of emphasis. While 1:2–4 has the assertions about the rise of evil things in the center, between the cluster of questions and the final clauses expressing implications, 1:12–17 has a two-part structure with the first

section highlighting YHWH's appointment of the Chaldean, and the second expositing the Chaldean's capturing of humanity. Both sections end with plaintive questions. As compared to the prophet's first speech, the prophet's second speech shows that he understands that YHWH ordained the Chaldean (introduced in 1:5–11), but also that he is concerned about the Chaldean's violence and destruction. Thus, the prophet's tone of complaint continues from 1:2–4, but in relation to a much more global and pressing topic.³⁴

5. Conclusions

This chapter has performed a discourse analysis of Hab 1:12–17, and subsequently compared its results with those for 1:5–11 (to determine how it functions as a response) and 1:2–4 (to determine how the prophet's perspective and attitude has shifted as a result of YHWH's speech in 1:5–11).

³⁴ Compare the entirely different conclusion arrived at in Brownlee, "Composition of Habakkuk," 262. He argues that the two laments of 1:2–4 and 1:12–17 have "structural similarities" for the following reasons: (1) initial questions; (2) in both cases the second question starts with "why" and is about a lack of divine intervention; (3) a following exposition of oppression; and (4) the use of the compound particle על-כן in both discourses to explain "consequences." While his observations are doubtless correct in isolation, they are not applicable to the much more detailed scope of the present study. For example, in 1:2–4 the opening section is indeed entirely questions, but in 1:12–17, the section inquiring about divine non-intervention is a mixture of questions and statements. Similar structural observations are made by Deden, *De Kleine Propheten*, 257 (who further extrapolates that the similar form means that 1:2–4 was also about international conflict). Similar logic appears to undergird Wellhausen, *Die kleinen Propheten*, 161, who states regarding 1:2–4, "Gemeint ist, dass die Chaldäer (die übrigen Völker und namentlich) Juda mishandeln und es mit Füßen treten dürfen. Das folgt aus 1, 12–2, 4" ("What is meant is that the Chaldeans [the other peoples and especially them] are allowed to maltreat Judah and trample on them. This follows from 1, 12–2, 4"). In contrast, Cannon, "Integrity of Habakkuk," 73 bluntly states, "A careful perusal of this section shews that it is *not* a continuation of 1:2–4 but an independent oracle on a different topic... The impression it makes is that of a picture of the early successes of Nabopolassar as he swept from Babylon to Carchemish, capturing Ashur and Niniveh and Harran and many another city, collecting the people in his *net*, unsparingly slaying nations." The present study would disagree completely with the perspective of Vasholz, "Habakkuk," 50–52, who argues that because 1:12–17 is clearly about international conflict, the similar vocabulary of 1:2–4 indicates that the first complaint is also about a foreign oppressor (in this case the Assyrians).

For Hab 1:12–17, the mode analysis revealed that the cohesive chains were the Chaldean, the Chaldean's fishing tools, YHWH, humanity, evil things, and the Chaldean's luxuries. The chain interaction centered around the Chaldean, as he interacted with nearly all the other chains. The field revealed a situation in which the Chaldean exercised power over humanity as well as his net, while YHWH exercised power over the Chaldean as well as humanity. The tenor analysis revealed the use of questions about YHWH and the Chaldean, and that the most common clausal subjects in descending order are the Chaldean, YHWH, the Chaldean's luxuries, the recipients, and YHWH's eyes. The integration of the various categories of data concluded that the second speech of the prophet has two main parts: the first affirms YHWH's ordination of the Chaldean, while the second affirms the Chaldean's capturing of humanity and notes the implications. At the beginning and end rhetorical questions probe the eternity of YHWH and the apparent eternity of the Chaldean's plundering of the nations.

When Hab 1:12–17 was compared to 1:5–11, the mode revealed a similar use of cohesion centering around the Chaldean, albeit with a greater involvement of YHWH, a pattern that extended into the field, in which YHWH as well as the Chaldean were in control of humanity, exceeding the strict boundaries of the description of YHWH in 1:5–11. The tenor showed that while statements affirmed YHWH's proclamation in 1:5–11, questions were still used to ask about his nature. Thus, 1:12–17 places YHWH's initiative much more at the forefront (rather than in subordinated clauses), while mirroring the dominance of the Chaldean and yet questioning the ethicality of this configuration.

When Hab 1:12–17 was compared to 1:2–4, the mode showed that the cohesive entities now included the Chaldean and related parties, themselves unanticipated in 1:2–4 itself. The prophet himself disappears while concerns about YHWH and the evil parties

remain. The field showed that the portrayal of YHWH has changed entirely, now acting on the Chaldean and humanity rather than just the prophet. The evil things are absent from the field. Structurally, instead of creating a speech oriented around evil things, Habakkuk now focuses on YHWH's dominion and the Chaldean's devastation, with a somewhat reduced role for plaintive questions. As a result of YHWH's speech, the prophet's appraisal of YHWH and overall zone of interest has shifted considerably.

CHAPTER 5: HABAKKUK 2:1–2:2.2 AND 2:2.3–2:6.2

1. Introduction

This chapter begins with a brief examination of Habakkuk's narrative aside in 2:1–2. It will then examine the content of Hab 2:2–6, establishing the data necessary for its discourse meaning by investigating its mode, field, and tenor. Next, it will compare the data of this discourse with the prophet's speech in 1:12–17 and the previous speech of YHWH in 1:5–11. This will enable a clearer understanding of both how YHWH is responding to the prophet's previous speech, and how YHWH's topic choices and tone have resultantly evolved from his previous speech.

2. Habakkuk's Narrative Aside in 2:1–2

Habakkuk's narrative aside in 2:1–2 sits at a layer of the discourse between that of the dialogue and the superscriptions. It is not part of the dialogue but instead something of a transition device and meta-commentary upon it.¹ For this reason, it will be analyzed, but its comparison to previous sections will be handled only in terms of its assertions about the prophet and YHWH, as it is not responding to YHWH's previous speech, but still expresses a perspective on these participants.

¹ *Contra* Sweeney, "Structure," 64, who states, "the reporting language of Hab. ii 1-4(5) indicates that this text cannot be identified as the divine response to the complaint in Hab. i 12-17, but as the prophet's report of God's response."

A. Mode

Identity and Similarity Chains

The five clauses of Hab 2:1–2:2.2 contain two identity chains and one similarity chain. The most significant identity chain is for the prophet, who occurs in 4 of the 5 (80%) clauses in this speech. He occurs as the 1cs subject of a verb in 2:1.1; 2:1.2; 2:1.3 (twice),² as a suffix functioning as the object of a preposition in 2:1.3 (twice), and as a suffix functioning as the object of a verb in 2:2.1. YHWH occurs in 3 clauses (2:1.3–2:2.2) (60%) all in the capacity being the subject of the verb. However, in 2:1.3 this verb is in an embedded clauses, and in 2:2.1, his name is additionally repeated with a proper noun. Finally, the places that Habakkuk stations himself, his watchpost (משקרה) and his tower (מצור) occur as objects of prepositions in 2:1.1 and 2:1.2.

Chain Interaction

The prophet chain interacts with both the YHWH chain and the posts chain (although the YHWH and posts chains do not interact). The prophet and posts chains interact in 2:1.1–2:1.2. In 2:1.1 the prophet is both the morphologically embedded 1cs subject of a verb as well as a 1cs pronominal suffix clarifying possession of the post, which is the object of a preposition function adverbially. In 2:1.2, the prophet is simply the embedded subject of a verb, and the post appears as a noun inside a prepositional phrase.

The prophet and YHWH chains interact in 2:1.3–2:2.1. The prophet occurs 4 times in 2:1.3, as the embedded subject of the main verb, as a verb in an embedded clause, as a suffix attached to a preposition modifying the action of YHWH speaking, and

² There is a text-critical issue regarding אָשִׁיב in 2:1.3. Although the MT's first-person reading of the verb is supported by the OG, Vulgate, and some Targumic manuscripts, the Peshitta modifies the verb so it has a third person subject, that is, YHWH. See *BHQ* 118. Although the Peshitta reading may seem attractive on logical grounds, there is no good reason to modify the MT at this point.

as a suffix attached to a noun in a prepositional phrase modifying the embedded clause describing the prophet answering. In 2:2.1, YHWH simply appears as both the embedded subject of the main verb as well as a proper noun, and the proper is a pronominal suffix functioning as the direct object of the verb.

The central tokens in this short speech are thus the prophet, YHWH, and the posts. The prophet occurs in the first four of the five clauses, with the posts occurring in the first two, and YHWH occurring in the three after that. There is thus a progression from the posts to YHWH, with the prophet occurring with both, to finally just YHWH in the last clause.

B. Field

Participant Profiles

The mode analysis revealed that the only participants in this section were the prophet and YHWH (the posts being entirely confined to circumstantial material). In 50% of the clauses in which the prophet appears in the transitivity structure, he is the actor in a material process, as two clauses describe him standing at his post (2:1.1–2:1.2). In 25% of his clauses he is the behaviorer in a behavioural process, as he looks for the purpose of seeing both what YHWH will say to him, and what he will answer (2:1.3). In his remaining appearance (25%) he is the receiver in a verbal process, as the direct object of YHWH's action of speaking. This close connection between the prophet and YHWH is confirmed in the mode analysis, where their chains interacted.

In contrast, YHWH is simply the sayer in two verbal processes (2:2.1–2:2.2), the first one having the prophet (a chain with whom he interacts) explicitly marked as the receiver.

There are no overlaps in the process types of YHWH and the prophet. YHWH speaks to the prophet, placing the prophet in a less dominant role than YHWH.

Global Process Type Analysis

In this short discourse, 40% of the clauses are material (all with the prophet as the subject), 40% are verbal (all with YHWH as the subject), and the remaining 20% are behavioral (with the prophet as the subject).

Parataxis and Hypotaxis

Two instances of parataxis serve to connect the stretch of clauses in 2:1.1–2:1.3 in which the prophet is the subject. A \downarrow conjunction appears before the verbs of 2:1.2 and 2:1.3 to connect them back to the previous clause. In the case of 2:1.2, the function is elaboration, since the two clauses expressing Habakkuk's standing on a tower express parallel thoughts. In the case of 2:1.3, the function is enhancement, since the prophet's looking for YHWH's response is a clear development from him simply standing on the tower.

Verbal System Analysis

The use of the BHVS in this speech is straightforward and intuitive. The three clauses with the prophet as the subject in 2:1.1–2:1.3 all use cohortative modal forms, expressing not only the imperfective aspect of the prefix form, but also a volitional orientation. This is appropriate for Habakkuk's statements that he will stand on his tower and watch, anticipating further revelation. In contrast, a pair of *wayyiqtol* forms are used for the notice that YHWH responded to him and spoke, as these actions are narrative description

with no element of projection or incompleteness. This section is thus 60% imperfective (*yiqtol*/cohortative) and 40% perfective (*wayyiqtol*).

C. Tenor

The content of 2:1.1 to 2:2.2. is spoken by Habakkuk and addressed to the audience of his discourse as a whole (instead of YHWH). This is clear from the third person references to YHWH (instead of the second person used throughout up to this point).

Speech Roles

The speech roles in this discourse are all statements. However, explicitly modality in the form of the cohortative is invoked in the clauses where Habakkuk is the subject in order to express a volitional element.

Mood Analysis

Here, 60% of the subjects are the prophet and 40% are YHWH. The comparison of subjects to cohesive chains can be concisely displayed below.

	Subjects (Tenor)	Chains (Mode)
Statements (Cohortative)	Prophet (3 clauses)	Prophet (3 clauses) Posts (2 clauses) YHWH (1 clause)
Statements	YHWH (2 clauses)	YHWH (2 clauses) Prophet (1 clause)

This chart above clarifies and confirms the observations made above in the mode analysis. The subjects of the tenor neatly divide the discourse into sections focusing on the prophet and YHWH. As a cohesive entity, the posts are entirely confined to the

section with the prophet as the subject, while YHWH and the prophet only feature in one clause each in the sections in which the other is the subject.

D. Conclusions and Interpretive Implications

The chart below will summarize the mode, field, and tenor data for the two participants in this section.

Entity	Mode	Field	Tenor
Prophet	Clauses referenced: 80% (4 of 5) Chain interaction: Posts, YHWH	2 material 1 behavioral 1 receiver in verbal process (YHWH speaker)	Subject: 3 clauses (of 5) Speech role: all statements (cohortative)
YHWH	Clauses reference: 60% (3 of 5) Chain interaction: Prophet	2 verbal (1 speaking to prophet)	Subject: 2 clauses (of 5) Speech role: all statements

The relative prominence in each section is here clearly isomorphic, as the prophet is referenced in the most clauses in the mode, is the subject of the most clauses in the tenor, and acts in both material and behavioral processes in the mode. However, although YHWH is clearly less significant in the mode and tenor, he still does act upon the prophet in the field (albeit by speaking to him).

The various elements combine clearly to delineate the structure. Three clauses have the prophet as a subject, followed by two clauses with YHWH as the subject. Each of them occurs in the mode in a clause where the other is the subject at the boundary. The

verb types are likewise clearly split between the prophet and YHWH. The prophet vows to stand and look, then YHWH speaks.

E. Comparison of Hab 2:1–2:2.2 with Previous Sections

Due to the “outside” nature of this speech it will only be sparingly compared to select elements of previous sections of the book.

In 1:12–17, no assertion is made about the prophet (save his inclusion in the 1cp reference in 1:12.2), but YHWH, in 1:13.4 is accused in a question of being silent when the wicked swallow the righteous (even though the prophet has just heard from YHWH in 1:5–11). Now YHWH is no longer silent, as the prophet explicitly acknowledges he replies. Process types connect the prophet’s watching in 2:1.3 with YHWH’s looking in 1:13.3. This hints at a measure of faith in the prophet. Even though he has accused YHWH of looking with favor on the wicked, he still looks in anticipation of a response. The prophet’s simple action of standing contrasts with the active dominance of the Chaldean in 1:12–17, and his looking is also quite humble in comparison to the Chaldean’s celebrations of his conquest.

Moving back to 1:5–11, the prophet’s vow to look in 2:1.3 picks up the command to look from 1:5.1–1:5.2 in an even more specific way. While 1:5.1–1:5.2 uses imperatival forms of הָרָא and טָבַח , 2:1.3 uses the even more descriptive הִצָּפָה , which *DCH* glosses the Piel form in this usage as “look, wait (in expectation).”³

In 1:2–4, the prophet describes himself as crying out and shouting (1:2.1; 1:2.3), and now YHWH is the one officially speaking. Instead of again crying out, the prophet is waiting and looking, a change of posture. Also, in 1:3.2 YHWH was accused of looking

³ *DCH* 7:144.

at wrong, but now Habakkuk is the one looking, a similar contrast to that noted above in 1:12–17.

In conclusion, the narrative aside of Hab 2:1–2:2.2 shows that the prophet is receptive to further revelation, but that what he has heard from YHWH so far is unsatisfactory. He then acknowledges that YHWH speaks to him, setting the stage for the next development in the speeches of the book.

3. Analysis: Habakkuk 2:2.3–2:6.2

A. Mode

Identity and Similarity Chains

Five identity chains are clearly present in Hab 2:2.3–2:6.2. The vision (חִזְיוֹן)⁴ is referenced in 9 of the 21, or 42.5% of the clauses in this section. With the exception of 2:2.4, it is referenced in every clause from 2:2.3 to 2:3.7. The noun חִזְיוֹן occurs as the direct object of the verb in 2:2.3, as a 3ms pronominal suffix attached to a preposition adjectivally modifying the subject in 2:2.5,⁵ as the subject of a verbless clause in 2:3.1, as the morphologically embedded 3ms subject of a verb in 2:3.2; 2:3.3; 2:3.4; 2:3.6; 2:3.7, and as a pronominal suffix attached to a preposition functioning adverbially in 2:3.5.

⁴ Nogalski, *Book of the Twelve*, 668–669. Nogalski claims that 2:4 is the genesis of the vision itself (so Robertson, *Nahum*, 173), although this is disputed. Floyd, *Minor Prophets*, 2:124 denies that the vision as such can be correlated with any part of the book of Habakkuk. Roberts, *Nahum*, 110, 128, equates the vision with Hab 3. Further options are listed by Dietrich, *Nahum*, 126–127; Mack, *Neo-Assyrian Prophecy*, 250. Mathews, *Performing Habakkuk*, 121, remains indecisive.

⁵ Roberts, *Nahum*, 109, notes the possibility that the prepositional could be functioning adverbially instead (citing Prov 10:18 as a syntactic parallel), thus leading to the reading of, “so that the one who reads might run into it (for refuge).” This is also noted by Barker and Bailey, *Micah*, 322–23. Keil and Delitzsch, *Minor Prophets*, 2:71 support the traditional translation by citing בְּקִרְאָה בְּרִידֵךְ בְּסֵפֶר (‘‘when Baruch read the scroll’’) in Jer 36:13.

The next frequently occurring participant is the “proud man” (גִּבֹּר יְהוּר in 2:5.1), who occurs in 8 (38%) of the clauses in this section.⁶ He occurs as a 3ms pronominal suffix indicating possession of a noun functioning as the subject in 2:4.2, a 3ms pronominal suffix attached to a preposition functioning adverbially in 2:4.2; 2:5.5; 2:5.6; 2:6.1 (twice), a noun phrase functioning as direct object in 2:5.1, the morphologically embedded 3ms subject of two verbs in 2:5.2 (the main finite verb as well as a verb embedded in a relative clause functioning adjectivally) as well as verbs in 2:5.4; 2:5.5; 2:5.6, a 3ms pronominal suffix attached to a noun functioning as the direct object in an embedded relative clause in 2:5.2, and a 3ms independent pronoun functioning as the subject of a verbless clause in 2:5.3.

The prophet Habakkuk is referenced in 3 clauses (14%) in this section. He is the morphologically embedded ms subject of an imperative verb in 2:2.3; 2:2.4; 2:3.5. Finally the throat or life (שֵׁן) of the proud man is referenced in 2 clauses (9.5%) as the morphologically embedded 3fs subject of a verb in 2:4.1 (implied by reverse ellipsis from the next clause); 2:4.2, and as a noun functioning as a subject in 2:4.2.⁷

A final cohesive tie can tentatively be suggested between the “taunt-song” or “proverb” (לְשׁוֹן) in 2:6.1 and the embedded subject of the verbal process in 2:6.2. While the subject of 2:6.2 could plausibly be the vision from above, proximity makes the “proverb” much more likely. This item thus occurs in 2 of the 21 (9.5%) clauses in this section.

There are three similarity chains in this section. Humanity as a general class is referenced in 3 clauses (14%) in this section. In 2:5.5 and 2:5.6, it is referenced with the

⁶ See Keil and Delitzsch, *Minor Prophets*, 2:71–72 for discussion of the ultimate unity of these various attributes of the Chaldean in this section.

⁷ Compare Floyd, “Prophecy and Writing,” 473–75, who believes that “greed” is a better gloss here for שֵׁן due to the presence of the verb עֲפִלָּה.

plural nouns **הַגּוֹיִם** and **הָעַמִּים**, both functioning as direct objects of verbs. It is referenced with a mp near demonstrative pronoun functioning as a subject in 2:6.1, a 3mp pronominal suffix attached to a noun further modifying the subject in 2:6.1, and is the morphologically embedded 3mp subject of a verb in 2:6.1.⁸ A concept of a final appointed time is referenced in 2 clauses (9.5%). It occurs as a noun (**מוֹעֵד**) attached to a preposition in the predicate of a verbless clause in 2:3.1, and occurs as a noun (**קֵץ**) which is the object of a preposition functioning adverbially in 2:3.2.⁹ Finally, the afterlife and underworld are referenced in 2 clauses (9.5%) in this section. The nouns **שְׂאוֹל** and **מְוֵת** appear attached to prepositions functioning adjectivally in 2:5.2 and 2:5.3.

Chain Interaction

There is some use of chain interaction in Hab 2:2.3–2:6.2. The prophet chain interacts with the vision chain in 2:2.3 and 2:3.5. In 2:2.3, the prophet is the morphologically embedded ms subject of an imperative verb, while the vision is the direct object of the verb. In 2:3.5, the prophet is also the subject of an imperative verb, while the vision is referenced with a pronominal suffix attached to a preposition functioning adverbially.

The vision chain interacts with the end time chain in 2:3.1 and 2:3.2. In 2:3.1, vision is the subject of a verbless clause in 2:3.1, while “appointed time” is attached to a preposition in the predicate. In 2:3.2, vision is the morphologically embedded 3ms subject of a verb, while the “end” is the object of a preposition functioning adverbially.

⁸ The MT reading in 2:6.2 uses a 3ms verb (**יִאמְרוּ**), presumably with the vision as its referent. However, nearly all of the versions (Qumran, OG, Peshitta) instead use a 3mp verb, which results in the woe oracles being attributed to the nations. *BHQ* 119 regards this modification as “assimilation to the context.” There is no reason to emend the MT reading.

⁹ Bratcher, “Theological Message,” 115–118 examines how the usage of these and other words contributes to an emphasis on temporality in this section, with the ultimate development of dual time frames for the vision: its writing in the present, and its future fulfillment.

The proud man chain interacts with the sheol/death chain in 2:5.2 and 2:5.3. In 2:5.2, the proud man appears with the morphologically embedded 3ms subject of two verbs, and a 3ms pronominal suffix attached to a noun, while sheol is attached to a preposition functioning adjectivally. In 2:5.3, the proud man is referenced with a 3ms independent pronoun functioning as the subject of a verbless clause, while death is attached to a preposition functioning adjectivally.

The proud man chain interacts with the humanity chain in 2:5.5, 2:5.6, and 2:6.1. In 2:5.5, the proud man is the morphologically embedded 3ms subject of a verb as well as a 3ms pronominal suffix attached to a preposition functioning adverbially, while humanity is referenced with a plural noun functioning as a direct object. In 2:5.6, the proud man is once more both the morphologically embedded 3ms subject of a verb as well as a 3ms pronominal suffix attached to a preposition functioning adverbially, while humanity is again referenced with a noun functioning as a direct object. Finally, in 2:6.1, humanity is referenced with a mp near demonstrative pronoun functioning as a subject, a 3mp pronominal suffix attached to a noun further modifying the subject, and is the morphologically embedded 3mp subject of a verb, while the proud man is referenced with a 3ms pronominal suffix attached to a preposition functioning adverbially.

Therefore, the central tokens in this section are the prophet, vision, end time, proud man, sheol/death, and humanity.

In conclusion, Hab 2:2.3–2:6.2 contains two major sections of consistent participant references that serve to internally structure it as well as provide cohesion. From 2:2.3 to 2:3.7, the major constituent is the vision, and occasional occurrences of the prophet and the end time are present throughout this subsection as well. In 2:4.2, there is an abrupt transition to the proud man being the major constituent for the rest of the

section (his chain ending in the second last clause of the section). No chains overlap with both the proud man and vision chains. Within the proud man chain, the death/sheol and humanity chains also exist, with the humanity chain placed in the final three clauses of the proud man chain. The second ends with the tie referencing the “taunt-song” spoken by humanity against the proud man in the final two clauses.

B. Field

Participant Profiles

The vision occurs as the behavior in 4 behavioral clauses. These clauses describe the vision as breathing towards an endpoint (2:3.2),¹⁰ not being deceptive (2:3.3), delaying (2:3.4), and not delaying (2:3.7).¹¹ The vision occurs as an actor in 1 material clause describing its inevitable arrival (2:3.6), and as a carrier in 1 relational clause describing its being oriented towards an endpoint (2:3.1). In 1 clause it appears as a goal in a material process, where the prophet is told to write the vision (2:2.3). (The mode analysis showed that the prophet and vision chains interact.) Therefore, in the 7 clauses in this section in which the vision appears in the transitivity structure, 57% of the time it is a behavior in a behavioral clauses, 14.2% of the time it is an actor in a material clause, 14.2% of the time it is a carrier in a relational clause, and 14.2% it is a goal in a material clause. The vision somewhat thematically intersects with the proud man in terms of their behavioral processes, as the vision delays and hastens, and the proud man is not satisfied. The vision contrasts with the proud man in the area of material processes, where the

¹⁰ Robertson, *Nahum*, 171. Robertson reflects on the contents of this endpoint, stating, “Yet the reference to the *appointed time* of fulfillment that shall come after many messengers have run with the vision suggests that this *end* refers to the final stage in God’s outworking of a purpose of redemption for his people.” O’Neal, *Interpreting Habakkuk*, 41 notes that proposals to read the verb of this clause as a noun (based on a possible Ugaritic parallel) are unconvincing, as the versions attest otherwise.

¹¹ Robertson, *Nahum*, 172. Robertson notes this contradiction and suggests that it is reminiscent of the contrast between human and divine perspectives on the timing of prophecies that come to pass.

coming of the vision is mere spatial movement as opposed to the concrete gathering of other parties by the proud man. It is also significant to note that the clause complexing data (see below) shows that every single clause in which the vision is a subject is subordinated to the commands to the prophet (who acts upon the vision by writing it, and whose chain interacts with the vision) regarding what to do with the vision. Thus, the vision's entire presence in this speech is oriented towards the purpose of instructing the prophet to wait for it and write it.

The proud man occurs as the actor in 3 material clauses. These clauses describe the proud man as not resting (2:5.2), and capturing the nations (with whose chain he interacts in the mode analysis) (2:5.5 and 2:5.6). He acts upon other constituents in 66% of his material clauses. He appears in 1 relational clause, describing him as being like death (a chain with which he also interacts) (2:5.3), and in 1 behavioral clause, where he is said to be unsatisfied (2:5.4). He also appears as the goal in 1 material clause, where wine exercises power over him (2:5.1). (Wine only occurs here and thus does not even exist within a chain.) Therefore, in the 6 clauses in which he is part of the transitivity structure, 50% of the time he is an actor in a material process (and 33% of the time he acts upon the nations), 16.5% of the time he is a carrier in a relational process, 16.5% of the time he is a behavior in a behavioral process, and 16.5% of the time he is the goal in a material process (acted upon by wine). The contrasts between his behavioural and material actions and those of the vision are described in the analysis of the vision participant above. His relational clauses (he is like death) serves a similar purpose as the relational clause of his life/throat (it is not right within him).

The prophet appears as the actor in 2 material clauses. He is described as writing (acting on the vision, with whom his chain interacts) in 2:2.3, and clarifying something

on tablets (2:2.4).¹² Additionally, he appears in a behavioral clause, waiting (2:3.4). Thus, in 66% of the clauses in which he appears, he is the actor in a material clause (and in 33% he acts upon another participant), while in 33% of the clauses in which he appears, he is the behavior in a behavioral clause. It is also significant that for all the clauses in which the prophet is the subject, various subordinated clauses are attached that have the vision as the subject. His behavioural action of waiting contrasts with the proud man's impatience (and is comparable to the delaying of the vision).

The life/throat of the proud man occurs in 1 material clause (50% of the clauses in which it occurs), where it is described as being puffed up (2:4.1), and in 1 relational clause (50% of the clauses in which it occurs), where it is described as being not right (2:4.2).¹³

The nations occur as the actor in 1 material clause (33% of the clauses in which they occur), lifting a taunt-song (2:6.1).¹⁴ They also occur as the goal in 2 material

¹² Contra Roberts, *Nahum*, 105, who conflates these two verbs into "write the vision clearly" as an example of *hendiadys*. (However, compare the single rather than double imperative in the OG reading γράψον ὄρασιον καὶ σαφῶς ἐπὶ πυξίδιον, rendered literally by NETS as "Write a vision, and clearly on a tablet.") The debate over whether this writing of revelation onto tablets is literal or figurative (Patterson, *Nahum*, 173–174) seems to be superfluous. For an example of the former, see Fohrer, *Die Propheten*, 42: "Anscheinend ist vorausgesetzt, daß es im Tempelbezirk bestimmte Tafeln gab, auf die man Orakelsprüche schrieb, damit die Leute sie gut lesen, überdenken und verstehen, vielleicht auch sich einprägen konnten; Jesaja hat dies einmal nachgeahmt (Jes 8,1–4)" ("Apparently it is presupposed that in the temple district there were certain tablets on which oracles were written, so that people could read, think, understand, and perhaps memorize them; Isaiah once followed this [Isa 8,1–4]").

¹³ Keil and Delitzsch, *Minor Prophets*, 72 support the translation of the present study when they state, "וַיִּבֹּא does not belong to נַפְשׁוֹ (his soul in him, equivalent to his inmost soul), but to the verbs of the sentence." Haak, *Habakkuk*, 58, instead decides to translate the adjective as "smooth," in light of the contrast this would introduce with the concept of being "puffed up" in 2:4.1. However, given the overall prevalence of the themes of righteousness and wickedness in the book, there does not seem to be any convincing reason to deviate from the traditional translation. Cannon, "Integrity of Habakkuk," 75 deviates entirely from the traditional readings by viewing 2:4 as instead addressing two parties of righteous and unrighteous Judeans.

¹⁴ Deden, *De Kleine Propheten*, 264, identifies similar descriptions in Isa 14:4 and Nah 3:19, and comments on the collocation of מְשַׁלֵּם, מְלִיצָה, and דִּבְרֵי. For him, the first term is something of a generic signifier of "spreuk, gelijkenis, lied," ("spell, parable, song"), while the second and third terms carry the sense of a "raadsel" ("riddle").

clauses (66% of the clauses in which they occur), in 2:5.5 and 2:5.6, where they are acted upon by the proud man (with whose chain they interact).

Wine occurs as the actor in 1 material clause (2:5.1) where it exerts power over the proud man.¹⁵ A “reading-one” occurs in 1 material clause, described as running (2:2.5).¹⁶ A righteous one appears in 1 existential clause, described as living by faith (2:4.3).¹⁷ Finally, the proverb occurs in one verbal clause as speaking (2:6.2).

Global Process Type Analysis

Regarding process types as a whole in this section, 10 (47.5%) are material, 6 (28.5%) are behavioral, 3 (14%) are relational, 1 (4.5%) is verbal, and 1 (4.5%) is existential. Some intriguing semantic overlap exists among some of the processes under shared headings.

Within the material processes, both the proud man and the nations cause (in some way) spatial movement when the former gathers and collects, and the latter lifts. This creates a contrast when it is considered that the proud man spatially moves the nations (their chains also interact in the mode); they can still move a proverb against him. Both

¹⁵ Robertson, *Nahum*, 184, suggests that the use of wine to overpower the proud man is particularly appropriate, as wine is often referenced as having the potential to delude and intensify pride. Patterson, *Nahum*, 180–181, notes that many have sought to emend “wine” to “wealth” on the basis of a consonantly similar reading in the Qumran text, but it is not clear why “wealth” is more fitting to the context.

¹⁶ So Nogalski, *Book of the Twelve*, 667: “This interpretation understands the participle ‘the one who reads’ as the subject of the third masculine singular and the use of *bô* as the direct object of *qôrē*.” Bratcher, “Theological Message,” 119–120, interprets this “running” to refer to the following of a particular way of living. For further discussion see Leigh, “Rhetorical and Structural,” 124–125. On an interpretive level, Mathews, *Performing Habakkuk*, 122, identifies this figure with the prophet’s audience.

¹⁷ Although the text-critical problems surrounding Hab 2:4 (and its citations in the New Testament) are legion, the most pertinent issue for the present study involves the prepositional phrase *בְּאִמְנִתָּא*. The OG reading *ἐκ πίστεώς μου* assumes not only a first person rather than third person pronominal suffix but also a different prefixed preposition (*ἐκ*). See *BHQ* 118. Since there is nothing manifestly wrong with the reading of MT, it is perhaps best to regard this change in pronoun as an instance of graphic confusion. The suggestion of Mathews, *Performing*, 123, that this clause is an interjection spoken by the prophet can safely be ignored.

the reading one and the vision experience movement when the form runs and the latter comes. This mere movement contrasts with the Chaldean's outright relocation of other participants.

Within the behavioral processes, it is interesting that the vision tarries while the prophet is told to wait. Additionally, the proud man is impatient. The relational processes for the proud man and his life/throat both draw attention to this depravity.

While this observation technically transgresses the boundary lines of the process types, it is interesting that some form of contrast exists between the vision (which will not lie), and the wine (which betrays the proud man).

Parataxis and Hypotaxis

A significant use of linking devices to connect the clauses of Hab 2:2.3–2:6.2 is evident. A paratactic relationship of extension connects 2:2.3–2:2.4, as the “making plain” on tablets further develops the writing of the vision. A hypotactic relationship of enhancement connects 2:2.5 with 2:2.3–2:2.4, as the description of the reader running functions as the purpose (marked by וְאַתָּה)¹⁸ of the parallel clauses describing the writing. A hypotactic relationship of enhancement connects 2:3.1 (along with 2:3.2 and 2:3.3) with 2:2.3–2:2.5, as the assertion of 2:3.1 that the vision is for an appointed time functions as the reason for the descriptions of the writing and the writing being read in 2:2.3–2:2.5.¹⁹ A paratactic relationship of extension connects 2:3.2 and 2:3.1, as the description of the vision panting towards the end is a parallel to the vision being for an

¹⁸ *BHRG* 305 describes וְאַתָּה as a “subordinating conjunction.”

¹⁹ Bratcher, “Theological Message,” 113–114 implies the subordination of the entirety of 2:3.1–2:3.7 when he states, “...the main verbs of the strophe are the three imperatives directed to the prophet (‘write,’ ‘inscribe,’ ‘wait’) to which all other clauses in these three lines are ultimately subordinated... Thus while ‘vision’ plays an important role in this strophe, it is the instructions to the prophet, how he is to respond to God, which occupies center stage.”

appointed time. Another paratactic relationship of extension connects 2:3.3 with 2:3.2, as the description of the vision as not being deceptive further develops its orientation towards an end point. Thus, the entirety of 2:3.1–2:3.3 is subordinated to 2:2.3–2:2.5.

The protasis of 2:3.4, which notes that the vision tarries, functions hypotactically with the apodosis of 2:3.5, which commands the prophet to wait for the vision. 2:3.6 has a hypotactic relationship of enhancement with 2:3.4–2:3.5, as it reinforces the promise that the vision will come. Because 2:3.7 is semantically parallel with 2:3.6, both clauses are subordinated to 2:3.5. This forms a cluster of subordinated clauses both before and after the command to wait for the vision. This functions in concert with the chain interaction between the vision and the prophet, and the relationship in the transitivity, in which the prophet writes the vision.

A paratactic relationship of extension exists between 2:4.3 and 2:4.2, as the description of the righteous one living by his or her faithfulness in 2:4.3 is a change of topic from the description of the life/throat of the implied proud man not being right in 2:4.2.²⁰ A paratactic relationship of extension exists between 2:5.1 and 2:4.3, as the description of wine betraying the proud man in 2:5.1 presents a contrast with the description of the righteous in 2:4.3 (although this connection possibly reaches further back to the clauses about the life/throat as well).²¹ A paratactic relationship of extension

²⁰ This is a slightly different understanding than the usual interpretation of contrast (so Floyd, *Minor Prophets*, 2:125). In light of the gradual disappearance of the Judean evildoers noted in the previous chapter and the clear parallels in transitivity between the Chaldean in 1:12–17 and the proud man in 2:2.3–2:6.2, the findings of this study would support the position that the assertion about the righteous in 2:4.3 is more accurately understood as a description of how the righteous would live in this time of uncertainty.

²¹ The usage of the compound particle phrase כִּי אֲנִי presents some questions. *BHRG* 331 states, “By using כִּי אֲנִי the speaker indicates that what has been suggested in the rhetorical question *can only be confirmed* in the light of a preceding situation. As with כִּי an argument that has been added to another is involved. The second argument is then the one bearing persuasive power.” However, an examination of the 26 times this collocation occurs in the OT reveals that it frequently does not occur with a related rhetorical question (Deut 31:27; 1 Sam 14:30). English glosses for its contextual usage vary widely, encompassing “how much more” (Deut 31:27 NASB), “even when” (Neh 9:18 NASB), “how much less” (Job 35:14 NASB). While it is not always attached to a question, its connection to a previous argument of some kind is

exists between 2:5.2 and 2.5.1, as description of the proud man not staying at home further builds on his betrayal by wine (which acts upon him in the transitivity analysis). A paratactic relationship of extension connects 2:5.3 and 2:5.2, as the assertion that the proud man is like death further builds on his failure to stay at home. Another paratactic relationship of elaboration connects 2:5.4 and 2:5.3, as the description of the proud man not being satisfied builds on the description of him as being like death. Finally, a paratactic relationship of elaboration connects 2:6.2 and 2:6.1, as the description of humanity speaking in 2:6.2 builds logically on their bringing of taunts against the proud man in 2:6.1.

To summarize the above, hypotaxis connects the prophet and the vision, and the prophet and the reading one, while parataxis connects the life/throat of the proud man and the righteous, the righteous and wine, and wine and the proud man.

Verbal System Analysis

The usage of the verbal system in Hab 2:2.3–2:6.2 is straightforward and uncomplicated. A pair of imperatives are used for the parallel commands to write the vision in 2:2.3–2:2.4, and a *yiqtol* is used in the subordinated clause expressing purpose in 2:2.5, describing the one running. A verbless clause in 2:3.1 states that the vision is oriented towards an appointed time, and *yiqtol* verbs are used in both 2:3.2 and 2:3.3 for the hastening and deception of the vision. The apparent slowness of the vision is indicated in 2:3.4 with a *yiqtol*, and an imperative is used in 2:3.5 for the command to wait. The

universal. This supports the contention of this study that the statement about the righteous in 2:4.3 is not the central theme it is often made out to be. The various lines of evidence in the present study support the contention that this section is overwhelmingly about the evildoer. Somewhat more helpful is GBHS 131: “A variation of the *asseverative*, this particle is often combined with ׀ to express a comparative assertion in which two clauses are related, the second one bearing persuasive force.” In the context of Hab 2:2–6a, determining the precise clausal relationships that are established and their semantic implications still remains difficult, and will be discussed in the “Results” section below.

reiteration of the imminence of the arrival of the vision in 2:3.6 is marked with a *yiqtol* along with an infinitive absolute, and the parallel clause stating the vision will not delay in 2:3.7 uses another *yiqtol*. The discourse switches to using *qatal* verbs in 2:4.1 and 2:4.2 describe the proud man's life/throat as being puffed up and not right, while the contrasting description of the righteous as living by faithfulness in 2:4.3 uses a *yiqtol*. A participle is used to indicate how wine betrays in 2:5.1. 2:5.2 uses a *yiqtol* to indicate the proud man's failure to stay at home, while a *qatal* resides in the embedded relative clause describing how he enlarges his throat. The equivalence between the proud man and death in 2:5.3 uses a verbless clause, while the following assertion he cannot be satiated in 2:5.4 uses a *yiqtol*. A pair of *wayyiqtol*s in 2:5.5 and 2:5.6 function in the parallel clauses expressing how the proud man gathers humanity. 2:6.1 uses a *yiqtol* describe the nations lift a taunt against the proud man, and, finally, 2:6.2 uses a *yiqtol* to express the nations speaking.

The chart below will display the occurrences of the *yiqtol*, *qatal*, and *wayyiqtol* verbs in the 9 independent clauses of this section.

<i>Qatal</i> (22%)	<i>Wayyiqtol</i> (22%)	<i>Yiqtol</i> (55.5%)
Life/throat of evildoer is puffed up (2:4.1)	Evildoer gathers nations (2:5.5)	Righteous will live (2:4.3)
Life/throat of evildoer is not right (2:4.2)	Evildoer collects peoples (2:5.6)	Evildoer does not stay at home (2:5.2)
		Evildoer is not satisfied (2:5.4)
		Nations lift taunt-song (2:6.1)
		Taunt-song speaks (2:6.2)

In this unit, *yiqtol* clauses predominate, at 55.5%. *Qatal* and *Wayyiqtol* clauses constitute a combined 44%. If the *qatal* and *wayyiqtol* verbs are considered to mark perfective aspect, it is interesting that they are entirely confined to the attributes of the life/throat of the evildoer and the evildoer's gathering of the nations, respectively. While the proud

man does appear in the *yiqtol* verbs as well, these are reserved for his restlessness and lack of satisfaction, states that can convincingly be explained as incomplete from the perspective of the speaker, as opposed to his wicked nature and action of capturing humanity, which can be seen as complete. The *yiqtol* verbs also portray the living of the righteous, the nations lifting the taunt-song, and the speaking of the taunt song. In this context, these actions can clearly be understood as ongoing in the perspective of the speaker (particularly as the taunt song is given in the next section).

C. Tenor

The contents of Hab 2:2.3–2:6.2 are clearly spoken by YHWH to Habakkuk. Although YHWH does not make any self-references in this section, the various *ms* imperatives (in 2:2 and 2:3) are clearly addressed to Habakkuk.

Speech Roles

Regarding the use of speech roles in this section, statements clearly predominate, as they are 17 out of the 21 clauses (80.5%) in this section. It also contains 3 commands (14%), and 1 rhetorical question (4.5%).

Regarding the distribution of the speech roles, it opens with a pair of commands (2:2.3–2:2.4), which is followed by a stretch of statements (2:2.5–2:3.4), followed by a lone command (2:3.5), followed by a long stretch of statements (2:3.6–2:5.6), finishing with a question (2:6.1) and a statement (2:6.2).

The speech roles can be used to group the process types from the field analysis. Within the 3 commands, there are 2 material processes (66%) and 1 behavioral process (33%). The question uses a material process (100%).

Within the statements (17), 7 (41%) are material, 5 (29%) are behavioral, 3 (17.5%) are relational, 1 (5.5%) is verbal, and 1 (5.5%) is existential.

While the commands and question had overall a higher percentage of material clauses than the statements, material clauses were still the most prevalent type within the statements. The material clauses of the commands were dedicated to the prophet writing, and the question was about the nations lifting the taunt song, while the material clauses of the statements deal with the running one, the coming of the vision, and the various actions of the proud man. This shows that the commands and question were reserved for fairly specific topics, with the statements covering a broader variety of issues and subjects.

Another way to understand the significance of the speech roles is to bring their distribution into dialogue with the cohesive chains. The prophet only occurs in the commands, and the only other chain to occur in some of the commands (2 of 3) is the vision, which also occurs in the statements. The chain of the vision thus serves to connect the commands to the prophet with the surrounding statements. The question includes humanity and the taunt-song, which also occur in the statements. The remainder of the chains (proud man, throat/life, end time, death/sheol) are entirely confined to the statements.

Mood Analysis

The subjects of the clauses will now be considered from greatest to least. The vision is the subject in 6 of the 21 clauses in this section (28.5%), making it the topic put forward most frequently for consideration, followed closely by the proud man, who is the subject of 5 clauses (23.5%). The prophet is the next frequent subject, with 3 clauses (14%). The

life/throat of the proud man is the subject of 2 clauses (9.5% each), and the reading one, the righteous, the wine, the nations, and the taunt-song each have 1 clause (4.5% each).

The device of negation is used frequently in this section. 2:3.3 asserts that the vision will not lie, and 2:3.7 states that the vision will not delay. Meanwhile, 2:4.2 states that the life/throat of the proud man is not right, 2:5.2 states that the proud man does not abide, and 2:5.4 states that the proud man is not satisfied. Finally, 2:6.1 uses a negated question to rhetorically pose the scenario of the nations taking up a taunt-song against the proud man. Thus, it is clear that negation is used throughout this section to pose (and defeat) the scenarios of the vision failing to materialize, the proud man possessing good qualities, and the failure of the nations to taunt their defeated former oppressor.

The speech roles will now be used to group the subjects. The commands are entirely about the prophet, and the question is about the nations. The remainder of the subjects (vision, proud man, life/throat, reading one, the righteous, the wine, and the taunt-song) are confined to the statements. This helps show what YHWH is doing with this speech: he is instructing the prophet in what to do, informing the prophet about various things, and drawing the implication about the effect of all this on the nations.

The distribution of the subjects and cohesive chains will now be compared.

	Subjects (Tenor)	Chains Mode)
Question	Nations (1 clause)	Nations (1 clause) Taunt-song (1 clause)
Commands	Prophet (3 clauses)	Prophet (3 clauses) Vision (2 clauses)
Statements	Vision (6 clauses) Proud man (5 clauses) Life/throat (2 clauses) Reading one (1 clause) Righteous (1 clause) Wine (1 clause) Taunt-song (1 clause)	Vision (7 clauses) Proud man (8 clauses) Life/throat (2 clauses) Taunt-song (1 clause)

		End time (2 clauses) Nations (2 clauses) Death/sheol (2 clauses)
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The nations occur once as a subject (in the question), and several more times in a cohesive capacity in the statements. The prophet only occurs in the commands, where he is the subject. The vision is the most frequent subject in the statements, but it occurs even more often as a cohesive device here, and also in the commands. The proud man is the second most frequent subject in the statements, and occurs slightly more often as a cohesive device. The life/throat is equally present in the statements as a subject and as a cohesive device. The reading-one, righteous, and wine are present as subjects but do not contribute to the cohesion of the speech as a whole. The taunt-song occurs once as a subject in the statements, and also occurs cohesively in the question. Finally, the end time and death/sheol only occur in a cohesive capacity, and never as a subject.

In conclusion, the vision and proud man are both the most talked about and the most used cohesive entities in this section. Next in terms of both roles are the prophet and the life/throat. The last item of significance is humanity, which only occurs once as a subject, but more often as a cohesive chain.

D. Conclusions and Interpretive Implications

All of the participant chains in Hab 2:2.3–2:6.2 will be summarized in terms of their mode, field, and tenor data below.

Entity	Mode	Field	Tenor
Vision	42.5% (9 of 21) Chain interaction: Prophet, end time	4 behavioral 1 material 1 relational	Subject: 6 clauses (of 21) Speech role: all statements

		1 goal in material process (acted upon by prophet)	
Proud man	38% (8 of 21) Chain interaction: Sheol/death, nations	3 material (2 acting on nations) 1 relational 1 behavioral 1 goal in material process (acted upon by wine)	Subject: 5 clauses (of 21) Speech role: all statements
Prophet	14% (3 of 21) Chain interaction: Vision	2 material (1 acting on the vision) 1 behavioral	Subject: 3 clauses (of 21) Speech role: all commands
Life/throat	9.5% (2 of 21) Chain interaction: None	1 material 1 relational	Subject: 2 clauses (of 21) Speech role: all statements
Reading-one	N/A	1 material	Subject: 1 clause (of 21) Speech role: statement
Righteous	N/A	1 existential	Subject: 1 clause (of 21) Speech role: statement
Wine	N/A	1 material, acting on proud man	Subject: 1 clause (of 21) Speech role: statement
Taunt-song	9.5% (2 of 21) Chain interaction: none	1 verbal 1 goal in material process, acted upon by nations	Subject: 1 clause (of 21) Speech role: statement
Nations	14% (3 of 21) Chain interaction: Proud man	1 material, acting on taunt-song 2 goal in material process, acted upon by proud man	Subject: 1 clause (of 21) Speech role: question
End time	9.5% (2 of 21) Chain interaction: Vision	N/A	N/A
Death/sheol	9.5% (2 of 21) Chain interaction: Proud man	N/A	N/A

Synthesis of Individual Chains

As is apparent from the above chart, not all of the participants are equally present in all three categories of analysis. The vision and proud man (who both have more chain interaction than any other participant) followed by the prophet and life/throat (which has no chain interaction) are the four most pervasive entities in each area (in descending order). From here the data becomes more scattered. The reading-one, righteous, and wine are each the subject in one clause, although they do not appear in the mode. The wine even acts upon the dominant proud man. The nations are somewhat present as a cohesive entity, but they are under the control of the proud man in the transitivity analysis. The nations do act upon the taunt-song, which has the minimum number of two occurrences to function as a cohesive entity. Finally, the end time and death/sheol only exist as cohesive entities.

Nature of Dominance in Each Category

The chart below will list the entities in terms of their overall significance within the mode and tenor respectively.

Mode: Generic Reference	Tenor: Subject of Discussion
Vision	Vision
Proud man	Proud man
Prophet/nations	Prophet
Life-throat/taunt song/end time*/death-sheol*	Life/throat
	Reading one*/righteous*/wine*/taunt-song/nations
*item never occurs in tenor	*item never occurs in mode

What is perhaps most remarkable about the above chart is that correspondence between prominence in the mode and tenor is strongest with the first two items, followed by a sharp decline in overall congruity. While the prophet is the third most prominent item (after the vision and proud man) in both categories, he is equally matched in the mode by the nations, which is not the case in the tenor, where the nations are grouped with the least common subjects. The next least common subject in the tenor is the life/throat, but the mode analysis shows that the life/throat occurs just as much as a cohesive entity as a number of other participants (notably, the taunt-song, which is also in the tenor). Thus, in the tenor, the life/throat is shown to be a more significant subject than the remainders (particularly the taunt-song and nations, which also occur in the mode), but this is not the case in the mode, where it is grouped with the taunt song, end time, and death/sheol. Other than this, the most notable “displacement” is the nations, which occur in the second last category of the mode, but dead last in the tenor.

Dynamic Groupings of Participants

The relationships of the participants can be understood through a variety of linguistic devices. Chain interaction associates the prophet and the vision, the vision and the end time, the proud man and sheol/death, and the proud man with humanity. Transitivity associates the prophet with the vision, the proud man with humanity, the proud man and wine, and the taunt-song and humanity. Shared actions within process types associate the proud man and humanity, reading one and vision, vision and prophet, and proud man and life/throat. Parataxis associates the life/throat of the proud man and the righteous, the righteous and wine, and wine and the proud man. Hypotaxis connects the prophet and the vision, and the prophet and the reading one.

Thus, in descending order, the most common associated pairs of participants in this discourse are the prophet and the vision (chain interaction, transitivity, similar actions, hypotaxis), the proud man and humanity (chain interaction, transitivity, similar actions), and the proud man and wine (transitivity and parataxis).

Results

The above data can now be brought together to identify the basic contours and internal structuring of Hab 2:2.3–2:6.2. As noted in the mode analysis, the discourse cleanly divides into two main parts, based around the main cohesive chains of the vision and the proud man, respectively.

The first section is based around the cohesive entity of the vision, which is referenced in every clause from 2:2.3–2:3.7 (with one exception). Within the “vision” section, the first two clauses and the third last clause also reference the prophet, with the pair of references to the end time in between the occurrences of the prophet. The clausal relations serve to further organize this section. Every clause in this section is subordinated except for the three commands to the prophet. This alone significantly clarifies the difference between main points and supporting material, and is also illustrative of hypotaxis and speech roles working together to clarify structure. The subordinated clauses always have the vision as their subject (with the exception of the clause about the reading-one).

Therefore, for the first half of YHWH’s speech in 2:2–6a, while references to the vision lend cohesion, the main point is the commands for the prophet to write the vision and wait, as all other material is subordinated to indicate implications, reasons, and conditionals.

A short transition section occurs in 2:4.1–2:4.2, as here the life/throat is the subject, but the proud man is directly referenced in the latter clause. The proud man is then referenced in every clause from 2:4.2 to 2:6.1 (with only one exception). In the middle of this cluster is the pair of references to death/sheol, and in the final three clauses (2:5.5–2:6.1) are the string of references to humanity.

Incorporating the tenor analysis is of further value. After the two clauses with life/throat as their subjects (2:4.1–2:4.2), the subjects of 2:4.3 and 2:5.1 respectively are the righteous and wine. The next five clauses, from 2:5.2–2:5.6 have the proud man as the subject, and this grouping can be taken to constitute a sub-section ending before the question in 2:6.1. (Note further that the chain interaction with death/sheol occurs at the beginning of this stretch with the proud man as subject in 2:5.2–2:5.3.) Here, transitivity occurs before a switch of grammatical subject: wine acts on the proud man (2:5.1) before the string of clauses with the proud man as subject starting in 2:5.2, and the proud man acts on humanity (2:5.5 and 2:5.6) before the switch of subject to humanity in the question of 2:6.1.

One further issue must be addressed in the structure of this section, and that is the function and role of the paratactic relationship established with the כִּי אֵלֶּם compound particle in 2:5.1. While it was noted above that this collocation marks comparison (with particular force on the marked entity)²² it is not easy to make sense of how wine betraying the proud man constitutes a development on the righteous living by faith. The position suggested here is based upon patterns in the use of the verbal system as well as broad thematic relationships among the clauses in this section. The theme of life and death is present throughout 2:4.1–2:5.4. As 2:4.1 and 2:4.2 deal with the poor state of the

²² *GBHS* 131. Bruce, "Habakkuk," 863 describes the use of this compound particle as "asseverative" but nonetheless glosses it as "truly."

שָׁנָה (“life”) of the proud man (expressed with two *qatal* verbs), this naturally contrasts with the way that the righteous will live (חַיִּים) (expressed with a *yiqtol* verb). If 2:4.1–2:4.3 is thus understood as a section of sorts (as 2:4.3 is connected to the semantically parallel clauses of 2:4.1–2:4.2 with a וְ conjunction), then 2:5.1, with its כִּי הִנֵּה construction, can be understood to introduce a comparison with not just itself but the remainder of the clauses up to 2:5.4 (which are all connected by parataxis).

Viewed through the lens of the theme of life and death, 2:5.1–2:5.4 functions well as a section. 2:5.1 functions as the introduction, which has the proud man controlled by a destructive substance. The next three clauses have an A-B-A structure, with the A level using *yiqtol* verbs and the inner B level being a verbless clause. The outer levels express his restlessness (and introduce a comparison in this area between the proud man and sheol), and the inner level bluntly makes concrete the relationship: the proud man is like death.

Bringing together the cohesion, transitivity, and speech role data isolated above, it seems that the second half of YHWH’s speech in 2:2–6a is oriented towards expositing the nature of the proud man in such a way to dramatically finish with the rhetorical question about humanity raising a song in 2:6.1. The “proud man” section of the speech can be divided into two sub-sections, based on the comparative particle in 2:5.1 (see above). First, 2:4.1–2:4.3 identifies the basic situation: the proud man’s life/throat is unwell, and the righteous will live by faith.²³ This being the case, it is *even more so* that wine betrays the proud man, he is restless, and ultimately he is like death itself. The blunt switch to *wayyiqtol* forms in 2:5.5–2:5.6 develops the concrete implications of his unwellness: he captures humanity. The nations raise a taunt-song in response to this

²³ The results gathered from this linguistic approach would thus disagree significantly with literary/thematic approaches that assign the statement about the righteous in 2:4 a central place in the book as a whole. See Wendland, “Complementary Compositional Forces,” 591–628; Ko, *Theodicy*, 36, 69–71.

situation. At the very end (2:6.2) the taunt song begins to speak, tying back to its occurrence in the previous clause, where it is raised by the nations.

To succinctly encapsulate the above, YHWH's speech in 2:2–6a has two main parts that accomplish two distinct communicative goals toward the prophet. First, YHWH commands the prophet to wait for a forthcoming vision and then write it down. This directive is supported by the assertion that the vision will surely arrive, even if it seems to be delayed. Second, YHWH informs the prophet that the proud man is actually quite unwell, even though he has laid the nations to waste: his life is unhealthy, and even more so, he is *like death*. Thus, the nations will raise a proverb about him.

4. Comparison of Habakkuk 2:2.3–2:6.2 and 1:12–17

A. Mode

Habakkuk 1:12–17 has the following cohesive chains, in descending order of prominence: the Chaldean, fishing tools, YHWH, humanity, evil things, and luxuries. In contrast, the cohesive chains in Hab 2:2.3–2:6.2 are the vision, the proud man, the prophet and humanity (which have equal prominence), and finally the life/throat of the proud man, the taunt song, end time, and death/sheol (which also have equal prominence). Two chains are thus directly shared between the sections: the Chaldean and proud man (further argument for their equivalence will be found in the field comparison below), and humanity. However, the Chaldean occupies a much higher percentage of the clauses in 1:12–17 than does the proud man in 2:2b–6. Humanity occurs slightly more often in Habakkuk's second speech than in YHWH's second speech. YHWH is absent in 2:2b–6 and Habakkuk is absent in 1:12–17, indicating that neither of them makes themselves a cohesive entity in their own speeches here.

It is of value to compare the entities that are related to the Chaldean or proud man in the two speeches. In 1:12–17, the fishing tools and luxuries express how he carries out his conquest and what he acquires. However, in 2:2b–6, the life/throat and death/sheol instead express a state of unwellness within him.

That the proud man in 2:2b–6 has a somewhat reduced role as compared to the Chaldean in 1:12–17 is apparent when their respective chain interaction is examined. In 2:2b–6, the proud man only interacts with the humanity and sheol/death chains, whereas in 1:12–17, the Chaldean interacts with YHWH, humanity, fishing tools, and luxuries. The chain interaction of humanity is more comparable: in 1:12–17 humanity interacts with the Chaldean and fishing tools, while in 2:2b–6 humanity only interacts with the proud man.

Although neither occurs in a chain in their individual section, there is clear lexical repetition between the righteous (צדיק) of 1:13 and 2:4 (although it is by no means clear that they are one and the same).

B. Field

Process Types

In both speeches material clauses are the most prevalent type, although the prophet's speech has slightly more of them than YHWH's speech. Otherwise, YHWH's speech has around 10% more behavioral clauses, and Habakkuk's speech has around 10% more relational clauses. Only YHWH's speech has verbal and existential clauses, and only Habakkuk's speech has a mental clause.

Shared Process Type Comparison

The next step is to compare the distribution of active constituents among the various process types. Identical participants will be compared in the next section.

In the material processes, both discourses have the Chaldean (or proud man) as being the subject in the greatest number of clauses, and these constituents are also present in the behavioral clauses.

Within the material processes, it is notable that a contrast is implied between the Chaldean of 1:12–17 and the vision and reading-one of 2:2.3–2:6.2, as the former spatially moves other parties, while the latter two parties merely run and come.

The relational processes also reveal a clear distinction between YHWH (along with the eyes) and the proud. In 1:12–17, YHWH is said to be from everlasting and unable to look at wickedness (and the eyes are pure), whereas the proud man of 2:2.3–2:6.2 is like death, and his life is not right.

Shared Participant Comparison

Of considerably more value is the transitivity structure comparison for the shared participants. The descriptions of the Chaldean and proud man at the level of transitivity are quite comparable.²⁴ The Chaldean is the actor in a material clause in 63.5% of the clauses in which he is part of the transitivity structure in 1:12–17, which is only slightly higher than the 50% for the proud man in Hab 2:2.3–2:6.2. Within these clauses where

²⁴ Roberts, *Nahum*, 117 does not hesitate to conflate the Chaldean of 1:12–17 and the proud man of YHWH's discourse here into one figure. He states, "The identification of this arrogant man is initially left open... The final two lines of the verse [2:5], however, make clear that the Babylonian ruler, whose actions have already been portrayed in Hab. 1:6–10 and 1:15–17, is the model for the arrogant man." Methodologically, it is interesting that Roberts is essentially using transitivity data to substantiate this connection, although he would not explicitly refer to it as such. Smith, *Micah–Malachi*, 106, acknowledges the difficulty of this problem, but ultimately identifies the proud man with the Chaldean, although he does not provide any supporting argumentation.

they act, the Chaldean acts on another participant in 57% of them, which is only slightly lower than the 66% for the proud man. These descriptions are comparable: 1:15.1–1:15.3 uses the metaphor of fishing to describe the Chaldean capturing humanity, while 2:5.5–2:5.6 similarly state that the proud man gathers all people to himself. In fact, the same verb for “gather” (קָבַץ) is used in both 1:15.3 (within the fishing metaphor) and 2:5.5 (in which the proud man gathers nations). Both participants have chain interaction with humanity in their respective speeches. This parallel draws together descriptions that progress from metaphor to literal description of the world being dominated. Habakkuk’s speech additionally has the Chaldean acting on his net (1:17.1), which lacks parallel in YHWH’s response. Elsewhere, the Chaldean makes sacrifices (1:16.1–1:16.2) and fails to stop (1:17.2); the latter can possibly be compared with the description of the proud man as not dwelling in 2:5.2.

Both discourses have one behavioral clause (this amounting to a higher percentage of the total clauses in YHWH’s speech than Habakkuk’s speech); the Chaldean rejoices in 1:15.4 and the proud man is not satisfied in 2:5.4. These contrasting responses to the activity of devastation point towards an intensification of the destruction by the Chaldean, as he is no longer satisfied by what he accomplishes.

Only YHWH’s speech has a relational clause (2:5.3, stating the proud man is like death), and only Habakkuk’s speech has a mental clause (1:15.5, stating the Chaldean is glad). Of considerable interest are the places where the Chaldean/proud man is acted upon by another participant, as these are a nearly identical percentage of his clauses (18% versus 16.5%) in both discourses. In 1:12.3–1:12.4, YHWH is said to act on the Chaldean by appointing and establishing him. This contrasts considerably with 2:5.1, where wine betrays the proud man. This transition is in a way a significant blow to the

Chaldean/proud man's power, for now something considerably weaker than YHWH is also said to have power over him.²⁵ It also involves the proud man being dominated by something more marginal in the discourse than was the case for the Chaldean, as YHWH and the Chaldean have chain interaction in 1:12–17, but wine is not even in a cohesive chain in 2:2.3–2:6.2.

While both Habakkuk's speech and YHWH's reply talk about the general class of humanity, the process types are significantly different. In the four clauses where humanity is part of the transitivity structure in Habakkuk's speech, they are always passive, being acted upon by another party. YHWH creates them in 1:14.1, and the Chaldean captures them in 1:15.1–1:15.3. In contrast, human are only passively acted upon in material clauses in 66% of their occurrences in YHWH's response. These clauses are the equivalent of the type of action that take's place in Habakkuk's speech (they are captured and gathered by the proud man in 2:5.5–2:5.6), except that humanity is here only acted upon by the proud man, and not YHWH. Here the depiction of humanity in YHWH's speech diverges from that of Habakkuk's: humanity acts in a material process to raise a song against the proud man (2:6.1). Thus, in YHWH's speech of 2:2.3–2:6.2, humanity acts in protest for the first time.

Hypotaxis and Verb Usage

As noted in the previous chapter, there is only one use of hypotaxis in 1:12–17, and it is in 1:16.3, explaining the connection between the wealth that the fishing tools bring to the Chaldean and his worship of them. Meanwhile, in 2:2.3–2:6.2 there are four notable

²⁵ Bratcher, "Theological Message," 130, notes that 2:2–5 is the first place where the wicked are explicitly placed in a passive position, and as such this marks a "turning point" in the book.

occurrences of hypotaxis, and they all relate to the anticipation of the vision.²⁶ Habakkuk 2:2.5, “that the one who reads it may run” serves to elucidate the purpose of the commands to write the vision in the previous two clauses. Habakkuk 2:3.1–2:3.3, “for the vision is yet for the appointed time, it hastens to the end, it will not lie” serves as a ballast for the instructions to write the vision in 2:2.3. Additionally, surrounding the command to wait for the vision in 2:3.5 are the supporting data that it carries (2:3.4), and that it will inevitably arrive (2:3.6–2:3.7). Therefore, the concentrations of subordinated clauses have shifted from grounding the activity of the Chaldean to grounding the expectation of the vision (of YHWH’s work through and eventual defeat of the Chaldean).

Regarding usage of the verbal system, both discourses use mostly *yiqtol* verbs to communicate their information, reserving *qatal* verbs for select subjects. *Yiqtol* verbs are 75% of the finite non-subordinate clauses in 1:12–17, and 55% in 2:2.3–2:6.2. As noted in the previous chapter, in 1:12–17 *qatal* verbs only appear for YHWH’s ordination of the Chaldean (1:12.3–1:12.4) and the Chaldean’s capturing of humanity (1:15.1). Likewise, *qatal* verbs are rare in 2:2.3–2:6.2, and are used for the attributes of the Chaldean: In 2:4.1 and 2:4.2, YHWH notes the wrongness of the puffed-up nature of the proud man, using *qatal* verbs. Interestingly, *wayyiqtol* verbs are used in 2:5.5 and 2:5.6 to depict the proud man’s gathering of humanity. In 1:12–17, the lone *wayyiqtol* (1:14.1) is dedicated to YHWH’s creation of humanity to be like fish. Once again, *qatal* and *wayyiqtol* verbs seem to be selectively reserved for well-grounded facts about the Chaldean/proud man (and YHWH’s work).

²⁶ Bratcher, “Theological Message,” 114, concurs, stating, “With this in mind, we can note that the two causal clauses introduced by ׀ (3a, 3d), although functioning with different main verbs, deal with a similar topic: the coming of the vision. In both cases, the coming of the vision is the reason for the prophet’s actions.”

Further semantic comparisons can be identified. Both discourses use *yiqtol* verbs to express hope that the righteous will live (1:12.2 and 2:4.3). The actions of Chaldean against humanity are expressed with *qatal* and *yiqtol* verbs in 1:12–17 (1:15.1–1:15.3), but only with *wayyiqtol* verbs in 2:2.3–2:6.2 (2:5.5–2:5.6), possibly indicate that his time of domination has passed. Both discourses use *yiqtol* verbs for a number of assertions about the nature of the Chaldean/evildoer.

With *yiqtol* verbs, other than the assertions about the Chaldean and the recipients (see above), 1:12–17 discusses YHWH's nature and present behavior, whereas 2:2.3–2:6.2, other than assertions about the righteous and the proud man's being unsatisfied, uses *yiqtol* verbs for the nations lifting the taunt-song and the taunt-song speaking. This reveals a difference in focus between the prophet and YHWH.

C. Tenor

The first step is comparing the distribution of the speech roles in the two sections. The first notable observation is that both speeches contain a nearly equal percentage of statements, and that statements are the most common type of speech role in both discourses. However, YHWH uses drastically fewer questions than does Habakkuk. Also, YHWH alone uses commands, indicating his social power in the discourse.

Grouping the cohesive chains using the speech roles proved to be helpful for understanding both speeches. In 1:12–17, it was notable that nearly all of the chains occurred in both the statements and questions, with the exception of the Chaldean's luxuries, which only occurred in the statements. YHWH's speech showed more separation in this regard: the prophet was confined to the commands, while the vision occurred in both the commands and statements. Humanity and the taunt-song occurred in

both the questions and statements. All of the other chains were restricted to the statements.

As was noted in the field comparison above, it is only on the topics of the Chaldean/proud man that the two discourses coincided, the Chaldean is a subject in 1:12–17 much more often than is the proud man in 2:2.3–2:6.2. The most common subject in the prophet's speech is the Chaldean, while the most common subject in the YHWH's speech is the vision. The second most common subject in the prophet's speech is YHWH, while in YHWH's speech it is the proud man. The remaining subjects of the speeches are notably dissimilar, partially because YHWH's speech has a number of subjects that are not part of cohesive chains. The prophet's speech also has the luxuries, audience, and eyes, whereas YHWH's speech has the prophet, life/throat, reading one, righteous, and wine.

D. Conclusions

The mode analysis showed that the cohesive chains shared between the two discourses are the Chaldean/proud man and humanity, although both are far more pervasive in 1:12–17 than in 2:2.3–2:6.2. The proud man also has less chain interaction than does the Chaldean in 1:12–17. The field analysis shows that in both speeches the Chaldean/proud man acts upon humanity (though only with *wayyiqtol* verbs instead of *yiqtol*s as in the prophet's speech), although in YHWH's speech he is unsatisfied instead of rejoicing, and is like death instead of glad. In YHWH's speech wine rather than YHWH acts upon him, all of this signifying perhaps the imminent end of the Chaldean's domination. In YHWH's speech the most frequent topic is the vision (which does not appear in Habakkuk's speech), rather than the Chaldean as in the case of the prophet's speech.

In both analyses the various points of data were leveraged to sketch an outline of the passage and identify possible main points, the comparison of which allows for the succinct articulation of how 2:2.3–2:6.2 functions as YHWH's response to Habakkuk's speech in 1:12–17. In the first half of 1:12–17, the prophet asserts that YHWH had appointed the Chaldean (while asking why YHWH did not deal with wrong), and in the second half, the prophet asserts that the Chaldean captures humanity. The whole of this discourse is framed by rhetorical questions about YHWH's own eternity, and whether the Chaldean will continue his conquest indefinitely. YHWH's speech in 2:2.3–2:6.2 likewise has a two-part structure: it begins with a series of commands to the prophet to record the vision and wait, giving extensive reason for why he should do so in subordinate clauses. In the second part, two clusters of clauses are contrasted to make a simple point: the proud man's life is not right, and even more so he himself is like death. With this being the case, also because he has captured the nations, the nations will raise a song about him.

These structural cues demonstrate that YHWH, in answering the prophet's speech, has deftly responded to both aspects of the latter: concerning the Chaldean, he acknowledges the extent of his destructiveness, but suggests that he is not as invulnerable as he may seem. Regarding YHWH's own character, he challenges the charge of unresponsiveness by promising a vision that presumably will address the prophet's concerns. The concept of time may even re-emerge, as YHWH explains that the vision may seem to come slowly, but will surely be executed nonetheless.

5. Comparison of Habakkuk 2:2.3–2:6.2 and 1:5–11

The following section will compare YHWH's speeches in 2:2.3–2:6.2 and 1:5–11 in order to determine if any discernible changes in YHWH's communication occur between them.

A. Mode

In Hab 1:5–11, the most significant cohesive chains belong to the Chaldean and the 1cp addressee, with the other participants, consisting mostly of extensions of the Chaldean's power, his victims, and YHWH, occurring relatively rarely. In contrast, Hab 2:2.3–2:6.2 has as its most significant cohesive chains the vision, proud man, the prophet and humanity, and other miscellaneous parties used to describe the proud man, the vision, and the type of outcry humanity will raise against the proud man. The comparable cohesive chains between the two discourses are the Chaldean/proud man (occurring far less in YHWH's second speech than in his first), the recipients/prophet, and the work/vision. It is interesting to note that in 2:2.3–2:6.2, instead of the proud man having the horsemen (etc.) of 1:5–11 as extensions of his being and descriptors, he instead simply has his life/throat and sheol/death. Also, the victims of the Chaldean in 1:5–11 are the mocked royal institutions and captured things (dirt and captives), but in 2:2.3–2:6.2 the only victim identified is humanity, which does show a measure of agency by speaking against him.

Whereas in 1:5–11 chain interaction only occurs among the Chaldean, his associated parties, and his victims, in 2:2.3–2:6.2 it occurs amongst the prophet, vision, and end time, as well as among the proud man, humanity, and sheol/death. Thus, in

YHWH's second speech, his central tokens no longer simply concern the nature and domain of the Chaldean, but also his revelation and the recipient, the prophet.

B. Field

Process Types

On the whole, the types of processes used in these speeches do not differ greatly. There is no more than a 5% difference between the amount of material, verbal, and existential clauses used in the two speeches. However, the second speech has slightly more behavioral clauses than the first speech, and slightly fewer relational and mental clauses.

Shared Process Type Comparison

The next step is to compare the active constituents of these difference process types. Within the material processes, it is evident that in both, the Chaldean/proud man lead the list, although the inclusion of the prophet, reading one, vision, wine and nations are unique to YHWH's second speech. Although the life/throat of the proud man can be compared with the horsemen and justice/authority of the Chaldean as being properties of the Chaldean/proud man, YHWH is noticeably absent from the material processes of YHWH's second speech.

Regarding specific actions, it is interesting to note that in 1:5-11, the Chaldean and his associated entities perform a great deal of spatial movement, a feature paralleled by the reading one and vision in YHWH's next discourse. Lexical repetition is found with the use of forms of *נָבֵא* in 1:8.4 and 1:9.1 (for the coming of the horsemen and the Chaldean), and 2:3.6, where the coming of the vision is emphasized with an additional infinitive absolute form. This could make the arrival of the vision even more certain than

the arrival of the Chaldean and his horsemen. In any case, it dramatically contrasts the two discourses, in that instead of the various Chaldean-parties moving spatially (1:5–11), now the vision and reading-one are mobile. This observation is only strengthened by the fact that the proud man does not himself move spatially in YHWH's second speech (he only effects movement on humanity). Additionally, in YHWH's second speech, the nations effect a kind of spatial movement when they lift the taunt-song, a twist from only the Chaldean (and YHWH) executing this kind of action in YHWH's first speech.

In the behavioral clauses, both speeches include the recipients/prophet and Chaldean/proud man, although the second speech is unique in including the vision. Nothing in their respective process types bears comparison.

In the relational clauses, the Chaldean, his horses and their thrust in the first speech can be grouped together as the Chaldean and his attributes, comparable to the proud man and his life/throat in the second speech. The relational clauses of the two speeches differ in that the first speech includes princes (a victim of the Chaldean), and the second speech includes the vision (lacking precedent in the first speech). The princes of 1:5–11 (who are like a joke) contrast with the proud man 2:2.3–2:6.2 (who is like death). A kind of teleological orientation is given both to the multitude of the horses in 1:5–11 (forward) and the vision of 2:2.3–2:6.2 (to the end time).

Shared Participant Comparison

The next step is the comparison of the attributes of the participants occurring in the transitivity structures of both speeches. The first observation that can be made is the strikingly similar distribution of process types in clauses where the Chaldean/proud man is part of the transitivity structure. However, the more specific details are worth

examining. Within the Chaldean's material processes, he acts on other participants more in YHWH's second speech than YHWH's first speech. In the first speech he gathers captives (1:9.3), and gathers dirt (1:10.4–1:10.5), while in the second he captures nations (2:5.5–2:5.6), sure movement towards a more specific and tangible target for his domination.²⁷ Elsewhere in the first speech, the Chaldean comes (1:9.1), passes on (1:11.1), and passes over (1:11.2)—all descriptions of movement, which are not entirely dissimilar to the statement that the proud man does not stay at home in 2:5.2. The absence of explicit terms of locomotion for the proud man in 2:2.3–2:6.2 results in a greater amount of the proud man's material processes being dedicated to his exercise of domination over other parties.

In the Chaldean/proud man's behavioral clauses (of which the first speech has slightly more than the second speech), he in the first speech scoffs (1:10.1), laughs (1:10.3), and incurs guilt (1:11.3), while in the second speech he is said to be unsatisfied (2:5.4). This could be taken to indicate an escalation of his aggressive behavior, as he no longer sees the results of his rampages as worth celebrating, but instead thirsts for more conquest.

In the comparable percentage of relational clauses in the speeches, the Chaldean in the first speech is said to be bitter and impetuous (1:6.2), and terrible and dreadful (1:7.1), while in the second speech he is said to be like death (2:5.3), an intensification of the pejorative description (or an indication that he is unwell).

²⁷ O'Brien, *Nahum*, 75–76. O'Brien enigmatically states, "Yahweh's attempt to provide comfort by underscoring that the arrogant gather nations for themselves (2:5) is likewise ironic, since it mirrors the description of the Chaldeans whom Yahweh is arousing ('who march through the breadth of the earth to seize dwellings not their own,' 1:6)." Bratcher, "Theological Message," 124 argues against those who would not identify the evildoer of 2:2–5 with the Chaldean in 1:5–11, stating, "This identification is further supported by the picture of greed presented in 5c–f which returns to the imagery of insatiable appetite and the taking of captives, closely corresponding to both earlier descriptions of the Chaldeans (1:6b–11, 1:15–17)."

The Chaldean/proud man is a goal in a material clause in a higher percentage of his overall clauses in the second speech than in the first speech. Significantly, he is acted on by YHWH in the first speech (1:6.1), but by wine in the second speech (2:5.1). Being dominated by wine instead of YHWH lowers his perceived power considerably, as he is now being overpowered by a far less worth opponent.

Therefore, when the descriptions of the Chaldean/proud man are compared in these two speeches, the material, behavioral, and relational clauses all point to the escalation of his depravity, but when he is a goal in a material process, he becomes much weaker.²⁸ This is reinforced by his comparative chain interaction data (see above), in which he interacts with sheol/death instead of just extensions of his power and his victims.

The distribution of process types for the recipients/prophet differ significantly: 40% behavioral and 60% mental in the first speech, and 33% behavioral and 66% material in the second speech. The prophet in the second speech has become much more active (when it comes to writing). The order for the prophet to wait (2:3.5) can be compared with the orders for the recipients (including the prophet) to look and observe (in 1:5–11). This specifically (and paradoxically when compared to the material processes of 2:2.3–2:6.2) has the effect of further distancing the prophet from the vision, as he now must wait instead of looking for something (the work) to appear. The mental processes of the first speech—being astounded (1:5.3–1:5.4) and believing (1:5.6)—lack parallel in the second speech. Likewise, the first speech has none of the material processes (writing in 2:2.3–2:2.4) of the second speech. This can simply be explained by the difference between the prophet and the broader class of recipients—the prophet alone

²⁸ Bratcher, "Theological Message," 113. Bratcher states, "it [2:2–5] is comprised of two distinct cola...verses 4–5f which are a description in negative terms, in contrast with the response of chapter 1, of the oppressor."

bears the privilege of encountering the vision. The prophet/audience has no chain interaction in YHWH's first speech, but he interacts with the vision in YHWH's second speech.

Hypotaxis and Verb Usage

Both discourses use hypotaxis in a fascinatingly similar way. In 2:2.3–2:6.2, all three usages of hypotaxis relate to the coming vision, as the commands for the prophet to write it down and wait are supported by information about the vision. Likewise, in 1:5–11 hypotaxis grounds the imperatives ordering the audience to watch and be amazed, on the basis that YHWH is working and raising the Chaldean. This indicates that both sections use subordinated clauses exclusively to ground the importance of watching for something from YHWH, whether the raising of an international warmonger or a word of ecstatic revelation.²⁹

In both discourses the distribution of the verb types in the finite non-subordinated clauses is not wholly dissimilar. *Qatal* and *wayyiqtol* verbs constitute just under half of the verb types in YHWH's second speech, and just over half the verb types in his first speech. In YHWH's second speech, these verbs are used for the puffed-up nature of the proud man as well as his capturing of humanity.

Habakkuk 1:5–11 features a number of *qatal* (and *wayyiqtol*) verbs. They express the facts or actions of speed of the Chaldean's horses, the movement of the horsemen, the amassing of captives and earth, and the Chaldean's movement and guilt. All of the finite non-subordinated *yiqtol*, *qatal*, and *wayyiqtol* verbs in 1:5–11 have the Chaldean as their

²⁹ Bratcher, "Theological Message," 113, similarly notices this mirrored structure, as he states, "The 'behold,' then, functions much as it does in the 'response' of 1:5 where, following the figurative directives to the speaker signaled by the imperatives, 'behold' shifts the focus to God's action which is then described in terms of the Chaldeans."

subject. Both discourses strictly employ *wayyiqtol* verbs to express the Chaldean's/evildoer's actions against others: captives and earth in 1:5–11, and nations and peoples in 2:2.3–2:6.2. The use of *yiqtol* verbs is where the two discourses have the most variance. While in 2:2.3–2:6.2 they just express the restlessness of the evildoer, in 1:5–11 they indicate his spatial movement and laughter. This shift may be significant, as the verbal action depicted as “in progress” is now merely a state of restlessness rather than movement. This shift is also observable in the area of actions depicted with both verb types: while spatial movement happens with both *qatal* and *yiqtol* verbs in 1:5–11, YHWH's second speech does not have any overlap in this area.

C. Tenor

These two discourses are strikingly similar in terms of speech roles. While being mostly statements, they contain an almost identical small percentage of commands.³⁰ The lone rhetorical question used by YHWH's second speech makes for a negligible difference, as does the difference in the percentage of statements.

A comparison of the subjects put forward for consideration in the two speeches reveals a considerable divergence in subject matter. YHWH's second speech devotes fewer clauses devoted to the Chaldean/proud man, and more clauses to entirely new topics (the vision) and participants that previously were marginal to the discourse (the righteous and the nations). However, there are more connections between the subjects of these discourses than may initially meet the eye. In 1:5–11, the work of the Chaldean is essentially extended with the horsemen, horses, justice, authority, and thrust, so they can be understood as under the heading of facets of the Chaldean's activity. Therefore, they

³⁰ Brachter, “Theological Message,” 112. Brachter states, “The verses 2b–5 exhibit a structure similar to the response of 1:5ff. There is first a direct response to the speaker directing him to specific actions (2b–3).”

are not entirely dissimilar from the proud man's life. Likewise, YHWH's work is comparable to the vision (and somewhat more marginally, the reading one), in that they are both umbrella terms for his plan regarding the power and punishment of the Chaldean. Finally, the princes are one of the victims of the Chaldean in 1:5–11, and in 2:2.3–2:6.2 the righteous and the nations (who fear the Chaldean) feature as subjects as well. With these connections established, the only significant disjunctions between the discourses in the area of subject are YHWH (who is never a subject in 2:2.3–2:6.2), and wine (which, as something that exercises power over the proud man, lacks precedent in 1:5–11).

D. Conclusions

The mode, field, and tenor analyses help to inform how YHWH's second speech constitutes a development of his perspective and stance as compared to the position he advanced in his first speech. In the mode, YHWH's second speech was shown to be "held together" principally by references to the vision, whereas in the first speech it was the Chaldean. Not only did the proud man occur less often in the second speech than did the Chaldean in the first speech, but the patterns of chain interaction showed that the vision and prophet became central tokens in the second speech, instead of just the Chaldean and related parties in the first speech.³¹

The field analysis showed that the second speech has the vision and reading-one moving spatially instead of the Chaldean as in the first speech. The portrayal of the Chaldean shifts somewhat, as he now is acted upon by wine instead of YHWH, he acts

³¹ This shift is noted in Brownlee, "Composition of Habakkuk," 264, who states, "The 'vision' Habakkuk receives is neither one of God's raising up of a new world power (as in 1:5 ff.) nor of His coming in judgement ... It is rather a message of faith in the Lord of history who will give final victory to the faithful righteous."

upon humanity rather than captives and dirt (but with this action no longer marked as ongoing with its associated verb types), and seems to be generally unsatisfied and unwell as opposed to his mocking, victorious persona in the first speech. The prophet waits and writes the vision (with which his chain interacts), instead of the recipients looking and being amazed. Hypotaxis is used in both speeches to use information about YHWH's work or revelation to support commands for recipients to make themselves ready to receive it.

Finally, the tenor analyses showed that both discourses had a very close distribution of statements with a small number of commands (and a lone question in the second speech), while the respective subject distribution showed a shift from a concentration on the Chaldean in the first speech to the vision in the second speech.

Next, in both cases the various data points have been synthesized to tentatively determine the structure and points of emphasis of the respective speeches. In 1:5–11, after the opening commands to the prophet and his audience to watch and be amazed, the remainder of the discourse is a description of the Chaldean organized around four chiasmic layers: awfulness, swift movement, assaults on other parties, and contempt for all royal authority. The organization of YHWH's second speech is slightly more complex. Like the first speech, it opens with commands, this time for the prophet specifically to write the vision and wait. The second half, in which the proud man is a significant cohesive item, requires somewhat more explanation. The main content in this part of the speech is a contrastive relationship between the unwell life of the proud man (and the righteous, who lives by faith), and the chiasmic exposition of the proud man himself, who (aside from being controlled by wine) is not only restless but even like death. After the notice

that the proud man has gathered humanity, YHWH asks if humanity will raise a taunt-song about him.

These succinct outlines help show both continuity and discontinuity between the two speeches. In his first speech (to a broad audience) YHWH simply commands them to watch, as (due to his work) the Chaldean will humiliate all worldly powers. In his second speech (to the prophet specifically), there is a command to write a vision down, followed by a description of the unhealthy state of the Chaldean and the lifting of a taunt-song by the nations. While the general recipient are warned about the real danger the Chaldean poses to the nations, the prophet is informed about additional revelation and the possibility that the Chaldean is not completely invulnerable.

6. Conclusions

This chapter has examined both Hab 2:1–2a and 2:2b–6 and examined their relationships with the previous literary units. The prophet's vow to stand and wait along with his report of YHWH's speaking in his narrative aside functions to advance his description of a silent YHWH in 1:12–17. When compared with YHWH's first speech in 1:5–11, the prophet is clearly obedient to YHWH's command to look. Finally, when compared to Habakkuk's first speech, the prophet is now receptive rather than speaking.

The discourse analysis of 2:2.3–2:6.2 revealed that the primary cohesive entities throughout were the vision, proud man, and the prophet and nations. The vision, prophet, and end time experience chain interaction as one cluster, while the proud man, nations, and death interact as another cluster. In the field, the vision mostly acts in behavioral clauses (and is action upon by the prophet), while the proud man acts upon the nations (and is acted upon by wine), and the nations act upon the taunt-song. In the tenor, the

prophet is commanded to wait and record the vision, while a rhetorical question asks if the nations will not raise up a taunt song. Regarding structure, the mode, field, and tenor combine to reveal an initial section consisting of commands to the prophet about the vision (supported by a number of subordinated statements), while in the second half the proud man's depravity (leading to his capturing of human) is developed until the consequence of the nations raising a song is reached.

When 2:2–6 was compared with 1:12–17, they share the Chaldean and humanity as cohesive entities, although the prophet and vision are unique to YHWH's speech. In YHWH's speech, the proud man is not as powerful in the field, as he is acted upon by wine (instead of just YHWH). In response to the prophet's questions about YHWH's eternity and the Chaldean's continuing destruction, the commands about the vision and description of the decline of the Chaldean offer a glimmer of future hope.

When 2:2–6 is compared to YHWH's first speech in 1:5–11, the Chaldean has been replaced as the central cohesive entity by the vision. Not only does the Chaldean become weaker and more passive, but other entities exhibit spatial movement. As opposed to YHWH's first speech, in which the recipients are to watch as the Chaldean performs international devastation, now the prophet is to record a vision, and the Chaldean looks much less menacing.

CHAPTER 6: HABAKKUK 2:6.3–2:20 (PART ONE)

1. Introduction

The material contained in this chapter is something of a departure from the pattern that has been followed in the previous chapters of analysis. Not only are the woe oracles¹ embedded within a larger speech of YHWH, they have several distinct subsections that deserve individual examination. The woe oracles are thus something of a digression within the book as a whole, as they are quoted within a speech and thus serve to fill out YHWH's assertion that the nations will raise a song against the proud man. Nevertheless, as a sub-section of the text they deserve examination, and this chapter will carry out the first half of that task. This chapter will individually examine each of the five woe oracles, and then compare the results from the various discourse analyses with each other.

2. Analysis: Habakkuk 2:6.3–2:8.2

A. Mode

Identity and Similarity Chains

The first woe oracle has one major identity chain, and it is to the “hoarder,” who not only encompasses the proud man of the previous section but also the rest of the depictions of evildoers throughout the rest of the woe oracles.² This participant is referenced in 7 out of

¹ This section is thus called because of the particle הוֹי occurring in each of the five subsections. For further discussions of the possible shades of meaning of this particle—specifically, whether it expresses condemnation or a more general kind of call for attention—see Floyd, *Minor Prophets*, 2:131–39; Bratcher, “Theological Message,” 171–73. For discussion of the possible origins and formal variation of woe oracles, see Dykes, “Unity and Diversity,” 105–112. The reconstruction of Haak, *Habakkuk*, 21, that changes the boundaries of the oracles so that that particle interjection occurs in the middle of all the oracles rather than at their beginnings can be safely set aside as overly intrusive, as the present study rejects arbitrary emendations.

² Andersen, *Habakkuk*, 236, argues that the fact that the substantive participle in 2:6.3 occurs with the article, but that none of the opening identifying participles in the rest of the woe oracles have the article,

the 7, or 100% of the clauses in this section. This initial reference is in 2:6.3 with the substantive participle הַמְרַבֵּה (“one who increases”), the one to whom the first cry of הוי (“woe”) is directed.³ This “hoarder” is again referenced in 2:6.3 with a 3ms pronominal suffix attached to a preposition functioning as direct object (functioning with a negative particle referencing things that do not belong to the hoarder). In 2:6.4 the hoarder is the implied subject of the ms verbal participle וַיִּמְכֹּבֵד (“make heavy”) as well as the referent of the 3ms pronominal suffix attached to a preposition functioning adverbially, indicating he is making himself heavy. From 2:7.1 onwards there is a switch to directly addressing the hoarder instead of discussing him in the abstract, accomplished by the use of the second person instead of the third person (see further discussion in the tenor analysis below). In 2:7.1, the hoarder is referenced with a 2ms pronominal suffix attached to a noun functioning as the subject of the finite verb, indicating a possessive relationship with those hostile to the hoarder (see below). In 2:7.2, the hoarder is again referenced with a 2ms pronominal suffix, also indicating a possessive relationship with a subject (also an enemy of the hoarder) realized with a substantive participle. In 2:7.3, the hoarder is the morphologically embedded 2ms subject of the finite verb. In 2:8.1, the hoarder is referenced twice, first with a 2ms independent pronoun, and also as the morphologically embedded 2ms subject of the verb. Finally, the hoarder is referenced with a 2ms pronominal suffix attached to a verb functioning as the direct object of the verb in 2:8.2.

Moving on to similarity chains in this section, the most significant one is a participant set comprised of the enemies of the hoarder. This participant is referenced in 5

indicates that the first is an encompassing term proving that they all refer to the same person. His conclusion is convincing regardless of the merits of this interpretation of the presence of the article.

³ Dietrich, *Nahum*, 141, 142, 144, emends 2:5.1 to insert the opening particle found throughout the rest of the woe oracles, thus creating a six-oracle structure. The present study rejects this proposal, as it causes an unnecessary modification of the MT and leads to the semantic problem of the quotation formula occurring after the oracles have already begun.

out of the 7, or 71% of the clauses in this section. Two smaller sub-sets can be identified within this class. The first is found in the parallel expressions of 2:7. They are first explicitly identified in 2:7.1 with the mp substantive participle נִשְׁכְּיָד (“your debtors”),⁴ and are also referenced as the morphologically embedded 3mp subject of the verb. Another term is used to describe them in 2:7.2, as they are not only again the morphologically embedded 3mp subject of the main verb, but also are expressed by the mp participle מְזַעְזְעֵיךָ (“your terrifying ones”).⁵ In 2:7.3, they are referenced with a 3mp pronominal suffix attached to a preposition functioning adverbially. This pronominal suffix references both of the enemies of the hoarder made explicit in 2:7.1 and 2:7.2, and clearly indicates they are to be considered together as a set. The second subset is found in 2:8. The first reference to this sub-class is made in 2:8.1 with the noun phrase גוֹיִם רַבִּים (“many nations”) which functions as the object of the verbal action. These nations should be read as being in parallel with the noun phrase of 2:8.2, בְּלִיְיָתָר עַמִּים (“all the remnant of the peoples”)⁶ who are both the subject of the verbal action and are additionally referenced in the morphologically embedded 3mp subject of the verb. These two subsets of groups opposed to the hoarder—the debtors/terrifiers and

⁴ Roberts, *Nahum*, 119, notes that it is difficult to determine if this term should be translated “debtors” or “creditors.” He settles with the latter option. Dietrich, *Nahum*, 146, instead opts for the former, as, “sooner or later a debtor’s rebellion will break out, and those whom the rich have ‘robbed’ will ‘steal’ back what is theirs.” For further discussion, see Robertson, *Nahum*, 189. Haak instead reads a dog metaphor into this and the following clause (see next footnote). *DCH* 5:777–78 lists two different verbs with the same consonants, and glosses the occurrence in Hab 2:7 as, “ptc. as noun, creditor, or perh. debtor.”

⁵ “Terrify” is the gloss suggested for the Pilpel of זָעַע in *DCH* 3:97. Haak, *Habakkuk*, 60, 64, translates this as, “those who are howling at you,” apparently to preserve the parallelism with his translation of “those who are biting you” in the previous clause. *DCH* 3:97 simple notes this alternative would be based on a different root, with the note, “unless זָעַע pilp. bark at.” Mathews, *Performing Habakkuk*, 128, uses “the ones biting you,” and “the ones violently shaking you.”

⁶ Andersen, *Habakkuk*, 237, notes the possibility that the two hostile parties in 2:8.1 and 2:8.2 are differentiated, as 2:8.2 refer to those whom did not suffer Babylon’s scourge. Roberts, *Nahum*, 120, suggests that this term is in fact inclusive of those who endured or evaded this oppression alike.

nations/peoples—are united by their action against the hoarder (as will be clear in the field analysis below).

One final similarity chain can tentatively be identified, the assets of the hoarder. In 2:7.1–2:7.2, things are listed that the hoarder is condemned for taking. These are simply לֹא־לּוֹ (“[what is] not for him”) in 2:7.1, and עֲבָטִיט (“pledge”).⁷

Chain Interaction

Throughout this section, chain interaction takes place between the hoarder and his assets, and also the hoarder and the enemies of the hoarder. The hoarder intersects with his assets in 2:6.3, where he is referenced with a substantive participle (as explained above), and again with a pronominal suffix indicating possession in the prepositional phrase representing the assets, while the assets referenced with a negated prepositional phrase. The hoarder also intersects with his assets in 2:6.4, where he is doubly marked as the implied subject of the verbal action of a participle and as a pronominal suffix attached to a preposition functioning adverbially, while the “pledges” are a separate noun functioning as a direct object.

The chains of the hoarder and the enemies of the hoarder interact in every clause from 2:7.1 to 2:8.2. In 2:7.1, the hoarder is referenced by a 2ms pronominal suffix attached to a noun functioning as subject; this noun in turn references the debtors (enemy of the hoarder), and is to be identified with the 3mp subject of the finite verb. In 2:7.2, the hoarder is again referenced with a 2ms pronominal suffix, this time attached to a substantive participle functioning as noun as referencing the “one who terrifies,” the enemy of the hoarder, who is also to be identified with the 3mp morphological subject of

⁷ The full gloss supplied by *DCH* 6:232 is “pledge, item taken as security for a loan.”

the finite verb. These roles reverse in 2:7.3, where the hoarder becomes the implied 2ms subject of the verb, and the enemies are referenced by a 3mp pronominal suffix attached to a preposition. In 2:8.1, the hoarder is still active, referenced by a 2ms independent pronoun which is to be equated with the morphologically embedded 2ms subject of the finite verb, while the enemies (“many nations”) are referenced by a noun phrase functioning as a direct object. Finally, in 2:8.2, the hoarder reverses positions and becomes a 2ms pronominal suffix functioning as a direct object of the verb, the subject of which is a noun phrase (“all the remnant of the peoples”) additionally referenced with the 3mp internal subject of the verb.

Thus, the central tokens in the first woc oracle are the hoarder, his assets, and his enemies. The results of the cohesion analysis are quite clear for the structuring of this section. The hoarder is consistently referenced in every clause (2:6.3–2:8.2), lending cohesion to the section as a whole. In 2:6.3 and 2:6.4, his asset are referenced, forming a subsection. Then, in 2:7.1–2:8.2 the enemies of the hoarder are referenced in every clause, creating a second section of sorts.

B. Field

Participant Profiles

One specific issue must be addressed at the outset of the field analysis, and that is that the first two clauses are what Halliday calls “minor clauses” and as such are excluded from the ideational analysis.⁸

⁸ Note the interjection at the beginning of 2:6.3 (and implied by ellipsis in 2:6.4). Such particles are not considered to be part of a clause (*BHRG* 334). Halliday discusses clauses that do not contain a full mood structure, calling them “minor clauses,” although none of his categories fit the pronouncement of woe (*IFG4*, 195).

Moving on to the participant descriptions, the enemies of the hoarder act in 3 material clauses. Thus in 100% of their clauses they act in a material clause, and 33% of the time they act upon the hoarder (with whose cohesion chain they interact). In 2:7.1 they rise up, and in 2:7.2 they are said to awaken. In 2:8.2 they plunder the hoarder. The hoarder carries out the action of plundering as well, but in a subordinated clause that provides the reason for the action of the enemies.

The hoarder acts in 1 material clause (in which the nations are the goal), is in 1 relational clause, and is a goal in one material clause. Thus, 33% of the time he acts on another participant (albeit in a subordinate clause), 33% of the time he is being described, and 33% of the time he is being acted upon (2:8.2). In 2:7.3, a relational process describes the hoarder as becoming plunder. In 2:8.1, a material clause describes the hoarder as plundering nations,⁹ and in 2:8.2, the peoples plunder him (in both cases his chain interacts with theirs). As noted above, the nations are given the upper hand in these parallel acts of plundering, as the hoarder's execution of the deed is placed in a subordinate clause.

Global Process Type Analysis

With the minor clauses of this section excluded, 4 (80%) are material clauses, and 1 (20%) is a relational clause. Within the material clauses, 75% of the time (3 clauses) the actor is the enemy of the hoarder, and in 1 of these clauses (25% of the total material clauses) the enemy of the hoarder acts upon the hoarder. In the remaining material clause (25%), the hoarder is the actor, and the nations are the goal (although this is a subordinate

⁹ This somewhat differs from the portrait sketched by Andersen, *Habakkuk*, 238, who develops the dual sins of the evildoer as being looting and usury (so 2:6.4). The insight of the present study is that because 2:6.3 and 2:6.4 are "minor clauses" lacking a full predicate, they do not contribute to the field of the discourse.

clause). Similar types of verbal actions bind together the creditor and the terrifying ones as they rise (קוים) and awaken (יִקְצֵי) respectively. An occurrence of lexical repetition creates continuity between the hoarder and his enemies as they both plunder (שָׁלַל). In the relational clause, the hoarder is the carrier.

Parataxis and Hypotaxis

Even though this section is quite small, it still makes use of clause connecting devices. The minor clauses of 2:6.3 and 2:6.4 have a paratactic relationship of extension, as 2:6.4 further describes the qualities of the hoarder for whom woe was pronounced in the previous clause. 2:7.2 is connected in a paratactic relationship of extension with 2:7.1, as it further describes the enemies of the hoarder rising and awakening. (The *weqatal* verb form of 2:7.3 is not considered to establish a paratactic relationship, and it also does not continue the question that was implied through ellipsis from 2:7.1 to 2:7.2.) Finally, a hypotactic relationship of enhancement connects 2:8.1 and 2:8.2, as the subordinate clause of 2:8.1 provides the reason (the hoarder's plundering of the nations) why the nations would themselves plunder the hoarder.¹⁰ (The subjects of these two clauses do experience chain interaction in the mode analysis above.)

¹⁰ So Fohrer, *Die Propheten*, 44 (although the present study does not follow his attribution of this curse to the Assyrians): "Der große Räuber ist zugleich ein Riesenschuldner, da die Völker ihren Eigentumsanspruch auf die Eroberungen der Assyrer nicht aufgegeben haben und diese nur als Darlehen betrachten, für die sie sich eines Tages bei Nichtleistung am Besitz des Schuldners schadlos halten können. Anders gesagt: Sie berauben und plündern die Assyrer, weil diese bei ihnen geraubt und geplündert haben" ("The great robber is at the same time a giant debtor, as the peoples have not relinquished their claim to property to the conquests of the Assyrians and regard them only as loans, for which they can someday be indemnified against the possession of the debtor. In other words, they are robbing and plundering the Assyrians for robbing and robbing them").

Verbal System Analysis

The minor clauses of 2:6.3 and 2:6.4 are verbless. The descriptions of the creditors and terrifying ones rising up and awakening in 2:7.1–2:7.2 both use *yiqtol* verbs, while the final part of this thought—the hoarder becoming plunder for them (2:7.3)—is expressed with a *weqatal* form of הָיָה. The subordinate clause of 2:8.1 stating that the hoarder has previously plundered the nations uses a *qatal*, and, finally, the result described in 2:8.2 of the nations in return plundering the hoarder uses a *yiqtol*.

When the three finite independent (and non-copulative) clauses are examined as a whole, they are all (100%) *yiqtol* verbs. The subjects and the verb types neatly correspond, as all of the *yiqtol* verbs have the enemies of the hoarder (the associated creditors and nations) as the subject. This shows that the nations (in expressing the taunt-song) see their actions of rising and plundering the proud man/Chaldean as something ongoing or open for further description.

C. Tenor

Speech Roles

This section introduces a somewhat different situation than what has been faced before in the dialogue between Habakkuk and YHWH. The use of the quotation formula within YHWH's speech indicates a new level of embedding in the discourse. YHWH is quoting the words of the nations, and thus the "woe oracles" cannot simply be read as a further response to Habakkuk's speech. A new voice emerges, projected into a different situation.¹¹ Some observations are also necessary regarding the recipients of this section. While 2:6.3–2:6.4 seem to describe the hoarder in the third person (but, as minor clauses,

¹¹ This is true even if the nations are not read as the speakers of the woe oracles.

they cannot be analyzed as part of the mood structure), the remainder of the clauses in this section (2:7.1–2:8.2) directly address the hoarder in the second person, indicating that he is the recipient of the address. This must be considered in a multi-layered fashion, as at the first level, it is the nations speaking to the hoarder, but due to the fact that this is an embedded discourse, it is also YHWH speaking to Habakkuk.

As “minor clauses” do not have a mood, they will be excluded from this analysis. In the remaining 5 clauses of this section, there are 2 questions (40% of the speech roles) and 3 statements (60% of the speech roles). The questions are used in parallel to ask the rhetorical question of whether or not the enemies of the hoarder will not imminently arise. Then, the statements function to express how the hoarder will be plundered by the nations, using an A-B-A pattern where the A level expresses the hoarder being conquered, and the B level being the subordinate clause that provides the reason for this conquering (the hoarder’s previous plundering of the nations).

All of the questions have material process types, whereas as two of the statements have material clauses and one has a relational process. There is no difference in the cohesive chains between the two speech roles, as all of the questions and all of the statements contain both the hoarder and his enemies.

Mood Analysis

In the mood component, the subject is the enemies of the hoarder in 3 clauses (60%), and the hoarder in 2 clauses (40%). Negation is used once, in 2:7.1, for the rhetorical question asking if the enemies of the hoarder would not rise up suddenly.

In the clauses where the hoarder is the subject, the speech role is always a statement. For the enemies of the hoarder, there are two questions (66%) and one

statement (33%). Little can be said about the relative distributions of the subjects and the cohesive chains, as for all the clauses in this woe oracle, whether the subject is the hoarder or the enemies, the chains of the hoarder and the enemies are always both present.

D. Conclusions and Interpretive Implications

The chart below concisely summarizes the mode, field, and tenor data for the cohesive chains in this section. The total clause numbers in the mode and tenor are different due to the exclusion of the “minor clauses” from the mood analysis.

Entity	Mode	Field	Tenor
Hoarder	Clauses Referenced: 100% (7 of 7) Chain interaction: Enemies, assets	1 relational 1 material, acting upon enemies 1 goal in a material process, acted upon by enemies	Subject: 2 clauses (of 5) Speech role: all statements
Enemies of Hoarder	Clauses Referenced: 71% (5 of 7) Chain interaction: Hoarder	3 material (1 acting upon hoarder) 1 goal in a material process, acted upon by hoarder	Subject: 3 clauses (of 5) Speech role: 2 questions, 1 statement Negated: 2
Assets of Hoarder	Clauses referenced: 28.5% (2 of 7) Chain interaction: Hoarder	N/A	N/A

Synthesis of Individual Chains

Due to the relatively small amount of data to work with in this woe oracle, it is not difficult to understand the relations of the various participants grouped by cohesive chains. While the hoarder is the most prominent element in the mode, he is acted upon by other parties in the field, and is not the most frequent subject in the statements. While the enemies have more material processes than the hoarder (and act upon him), as a subject they tend to appear in (negated) questions rather than statements. The assets do not appear in the field or the tenor. Due to the rather simple result—that the hoarder is more significant in the mode but the enemies are more significant in the tenor—the usual “nature of dominance in each category” section will be omitted here.

Dynamic Groupings of Participants

In the chain interaction, the hoarder interacts with both the enemies and assets, whereas the enemies only interact with the hoarder. In the speech roles, statements have both the hoarder and enemies as subjects. Transitivity, process types, and hypotaxis relate the hoarder and enemies, due to their mutual plundering.

Results

Despite the relatively short length of this woe oracle, the patterns of data present in the mode, field, and tenor combine in a surprisingly sophisticated way. The mode analysis shows that the hoarder is simply present in every clause, forming a kind of constant backdrop. While the assets are present in the first two clauses, these clauses were not eligible for the field and tenor analyses, and thus these two data points serve to delineate

this as a separate section. For the remainder of the discourse (2:7.1–2.8.2), the enemies of the hoarder were present in every clause.

The field and tenor data allows for additional contouring of the main body of this woe oracle. Here, there seems to be a linear development of thought with a strong climax. Two rhetorical questions open the discourse by asking if the enemies will not rise up. The lone independent clause with the hoarder as the subject provides the implications of this rising: the evildoer will become their plunder. The final point is set up with a subordinated clause, establishing the hoarder's previous plundering of the nations, which leads to the result: the nations will themselves plunder the evildoer. If this is not clear enough, a lengthy circumstantial phrase in the final clause lists the multiple types of offences the hoarder committed to the land, as well as the many types of victims.

3. Analysis: Habakkuk 2:9.1–2:11.2

A. Mode

Identity and Similarity Chains

The second woe oracle has only two identity chains. The primary identity chain is composed of references to the evildoer in this section, who is first identified with the participle *עצב* (“one who makes unjust gain”).¹² This participant is referenced in 3 out of the 5, or 60% of the clauses in this section. In 2:9.1, he is referenced with the substantive participle mentioned above, with a 3ms pronominal suffix attached to a noun indicating possession of his house, and a 3ms pronominal suffix attached to a noun indicating possession of his nest (*קן*). In 2:10.1, he is referenced with the morphologically embedded 2ms subject of the finite verb as well as a 2ms pronominal suffix indicating possession of

¹² *DCH* 2:245 glosses the use of *עצב* in Hab 2:9 as “extort, make unjust gain.”

his house. In 2:10.2, he is referenced with another 2ms pronominal suffix indicating possession of his life (שָׁפֵט).

The other identity chain in this section is composed of references to the house (בַּיִת) of the evil one (40% of the clauses in this section), which occurs in 2:9.1 as a noun with a prefixed preposition indicating purpose. It also occurs in a similar configuration in 2:10.1 as part of a prepositional phrase functioning adverbially.

Habakkuk 2:9.1–2:11.2 has two similarity chains. The first is items that can be grouped under the heading of building materials (40% of the clauses in this section). In 2:11.1, a stone (אֲבָנִים) is the subject of a clause, and in 2:11.2, a beam (בְּפִיסִים) is also the subject of a clause; both of these items are said to be speaking (using the verbs זָעַק and עָנָה). The second chain is composed of the larger structural pieces of the house that the stone and beam are part of, the wall (קִיר) in 2:11.1 and the timber, or framework (עֵץ) in 2:11.2. Both of these items are contained within prepositional phrases in their respective clauses. Semantically, there is a movement from the evil one making “unjust gain” (בְּצֵעַ רָע) and “shame” (בִּשְׁתֹּת) apply to his house, to the very materials that make up this house crying out.

Chain Interaction

Chain interaction in Hab 2:9.1–2:11.2 takes place between the evil one and his house, meaning that they are central tokens. In 2:9.1, the evil one is referenced with a substantive participle mentioned above, with a 3ms pronominal suffix attached to a noun indicating possession of his house, and a 3ms pronominal suffix attached to a noun indicating possession of his nest, while the house occurs as a noun with a prefixed preposition indicating purpose. In 2:10.1, the evil one is referenced with the

morphologically embedded 2ms subject of the finite verb as well as a 2ms pronominal suffix indicating possession of his house, while the house is a noun that is part of a prepositional phrase functioning adverbially.

Chain interaction also takes place between the building materials and the parts of houses in 2:11.1 and 2:11.2. In both of these cases the building materials (stone and a beam) function as the subjects of their clauses, while the larger parts of the houses (wall and framework) are contained within prepositional phrases.

In conclusion, there is a clear pattern formed by the various cohesive devices when Hab 2:9.1–2:11.2 is read linearly. From 2:9.1–2:10.2, there is a reference to the evil one in every clause, which overlaps with reference to his house in 2:9.1–2:10.1. After the end of the chain referencing the evil one, the rest of the clauses mention building materials (and larger parts of houses) in 2:11.1 and 2:11.2. Thus, the theme of houses and their parts lends cohesion to the section as a whole.

B. Field

Participant Profiles

In the material clause of 2:10.1, the evil one acts to devise.¹³ The evil one thus acts in a material clause in 100% of the clauses in which he appears in the transitivity structure in this section.

¹³ The insertion of various smaller expressions of condemnation as translated by Andersen, *Habakkuk*, 238, here (where the first prepositional phrase and the word before it become "Let shame come to thine estate") and in 2:9.1 ("Let evil come to his estate") are both unnecessary and break up the flow of the clause as a whole.

In the relational clause of 2:10.2, the life (חַיָּת) of the evil man is pronounced to be sinful.¹⁴ The evil man's life is thus a carrier in a relational clause in 100% of the clauses in which it appears in the transitivity structure in this section.

In the verbal processes of 2:11.1–2:11.2, the two building materials of a stone and a beam are sayers, as they cry out.¹⁵ The building materials are thus sayers in verbal clauses in 100% of the clauses in which they appear in the transitivity structure in this section.

Global Process Type Analysis

With the minor clause of 2:9.1 removed from the analysis on the grounds that it does not contain a process, four clauses remain for analysis. Two of these clauses (50%) are verbal (by far the highest percentage of verbal clauses in any section of the book up to this point), and the remaining two are material (25%) and relational (25%) respectively. The two verbal clauses occur in a parallel construction in which the stone cries out (קָרָא) and the beam responds (הִגִּיד).

¹⁴ *Contra* Bratcher, "Theological Message," 179, 183. Many would instead read the evil one as the subject of the verbal participle and thus make his "life" the object of the action of sinning, as is reflected in virtually all English translations (with the exceptions of the Wycliffe Bible, Young's Literal Translation, and the Douay-Rheims Bible, which follows the Vulgate). However, the OG translation of this phrase (καὶ ἐξήμαρτεν ἡ ψυχὴ σου) clearly makes the "life" the subject by placing it in the nominative. Andersen, *Habakkuk*, 238 apparently follows this line of reasoning with his rendering, "and thy soul is sinful." *BHQ* 119–120 considers the OG reading to be an example of syntactical facilitation. The reading adopted in the present study is a plausible reading of the Hebrew and does not require emendation of the MT or preference given to the reading of one of the versions.

¹⁵ Floyd, *Minor Prophets*, 2:142, states, "the various components of the house itself figuratively realize just how corrupt its makeup is (2:11). In other words, even those who make up the house recognize that their attempts to secure it through ill-gotten gains are eventually self-defeating." Bratcher, "Theological Message," 185, connects this imagery to his larger "reversal of fortune motif," as the very place that was supposed to be a fortress is itself testifying against the oppressor. Similarly, Cannon, "Integrity of Habakkuk," 86, states, "The very stones and timber employed in building the nest cry out against the blood and plunder by which they were purchased, an apt parable of the way in which the crimes of the oppressor end in disaster to himself."

Parataxis and Hypotaxis

There is some use of connecting devices in this section. A paratactic relationship of extension connections 2:10.1 and 2:10.2, as the statement that the evil man's life is sinful (2:10.2) builds on the description of him devising shameful things by cutting off peoples in 2:10.1. Although a וְ conjunction appears at the beginning of 2:11.1, its usage here does not seem to be that of marking a subordinate clause.¹⁶ Finally, in 2:11.2, a paratactic relationship of elaboration connections this clause back to 2:11.1, as the two expression of the building materials crying function in parallel.

Verbal System Analysis

It is now appropriate to observe the use of the verbal system throughout this section. The minor clause of 2:9.1 pronouncing woe on the evil one is verbless. The statement in 2:10.1 that the evil one brought shame to his house uses a *qatal* verb, while the ascription of evil to his life in 2:10.2 is verbless (the participle functions adjectivally). Finally, the parallel descriptions of the stone and the beam crying out in 2:11.1–2:11.2 both use *yiqtol* verbs.

Therefore, in the three independent finite clauses in this woe oracle, the two *yiqtol* verbs (66%) have the stone and beam as their subject, while the *qatal* verb (33%), is used for the evil one. This makes the evil one's bringing of shame a completed act, but views the outcry of the building materials as something ongoing.

¹⁶ BHRG 303 describes a "modal" use of וְ that "expresses confirmation."

C. Tenor

Speech Roles

As noted in the tenor section of the first woe oracle above, the contents of this section are ostensibly spoken by the nations to the Chaldean, but at the same time are embedded in a speech of YHWH to Habakkuk. All four of the clauses in this section (excluding minor clauses) are statements. In order, this asserts that the evil one devised a shameful thing, that the evil one's life is sinful, that the stone will cry out, and that the beam will answer.

Mood Analysis

Regarding the mood component, two (50%) of the clauses have the building materials (stone and beam) as their subject, while the other two have the evil one (25%) and the life of the evil one (25%). Thus, half of this discourse is devoted to the components of the house of the evil man protesting against his corruption. There is no use of negation.

Although the lack of multiple speech roles prevents them from being used as an analytical category, the distribution of the subjects and cohesive chains can be compared. The one clause in which the evil one is the subject contrasts with the three in which he appears in the mode. This clause also appears within the pair of clauses connected by the references to the house. The life of the evil one is a subject, but never appears in the mode. The clause in which it appears is connected to the chain of the evil one. Finally, the building materials are always subjects, and they always co-occur with the chain of the parts of the house.

D. Conclusions and Interpretive Implications

The cohesive chains will be organized in terms of their mode, field, and tenor data. Once again, number of clauses included in the field and tenor analyses is smaller than the number of clauses in the mode analysis. Due to the short length of this oracle, the usual headings for analysis will be condensed.

Entity	Mode	Field	Tenor
Evil one	Clauses referenced: 60% (3 of 5) Chain interaction: House of evil one	1 material	Subject: 1 clause (of 4) Speech role: statement
House of evil one	Clauses referenced: 40% (2 of 5) Chain interaction: Evil one	N/A	N/A
Building materials	Clauses referenced: 40% (2 of 5) Chain interaction: Parts of house	2 verbal	Subject: 2 clauses (of 4) Speech role: statement
Parts of house	Clauses referenced: 40% (2 of 5) Chain interaction: Building materials	N/A	N/A
Life of evil man	N/A	1 relational	Subject: 1 clause (of 4) Speech role: statement

Although this woe oracle is quite short, some interesting patterns arise in the data. The most significant item in the cohesion is the evil one, but in the tenor it is the building materials. At the same time, only the evil one acts in a material process.

The cohesions analysis showed that, after the evil one, the remaining cohesive items (house, building materials, parts of house) occurred in an equal amount of clauses

in the discourse. However, out of these, only the building materials even registered in the field or tenor. Conversely, in the tenor analysis, after the building materials (which were the subject in the highest number of clauses), the evil man and the life of the evil man were the subject in an equal number of clauses. However, the life of the evil man did not appear in the mode analysis.

To compare the mode and tenor analysis, the most significant cohesive item is the evil one, followed equally by the building materials, house of evil one, and parts of house. However, in the tenor analysis, the most significant subject is the building materials, followed equally by the evil one and life of evil one.

Dynamic Groupings of Participants

The chain interaction creates two pairings: the evil one goes with his house, and the building materials interact with the parts of the house. Parataxis links the evil one with his life.

Results

The mode analysis revealed a clear bifurcation in this woe oracle between the section focused on the evil one and his house (2:9.1–2:10.1) (the chain of the evil one extending one more clause into 2:10.2), and the section focused on the building materials and parts of the house (2:11.1–2:11.2). The field and tenor provide additional clarity. The clauses in which the evil one and his life are the subjects (2:10.1–2:10.2) are bound together by parataxis, and their employment of a *qatal* verb and a verbless clause, respectively, places them in the relative background of the discourse. In contrast, the clauses with the building materials as the subjects (2:11.1–2:11.2), which are also bound together by parataxis,

both use *yiqtol* verbs, portraying their action as ongoing from the perspective of the speaker. The evil one's devising is complete, but the outcry of the building materials is still in progress. The emphasis on the parallel outcry statements is only confirmed by their being marked with a modal "confirmation" use of כִּי.¹⁷

4. Analysis: Habakkuk 2:12.1–2:14.1

A. Mode

Identity and Similarity Chains

Although the third woe oracle has been described as being a conglomeration of citations,¹⁸ and containing inserted material,¹⁹ there are some cohesive devices throughout.²⁰

As in the previous woe oracles, the opening expression identifies a generic evildoer (referenced in 33% of the clauses in this section). A co-referential tie is created between the substantive participle referencing the "one who builds" (בִּנֵּה) in 2:12.1 and the 3ms subject of the *weqatal* in 2:12.2 (וְכֹנֵן) "he will found."²¹ This participant is described in both clauses as founding a city (עִיר) or town (קִרְיָה), and doing so by means of either blood (בְּדָמִים) or iniquity (בְּעֲוֹלָה).

¹⁷ BHRG 311.

¹⁸ Ko, *Theodicy*, 75.

¹⁹ Andersen, *Habakkuk*, 242. Even the relatively conservative Andersen states, "Verse 14 has no obvious connection with the rest of this 'woe oracle'; thus it is hard to think why anyone would have put it in at this point." The *BHS* apparatus also considers it to be an insertion.

²⁰ Of course, this does not guarantee that a coherent text will be the result.

²¹ While the MT reads וְכֹנֵן, which is a waw-consecutive *qatal*, the *BHS* apparatus suggests the participle reading of וְכֹנֵן, which makes better sense of the parallelism between the two minor clauses, and is supported textually by the OG (ἐτοιμαζων), Targum Jonathan, and the Peshitta. BHRG 126–127 lists the pole paradigm, and since the 3ms perfect and ms participial forms are identical (except for the additional of the preformative in the participle), it is possible that the preformative simply dropped off by accident. However, BHQ (97) deems this reading of the version to be a result of assimilation to the surrounding context (and also documents the Qumran use of the *wayyiqtol* form, and the Vulgate's support of the MT reading). While the *BHS* emendation is tempting, there is nothing prohibitively difficult or unlikely about the present MT reading.

YHWH also has an identity chain. He is referenced in 2:13.1 with a noun phrase (צְבָאוֹת יְהוָה) inside of a prepositional phrase.²² He is also referenced in 2:14.1 with a noun at the end of a construct chain inside of a prepositional phrase functioning adverbially, “with the knowledge of the glory of YHWH” (לְדַעַת אֶת־כְּבוֹד יְהוָה). He is thus referenced in 33% of the clauses in this section.

The last identity chain in the third woe oracle is the parallel references to the nations in 2:13.2–2:13.3. In both of these clauses, they are referenced with independent nouns functioning as subjects (עַמִּים and וְלְאֻמִּים) and are also referenced in the 3mp morphological subjects of the finite verbs. They are also referenced in 33% of the clauses in this section.

There are also some similarity chains in Hab 2:12.1–2:14.1, all of which are present in 33% of the clauses in this woe oracle. The first is the cities founded by the evildoer. They are referenced by nouns functioning as the objects of the action in 2:12.1–2:12.2. The second similarity chain is formed by the qualities present in the founding of these cities (blood and violence), which are referenced in prepositional phrases prefixed with אֶ in 2:12.1 and 2:12.2. The final similarity chain references the things that the nations labor for in 2:13.2 and 2:13.3. These qualities, fire (אֵשׁ) and emptiness (רִיק), are both referenced inside prepositional phrases functioning adverbially.

Chain Interaction

In this oracle, the central tokens are the evildoer, the evildoer’s city, the qualities of the city, the nations, and the things peoples labor for. Chain interaction occurs among the

²² The preposition here is the compound form מֵאֵת. *DCH* 1:452–53 gives a specific gloss for its usage in Hab 2:13, where it occurs after a negative particle prefixed with an interrogative particle and an exclamatory interjection: “behold! (it is) from.”

evildoer, his city, and his qualities. It also happens between the nations and the things people labor for.

In 2:12.1, the evildoer is a substantive participle (“the one who builds”), while the city is the implied object of this action of building, and “blood” appears inside a prepositional phrase modifying the action of building. In 2:12.2, the evildoer is the subject of a verb, the town is the implied object of this action, and “violence” appears inside a prepositional phrase modifying this action.

In 2:13.2, the peoples are the subject of the verb, both marked by an independent noun and implied in the verbal form, while fire appears inside a prepositional phrase. In 2:13.3, the nations are also both an independent noun and the morphologically implied subject of the verb, with vanity appearing inside a prepositional phrase.

B. Field

Participant Profiles

Similar to the previous two woe oracles, the first clause does not contain a full predicate, and thus is excluded from the ideational analysis.

In 2:12.2, the builder (the one who is ascribed woe in the previous clause) acts upon a town in a material process by finding it with violence. The builder chain interacts with the town/city chain in the mode analysis, and the action of building is comparable to (though more productive than) than people’s action of toiling.

In 2:13.1, a relational clause states that an implied unspecified referent is from YHWH.²³ This “it” is this the active constituent, even though its referent is ambiguous.²⁴

The nations are the actors in two clauses in this section, as they are the subjects of material clauses in 2:13.2 and 2:13.3, where they are portrayed as toiling and growing weary.²⁵ However, unlike the building one (above), they do not act upon any other participants.

The final clause (2:14.1) does not have a subject, or actor for its material process, as the passive verb indicates that the earth (the goal) will be filled with the knowledge of the glory of YHWH.

Global Process Type Analysis

In the remaining five clauses, 1 (20%) is relational, and the other 4 (80%) are material.

The actions of the peoples and nations, toiling (עָבַד) and wearying (יָעַיַן), function in parallel, and their clauses are connective by multiple cohesive chains.

²³ This lack of a subject/carrier has led some to repoint the vowels of the interjection הִנֵּה to instead read as a 3fp independent pronoun (הִנֵּה). This reading is similar to the neuter nominative plural pronoun of the OG (ταῦτά). Andersen, *Habakkuk*, 242 notes that even if this emendation is adopted, there is still no means by which to decide what this pronoun is referring to; he writes this clause off as “unintelligible.”

²⁴ As is apparent in most of the English translations, it is appealing to interpret the following two clauses as the content, a move that is possible if one adopts the category of an “exegetical” use of the ו conjunction (*GBHS* 147). However, this is unfounded and reads far more into the conjunction itself than the evidence allows. An example would be the rendering of the NASB: “Is it not indeed from the LORD of hosts that peoples toil for fire, and nations grow weary for nothing?” This study thus follows the minority translation of Andersen, *Habakkuk*, 241–42, which simply has the second and third clauses in this verse standing independently. Further supporting this position is the OG reading, which simply brides the first and second clauses with a καί. Other options are presented by Roberts, *Nahum*, 122–123, who attempts to decide between the oppressive building practices of the Babylonians as being from YHWH, and that all city-building ultimately depends on YHWH. Nogalski, *Book of the Twelve*, 671, goes in another direction when he states, “Utilizing a rhetorical question that expects a negative answer, 2:13 reminds the hearer of YHWH’s expectations for humanity. These expectations do not include a world order in which people become commodities to serve the greed of an empire or of a ruler whose nationalistic appetites know no bounds and who works continually to consume what belongs to others.” Haak, *Habakkuk*, 66, follows BDB, stating that this question is, “‘declaring with some rhetor. emph. what is, or might be, well known.’ This provides a suitable introduction to the ‘quotation’ of the second part of the verse (cf. Jer. 51:58).”

²⁵ Andersen, *Habakkuk*, 244 interprets this weariness as coming from the slave labor performed by the nations for their Babylonian overlords.

Parataxis and Hypotaxis

There is some use of connecting devices in this section. A paratactic relationship of extension connects 2:13.1 to 2:13.2; although it is not clear exactly how something coming from YHWH is related to people toiling, this is introducing a new thought in the discourse. A paratactic relationship of elaboration then connects 2:13.2 to 2:13.3, as the descriptions of the peoples toiling and the nations growing weary function in parallel. Although the final clause (2:14.1) begins with a *וְ*, it does not seem to introducing a subordinate relationship of any kind, as earth being filled with YHWH's glory is hardly a reason for the nations toiling. A better explanation would be that this is an emphatic/modal *וְ* (as in 2:11.1), and that it is connected to not just 2:13.3, but the entirety of 2:13.1–2:13.3, which is connected through parataxis.

Verbal System Analysis

Finally, it is worth noting the use of the verbal system throughout this section. The opening announcement of woe (2:12.1) for the one who builds a city with blood is verbless, and the description of the same individual founding a city in violence has a *weqatal* (2:12.2). The rhetorical question about an unspecified subject being from YHWH in 2:13.1 is verbless. Next, the parallel descriptions of the peoples laboring and the nations growing weary in 2:13.2–2:13.3 both use *yiqtol* verbs. Finally, the notice that the earth will be filled with YHWH's glory in 2:14.1 also uses a *yiqtol* verb. If it is accepted that the *weqatal* carries the same aspectual value as the *yiqtol*,²⁶ then all of the independent finite clauses in this woe oracle are viewed as ongoing for the speaker.

²⁶ BHRG 169.

C. Tenor

Speech Roles

As noted above, the speaker of this oracle is the nations. While they are ostensibly addressing the Chaldean elsewhere in this particular woe oracle, there are no clues to the audience here (as the builder, or evil character is described exclusively in the third person). This is embedded within a speech of YHWH's to Habakkuk. In contrast to the previous woe oracles, there is no use of the second person for direct address. Instead, the third person is used consistently throughout. In the clauses with a mood, 1 (20%) is a question, and 4 (80%) are statements.

The speech roles and process types neatly correspond here. The one question has a relational process, and the remaining statements all have material processes. This is nearly the case for the speech roles and the cohesion chains. The only cohesive chain involved in the question is YHWH (which also occurs in the statements). Meanwhile, the remaining chains (evildoer, nations, city, qualities of city, things people labor for) are exclusively found in the statements.

Mood Analysis

40% of the subjects put forward for consideration are the nations (statements that they toil for nothing), 20% is the (evil) one who builds, 20% is the earth (stating it will be filled with the knowledge of the glory of the LORD), and 20% is an unspecified "it" (unspecified subject) that emanates from the LORD (in a rhetorical question asking if this is not so). Negation is used in the rhetorical question of 2:13.1.

The speech roles and subjects break down as follows: the question has the “it” for a subject, and the statements contain the nations, evil one, and the earth. Further insight can be obtained by comparing the distribution of the subjects and cohesive chains.

	Subjects (Tenor)	Chains (Mode)
Question	It (1 clause)	YHWH (1 reference)
Statements	Peoples (2 clauses) Builder (1 clause) Earth (1 clause)	Peoples (2 references) Builder (2 references) YHWH (1 reference) City (2 references) Qualities of city (2 references) Things people labor for (2 references)

As is apparent from the above chart, the only place in which subject and chain distribution is completely isomorphic is in the case of the peoples. “It” and the earth only appear as subjects (never in the mode), while YHWH, the city, qualities of the city, and things people labor for are only cohesive items. YHWH is the only chain that occurs in both the question and statements. Meanwhile, the builder (the only participant other than the peoples who appears in both the tenor and mode) occurs more often as a cohesive item than as a subject.

D. Conclusions and Interpretive Implications

The first step is to concisely display the mode, field, and tenor data for the participants in this woe oracle.

Entity	Mode	Field	Tenor
Builder	33% (2 of 6)	1 material, acting upon city	Subject: 1 clause (of 5) Speech role: statement

	Chain interaction: City, qualities of city		
YHWH	33% (2 of 6)	N/A	N/A
Nations	33% (2 of 6) Chain interaction: Things people labor for	2 material	Subject: 2 clauses (of 5) Speech roles: statements
City	33% (2 of 6) Chain interaction: Qualities of city, builder	1 goal in a material clause (actor upon by builder)	N/A
Qualities of city	33% (2 of 6) Chain interaction: City, builder	N/A	N/A
Things people labor for	33% (2 of 6) Chain interaction: Nations	N/A	N/A
Earth	N/A	1 goal in a material clause	Subject: 1 clause (of 5) Speech role: Statement
“It”	N/A	1 relational	Subject: 1 clause (of 5) Speech role: question

Although some participants are clearly purely cohesive, and others function as subjects, there is no standout item in the mode, as all of the participants present in the mode occur in an equal number of clauses. The most frequent subject (that also appears in the mode) is the nations, who are the subject in two clauses. They are followed by the (evil) builder, who not only appears in the mode, but is the subject in one clause, acting upon the city. The only other entity present in the mode that even registers in the field is the city, which is a goal in a material clause (and not a subject in the tenor). As noted in the mood analysis above, YHWH, the qualities of the city, and the things people labor for are only

present in the mode, and not the field or tenor. Regarding entities not present in the mode, the “it” is a subject in one clause in the tenor, while the earth is a subject (but a goal, not an actor in the field).

The comparison of the participants from “greatest to least” in the mode and tenor helps illustrate the data above in more detail.

Mode: Generic Reference	Tenor: Subject of Discussion
Builder, YHWH, nations, city, qualities of city, things people labor for	Nations
	Builder, earth, “it”

As mentioned above, all of the entities in the mode occur in an equal percentage of the clauses, which, at 33%, is not particularly significant. Meanwhile, in the tenor, the only significant distinction is that the nations occur more as subjects than the builder, earth, or “it.” Since the builder and earth are the only entities that are in both the mode and tenor, it can be noted that they occur an equivalent amount in the mode, but the nations are more significant in the tenor.

Dynamic Groupings of Participants

The chain interaction creates two clusters: the first one associates the builder, the city, and the qualities of the city, while the second associates the peoples and the things they labor for. In the field, transitivity associates the builder and town, and parataxis joins the “it” and the peoples. Therefore, multiple devices (chain interaction and transitivity) associates the builder and city.

Results

Despite the frequent confusion about the organization of this woe oracle, the various linguistic features have shown to create certain consistent patterns. As noted above, the chain interaction creates two clear “zones,” that of the builder, city, and qualities in 2:12.1–2:12.2, and the nations and things they labor for in 2:13.2–2:13.3. To this, the mode can also add the pair of references to YHWH which surround the nation/labor cluster in 2:13.1 and 2:14.1. Thus, the first half of this oracle is marked by the builder and his associated parties, while the second consists of a beginning and ending reference to YHWH, with the peoples in the middle.

The clausal relations mapped in the field analysis cohere particularly well with the pattern isolated in the second section of this woe oracle in the mode analysis. The entire section of 2:13.1–2:13.3 is bound together through parataxis, as the parallel descriptions of the peoples growing weary are bound to the rhetorical question of whether or not this is from YHWH by a relationship of extension. The final clause (2:14.1) (which in the mode is the second clause with a reference to YHWH) elaborates on the previous three clauses, driving home the futility of the labor of the nations by pointing out that eventually, the earth will be full of the knowledge of the glory of YHWH.

5. Analysis: Habakkuk 2:15.1–2:17.2

A. Mode

Identity and Similarity Chains

The most significant identity chain throughout all of the fourth woe oracle is composed of references to the evildoer. This participant is referenced in 100% of the clauses in this section. The first reference is found in 2:15.1 with the substantive participle מַשְׁקֵהָ (“one

giving drink”), along with a 3ms pronominal suffix indicating possession of the neighbor, the recipient of the action of the participle. Additional references are found in 2:15.2 with the substantive participle $\eta\epsilon\epsilon\eta$ (“one pouring out”),²⁷ along with the 2ms pronominal suffix indicating possession of the evildoer’s wrath (the quality being poured out).²⁸ In 2:16.1, the evildoer is referenced as the morphologically embedded 2ms subject of the verb, describing him as being filled. In 2:16.2, the evildoer is again the 2ms subject of a verb, in a command ordering him to drink, and is referenced again with a 2ms independent pronoun modified by אֵל for additional impact.²⁹ In 2:16.3, the evildoer is the subject of another ms imperative, where he is ordered to be exposed.³⁰ In 2:16.4, he is referenced instead with a 2ms pronominal suffix attached to a prepositional phrase functioning adverbially, indicating where the cup of YHWH’s wrath will arrive. In 2:16.5, he is again referenced with a 2ms pronominal suffix, here attached to a noun (indicating possession of his “glory”) that is itself the object of a prepositional phrase; an עַל preposition (as in the previous clause) indicates that shame will arrive upon the evildoer’s glory. In 2:17.1 the evildoer appears as a 2ms pronominal suffix attached to a verb, making him the object of the verbal action. In 2:17.2, he is again referenced with a 2ms pronominal suffix attached to a verb.³¹ These last two references describe the

²⁷ This gloss for the piel participle of $\eta\epsilon\epsilon$ requires some explanation, as this verb is usually rendered with “attach, join” or an equivalent. *DCH* 6:180 simply lists a separate root with the same consonants with a meaning of “pour out” for this one occurrence. It supports this decision by appealing to consonantly similar nouns relating to basins or outpourings. As this reading preserves the dual participles found throughout the woe oracles, it is preferable to the suggestion of the *BHS* apparatus to drop the final η for a reading of a עַל preposition attached to the noun $\eta\epsilon$ (“cup”).

²⁸ The *BHS* apparatus notes the Qumran text reads $\eta\epsilon\epsilon\eta$, a change to the 3ms pronominal suffix. This reading is additionally supported by the Symmachus Greek text and the Vulgate. However, nothing of substance in the present analysis would be changed if this alternative reading was followed.

²⁹ *GBHS* 133, lists an “asseverative” use of this adverb that “adds emphasis or certainty to an idea.”

³⁰ *DCH* 6:562, provides the possible glosses of, “show the foreskin, i.e. expose oneself, or perh. act as one uncircumcised.”

³¹ Once again, there is here good reason to modify the MT reading of $\eta\epsilon\epsilon\eta$, with its 3fp suffix. The *BHS* apparatus notes that the 2ms suffix (or rather its equivalent) is instead used in the OG ($\pi\tau\omicron\eta\sigma\epsilon\iota\ \sigma\epsilon$), Peshitta, and Targum (though not the Vulgate). See Andersen, *Habakkuk*, 251.

evildoer as being overwhelmed and dismayed by the violence of Lebanon and the destruction of beasts, respectively.

One other participant in this section has a co-referential tie. The neighbor of the evildoer is referenced with a noun in 2:15.1 (the recipient of the action of the participle), and also is referenced with a 3mp pronominal suffix in 2:15.2 indicating possession of “nakedness,”³² as part of a prepositional phrase adverbially modifying the action of an infinitive, in which the evildoer ogles his neighbor.³³

Some similarity chains are also present in the fourth woe oracle. The disgrace of the evildoer is referenced with the noun קלון in 2:16.1, where it clarifies what the evildoer will be filled with.³⁴ It is referenced again in 2:16.5 with the similar noun קיקלון, where it functions as a subject in a verbless clause expressing that disgrace will come upon the glory of the evildoer.³⁵

The glory of the evildoer is similarly referenced twice in this section. In 2:16.1, it appears as the object of a prepositional phrase, indicating that it will not fill the evildoer. In 2:16.5, it also occurs as the object of a prepositional phrase, where it is said to be overcome by disgrace.

Finally, a link between references to violence exists as well. The construct chain חַמַּס לְבָנוֹן (“violence of Lebanon”) functions as the subject of 2:17.1, where it overwhelms the evildoer. Additionally, in 2:17.2, the subject is שֹׁד בְּהִמּוֹת (“destruction of beasts”), which also functions in a process that acts upon the evildoer. חַמַּס appears again

³² Admittedly creating number mismatch.

³³ It is unclear why Dietrich, *Nahum*, 148–149, insists that this sexually predatory behavior is specifically homosexual.

³⁴ *DCH* 7:255, glosses this occurrence as, “you will be sated with contempt.”

³⁵ *DCH* 7:251 offers a different translation by reading the verb in the previous clause as implied through ellipsis, “and disgrace [will turn] against your glory.” It also suggests a possible other meaning of this noun in this verse as “dung, excrement.”

as part of a prepositional phrase functioning adverbially and explaining why the evildoer will be overwhelmed by violence.

Chain Interaction

Regarding chain interaction in this section, the evildoer chain interacts with the neighbor, shame, glory, and violence chains. Outside of this, the shame and glory chains interact. Thus, the central tokens are the chains of the evildoer, neighbor, shame, glory, and violence.

The evildoer chain interacts with the neighbor chain in 2:15.1–2:15.2. In 2:15.1, the evildoer is referenced with a substantive participle and a 3ms pronominal suffix indicating possession of the neighbor, who is referenced with a noun (which is the recipient of the action of the participle). In 2:15.2, the evildoer is expressed with a substantive participle along with the 3ms pronominal suffix indicating possession of the evildoer's wrath (the quality being poured out), while the neighbor is referenced with a 3mp pronominal suffix in 2:15.2 indicating possession of "nakedness," the watching of which is the purpose of the instigation to drunkenness which was part of the pouring out of wrath of the evildoer.

The evildoer chain interacts with the shame chain in 2:16.1 and 2:16.5. In 2:16.1, the evildoer is referenced as the morphologically embedded 2ms subject of the verb, which describes him as being filled, while disgrace is referenced with the noun קָלוֹן, which clarifies what the evildoer will be filled with. In 2:16.5, the evildoer is referenced with a 2ms pronominal suffix, here attached to a noun (indicating possession of his "glory") that is itself the object of a prepositional phrase modifying the subject, קִיְקָלוֹן which will come upon the glory of the evildoer.

The evildoer and glory chains interact in 2:16.1 and 2:16.5. In 2:16.1, the evildoer is referenced as the morphologically embedded 2ms subject of the verb, which describes him as being filled, while the glory is the object of a prepositional phrase, indicating that option that will not fill the evildoer. In 2:16.5, the evildoer is referenced with a 2ms pronominal suffix, here attached to his “glory” that is itself the object of a prepositional phrase modifying the subject; it is said to be overcome by disgrace.

The evildoer and violence chains interact in 2:17.1 and 2:17.2. In 2:17.1 the evildoer appears as a 2ms pronominal suffix attached to a verb, making him the object of the verbal action, which is performed by the subject, the “violence of Lebanon.”³⁶ In 2:17.2 the evildoer is referenced with a 2ms pronominal suffix attached to a verb, while the subject is “destruction of beasts,” which therefore functions in a process that acts upon the evildoer.

The shame and glory chains interact in 2:16.1 and 2:16.5. In 2:16.1, glory is the object of prepositional phrase, indicating that option that will not fill the evildoer, while disgrace is referenced with a noun, which clarifies what the evildoer will be filled with. In 2:16.5, “glory” is the object of a prepositional phrase modifying the subject, while the subject of this verbless clause is shame.

When the discourse of Hab 2:15–17 is read in a linear fashion, the constant references to the evil give it a sense of cohesion. Meanwhile, there is a progression of references to other parties throughout: the neighbors in 2:15.1–2:15.2, shame and glory in 2:16.1 and 2:16.5, and finally violence in 2:17.1 and 2:17.2.

³⁶ Roberts, *Nahum*, 125, suggests that this violence of Lebanon was Nebuchadnezzar’s extraction of resources from its forests. This enables the connection of this verse with an imperialistic interpretation of 2:15–16. Conversely, Floyd, *Minor Prophets*, 2:144–145, states, “the Babylonians’ deceptive attempts to take advantage of their neighbors are so contemptible as to offend the moral order of creation, and so unfair as to ensure that Yahweh will turn the tables on them.”

B. Field

With the two minor clauses of 2:15.1 and 2:15.2 removed from the analysis, there are seven clauses remaining in the fourth woe oracle of Hab 2:15–2:17.

Participant Profiles

The evildoer is an actor in a material clause in 40% of the clauses in which he is part of the transitivity structure, the goal in a material process in 20%, and the goal in a mental process in 40%. The evildoer is an actor in a material process in 2:16.2, where he is described as drinking, and 2:16:3, where he is described as exposing his nakedness.³⁷ He is the goal in a material process in 2:16.1, where he is described as being filled with disgrace (there is no actor in this clause), and he is the goal in a mental process in 2:17.1 and 2:17.2, where he is overwhelmed and terrified by violence and devastation, respectively (with whose chains he interacts in the mode analysis). Thus, in this section, the evildoer is more passive than he is active.

The cup of YHWH is the actor in a material process in 2:16.4, where it is described as being on its way to the evildoer. Disgrace is an actor in an implied material process in 2:16.5, where it is said to be coming upon the evildoer's glory (see mode analysis for description of their chain interaction). Both the cup and disgrace act in material processes, although without an explicitly marked goal.

Finally, violence and devastation act in mental clauses in 2:17.1 and 2:17.2, where they terrify and overwhelm the evildoer. Thus, they act upon the evildoer in all the clauses they appear in.

³⁷ Nogalski, *Micah–Malachi*, 673, provides an integrated political explanation of the theme of exposing nakedness in this oracle.

Global Process Type Analysis

Five of these clauses (71%) are material processes, and 2 (28.5%) are mental processes. Within the material processes, in 2 clauses (40%) the actor is the evildoer, in 2 (40%), the actors are the cup of YHWH and disgrace, and in the final 1 (20%) there is a goal (the evildoer). The cup comes (metaphor of spatial movement), while in contrast the evildoer drinks and exposes himself. Within the mental clauses, devastation and violence act upon the evildoer. Comparable verbal actions are only found within the mental processes. The violence “overwhelms” (הִסִּיף)³⁸ the evildoer, and the devastation of beasts “terrifies” (תַּתַּחֵּ)³⁹ him.

Parataxis and Hypotaxis

There is a limited use of clause connecting devices throughout this section. A paratactic relationship of extension exists between 2:16.2 and 2:16.3, as the evildoer’s exposure of nakedness happens after he drinks. Likewise, a paratactic relationship of extension exists between 2:16.4 and 2:16.5, as the idea of disgrace coming upon the glory of the evildoer proceeds from the idea of the cup of YHWH arriving at him. Finally, a paratactic relationship of elaboration exists between 2:17.1 and 2:17.2, as the ideas of violence overwhelming the evildoer and devastation terrifying him function in parallel.

Verbal System Analysis

A note on the use of the verbal system in Hab 2:15–2:17 is now appropriate. The ascriptions of woe to the evildoer in 2:15.1 and 2:15.2 are both verbless. The statement in 2:16.1 that the evildoer is filled with shame instead of glory uses a *qatal* verb. The

³⁸ *DCH* 4:441, provides a gloss of “cover; specif. conceal,” for the Piel of הִסִּיף. The more specific gloss of “overwhelm” chosen by the NASB and NRSV is a sensible decision given the co-text.

³⁹ *DCH* 3:338, provides a gloss of “dismay, terrify,” for the Hiphil of תַּתַּחֵּ.

commands for the evildoer to drink and expose himself in 2:16.2 and 2:16.3 both use imperative verbs. The description of the cup of YHWH coming to the evildoer in 2:16.4 uses a *yiqtol*, while the description of shame coming upon the evildoer's glory in 2:16.5 is verbless. The descriptions of violence overwhelming the evildoer and devastation terrifying the evildoer in 2:17.1 and 2:17.2 both use *yiqtol* verbs.

Therefore, out of the four independent finite clauses in this woe oracle, one (25%) has a *qatal* verb, while three (75%) have *yiqtol* verbs. The subjects and verb types can be correlated, as the *qatal* verb has the evildoer as the subject, while the *yiqtol* verbs have the cup of YHWH, violence and devastation as the subjects, respectively. This creates a contrast in perspective between the evildoer's state of being filled with disgrace (complete) and the actions of the cup and violence coming against the evildoer in various ways as being ongoing for the speakers.

C. Tenor

As noted before, while in a global sense the contents of 2:15–17 are spoken by YHWH to Habakkuk, at a closer level, it is spoken by the nations to the Chaldean. This can be seen in the frequent use of the second person throughout this discourse to directly address the party of the evildoer.

Speech Roles

Regarding speech roles, out of the seven clause which have a mood component, 5 (71%) are statements, while 2 (28.5%) are commands. Therefore, 71% of the discourse makes statements about various attributes that will bring the evildoer to ruin, while 28.5% commands the evildoer to drink and expose himself.

When the process types are grouped by speech roles, all the commands have material processes, while the statements are 60% material and 40% mental. When the speech roles are used to group the cohesive chains, the commands only contain the evildoer, while the statements include all of the chains: evildoer, neighbor, shame, glory, and violence.

Mood Analysis

In the mood component, in 3 clauses (42.5%) the evildoer is the subject. In addition to the commands, he is described as being filled with disgrace in 2:16.1. However, the rest of the clauses instead have as the subject various parties that are opposed to the evildoer; the cup of YHWH, disgrace, violence, and devastation are the subject of 14% of the clauses each. When the discourse is read in a linear fashion, the first 3 clauses have the evildoer as the subject, followed by the 4 about other negative attributes.

When the subjects are grouped by the speech roles, the subject is the evildoer in the two commands, while for the five statements, the subjects are the evildoer, cup, disgrace, violence, and devastation. Therefore, while the evildoer is the subject of 100% of the commands, he is only the subject of 20% of the statements.

The distribution of the subjects and cohesive chains can also be compared.

	Subjects (Tenor)	Chains (Mode)
Commands	Evildoer (2 clauses)	Evildoer (2 clauses)
Statements	Evildoer (1 clause) Cup (1 clause) Disgrace (1 clause) Violence (2 clauses)	Evildoer (5 clauses) Disgrace (2 clauses) Violence (2 clauses) Glory (2 clauses)

As both a subject and cohesive entity, the evildoer is the only participant to appear in both the commands and statements, although within the statements, he is more likely to appear as a cohesive item than as a subject. Within the statements, violence is the only entity that is equally present as a subject and as a cohesive entity. Otherwise, the cup is a subject but never a cohesive entity, and glory is a cohesive entity, but never a subject. Disgrace occurs once more as a cohesive entity than it does as a subject.

D. Conclusions and Interpretive Implications

The significant data for the participants will be displayed below.

Entity	Mode	Field	Tenor
Evildoer	100% (9 of 9) Chain interaction: Neighbor, shame, glory, violence	2 material 1 goal in a material clause (no actor) 2 goal in mental clauses, acted upon by violence	Subject: 3 clauses (of 7) Speech roles: 2 commands, 1 statement
Neighbor	22% (2 of 9) Chain interaction: evildoer	N/A	N/A
Shame	22% (2 of 9) Chain interaction: Evildoer, glory	1 material	Subject: 1 clause (of 7) Speech roles: 1 statement
Glory	22% (2 of 9) Chain interaction: Evildoer, shame	N/A	N/A
Violence	22% (2 of 9) Chain interaction: evildoer	2 mental (2 acting upon evildoer)	Subject: 2 clauses (of 7)

			Speech roles: 2 statements
Cup	N/A	1 material	Subject: 1 clause (of 7) Speech role: 1 statement

While the evildoer is by far the most prominent element in the mode and tenor (as a subject), the field analysis shows that in more than half of the clauses in which he is present in the field, he is in an explicitly passive role, and the tenor shows him to be the subject of all the commands (thus implying him to be subservient to the speakers of this oracle). Although the violence is only a cohesive item in 22% of the clauses, it is the next prominent subject after the evildoer, and acts upon the evildoer in both of its clauses in the field. The shame and the cup are both subjects in one material clause, although the former appears in the mode and the latter does not.

The most significant items in the mode and tenor can be organized as follows:

Mode: Generic Reference	Tenor: Subject of Discussion
Evildoer	Evildoer
Neighbour, shame, glory, violence	Violence
	Shame, cup

The isolation of the mode and tenor reveals that while the evildoer is most significant in both categories, the mode shows that the remaining cohesive items are present in an equal percentage of the clauses (22% as compared to his 100%), while in the tenor, the violence is the second most common subject, followed by shame and the cup in the final position.

Dynamics Groupings of Participants

The chain interaction grouped the evildoer with the neighbor, shame, glory, and violence, while shame and glory were additionally linked together. Transitivity associated violence and the evildoer. Parataxis connects the cup and disgrace. Therefore, both chain interaction and transitivity associates the evildoer and violence.

Results

The mode analysis showed that the evildoer is present in every clause of this woe oracle, creating a steady background presence. In addition to this, three basic zones are detectable based on other cohesive patterns. The neighbor is referenced in 2:15.1–2:15.2 as part of the minor clauses. More significantly, shame and glory both co-occur in 2:16.1 and 2:16.5, creating a kind of boundary around this section, and the next portion is marked by violence in both 2:17.1 and 2:17.2.

In the first section of the main body of this woe oracle (2:16.1 to 2:16.5, which has references to shame and glory at the beginning and end), two sub-sections can be identified. The first has the evildoer as the subject of the clauses (2:16.1–2:16.3), and is additionally set off from the following material by the use of a *qatal* verb (never used otherwise in this woe oracle) and imperatives connected by parataxis (also otherwise absent in this woe oracle). The second sub-section uses the cup and disgrace as subjects. These two clauses are connected via parataxis, and both use *yiqtol* verb forms (in contrast with the evildoer in 2:16.1). This creates the overall effect of a section first describing the evildoer being filled with disgrace and being outrightly commanded to shame himself, and secondly the cup of YHWH coming upon the evildoer, thus bringing disgrace upon the glory of the evildoer. With the cohesive items of disgrace and glory at the beginning

and end, it moves from the evildoer as subject (being filled with disgrace) to disgrace itself being the actor.

The second section of this woe oracle is much simpler to describe, as parallel clauses describe types of violence creating fear and terror against the evildoer. This semantically completes the movement that was begun in the second part of the first section of this oracle, as disgrace is replaced by outright violence. The overall effect is one of a relatively weak state of the evildoer, as not only is he issued commands in the tenor, but the field shows him largely in a passive state.

6. Analysis: Habakkuk 2:18–20

This oracle is a bit unusual, in that the expected opening particle found in the previous four oracles is instead in the middle of the oracle.⁴⁰

A. Mode

Identity and Similarity Chains

Three significant patterns of co-referential ties lend cohesion to Hab 2:18–20. References to an idol, or idols occur in every clause from 2:18.1 to 2:19.4; these 7 clauses comprise 77% of the clauses in this section. An idol is referenced by the noun *פֶּסֶל* in 2:18.1, which functions as the subject of the sentence and is additionally referenced by the 3ms

⁴⁰ Andersen, *Habakkuk*, 252–53. For Roberts, *Nahum*, 126, this oracle is unreadable without the positions of 2:18 and 2:19 being reversed. More optimistic regarding the cogency of the MT reading in its final form is Floyd, *Minor Prophets*, 2:146, who simply notes that the element of “accosting the addressee with the consequences of his deeds” comes before “the mock expression of dismay decrying such behavior.” Bratcher, “Theological Message,” 169–170, deals with this issue by stating, “the author uses the technique of establishing a compositional pattern and then varying a line from this pattern for emphasis... This technique is again employed in this fifth saying, and the variation of the last saying from the established pattern draws attention there as the climax of the pericope.” See also the discussion of Mack, *Neo-Assyrian Prophecy*, 260–61, who ultimately views this “displacement” as performing “a genre modification.”

morphologically embedded subject of the finite verb. In 2:18.2, the idol is referenced twice with 3ms pronominal suffixes. The first is attached to the finite verb, functioning as its object (indicating someone made it), and the second is attached to a substantival participle functioning as subject. This second 3ms pronominal suffix indicates possession of the maker. In 2:18.3, the idol is again doubly referenced, first by means of a noun (יִצְרוֹ) which is part of a noun phrase describing the maker of idols. The second reference to the idol occurs in a 3ms suffix attached to a preposition functioning adverbially, indicating that the maker trusts in the idol. In 2:19.1, a pair of more specific descriptors are used to reference the idol. With two noun phrases attached to prepositions, the clause expresses woe to the one who issues commands to לְעֵץ (“to wood”) and לְאֶבֶן דוּמָם (“to dumb stone”). In 2:19.2, the idol is doubly referenced with an independent 3ms pronoun (functioning as subject) as well the morphologically embedded 3ms subject of the verb.⁴¹ In 2:19.3, the idol is again referenced with an independent 3ms pronoun, which functions as the subject of the action of the passive participle. Finally, in 2:19.4, the idol is referenced with a 3ms pronominal suffix attached to a noun that is part of a prepositional phrase.

The next significant identity chain in the fifth woe oracle is the string of references to the idol-maker. He is referenced in every clause from 2:18.2–2:19.1. These 3 clauses comprise 33% of the clauses in this section. In 2:18.2, he is referenced with the substantival participle (יִצְרוֹ) which functions as the subject of the verbal action; he is also the referent of the morphologically embedded 3ms subject of the verb. In 2:18.3, he is again referenced with a substantival participle acting as subject (יִצְרָה), which is also to be

⁴¹ This is an interpretive decision based on the fact that the idol and teaching are connected in 2:18. Some would read this unspecified 3ms pronoun as instead pointing to the idol-maker. Andersen, *Habakkuk*, 253, 256, 258, supports the latter option on the grounds of the chiasmic clausal structure it creates.

identified with the embedded 3ms subject of the verb. An additional reference to the idol-maker is found with a 3ms pronominal suffix attached to a noun (יַצְרֵוֹ), indicating possession of his workmanship. In 2:19.1, he is conceivably to be identified with the referent of the substantival participle (אֹמֵר), the one speaking to the idols.⁴²

Finally, a co-referential tic connects the references to YHWH in 2:20.1 and 2:20.2. In the verbless clause of 2:20.1, YHWH is explicitly referenced by name as the subject, while in 2:20.2 he is referenced by a 3ms pronominal suffix attached to a preposition in the call for the earth to be silent before him.

There is only one similarity chain in Hab 2:18–20, and it connects the descriptors of idols given in 2:18.2 and 2:18.3. The noun phrase מַסְכָּה וּמִוֶּזֶה שֶׁקֶר (“image and teaching of lies”) further describes the subject in 2:18.2, and אֱלִילִים אֲלֵמִים (“worthless dumb things”) is part of an infinitive phrase in 2:18.3.

Chain Interaction

In Hab 2:18–20, chain interaction occurs between the idol and the idol-maker, the idol and the descriptors of idols, and the idol-maker and the descriptors of idols. Thus, the central tokens are the idol, idol-maker, and descriptors of idols.

Chain interaction occurs between the idol and idol-maker from 2:18.2–2:19.1. In 2:18.2, the idol is referenced with a 3ms pronominal suffix attached to the finite verb, functioning as its object, and another attached to a substantival participle functioning as subject. Meanwhile, the idol-maker is referenced with a substantival participle functioning as the subject, and is also the referent of the morphologically embedded 3ms subject of the verb. In 2:18.3, the idol is referenced with a noun (modifying the

⁴² Andersen, *Habakkuk*, 257, states, “It is simplest to take the person who makes the idol (v 18) and the person who invokes it (v 19) as the same.”

subject) and in a 3ms suffix attached to a preposition functioning adverbially, indicating that the maker trusts in the idol. Meanwhile, the idol-maker is referenced with a substantival participle acting as subject, the embedded 3ms subject of the verb, and a 3ms pronominal suffix attached to a noun (יִצְרֵי), indicating possession of his workmanship. In 2:19.1, the idol is referenced with two noun phrases attaches to prepositions, לְעֵץ (“to wood”) and לְאֶבֶן דוּמָם (“to dumb stone”). Meanwhile, the idol-maker is referenced with the substantival participle (אֹמֵר), the one speaking to the idols.

The chains of the idols and the descriptors of idols overlap in 2:18.2 and 2:18.3. In 2:18.2, the idol is referenced with 3ms pronominal suffixes attached to the finite verb and to a substantival participle. Meanwhile, the descriptors occur in a noun phrase.

In 2:18.3, the idol is referenced with a noun (modifying the subject) and in a 3ms suffix attached to a preposition functioning adverbially. Meanwhile, the descriptors occur in a noun phrase occurring after an infinitive construct.

The chains of the idol-maker and the descriptors of idols interact in 2:18.2 and 2:18.3. In 2:18.2 the idol-maker is referenced with a substantival participle functioning as the subject, and is also the referent of the morphologically embedded 3ms subject of the verb, while the descriptors occur in a noun phrase. In 2:18.3 the idol-maker is referenced with a substantival participle acting as subject, the embedded 3ms subject of the verb, and a 3ms pronominal suffix attached to a noun (יִצְרֵי), indicating possession of his workmanship, while the descriptors occur in a noun phrase occurring after an infinitive construct.

Thus, when read in a linear fashion, the section from 2:18.1–2:19.4 is given cohesion by the constant references to the idol, with a small cluster of references to the

idol-maker and the descriptions of idols in the middle, while the final section (2:20.1–2:20.2) is made coherent by the references to YHWH.

B. Field

Participant Profiles

The idol is the goal in a material clause in 50% of his clauses (acted upon by the idol-maker, with whom his chain interacts in 50% of these), the carrier in a relational clause in 25%, and the sayer in a verbal clause in 25%. In 2:18.2, the idol is formed by the idol-maker. Similarly, in 2:19.3, the idol is said to be overlaid with gold and silver (there is no actor). In 2:18.1, the idol is described as being a profit (although this is in the form of a question, as discussed in the tenor analysis below). In 2:19.2, the idol is said to teach.⁴³

The idol-maker is an actor in a material clause, acting upon another participant in 50% of the clauses in which he is part of the transitivity structure, and is an actor in a mental clause in the other 50%. In 2:18.2 the idol-maker is said to form an idol (with whom his chain interacts). In 2:18.3, the idol-maker is said to trust in the idol.

Breath is an existent in an existential clause in 2:19.4 (where it is said to be absent inside the idol). Finally, YHWH is an existent in an existential clause in 2:20.1 (where he is said to be in his temple).⁴⁴ While the present study largely eschews systematic study of the place of circumstantial material in the clauses, it is interesting to note that these two clauses are not only bound together by parataxis, but also circumstantials of location.

⁴³ Some illumination of this curious phrase is provided in Cannon, "Integrity of Habakkuk," 89: "The expression 'lies' of which the idols and their priests were 'teachers' probably refers to the great mass of incantations and magical formulae for the averting of misfortune, the curing of illness, the exorcism of demons and the removal of calamities of every kind. These incantations pronounced by the priest were a very important element of Chaldean religion."

⁴⁴ Bratcher, "Theological Message," 205, provides a list of references to YHWH in his dwelling, and demonstrates that they all relate in some way to his role as righteous judge.

Global Process Type Analysis

Out of the 9 clauses in Hab 2:18–20, 2 (2:19.1 and 2:20.2) are minor clauses, and thus only the remaining 7 will be considered in the ideational analysis. Regarding process types, there are 2 material (28.5%), 2 existential (28.5%), 1 relational (14%), 1 mental (14%), and 1 verbal (14%).

Within the material clauses, 50% of the time the actor is the idol-maker and 100% of the time the goal is the idol (it gets carved by the idol-maker and overlaid). Within the existential clauses, 50% of the time the existent is breath, and 50% of the time the existent is YHWH (and both are being located in specific places and attached by parataxis). In the relational clause, the carrier is the idol. In the mental clause, the actor is the idol-maker. In the verbal clause, the sayers is the idol.

Parataxis and Hypotaxis

There is a minimal use of clause connecting devices in Hab 2:18–20. The ו conjunctions that occur in 2:18.2 and 2:18.3 express subordination to the rhetorical question in 2:18.1. After asking “what profit is an idol?” the impact of this implied assertion about the uselessness of idols is supported by the facts that it has been carved by someone, and that this person even trusts the speechless thing.

A paratactic relationship of extension exists between 2:19.3 and 2:19.4, as the idea of there being no breath inside the idol builds on its being overlaid with gold and silver. Also, a paratactic relationship of extension exists between 2:19.4 and 2:20.1, as the subject switch to YHWH being his temple is a development from the absence of breath in the idol (as both use circumstantials of location).

Verbal System Analysis

Regarding the verbal system, the opening question about the profit of an idol in 2:18.1 uses a *qatal* verb, as does the description of the idol-maker forming the idol in 2:18.2 and the description of the idol-maker trusting in the idol in 2:18.3. The ascription of woe in 2:19.1 is verbless, and the statement that the idol will teach in 2:19.2 uses a *yiqtol* verb. The description of the idol being overlaid in 2:19.3 uses a passive participle, and the comment on the idol's lack of breath in 2:19.4 is verbless. Both clauses (YHWH's dwelling in his temple and the silence of the earth) in 2:20.1 and 2:20.2 are verbless.

When the investigation is restricted to independent finite clauses, only two remain, the *qatal* expressing the profitability of the idol, and the *yiqtol* projecting the idea of the idol teaching. Both of these are rendered highly speculative by their contexts: the *qatal* is part of a question, and the *yiqtol* expressing an idea that is clearly meant to be outlandish.

C. Tenor

As compared to the first, second, and fourth woe oracles, the tenor of the fifth woe oracle is somewhat different, notably due to its failure to use the second person. While it still is ostensibly part of the taunt of the nations to the Chaldean (as quoted by YHWH in his speech to Habakkuk), it chooses to describe the idol and idol-maker in the third person rather than address the parties directly.

Speech Roles

Regarding speech roles, once the two minor clauses are excluded from the analysis, there is 1 question (14%) and 6 statements (85.5%). Thus, the discourse begins with a question

inquiring into the value of an idol, and proceeds to make statements about how the idol-maker makes the idol, the idol-maker trusts the idol, the prospect of the idol teaching, the idol's being overlaid with gold and silver, the lack of breath inside the idol, and YHWH's location inside his temple.

When the speech roles are used to group the process types, the question has a relational process, while the statements have two existential, two material, one mental, and one verbal process. Due to the fact that all of the clauses except one are statements, the distribution of the cohesive chains as compared to the speech roles is similarly uninteresting: the question includes the chain of idols (which also extends into the statements), while the remaining chains (idol-maker, YHWH, descriptors of idols) reside only in the statements.

Mood Analysis

The subjects put forward for consideration are the idol in 3 clauses (42.5%), the idol-maker in 2 clauses (28.5%), breath in 1 clause (14%), and YHWH in 1 clause (14%).

Negation is used in 1 clause (2:19.4) to express the lack of breath in the idol.

Regarding the distribution of the subjects through the lens of the speech roles, the one question has the idol as its subject, and the remaining statements have the idol twice, the idol-maker twice, and breath and YHWH once each.

The distribution of the subjects and the cohesive chains can also be compared.

	Subjects (Tenor)	Chains (Mode)
Question	Idol (1 clause)	Idol (1 Clause)
Statements	Idol (2 clauses) Idol-maker (2 clauses) Breath (1 clause) YHWH (1 clause)	Idol (5 clauses) Idol-maker (2 clauses) YHWH (1 clause) Descriptors of idols (2 clauses)

YHWH can appear as a cohesive item only once because of his additional appearance in the minor clauses. The idol appears much more in the statements as a cohesive item than it does as a subject. The idol-maker occurs exactly as often as a subject as it does as a cohesive item, as does YHWH. Meanwhile, breath only occurs as a subject, and the descriptors of idols only appear in the mode.

D. Conclusions and Interpretive Implications

The mode, field, and tenor data for the participants in this woe oracle will be displayed below.

Entity	Mode	Field	Tenor
Idol	77% (7 of 9) Chain interaction: Idol-maker, descriptors of idols	1 relational 1 verbal 2 goals in material clauses (in 1 acted upon by idol-maker)	Subject: 3 clauses (of 7) Speeches roles: 1 question, 2 statements
Idol-maker	33% (3 of 9) Chain interaction: Idol, descriptors of idols	1 material (acting upon idol) 1 mental	Subject: 2 clauses (of 7) Speech roles: 2 statements
YHWH	22% (2 of 9)	1 existential	Subject: 1 clause (of 7) Speech role: statement
Descriptors of Idols	22% (2 of 9) Chain interaction: Idol, idol-maker	N/A	N/A
Breath	N/A	1 existential	Subject: 1 clause Speech role: statement

With the participants laid out above, it is clear that while the idol is the most significant entity in the tenor and the mode, the field places it in a relatively passive role. The idol-maker is the second most significant entity in the mode and tenor, and the field shows that it acts upon the idol. YHWH is the third most significant item in the discourse as a whole, as he is the only other participant present in both the mode and tenor. Finally, the descriptors of idols only exist in the mode, and the breath only exists in the tenor and field.

The most significant items in the mode and tenor can be compared. In the tenor, the most prominent subjects, in descending order, are the idol, the idol-maker, and finally YHWH and breath equally. Similarly, in the mode, the most significant cohesive items are the idol, idol-maker, and finally YHWH and the descriptors of idols equally.

As mentioned above, the idol and the idol-maker, the idol and the descriptors of idols, and the idol-maker and the descriptors of idols are linked by chain interaction. In the field, transitivity as well as hypotaxis associates the idol-maker and the idol, while parataxis links the idol with breath, and breath with YHWH.

Results

The mode analysis immediately reveals two broad areas of focus in the fifth woe oracle, a stretch of references to the idol in 2:18.1–2:19.4, and a pair of references to YHWH in 2:20.1–2:20.2. Within the section containing the references to the idol, an additional boundary can be identified at the minor clause of 2:19.1, as it comes immediately after a pair of clauses that also included references to the idol-maker and descriptors of idols. The chain for the idol-maker terminates in 2:19.1.

This additional section that is inclusive of the idol-maker chain is further illuminated with the tenor and field data. The opening rhetorical question (“what profit is the idol?”) in 2:18.1 is supported by two successive subordinated statements that describe the idol-maker carving it and trusting it even though it is speechless. On the basis of this demonstration of an idol’s worthlessness, woe is proclaimed towards those who speak to mere pieces of wood and stone. The second part of the idol chain (after the minor clause, from 2:19.2–2:19.4) expounds the nature of the idol itself. After the provocative suggestion that it will teach, the oracle asserts it is overlaid with gold and silver, and the next clause, linked by parataxis, changes the subject to breath, and that it is completely absent from the idol.

While the final pair of clauses referencing YHWH do not explicitly share cohesive ties with the previous parts of the woe oracle, it is both connected via parataxis and shares a similar syntactic structure with the use of a circumstantial of location, creating a contrast between breath not being in the idol, and YHWH being in his holy temple. This places the (non)-deity in the circumstantial in the case of the idol, whereas YHWH is the subject, and his location is in the circumstantial part of the clause. A final minor clause calls for all the earth to be silent before him—a fitting end to a vicious expose of the foolishness of idol construction and the mere materiality of idols themselves.

7. Comparison of the Woe Oracles

With the separate analyses of the woe oracles concluded, it is appropriate to compare them in order to contrast what they present and identify any possible linear development throughout. Due to the fact that the next chapter will look at the woe oracles as a single

unit and compare them to the previous sections of the book in a more systematic way, this comparison section will be selective in the data it reviews, and will focus mostly on variables related to the nature of the evildoer and the large-scale findings for the oracles themselves.

A. Mode

In the first woe oracle, the evildoer figure (the hoarder) is present in 100% of the clauses, and he experiences chain interaction with his enemies and his assets (who are referenced in progressively fewer clauses than he is). In the second oracle, the evildoer is only present in 60% of the clauses (though he is still the most prominent element in the mode), and his chain interacts with that of his house (which occurs less than him). Elsewhere in the oracle, various participants related to the components of the house interact with each other. The third oracle is a bit unusual in that all of its cohesive chains occur in only 33% of the clauses each. Its evildoer, the builder, interacts with the city and the qualities of this city. The other cluster of chain interaction takes place between the nations and things they labor for. A chain referencing YHWH does not interact with any other chains. Up to this point, it is crucial to note two trends: not only has there been a steadily decreasing percentage of references to the evildoer proper with each successive woe oracle, but the larger realm of central tokens and relevant tokens steadily expands beyond what is directly associated with the evildoer himself. While in the first oracle all of the other chains (enemies and assets) interacted with the evildoer, the second oracle introduced two related chains of house components, and the third oracle contains the nations, their objects of labor, and even YHWH.⁴⁵

⁴⁵ O'Neal, *Interpreting Habakkuk*, 106–107, states, “The third saying (2:12) marks a significant progression in the series by revealing for the first time who is behind the reversals... The theme of delayed manifestation of Yahweh is seen here. Just as Yahweh’s vision to the prophet was delayed (see above), so

In the fourth oracle, a turn back to the cohesive state of the first oracle is evident, as not only is the evildoer present in 100% of the clauses, his chain interacts with all of the other cohesive chains present (neighbor, shame, glory, violence). Finally, in the fifth oracle, the idol, at 77% of the clauses, is the most significant element in the mode, with the related chains of the idol-maker and the descriptors of idols occurring in decreasing percentages. (All three of these chains interact with each other.) It also includes a YHWH chain, although the YHWH chain does not interact with any other chains. If the evildoer is to be equated with the idol-maker, the fifth oracle is the first place that the evildoer chain is not at least tied with another participant for being referenced in the most clauses in a section.

B. Field

Shared Participant Comparison

In the first woe oracle, the evildoer is already described as being under the control of other parties, as the remainder of the peoples plunders him. Although one clause does have him plundering the peoples, it is a subordinate clause expressing the reason for their plundering. An additional relational process describes him as becoming plunder. The second woe oracle instead focuses on his character and the results this inspires in his environment: a *qatal* verb states he has devised evil, and a verbless clause states his life is sinful, while a וְ conjunction in the next clause marks the implications: the very materials of his house will cry out against him (with two *yiqtol* verbs). The third oracle has even less description of the evildoer himself: all he does here is found a town with violence

in this section the affirmation that Yahweh is the one behind the reversal of fortune for the oppressor is delayed until after that process has been described in the first two sayings. The last verse of the saying builds from this theme, to affirm that the earth will one day be filled with the knowledge of Yahweh. Although that hope may at times seem far from being realized, it will come to pass despite its delay. This will be the ultimate reversal." Given the evidence accumulated above, this is an appropriate conclusion.

(using a *weqatal* verb to chain from the preceding minor clause). Unconnected to the evildoer in both the mode and field, the nations otherwise labor fruitlessly, with the final result (using a וְ conjunction as in the previous oracle) being that the earth will be filled with the knowledge of the glory of YHWH.

The fourth oracle finds the evildoer quite present in the field, but in a largely passive position. After a material process with a *qatal* verb describing him as filled with disgrace, he receives two following commands to further humiliate himself (see tenor analysis below). Two clauses then describe the cup of YHWH coming to him,⁴⁶ and the arrival of disgrace. Finally, 2:17.1 and 2:17.2 express the significant conclusion (also marked with a וְ conjunction, as in the second and third oracles): violence and devastation will overwhelm the evildoer (with *yiqtol* verbs).⁴⁷ Meanwhile, in the fifth oracle the idol-maker only occurs as a subject in clauses that are subordinated to the rhetorical question about the profitability of the idol.

Based on this field analysis as well as the mode analysis above, it is possible to identify a pattern from the first through the third woe oracles of not only a progressive smaller presence of the evildoer in general, but also a realm of focus that shifts from the retribution of the immediate victims of the evildoer, to the associated property of the evildoer, and finally to the earth as a whole. The fourth oracle once again makes the evildoer prominent as a cohesive item, but here he is completely wiped out⁴⁸ by violence

⁴⁶ This use of a direct instrument of YHWH implies his action in the discourse (as instigated in the third oracle). This connection is noted by O'Neal, *Interpreting Habakkuk*, 107, who states, "As a result of the revelation of the previous saying, the role that Yahweh plays in this reversal is clearly set out. The oppressor will one day be made drunk himself, but not so much at the hand of the one he had previously inebriated, but by Yahweh (v. 16)."

⁴⁷ Bratcher, "Theological Message," 195. Bratcher observes that terms relating to violence and bloodshed occurred in 2:8, 12, but that the fourth oracle marks the first point in the discourse where the Chaldean is the victim of the violence rather than its perpetrator. This observation dovetails with his increasingly passive status documented above.

⁴⁸ The above analysis largely supports the results obtained by Bratcher through traditional literary analysis, although the separate mode and field data allowed for some details that he otherwise missed.

and devastation.⁴⁹ The fifth oracle simply goes in a different direction by instead discussing idolatry.

C. Tenor

The speech roles and mode of address vary throughout the woe oracles. The first oracle begins by describing the evildoer in the third person in the minor clauses, and then addressing him in the second person in the remainder of the clauses. Rhetorical questions begin the independent clauses, asking if the evildoer's creditors will not suddenly rise up. Similarly, the second woe oracle begins with a minor clause describing the builder in the third person, and then makes some statements to the builder in the second person, before moving into the statements about the building materials. A shift takes place in the third woe oracle, as it begins with a minor clause condemning the unjust builder of cities, but,

Bratcher, "Theological Message," 196. Note the congruence of his conclusions with the above data when he states, "In retrospect, the first four woe sayings have presented a progression of shifting perspectives revolving around the idea of reversal of fortune and the consequences of evil actions returning to the evildoer. In the first saying, the reversal is sharp, presented by means of the same word (as you have looted, they will loot). But the reversal is carried out by the oppressed with no mention of God. The second saying also presents a definite reversal, but there the reversal is associated with the evildoer himself; he is bringing about the reversal. There is still no mention of God. In the third saying, the reversal is not as explicitly expressed, but is implied in the word images and the positive portrayal of God establishing his rule on earth; God himself will participate in the reversal. And finally, in this passage, again there is an explicit reversal of fortune, a correspondence in every detail between the actions of the wicked and the consequences of those actions. But God plays a central role in this saying, personally implementing the consequences."

⁴⁹ Note the shared embedded clause "Because of human bloodshed and violence done to the land, to the town and all its inhabitants," (מִדְּמֵי אָדָם וְחַמְסֵי אֶרֶץ קָרְיָהּ וְכָל־שָׂבִי בָּהּ) found in 2:8.2 and 2:17.2. Some points of interest include: (1) the shared context in which another party exerts power over the evildoer, the remainders of the peoples in 2:8.2, and the "violence done to Lebanon" and the "devastation of beasts" in 2:17.1 and 2:17.2; (2) this domination is expressed with a material process in the first oracle and with mental processes in the fourth oracle; and (3) the associated imagery was that of creditors coming to collect in the first oracle (with the minor clauses condemning the one who makes himself rich with loans), and the humiliation of drunkenly exposing oneself in the fourth oracle (with the minor clauses condemning one who inebriates people in order to take advantage of them). Sweeney, "Structure," 73, states that this repetition "serves as a literary envelope for the song, following the first and final 'woes' in the series," as he sees the first four oracles functioning together, with the fifth being an outlier in terms of its focus on idolatry.

the remainder of the oracle only uses the third person the one time mentions the evildoer. It does employ a rhetorical question asking if the fruitless toil of the nations and the filling of the earth with YHWH's glory (as described in the following clauses) is not from YHWH. This shift to the global scene noted in the field and mode analyses above dovetails with the deficit of speech directly aimed at the evildoer.

Further innovation is on display in the fourth woe oracle, which employs the second person in the opening minor clauses (the only time this happens), and even uses second person imperatives to mockingly order the evildoer to expose and humiliate himself. The fifth oracle breaks another pattern by putting the minor clauses expressing woe at the middle and end instead of the beginning, and also opens with a rhetorical question asking about the profitability of the idol.

The significance of the distribution of the clausal subjects throughout the woe oracles can be most clearly understood if it is placed in the context of the cohesive chains. In the first oracle, the enemies of the hoarder are the most common subject (the hoarder himself coming in second), while the reverse is true for the cohesive chains. Similarly, in the second woe oracle the most common subject is the building materials (stone and wood), while they are tied in second place behind the evil one in the mode analysis. This is no longer the case in the third oracle, in which the most common subject is the nations, while the chain for the builder occurs in the same percentage of clauses as all of the other cohesive chains. For the first time, the evildoer is both the most common subject and cohesive entity in the fourth woe oracle (note its use of second person in the minor clauses as well as imperatives in the above paragraph). The idol dominates both the tenor and mode of the fifth oracle.

D. Comparison of Overall Structures

In the individual analyses above, the mode, field, and tenor data for each woe oracle was synthesized in order to suggest a structure and possible central focus of each oracle. For the first oracle, rhetorical questions and a subordinated clause both drove towards the final statement in which the nations plunder the evildoer. The two-part structure of the second oracle results in the building materials crying out as a result of the evil one's devising. The third oracle likewise divides into two parts based on subject, the main point seeming that despite the building and works of both the evildoer and the nations, the earth will eventually be filled with the knowledge of the glory of YHWH. The third oracle thus seems to sum up the first two oracles, capturing their application points (the works of both the nations and evildoer), but pointing towards an even more certain future reality: divine intervention.

The fourth oracle mirrors the first oracle in that it ends with evildoer being destroyed, this time by violence and devastation, and this is set up by the evildoer disgracing himself and outright shame coming upon the evildoer.⁵⁰ The fifth oracle is perhaps most comparable with the third oracle in that YHWH plays a role in its closing moments,⁵¹ only here this is set up through a question concerning the profitability of the idol, an exposition of the mere materiality of the idol,⁵² and the bridging statement that

⁵⁰ This is consistent with the "reversal of fortune motif" identified by Brachter, "Theological Message," 173–174, as being operative throughout the woe oracles as a whole.

⁵¹ So O'Neal, *Interpreting Habakkuk*, 105, who states, "There is also a progression of thought...that when all five [oracles] are read as a unit, Yahweh is increasingly shown as instigating this reversal of fortune." Prinsloo, "Habakkuk as a Literary Unit," 525, states, "Two of the woe-oracles are of special interest, namely the third (2:12–14) and the last (2:18–20). In both a clear contrast between Yahweh and ruthless behaviour (2:12–14) and Yahweh and idolatry (2:18–20) is created. Thus Yahweh's קָבוֹד and הִיבֵל קָדְשׁוֹ become the focal points. Because of his presence, the roles are reversed and the actions of the wicked become irrelevant."

⁵² Also note that in the second oracle, the stone/beam of the evildoer's house cry out against his injustices (2:11.1–2:11.2), while in the fifth oracle, the idol-maker commands the idol (made of stone and wood) to arise, and expects it to teach (2:19.1–2:19.2). The first verbal action has physical objects

breath is not in the idol, which contrasts with the reality of the presence of YHWH in his temple.⁵³ The final call for the whole earth to be silent before him additionally connects to the “global” focus identified in the third oracle through various means above.

8. Conclusions

This chapter has carried out individual analyses of each of the five woe oracles before comparing them in order to determine the effect of reading them in a linear fashion.

While individually most of the resultant discourse divisions were quite short, as a whole they proved to have a provocative and telling overall shift in terms of their main cohesive entities and treatment (or lack thereof) of the evildoer (or Chaldean) throughout. Oracles 1–3 and 4–5 each exhibited movement of progressively less focus on the evildoer, placing him in an increasingly passive position, while also showing greater interest in the scope of the earth as a whole and idolatry. Although the destruction of the evildoer is made clear (particularly in the third and fourth oracles), the subject matter in oracles three and five moves to the scope of the earth as a whole. Their respective assertions that the earth will be filled with the knowledge of the glory of YHWH and that YHWH is in his temple redirects the focus of the discourse as a whole to a much larger stage than the mere conflict between the Chaldean and the nations.

protesting the evildoer, while the second group of verbal actions finds the evildoer conversing with and expecting teaching from physical objects.

⁵³ This appearance of YHWH in the transitivity structure—when he has only appeared in the cohesion analysis of the previous oracles (see above)—would allow one to accept, in a qualified manner, the assertion of O’Neal, *Interpreting Habakkuk*, 107, when he states, “The specific reversal from Yahweh is not explicitly stated, but is implied in the last verse. The impact of the verse is heightened by its understated quality... This verse also serves as a transition to the next part of the book, which will be a theophany celebrating the cosmic sovereignty of Yahweh.” Bratcher, “Theological Message,” 199, interprets this sudden shifting to idolatry by stating, “this climactic statement goes beyond these physical manifestations of evil and deals with their cause. Seeing this saying as climactic provides a perspective from which to understand, not only the coherence of the woe sayings, but their theological communication as well.”

CHAPTER 7: HABAKKUK 2:6.3–2:20 (PART TWO)

1. Introduction

This chapter will amalgamate the data from the previous chapter to better understand the mode, field, and tenor of the woe oracles as a whole. With this analysis performed, it will then compare the discourse data of the woe oracles with previous sections of the book as to better understand how they contribute to the whole.

2. Global Analysis of the Woe Oracles as a Unit

A. Mode

The first task is the listing of the relative frequencies of the appearances of the participants in the woe oracles when read as a unit. This entails not only considering together all of the previously gathered data for the individual oracles together, but identifying and including various participants that may have been mentioned only once in each individual oracle (thus resulting in their absence in the previous chapter), but occur repeatedly in the unit as a whole.

Identity and Similarity Chains

Previously Identified Entities

The most frequently recurring participant is the evildoer, when considered as the recipient of the both the ascriptions of woe and the second person addresses. The evildoer is referenced in 66% of the clauses in 2:6.3–2:20.2, which is far more than any other participant. The next frequently referenced entity is the idol, appearing in 19% of the clauses of the woe oracles. After it come YHWH and the peoples/nations, which each

occur in 13.5% of the clauses in this section. Closely behind them, occurring in 11% of the clauses is the earth. Blood and violence occur in 8% of the clauses. A final grouping of pairs of elements that are mostly restricted to one oracle each occupy 5.5% of the clauses in this section individually: assets of the hoarder, creditors/terrifying ones, house of evildoer, city/town of evildoer, things people labor for, neighbor, shame, glory (of evildoer), and descriptors of idols. A brief note is necessary to observe that the stone/beam pair of 2:11.1–2:11.2 can be connected with the stone of 2:19.1 (further discussion below).

Specific Participant Descriptions

Since some of the participants noted above were not discussed in the previous chapter (due to their only occurring once each in different oracles), their occurrences will be described below.

YHWH occurs 5 times in this section, in the third, fourth, and fifth oracles. In the third oracle, he is referenced in 2:13.1 with a noun phrase inside of a prepositional phrase, in the context of a question asking if an unspecified “it” is not from YHWH. He is also referenced in 2:14.1 with a noun at the end of a construct chain inside of a prepositional phrase functioning adverbially, as it describes the quality (knowledge of the glory of YHWH) that will fill the earth. In oracle 4, in 2:16.4, the nominal referent to YHWH functions possessively of the cup, the subject of the finite verb, which is described as coming around to the evildoer. In the fifth oracle, YHWH is explicitly referenced by name as the subject in the verbless clause of 2:20.1, while in 2:20.2 he is referenced by a 3ms pronominal suffix attached to a preposition in the call for the earth to be silent before him.

The nations/peoples occur in oracles 1, 2, and 3. In the first oracle, the noun phrase גוֹיִם רַבִּים (“many nations”) references to this sub-class in 2:8.1 with which functions as the object of the verbal action of the evildoer. Another noun phrase in 2:8.2, כָּל־יִתְרֵי עַמִּים (“all the remnant of the peoples”) is both the subject of the verbal action and is additionally referenced in the morphologically embedded 3mp subject of the verb. In the second oracle, in 2:10.1, the peoples occur as the object of an infinitive in an adverbial phrase explaining the purpose for the main clause; the cutting off of many peoples was how the evildoer brought shame to his house. In the third oracle the nations are referenced in 2:13.2–2:13.3 with a pair of independent nouns functioning as subjects (וּלְאֻמִּים and עַמִּים) (which are to be identified with the 3mp morphological subjects of the finite verbs).

The earth (אֶרֶץ) is referenced once each in the first, third, fourth, and fifth oracles. In the first oracle, it occurs in 2:8.2, where it is in the absolute state acting as a possessive of violence, as part of a prepositional phrase functioning adverbially, explaining that it is due to the violence of the earth that the evildoer will be plundered. In the third oracle, it occurs in 2:14.1, where it is the subject of the passive verb expressing that it will be filled with the knowledge of the glory of YHWH. In the fourth oracle, it appears in 2:17.2, where it again appears in the absolute state acting as a possessive of violence, as part of a prepositional phrase functioning adverbially, explaining that it is due of the violence of the earth that the evildoer will be terrified by the destruction of beasts. Thus, its usage here closely parallels that of 2:8.2. In the fifth oracle, it occurs in 2:20.2, in a minor clauses using a particle interjection to express the idea of the whole earth being silent before YHWH.

Blood (דָּם) is mentioned in the first, third, and fourth oracles. In the first oracle, it is referenced in 2:8.2, in the construct state being possessed by man, as part of a prepositional phrase functioning to explain the evildoer will be plundered. In the third oracle, in 2:12.1, it occurs in a prepositional phrase modifying the action of the participle referencing one who builds a city. Its usage in the fourth oracle in 2:17.2 is identical to that of 2:8.2, except that it is explaining why the evildoer will be terrified by the devastation of beasts.

In the first oracle, violence (חַמָּה) is mentioned in 2:8.2 in a construct relationship with earth, in a prepositional phrase functioning adverbially and explaining the ravages of the evildoer that prompted the retribution of the peoples. In the fourth oracle, it is referenced in 2:17.1, as part of a construct chain (possessed by Lebanon) functioning as the subject, where it overwhelms the evildoer. Additionally, in 2:17.2, חַמָּה appears again as part of a prepositional phrase functioning adverbially and explaining why the evildoer will be overwhelmed by violence.

The final participant that exists in a chain only when the woe oracles are read as a unit is stone. Although it does have a relationship with a beam in 2:11.1 (and exists in a parallel construction with wood within the same clause in 2:19.1), the two instances have a curious semantic relationship involving speech. In 2:11.1, in the second oracle, the stone functions as a subject, crying out as part of the evildoer's house. In the minor clause of 2:19.1, as part of the fifth oracle, it is the recipient of the speech of the idol-maker, where it is commanded to arise.

Additional Chain Interaction

With these additional connections emerging with the woe oracles read as a unit, some additional chain interaction takes place. YHWH and the earth co-occur in 2:14.1 and 2:20.2. In 2:14.1 (“the earth will be filled with the knowledge of the glory of YHWH”), the earth is the subject of a passive verb, with YHWH residing in a prepositional phrase. Meanwhile, 2:20.2 is a “minor clause” in which a conjunction orders silence for all the earth, with YHWH again inside a prepositional phrase (woodenly, “from before him”). Both of these clauses place the earth in a subservient relationship with YHWH.

In both the first and second woe oracles, the chains of the evildoer and the nations/peoples interact. They are linked in the reciprocal looting of 2:8.1–2:8.2 as well as the circumstantial material in which the evildoer cuts off the peoples in 2:10.1.

The parallel circumstantials of 2:8.2 and 2:17.2 have been noted in the last chapter, but it is worth reiterating that they both include the earth and violence.

Central Tokens

The central tokens for the woe oracles as a whole are as follows: the evildoer (amalgamating the figures from the first four oracles), the evildoer’s assets (combining the assets from oracle 1, the house from oracle 2, and the city from oracle 3), enemies, nations, qualities of the evildoer’s city, things people labor for, neighbor, shame, glory, violence, blood, earth, idol, idol-maker, and descriptors of idols.

To review the specific chain interaction, the evildoer interacts with his enemies, assets, his house, his city and its qualities, neighbor, shame, glory, and violence. The building materials and parts of the house interact with each other (second oracle). The city interacts with the qualities of the city (third oracle), and the nations interact with

things people labor for (third oracle). Shame and glory interact (fourth oracle). In the fifth oracle, the idol, idol-maker and descriptors of idols interact with each other. YHWH and the earth interact in oracles three and five, oracles one and two have interaction between the evildoer and the nations, and oracles one and four are bridged by interaction between the earth and violence.

B. Field

Participant Profiles

The evildoer appears in the transitivity structure of 10 clauses. In 5 of these clauses (50%) he acts in a material clause, and in 1 of these 5 (10% of the total clauses he appears in) he acts upon the nations (with whose chain his interacts), although this is a subordinate clause that ultimately functions to set up his demise. In another such case, he acts upon the town (with whom he also experiences chain interaction). In 1 material clause (10%) he is acted upon by the nations, and in 1 material clause (10%) he is a goal with no explicit actor. In 2 mental clauses (20%), he is a goal, acted upon by violence and devastation (with whom he experiences chain interaction). Finally, in 1 relational clause (10%) he is equated with plunder. These numbers demonstrate that in the woe oracles as a whole, the evildoer takes an explicitly passive role in 40% of the clauses in which he appears, while he is only said to act upon another participant in 10% of his total clauses.

The peoples/nations appear in the transitivity structures of 4 clauses, all of which are material. In 2 of these clauses (50%) they act intransitively, in 1 (25%) they act upon the evildoer, and in 1 (25%) they are acted upon by the evildoer (with whom their cohesive chains obviously interact). Comparing these numbers to the final tally on the evildoer in the woe oracles above, it is clear that the peoples/nations take an explicitly

passive role far less than the evildoer (the peoples are passive 25% of the time as compared to 40% for the evildoer), and act upon other participants slightly more (25% of their appearances in the field as compared to 20% for the evildoer).

The idol appears in the transitivity structure of 4 clauses. In 1 of these clauses (25%), it is a goal in a material clause with the actor indeterminate. It is the goal in another material clause (25%), acted upon by the idol-maker (with whose chain his interacts). It is also the carrier in 1 relational clause (25%), said to be profit. Finally, it is also the sayer in a verbal process. Thus, 50% of the time the idol is in a passive role.

The idol-maker appears in the transitivity structure of 2 clauses. One of these clauses (50%) is a material process in which he acts upon the idol (with whom he experiences chain interaction). The other (50%) is a mental process, in which he exhibits trust in the idol. Both of these clauses are subordinated to the rhetorical question about the profitability of the idol.

A couple of pairs of participants function together in their sole appearances. The creditors and terrifying ones act intransitively in a pair of material clauses. The stone and the beam are sayers in a pair of verbal processes. Violence and devastation act upon the evildoer in a pair of mental clauses.

The remainder of the participants only occur in one clause each. The cup and disgrace act intransitively in material clauses. The evildoer's life and an unspecified "it" each have 1 relational process. Breath and YHWH are existents in 1 existential clause each.

Global Process Type Analysis

Out of the 36 clauses in the woe oracles, 8 (22%) are minor clauses that do not enact a process. With these bracketed for the sake of the analysis, the remaining 28 clauses will be considered as a unit (and the percentages of process types will be calculated out of these 28 clauses). In the remainder of the section, there are 16 material clauses (57%), 4 relational clauses (14%), 3 verbal clauses (10.5%), 3 mental clauses (10.5%), and 2 existential clause (7%).

Within the 16 material clauses, the evildoer is the primary constituent in 6 (37.5%). He acts intransitively in 3 clauses (devising, drinking, exposing), acts upon nations in 1 clause (looting), acts upon a town in 1 clause (founding), and is a goal with no explicit actor in 1 clause (filled with disgrace). The peoples/nations are the primary constituent in 3 of the material clauses (18.5%). They act intransitively in 2 clauses (toiling and growing weary) and act upon the evildoer (looting) in 1 clause. The creditors and terrifying ones each act intransitively in 1 clause each (6% each) (rising and awakening).¹ The rest of the participants are just the primary constituent in 1 clause each (6% each): the cup (which comes to the evildoer) and disgrace (which goes on the evildoer's glory) act intransitively, the earth (which gets filled) and the idol are acted upon (overlaid) with the actor indeterminate, and the idol-maker acts upon the idol (carving it).²

Out of the 4 relational clauses, 1 clause (25%) has the evildoer as the carrier (equating him with plunder), 1 clause (25%) has the evildoer's life as the carrier (stating

¹ Due to their function in the discourse, they could also be included with the peoples/nations as part of the larger category of enemies of the evildoer.

² Once again, the idol-maker could be grouped with the evildoer in the larger category of recipients of the ascriptions of woe.

that it is sinful), 1 clause (25%) states an unspecified “it” is from YHWH, and 1 clause (25%) states that the idol is profit (in the context of a rhetorical question).

In the 3 verbal clauses, in 2 (66%), the building materials (the stone and the beam in the evildoer’s house) cry out, while in 1 (33%) the idol is said to teach.

In the 3 mental clauses, in 2 (66%) violence and devastation act upon the evildoer, while in 1 (33%), the idol-maker is said to exhibit trust (in the idol). In the 2 existential clause, breath and YHWH are the existents.

Discussion of parataxis and hypotaxis will be eschewed here, as the collection of their data at the level of the woe oracles as a unit will not contribute to the discussion, and this data has already been collected in the previous chapter.

The chart below will summarize the totality of the usage of the verbal system throughout the woe oracles.

<i>Qatal</i>	<i>Weqatal</i>	<i>Yiqtol</i>
Evildoer devised (2:10.1) Evildoer filled with disgrace (2:16.1) What profit is the idol (2:17.1)	Evildoer founds city (2:12.2)	Creditors rise (2:7.1) Terrifying ones awaken (2:7.2) Peoples will loot evildoer (2:8.2) Stone will cry out (2:11.1) Beam will answer (2:11.2) Peoples toil (2:13.2) Nations grow weary (2:13.3) Earth will be filled (2:14.1) Cup of YHWH comes (2:16.4) Violence will overwhelm evildoer (2:17.1) Devastation will terrify evildoer (2:17.2) Idol will teach (2:19.2)

Out of the 16 independent finite clauses in the woe oracles, 3 (18.5%) have *qatal* verbs, 1 (6%) has a *yiqtol* verb, and 12 (75%) have *yiqtol* verbs. One clear insight that emerges is the correlation between clausal subjects and verb types: Most of the *qatal* verbs and *weqatal* have the evildoer as the subject, while the *yiqtol*s are almost entirely parties opposed to the evildoer. The only subject shared by *qatal* and *yiqtol* verbs is the idol. The remainder of the specific details have been discussed in the previous chapter.

C. Tenor

Speech Roles

With the acknowledgment that 8 minor clauses constitute 22% of the 36 clauses in this section, the remaining 28 will be analyzed. Statements predominate by far, occurring in 22 (78.5%) of the clauses. The next frequently occurring speech role is the question. There are 4 questions throughout the woe oracles, comprising 14% of the clauses that enact a speech role. Finally, there are 2 commands (7%).

When the speech roles are used to group the process types, the following results emerge: the two commands (directed at the evildoer) both use material processes, while the four questions have two material clauses (50%) and two relational (50%). These involve inquiries about the rising of the enemies of the evildoer, a state being from YHWH, and the profitability of the idol. In the remaining 22 statements, the process types are material in 12 clauses (54.5%), verbal and mental in 3 clauses each (13.5% each), and relational and existential in 2 clauses each (9%).

When the speech roles are used to group the cohesive chains, the commands only include the evildoer chain. The questions include the evildoer, his enemies, YHWH, and

the idol. The statements include all of the other chains, and there is no chain that does not occur in the statements.

Mood Analysis

When all the various subjects invoked throughout the woe oracles are tallied up, by far the most frequently occurring subject is the evildoer, occupying 7 clauses (25%). Next, both the nations/peoples and the idol are the subjects of 3 clauses (10.5%) each.

Following these participants, the idol-maker, the building materials (stone and beam), the creditors/terrifying ones, and violence/devastation have 2 clauses (7%) each. Finally, a number of subjects only occur in 1 clause (3.5%) each: life of the evildoer, earth, "it," cup, disgrace, breath, and YHWH.

Negation is used with rhetorical questions in 2:7.1 and 2:13.1, while negation is used in a statement in 2:19.4.

When the speech roles are used to group the subjects, the two commands both have the evildoer as their subject, and the four questions have the enemies of the evildoer, the "it," and the idol. Among the remaining statements, the subjects are the evildoer (5 clauses), nations, idol-maker, the building materials (stone and beam), the creditors/terrifying ones, and violence/devastation, and idol (2 clauses each), and life of the evildoer, earth, cup, disgrace, breath, and YHWH (1 clause each).

Due to the large number of isolated cohesive chains within the woe oracles, the comparison of the subjects and cohesive chains will be eschewed.

D. Conclusion

Because of the scattered nature of the distribution of the cohesive chains and subjects throughout the woe oracles, the usual synthesis of chains and comparison of dominance in the mode and tenor will not be performed here, as this data, as well as the synthetic structural analysis was compiled in the previous chapter.

With the above data regarding the global analysis of the woe oracles in mind, a couple of brief observations may be made. The mode analysis showed that the most frequently referenced participants were the evildoer, then the idol, then YHWH and the peoples/nations. While the analysis in the last chapter showed the evildoer to be referenced little or not at all in some oracles, on the whole, he still predominates. The field analysis revealed that material clauses constituted over half of the process types. The evildoer is explicitly passive 44% of the time and only explicitly acts upon another participant 11% of the time; comparatively, the peoples/nations are more active. The tenor analysis showed that statements were by far the most common speech role. Regarding subjects, the evildoer, the enemies of the evildoer and the idol were the most common used subjects.

3. Comparison of the Woe Oracles and YHWH's Speech in Hab 2:2.3–2:6.2

Although the woe oracles and the speech of 2:2.3–2:6.2 both ultimately proceed from the mouth of YHWH, the use of embedded dialogue for the woe oracles legitimately means they come from a new voice in the discourse. Thus, the contents of the speech of this new voice can be compared with the previous parts of the discourse. If YHWH is choosing to have the embedded voice of the nations inside his speech express something different than what he has just said, this analysis will bring this data into sharp focus.

A. Mode

The cohesive chains, in descending order of presence in Hab 2:2.3–2:6.2 are: vision, proud man, humanity (peoples/nations) and the prophet, and the life of proud man, final time and the afterlife/underworld (these last three elements being equally present). The vision chain interacts with the prophet and end time, while the proud man interacts with sheol/death and humanity.

By way of contrast, the cohesive chains in the mode of Hab 2:6.3–2:20.2 proceeds as follows: evildoer, idol, YHWH, peoples/nations (humanity), earth, and blood and violence. Nine more chains exist that occur in a very small percentage of the clauses in the woe oracles, and are mostly minor items local to individual oracles. Amidst the flurry of large amount of chain interaction in the woe oracles, it is relevant to note that the evildoer interacts with a number of various parties both owned by him and opposed to him (as well as qualities), most of which are isolated to the individual oracles. However, he interacts with the nations in two oracles. The earth connects oracles one and four by interacting with violence, and oracles three and five by interacting with YHWH.

It can be noted that the woe oracles have over twice as many identity and similarity chains as YHWH's speech in Hab 2:2.3–2:6.2, clearly owing the larger range of topics covered in the variegated woe oracles. Next, it can be noted that there is a significant variation in the participants referenced. The woe oracles do not explicitly reference the vision (the most pervasive item in YHWH's speech), the prophet, the final time, or the afterlife/underworld. Likewise, YHWH's speech in 2:2.3–6.2 does not contain anything that explicitly anticipates many of the participants in the woe oracles.

However, it is of the utmost importance to note the overlapping participants between the two sections. They are: proud man/evildoer, both of which ultimately

reference the Chaldean and occur in almost twice as many clauses in the woe oracles as they do in YHWH's speech. Next are the peoples/nations (humanity), who are referenced in a comparable percentage of the clauses in both discourses. Although the evildoer's life is not part of a cohesive chain in the woe oracles by themselves it (2:10.2; it is sinful) can be connected to the life of the proud man in YHWH's speech (2:4.2; it is not right, and implied via ellipsis to be puffed up in the previous clause).

It should also be noted that although there is a conceptual parallel in the use of wine humiliating the proud man/evildoer in 2:5 and 2:15, there is no direct lexical item referencing wine in the woe oracles with which to concretize this connection.

With the data of the above paragraph in mind, it is clear that the woe oracles utilize the evildoer as a cohesive device much more than YHWH's speech, while humanity functions as a cohesive device slightly less in the woe oracles than in YHWH's speech.

As noted above, the proud man chain interacts with the humanity chain in YHWH's speech. Thus, this shared feature of chain interaction between the evildoer and humanity is found in both YHWH's speech and the woe oracles. Additionally, the interaction with shame in the woe oracles is comparable to the use of death/sheol in YHWH's speech.

2. Field

Process Types

Certain continuities and discontinuities between the two discourses can be identified in this area. There is a similar range of processes types used, with the exceptions that YHWH's speech has no mental processes, and the woe oracles have no behavioral

processes. In both, material processes are by far the most common type (with the woe oracles having slightly more material processes than YHWH's speech). The percentages of relational processes in the two accounts are virtually identical. Meanwhile, the woe oracles have slightly more verbal and existential processes than YHWH's speech.

Shared Process Type Comparison

The comparison of the specific contents of the different process types offers a new window into the large-scale meanings present in both discourses. Within the material processes, it is remarkable to note that the proud man and evildoer have very close percentages of these clauses. Noticeably, the nations act in a higher percentage of material clauses in the woe oracles than in YHWH's speech. Some similarities and contrasts in types of actions can be observed. There is a contrast between the proud man, who in 2:5.2 does not rest,³ and the nations, who in 2:13.3 grow "weary."⁴ Verbs of spatial movement are used for the reading one (who runs [רָץ] in 2:2.5), the vision (which comes) (בֹּא) in 2:3.6, and the cup from YHWH's right hand, which is directed toward the evildoer (it comes around [סָבַב] in 2:16.4).⁵ A parallel upward movement is described with the nations, who lift (שָׁנְאוּ) a song against the evildoer (2:6.1), and the creditors (2:7.1), who rise (קָמוּ) against the evildoer. Types of inflation occur with the life of the evildoer, which is puffed up (עָפַל)⁶ in 2:4.1, and the earth, which is filled with the knowledge of the glory of YHWH in 2:14.1. The writing of the prophet can be compared to the carving of the idol-maker.

³ DCH 5:635. DCH provides a gloss of "dwell, remain" for the use of נָחַ in Hab 2:5.

⁴ So DCH 4:245.

⁵ DCH 6:106 provides a gloss of "turn, turn around, turn away," for this occurrence of סָבַב.

⁶ DCH 6:513 glosses the Pual of עָפַל as "be swelled up, be puffed up."

While there is no specific overlap of participants in the verbal processes of the two discourses, it can be observed that in YHWH's speech the taunt-song speaks (2:6.2), and in the woe oracles (2:11.1–2:11.2) the stone and beam of the evildoer's house cry out (קעף) and answer (הענה); in both cases this verbalizing is in some way an act of protest against the evildoer.

Shared Participant Comparison

While these two discourses admittedly contain much divergent material, the data relating to the small number of shared participants is worth examining. Specifically, this section will compare the proud man and evildoer, the nations, and the life of the proud man/evildoer.

The far more passive role of the evildoer in the woe oracles is immediately obvious. He acts on the nations far less (from 33% of his clauses in YHWH's speech to 20%), and has a passive role in the clause far more often (40% in the woe oracles versus 16.5% in YHWH's speech) (both in terms of number of occurrences and percentage of the total clauses in which he is part of the transitivity structure). Not only is he a goal in material clauses, he is also a goal in mental clauses.

Engaging with his more specific actions within these categories is also productive. Regarding his exercise of power over the nations (with who his chain interacts in both discourses), the looting of the woe oracles is more specific and intense (albeit restricted to a subordinate clause setting up his own demise) than the gathering and collecting of YHWH's discourse. In the intransitive material clauses, the drinking and exposing in the woe oracles is certainly more shameful for the evildoer than his failure to rest from plundering in YHWH's speech. In the lone relational process for the evildoer in each

discourse, his being plunder in the woe oracles is a much more passive treatment than his being like death (presumably indicating wickedness) in YHWH's speech. The behavioral clause (being unsatisfied) is unique to YHWH's speech, just as the appearances as a goal in mental clauses (being overwhelmed and terrified) and a material clause lacking an actor (filled with disgrace) are unique to the woe oracles. In both discourses, the evildoer is a goal in a material clause with an explicit actor. In YHWH's speech, he is betrayed by wine (2:5.1), which, in context would seem to be a commentary on his character. In contrast, in 2:8.2, the evildoer is looted by the nations, a far more direct reference to his downfall.

The data for the nations is somewhat more easily summarized. In YHWH's speech, they act in 1 material clause (33% of their total clauses) (lifting a song). They are also the goal in 2 material clauses (66%), where they are acted upon by the proud man (he gathers and collects them). This contrasts with their portrayal in the woe oracles, where they act intransitively in 2 material clauses (50%) (toiling and growing weary), act upon the evildoer in 1 material clause (25%) (looting him), and are acted upon by the evildoer in 1 material clause (25%) (getting looted by him). It is clear that in the woe oracles, the nations (in terms of their relationship with the evildoer) become much more active. Whereas they never acted upon another participant in YHWH's speech, they act upon the evildoer in 25% of their clauses in the woe oracles. Also, while they were acted upon by the proud man in 50% of their clauses in YHWH's speech, the woe oracles have them being acted upon by the evildoer in only 25% of their clauses (which is a subordinate clause that sets up their turning of the tables).

The life of the proud man/evildoer is the last shared participant in the field of the two discourses. In YHWH's speech, it occurs in 1 material clause (50%) (it is puffed up)

and 1 relational clause (50%), while in the woe oracles it just has 1 relational process. The relational clauses are of particular interest. The life of the proud man occurs in YHWH's speech (2:4.2), where it is said to not be upright (לֹא-יִשְׁרָף), and the life of the evildoer occurs in the woe oracles (2:10.2), where it is described as sinful (with a participial form of שָׁפָה). This escalation from a simple denial of uprightness to outright ascription of sin indicates an increasingly strident denunciation of the evildoer.

Hypotaxis and Verb Usage

As noted in chapter 6, there are two occurrence of hypotaxis in the woe oracles, and they ground the destruction of the evildoer due to his previous plundering (2:8.1–2:8.2), and the rhetorical question implying the uselessness of the idol (2:18.1–2:18.3). Meanwhile, in 2:2.3–2:6.2, the occurrences of hypotaxis all relate to the commands for the prophet to anxiously await and write the vision. Thus, the woe oracles focus on the specific content of the vision (the destruction of the evildoer and the futility of his worship), rather than the vision itself.

The usage of *qatal* verbs is a significant point of comparison between the two discourses. In the woe oracles, *qatal* verbs occur relatively infrequently: 2:10.1, which asserts that the evildoer has done a shameful thing by cutting down peoples; 2:16.1, which establishes the fact that the evildoer is filled with disgrace; and 2:18.1, which inquires into the profit of the idol. Thus, in the woe oracles, two-thirds of the *qatal* verbs establish the evildoer's despicable deeds and consequent shame, and the remainder address the uselessness of the idol.

In similar fashion, *qatal* verbs are used in 2:4.1–2:4.2 to establish that the proud man has a “puffed-up” soul, and that his life is not right. Therefore, both discourses

reserve *qatal* verbs for established facts about the nature of the evildoer (along with the idol).

When the large-scale usage of the verbal system is compared between the two discourses, it is also instructive that while *yiqtol* verbs are only slightly more than half of the independent finite clauses in YHWH's speech, they comprise exactly three-quarters of such clauses in the woe oracles, giving the woe oracles a more projective nature as a whole.

The relationship between subjects and verb types is also instructive. In YHWH's speech, the *wayyiqtol* verbs describe the action of the evildoer in collecting the nations, the *qatal* verbs cover the sickly state of the evildoer's life, and the *yiqtol* verbs cover the unsatisfied attitude of the evildoer, his tendency to roam, along with the processes of the righteous, nations, and taunt-song. In contrast, in the woe oracles, the evildoer is never the subject of a *yiqtol* verb, as these instead involve the responses of a range of parties to and against him, as well as the idol's teaching. A shift has taken place both in terms of a greater tendency to use *yiqtol* verbs as well as an exclusive placement of the evildoer outside processes portrayed with *yiqtol* verbs (with the exception of the lone *weqatal*).

C. Tenor

Speech Roles

YHWH's speech in Hab 2:2.3–2:6.2 is composed of 80.5% statements, 14% commands, and 4.5% rhetorical questions. The woe oracles of Hab 2:6.3–2:20.2 are 77.5% statements, 14.5% questions, and 7% commands. In both of these discourses, statements are clearly the most common speech role by far. Semantically, it can be noted that all of the questions are rhetorical; YHWH's speech asks if the nations will not raise a song

against the proud man, while the woe oracles ask if the creditors and terrifying ones will not rise up and awaken, and if the idol is of profit.

When the speech roles are used to group the cohesive chains, in both discourses it can be noted that the statements encompass all of the chains, with the questions and commands only including a select few. In the woe oracles the commands only include the evildoer, while in YHWH's speech the commands only include the prophet and the vision. In YHWH's speech the questions include humanity and the taunt-song, while in the woe oracles they include evildoer, his enemies, YHWH, and the idol.

Mood Analysis

The proud man is the second most commonly referenced subject in YHWH's discourse, while the evildoer is the most frequently occurring subject in the woe oracles. The nations are the second most commonly referenced subject in the woe oracles, while they are tied for fourth in YHWH's speech. The life of the evildoer occurs far less in the woe oracles than the life of the proud man does in YHWH's speech. This condensed presentation makes it clear that the subjects of the vision, prophet, reading one, righteous, and wine have not been picked up on in the woe oracles, and that the woe oracles instead chose to introduce a number of other subjects, most notably the idol, idol-maker, building materials, creditor/terrifying ones, and violence.

D. Conclusion

It is now necessary to concisely articulate the comparisons of the discourse of YHWH's speech and the woe oracles. The mood analysis showed that the evildoer occurred in nearly twice the percentage of clauses in the woe oracles as the proud man did in

YHWH's speech, while the nations and the life of the proud man/evildoer occur slightly less in the woe oracles. Meanwhile, the woe oracles have nothing comparable to the vision,⁷ prophet, final time, or afterlife chains, and the woe oracles additionally introduce a number of new chains.

The field analysis showed that material processes are predominant in both discourses, and that the proud man/evildoer both have the greatest percentage of material clauses in both discourses. However, the nations act in a much higher percentage of the material clauses in the woe oracles than in YHWH's speech. Within the participant comparison, of the utmost importance were the discoveries that the evildoer is far more passive in the woe oracles than he is in YHWH's speech,⁸ and the nations become more active in the woe oracles. Thus, between the two discourses, the evildoer and the nations clearly trade places in the power hierarchy of the text. The usage of hypotaxis (to ground the importance of the vision and the guilt of the evildoer respectively) and *qatal* verbs (for the deeds and attributes of the evildoer) in the two discourses are comparable, while the shift to the greater usage of *yiqtol* verbs (and the lack of the evildoer as subject in them) was also suggestive. The tenor analysis likewise showed that the woe oracles had the proud man/evildoer and the nations as the subject of the clause in a similar percentage of clauses in the discourse as did YHWH's speech.

The respective structural analyses of the two discourses provide a final clue for understanding how the woe oracles function logically as the content of the taunt-song raised by the nations, embedded within YHWH's speech. As described in chapter 5, YHWH's speech breaks down into two major sections, the first commanding the prophet

⁷ With the exception of the various descriptions of the demise of the evildoer.

⁸ Thus, O'Neal, *Habakkuk*, 108, when he says that the woe oracles "elaborate and reinforce" the message of 2:4. While YHWH's speech in 2:2.3–2:6.2 does not describe the fate of the evildoer, the woe oracles answer this question: "Habakkuk 2:6–20 makes plain the fate of the Chaldeans. They will eventually be consumed by their own appetite for more."

to record the vision, and the second expositing the wickedness of the evildoer, ultimately leading to the response of the nations in song. While being the contents of this song, the woe oracles seem to start from the topic of the second half of YHWH's speech—the evildoer—and then move beyond him to matters of greater global and supernatural ultimacy. As described in the previous chapter, the first three oracles move through a pattern of focus on the nations plundering the evildoer, to the disgust with the evildoer from his own possessions, to the eventual abolition of this very state of affairs with the flooding of the earth with YHWH's knowledge. The fourth oracle turns back to the original theme of the evildoer being destroyed, but the fifth oracle changes the focus entirely with its polemic against idols, which functions ultimately to contrast with the reality of YHWH's presence in his temple. The contents of the woe oracles thus function to move the focus beyond the antagonism of the evildoer and the nations, and instead look forward to a time when the earth will be filled with other things, and instead focus on the even greater reality of divine presence.

4. Comparison of the Woe Oracles and Habakkuk's Speech in Hab 1:12–17

Habakkuk's speech in 1:12–17 interrogates YHWH concerning his character and describes the devastation of humanity carried out by the Chaldean. As the woe oracles are clearly part of the revelation that takes place in response to this speech of the prophet's, it is instructive to note the continuities and discontinuities between the participants in both discourses and the characterization and relationships of these participants.

A. Mode

In descending order of significance, the cohesive chains in Hab 1:12–17 are the Chaldean, fishing tools, YHWH, humanity, evil things/people, and the Chaldean's luxuries. By contrast, in the woe oracles, they are the evildoer, idol, YHWH, peoples/nations (humanity), earth, and blood and violence (in addition to a number of infrequently occurring pairs).

In both discourses, the most frequently recurring cohesive chain is the Chaldean/evildoer. The participants that are related in the two discourses are the Chaldean/evildoer, YHWH, people/nations, and the luxuries of the Chaldean/assets of hoarder. The evildoer occupies a slightly higher percentage of the clauses of the woe oracles than the Chaldean does in Habakkuk's speech. YHWH is referenced in a significantly lower percentage of clauses in the woe oracles than he is in Habakkuk's speech. The nations are referenced in a slightly lower percentage of clauses in the woe oracles than they are in Habakkuk's speech.⁹ The luxuries of the Chaldean are semantically comparable (and share a similar percentage of clauses) to the assets of the hoarder in that the luxuries were clearly (1:16) obtained through the use of the net to capture the nations; comparably, the assets of the hoarder were obtained illicitly (2:6).

Regarding discontinuities, the woe oracles do not have chains for the prophet, fishing tools, or generic evildoers. With this in mind, many of the other chains in the woe oracles have some form of semantic relationship to parts of Habakkuk's speech, as many of them relate to acts of violence perpetrated by the evildoer or things he has obtained.

⁹ Bratcher, "Theological Message," 176. This evidence would cast doubt upon Bratcher's assertion that the prophet's earlier complaints erred by being too local in scope, and that this global focus in the book unfolds in the woe oracles. The evidence from the above mode analysis shows that Habakkuk's speech in 1:12–17 used the nations as a cohesive device even more so than did the woe oracles.

In Hab 1:12–17, the main chain interaction comes from the Chaldean interacting with YHWH, humanity, his fishing tools, and luxuries. In contrast, in the woe oracles, the evildoer interacts with parties opposed to him and part of his assets, and, other than some pairs restricted to individual oracles, the earth interacts with YHWH and violence

While the YHWH chain interacts with the Chaldean in Habakkuk's speech, the YHWH and evildoer chains do not interact in the woe oracles (the only clause where they occur together is 2:16.4). However, the Chaldean chain interacts with the humanity chain in Habakkuk's speech, and likewise the humanity chain the woe oracles interacts with the evildoer chain.

Thus, in terms of discourse cohesion, these discourses are most alike in the sense that they have a significant amount of references to the Chaldean/evildoer, who interacts with the nations. The woe oracles, however, move the range of cohesive entities beyond those utilized in Habakkuk's speech by introducing a number of parties opposed to the evildoer, various qualities, and the earth itself.¹⁰

2. Field

Process Types

Both discourses feature a predominance of material processes, and they occupy a remarkably close percentage of the clauses in the discourses (56% as compared to 55.5%). However, Habakkuk's speech has no verbal clauses (in contrast to the woe oracles, which they constitute 11% of the discourse), and the woe oracles have no behavioral clauses (which comprise 17% of Habakkuk's speech). The percentages of relational clauses in the two discourses are comparable (21% as opposed to 14.5%).

¹⁰ It is perhaps of marginal interest to inquire if this is a deliberate shift from the marine metaphors of Habakkuk's second speech.

Finally, the absence of existential processes in Habakkuk's speech barely differs from the 7% they are in the woe oracles, while the woe oracles have a slightly larger percentage of mental processes (11% as compared to 4%).

Shared Process Type Comparison

Within the material clauses, the Chaldean/evildoer predominated as subject in both sections, although the percentage in the woe oracles was much lower to the larger number of other constituents appearing in that column. This is where the direct similarities ended in the material clauses, as the nations had no material processes in Habakkuk's speech, and YHWH had no material processes in the woe oracles.

Within in the material clause, some similarities and contrasts can be identified. As the Chaldean forcibly moves humanity (1:15.1–1:15.3), this seems tame compared to humanity's outright looting of the Chaldean in 2:8.2.¹¹ This kind of spatial movement is also countered in the woe oracles by the creditors' (an enemy of the Chaldean/evildoer) "rising up" (2:7.1), and "coming" (2:16.4) of the cup of YHWH's wrath. Contrast of actions exists between the Chaldean's emptying of his net (1:17.1) and the earth's being filled with YHWH's glory (2:14.1). YHWH makes humanity (1:14.1), while the evildoer carves an idol (2:18.2).

Some contrasts are evident with the relational processes. The purity of YHWH's eyes (1:13.1) is in direct opposition to the sinful life of the evildoer (2:10.2).

¹¹ This is partially captured by Nogalski, *Micah–Malachi*, 675, as he states, "One can read a certain amount of irony within the condemnation of violence in Habakkuk. The violence described in 2:8 fits well with the description of the violence perpetrated by Babylon in 1:12–17." Not only does it "fit," it is arguably more intense, as the Chaldean is more passive in the woe oracles than he is in 1:12–17 (see below).

Somewhat more abstractly, one could compare the Chaldean's state of happiness in 1:15.5 (which is a prelude to his offering sacrifices to his fishing tools), and the idol-maker's "trusting" of his idol in 2:18.3.¹²

Shared Participant Comparison

Of considerable value is the comparison of the transitivity statistics of the participants that appear in both discourses.

The first shared participant to be considered is the Chaldean/evildoer. Even at a glance, the vastly different characterizations present in the two discourses should be obvious. The Chaldean acts upon the nations in 27% of his clauses in Habakkuk's speech, while the evildoer acts upon the nations in only 11% of the clauses in the woe oracles, thus making his portrayal in the woe oracles much less aggressive. Meanwhile, the Chaldean is acted upon by YHWH in 18% of his clauses in Habakkuk's speech. While he is never acted upon by YHWH in the woe oracles (nor do their cohesive chains interact), he is instead acted upon by the nations (11%) of his clauses and is a goal in a material process with no actor (11%) (his being filled with disgrace in 2:16.1). If the mental clauses in which the evildoer is a goal (acted upon by violence and devastation) are factored in, then it can be noted that the evildoer plays a passive role in 44% of the clauses in which he appears in the woe oracles, as opposed to a mere 18% in Habakkuk's speech.

Some comments can be made regarding the contents of the process types.

Although the Chaldean acts upon the nations in a smaller percentages of his clauses in the woe oracles, the action of looting (as noted above) is more damaging than merely

¹² If one further crosses the boundaries of process types, the sacrificing and making offerings by the Chaldean in 1:12-17 also compare with the trust of the idol-maker in the woe oracles. This connection is noted by Bratcher, "Theological Message," 212.

relocating humanity. His action upon his net has no corresponding material in the woe oracles, just as is the case for his founding of a town in the woe oracles. His intransitive material actions of sacrificing (1:16.1–1:16.2) and not sparing (1:17.2) in Habakkuk's speech convey some degree of incentive and strength on his part, while the corresponding processes in the woe oracles of devising (2:10.1) and drinking (2:16.2), and exposing himself (2:16.3) are both less dominant and more shameful. There are no mental or behavioral clauses in the woe oracles (which in Habakkuk's speech are used to convey his rejoicing and being glad), but the woe oracles do have a relational process where he is equated with plunder. In the processes where the evildoer is a goal, his being appointed and established by YHWH (in Habakkuk's speech) suggests his future dominance, while his being filled with disgrace and looted by the nations in the woe oracles places him firmly in a passive position. As compared to Habakkuk's speech, the range of processes in which the Chaldean is involved in the woe oracles show him to be much less in control than before.

The peoples/nations also occur in both discourses. In Habakkuk's speech in Hab 1:12–17, the nations are entirely passive, and are also being acted upon by other participants as goal in a material process. In 25% of their occurrences, they are acted upon by YHWH, as he is said to have created them (1:14), and in 75% of their occurrences, they are acted upon by the Chaldean, as his capturing of them is described in 1:15.1–1:15.3. This contrasts considerably with their portrayal in the woe oracles, where they act intransitively in 2 material clauses (50%) (their fruitless toiling and labor), act upon the evildoer in 1 material clause (25%), and are acted upon by the evildoer in 1 material clause (25%) (both reciprocal actions of looting, although the evildoer's action is subordinated). Thus, from Habakkuk's speech to the woe oracles, they have gone from

being 100% passive to only being 25% passive. Not only this, but the nations are now acting upon other participants as well. Specifically, in Habakkuk's speech they were acted upon by both the Chaldean and YHWH, and now they are only depicted as being acted upon by the evildoer. But now, instead of only being acted upon by the Chaldean/evildoer, the tables have turned and the nations are acting upon the evildoer. Their portrayal has shifted significantly.

Likewise, YHWH is depicted quite differently in the woe oracles than in Habakkuk's speech. In Habakkuk's speech he is the actor in a material clause 42.5% of the time (acting on the Chaldean by appointing and establishing in 2 clauses and on humanity by making in 1), the carrier in a relational clause 28.5% of the time (he is from everlasting, he is not able to look on wrong), and a behavior in a behavioral clause 28.5% of the time (looking at evil, being silent). In the woe oracles, YHWH only appears in the transitivity structure once, where he is an existent in an existential clause (he is in his holy temple). Thus, the woe oracles are far less likely to make statements about YHWH's nature or character, and he is far less likely to act upon another participant.

Hypotaxis and Verb Usage

As established above, hypotaxis only occurs in the woe oracles where it grounds the eventual demise of the evildoer upon his oppressive activity (2:8.1), as well as the question of the profitability of the idol (2:18.1). There is also only one occurrence of hypotaxis in the prophet's second speech (1:16.3). While it is likewise oriented around the Chaldean, it instead grounds his idolatrous actions in the profitability of his fishing tools. This represents movement in the overall discourse from the triumph of the Chaldean/evildoer towards his demise and the uselessness of his worship.

The usage of the *qatal* in 1:12–17 is quite restrained. It is reserved for YHWH's ordination of the Chaldean (1:12.3–1:12.4) and the Chaldean's capturing of humanity (1:15.1). In both discourses, *yiqtol* verbs are 75% of the independent finite clauses.

Meanwhile, in the woe oracles, the *qatal* verbs also relate the evildoer (and the idol), but in a slightly different way. The *qatal* verbs here express the evildoer's state of shame and describe the nature of the idol (in the form of a question). There is thus a shared focus on the Chaldean/evildoer, but with a shift from YHWH's enabling of his actions to the defiled status of the Chaldean and the futility of his idolatry. The woe oracles move the plot of the book forward by grounding with certainty a state that is closer to eventual deliverance than the circumstances depicted in the prophet's second speech.

Another significant change to notice is that in 1:12–17, *yiqtol* verbs are used to describe a number of the Chaldean's (ongoing) actions. In the woe oracles, the Chaldean/evildoer is never the subject of *yiqtol* verb, as here these are reserved for parties rising against the evildoer and things that will take place after his demise.

Thus, when the fields of these discourses are compared, the evildoer has become much more passive, and the nations have become much more active.

C. Tenor

Speech Roles

The discourses are similar in using mainly statements. However, Habakkuk's speech uses questions to ask about YHWH's eternity, to ask why YHWH allows evil to continue, and to ask if the Chaldean will continue to spread devastation. The woe oracles use questions to ask if the enemies of the evildoer will not rise up, if something is not from

YHWH, and to inquire into whether or not the idol is of profit. The woe oracles additionally use commands to tell the evildoer to humiliate himself.

When the speech roles are used to group the cohesive chains, in Habakkuk's speech, all of the cohesive chains occur in both statements and questions except for the luxuries of the Chaldean, which only occur in the statements. The woe oracles are similar in that the statements include all of the chains, while the questions still include YHWH, the evildoer, his enemies, and the idol. (The commands only include the evildoer.) Therefore, in both discourses, the cohesive chains include YHWH, the evildoer, and humanity in both statements and questions.

Mood Analysis

This comparison of the subjects shows just how different the interests of the woe oracles are from Habakkuk's speech. While both have the Chaldean/evildoer occurring most frequently as subject, this is where the similarities end. The only other shared subject they have is YHWH, who occurs drastically less as a subject in the woe oracles than he does in Habakkuk's speech. Habakkuk's speech only otherwise speaks of the luxuries of the Chaldean, and Habakkuk's audience, but the woe oracles introduce a variety of other topics related to idolatry, enemies and assets of the evildoer, and qualities that will be against the evildoer.

D. Conclusions

The mode analysis revealed that both discourses have a high amount of references to the Chaldean/evildoer, but significantly less focus on YHWH and the nations. The field analysis showed that the evildoer becomes much more passive, the nations become much

more active, and YHWH interacts less with other participants. The mood comparison showed that outside of the shared focus on the Chaldean/evildoer and YHWH, the two discourses are about very different things.

In both discourses, when the mode, field, and tenor data was synthesized, certain insights emerged regarding structure and central points. In the case of Hab 1:12–17, chapter 4 argued that the two parts of this discourse were oriented around rhetorical questions about YHWH's tolerance of wickedness (based on YHWH's ordination of the Chaldean) and the apparent endlessness of the Chaldean's destruction (based on his capturing of humanity). Cast against this backdrop, the woe oracles have much to say about both YHWH and the Chaldean, as they start from the simple reversal of the Chaldean's domination of humanity, but quickly move on to reveal much more of greater importance. By the third oracle, the labor of Chaldean and humanity alike are wiped out as the earth is filled with the knowledge of the glory of YHWH. After reinforcing the demise and shame of the evildoer by his own violence in the fourth oracle, the fifth oracle exposes the fruitlessness of idolatry (the Chaldean's practice of which was described in Habakkuk's speech in 1:12–17), and contrasts it with the presence of YHWH in his temple, a fact that demands the silence of the whole earth. The woe oracles thus challenge and reshape the perspective advanced earlier by Habakkuk by asserting that YHWH is in fact not impotent, but rather than just creating humanity and ordaining the Chaldean, he more fundamentally is present and demands the silence of the whole earth. Also, not only will the Chaldean's oppression of humanity be ended, but this entire state of affairs will be wiped out on a global scale with a great emergence of knowledge of YHWH.

5. Comparison of the Woe Oracles and YHWH's Speech in Hab 1:5–11

A. Mode

In YHWH's first speech in 1:5–11, the most significant cohesive chain is the Chaldean, distantly followed by the 2mp addressees, with the remaining chains being devoted to extensions of the Chaldean's power, victims (mocked royal institutions, captives, and dirt), as well as YHWH and his work. In contrast, the woe oracles contain the Chaldean, idol, YHWH, the nations, the earth, and a number of pairs of items restricted to individual oracles.

The Chaldean and evildoer are both referenced in the highest percentage of clauses in both discourses (and with the remarkably close percentages of 61.5% and 66%). Aside from this the only shared participant in the mode analysis is YHWH, who is referenced slightly more in the woe oracles than in YHWH's discourse.

While both discourses are semantically focused on the actions of the Chaldean/evildoer and the trouble he causes (though only the woe oracles discuss his punishment), a much different set of cohesive ties are referenced throughout. YHWH's speech focuses on parts of the Chaldean's army and things the Chaldean captures, while the woe oracles focus more on assets of the Chaldean and parties and qualities hostile to him. The only other possible link that could be made between the participants in both accounts is the participants that the Chaldean/evildoer is hostile towards. In YHWH's speech, this would be the parties such as dirt, kings, and princes, while in the woe oracles, it is the nations.

In 1:5–11, chain interaction mostly takes place between the Chaldean and his related parties and victims. In the woe oracles, the evildoer interacts with victims as well

as hostile parties and qualities, while the earth and YHWH also interact, indicating a broader focus for the section.

The central tokens in 1:5–11 are the Chaldean, tokens, comparison animals, horsemen, mocked royal institutions, and the earth. The relevant central tokens in the woe oracles are the cvildoer (in his various incarnations), the assets of the evildoer (which relate loosely to his horses in 1:5–11), and the nations (in that they receive the onslaught of the evildoer). As compared to the central tokens in 1:5–11, the woe oracles add a number of additional tokens that relate in some way to the downfall of the Chaldean/cvildoer (such as enemies and shame), and the additional faults of the evildoer (idolatry).

B. Field

Process Types

In both discourses, material processes are the most common type, with the woe oracles having a slightly higher percentage in this area than YHWH's speech. Their amount of mental clauses are comparable, but otherwise the woe oracles have a higher percentage of verbal and existential clauses, and a lower percentage of behavioral and relational clauses.

Shared Process Type Comparison

As was apparent from the mode analysis above, the groupings of participants in each discourse are significantly different. However, throughout the material clauses of both discourses, the Chaldean/evildoer (and his associated parties in 1:5–11) still was the actor in the greatest amount (though the percentage for the evildoer in the woe oracles was

drastically lower than the percentage for the Chaldean in YHWH's speech, and the woe oracles also include many parties hostile to the Chaldean). The Chaldean/evildoer also both appear in relational clauses. The relational clauses of 1:5–11 describe the terror of the Chaldean and his associated parties (and the comparative impotence of princes), while the relational clauses of the woe oracles turn the evildoer into a sinful object of plunder, and introduce the idol as well as something from YHWH. The mental clauses are used in 1:5–11 for the astonishment of the recipients, while in 2:6–20 they describe the way violence and devastation assault the evildoer, and the trust of the idol-maker.

It is now necessary to examine similarities and contrasts in the area of types of verbal actions. Within 1:5–11, a number of verbs describe the spatial movement of the Chaldean and his associated parties. He comes (בוא) (1:9.1) and passes (הלך) (1:11.1). The horsemen gallop (פוש) (1:8.3), come (בוא) (1:8.4), and fly (עף) (1:8.5). His justice and authority goes out (יצא) (1:7.2). Verbs of spatial movement also occur in the woe oracles, but from a diametrically opposed set of parties. The creditors rise up (קום) (2:7.1), and the cup of YHWH's right hand comes around to the evildoer (סבב) (2:16.4). Spatial movement is now performed by parties who are against the evildoer, a dramatic change of events. Another contrast is in the area of acts of aggressive violence. While the Chaldean in 1:5–11 amasses (הסא) captives (1:9.3) and captures (לכד) earth (1:10.5), in the woe oracles the nations loot (שלל) the evildoer (2:8.2), which reverses the balance of power entirely.

Other contrasts also exist. Whereas YHWH works (פעל) effectively to raise up the Chaldean (1:5.5), in the woe oracles the nations toil in vain (2:13.2–2:13.3). In 1:6.1, YHWH raises (with the hiphil participle of קום) the Chaldean, but in the woe oracles, the nations rise up (קום) (2:7.1) against the Chaldean/evildoer.

Within the relational clauses, the Chaldean of 1:5–11 is terrible and dreadful (מִיָּסֵר אֲרִיזָה) (a comment on his danger and aggression), whereas the evildoer's life in the woe oracles is evaluated as sinful (אֲפִיִּרָה). The associated parties of the Chaldean in 1:5–11 (the horses and their multitude) are repeatedly described in terms of their speed and forward direction, but the evildoer of the woe oracles is simply described as plunder, a stunning upset. Finally, the princes in 1:5–11 are a “joke” (1:10.2), due to their complete domination at the hands of the Chaldean, but in the woe oracles, the evildoer/Chaldean himself is plunder (2:7.3), another dramatic reversal of fortunes.

In the mental clauses, the recipients of 1:5–11 are described as (or rather, ordered to be) astounded (1:5.3–1:5.4) by YHWH's revelation of his plan for the Chaldean, while in the woe oracles, violence and devastation overwhelms and terrifies the evildoer (2:17.1–2:17.2). Now it is the Chaldean who is overwhelmed, rather than an audience hearing about him. Finally, while the recipients of YHWH's revelation as described as not believing it (with the hiphil of אֲמַן in 1:5.6), in the woe oracles, the idol-maker trusts (אֲבַדָּה) his idol (2:18.3).

Shared Participant Comparison

In this section, the Chaldean and evildoer will be compared, as well as the portrayal of YHWH in both texts.

In a similar fashion, the Chaldean acts upon captive and dirt in YHWH's speech, while the evildoer acts upon the nations in the woe oracles. The action of looting would seem to be more aggressive than simply amassing (although the looting takes place in a subordinate clause). However, the Chaldean acts upon other participants in a higher percentage of his clauses in YHWH's speech than he does in the woe oracles. The

Chaldean/evildoer acts in a material clause intransitively in a very close percentage of clauses in both accounts. His spatial movements in 1:5–11 convey incentive and intentionality, but in the woe oracles the drinking and exposing point towards shame and a loss of power. The woe oracles have this participant in a slightly smaller percentage of relational clauses than in YHWH's speech, but have no behavioral clauses. His being plunder in the woe oracles (as opposed to being terrible and dreadful in 1:5–11) reverses his position from being one of power to being defeated by other parties. The Chaldean is a goal in a material clause, acted upon by YHWH, in only 9% of his total clauses in 1:5–11 (and this action is one of "raising" for domination), whereas the evildoer is a goal in a material process (acted upon by the nations and an undefined party) in 22% of his total clauses in the woe oracles, and if mental clauses are included, this number rises to 44%. Thus the evildoer has become less active and more passive. It is also significant that in the woe oracles, the evildoer/Chaldean is dominated by the nations, not just YHWH. This further points to his progressively subordinate status.

YHWH likewise takes a less active role in the field of the woe oracles.¹³ In Hab 1:5–11 he acts in 2 material clauses, acting upon the work and the Chaldean, whereas in the woe oracles he is just an existent in an existential clause, said to be in his temple (notwithstanding the role he plays in the mode to bind together oracles three and five).

¹³ The literary and theological approach of Bratcher, "Theological Message," 207, would find more common ground between these descriptions of YHWH than does the raw data of this linguistic approach. As noted in the overview of the fifth oracle in the previous chapter, he finds the assertion that YHWH is in his dwelling to always imply some kind of judging action to be in view. Therefore, he directly connects 2:18 with 1:5, stating, "Here again, in this final saying, the claim of control is presented, although from a different perspective. It is presented by the oppressed peoples as an affirmation that God is capable of action while false deities are not. Because of the shift in perspective that we have seen in God's answer and the previous woe sayings, this time we expect, not another denial of God's control, but some definite expression of that control."

Hypotaxis and Verb Usage

An intriguing contrast is evident regarding the usage of hypotaxis in YHWH's first speech and the woe oracles. The uses of hypotaxis in 1:5–11 serve to emphasize the need for the audience to be attentive, because of YHWH's working. In contrast, the hypotaxis in the woe oracles (2:8.1–2:8.2) serves to substantiate the destruction of the evildoer due to his previous wrongdoing, and ground a rhetorical question about idols. Therefore, when this linguistic feature is isolated in the two discourses, it is apparent that there has been a movement from YHWH's work in establishing the Chaldean, to the downfall of the Chaldean/evildoer due to his sin and worthlessness of his worship.

There is also noticeable continuity and discontinuity in the usage of *qatal* verbs throughout. As summarized in chapter 3 above, *qatal* verbs express the speed of the Chaldean's horses (1:8.1–1:8.2), the galloping of the horsemen (1:8.3), and the passing of the Chaldean (1:11.1). In contrast, while the woe oracles use *qatal* verbs focus on the state of the evildoer's disgrace and the nature of the idol. Therefore, there is a movement from the state of the Chaldean's being equipped for aggression to the consequences of these actions for him. Also, while many *yiqtol* verbs in 1:5–11 express the action of the Chaldean, the evildoer is not the subject of any of the *yiqtol* verbs in the woe oracles, which instead are about parties opposed to the evildoer, the earth, and the idol. While 75% of the independent finite clauses in the woe oracles use *yiqtol* verbs, in 1:5–11 this is only 40%.

C. Tenor

Habakkuk 1:5–11 is spoken by YHWH to Habakkuk, whereas Hab 2:6.3–2:20.2 are spoken by the nations to the Chaldean, embedded in a speech made by YHWH to Habakkuk.

Speech Roles

Habakkuk 1:5–11 is 84.5% statements and 15% commands, whereas the woe oracles are 77.5% statements, 14.5% questions, and 7% commands. Both discourses are clearly composed mostly of statements, although YHWH's speech does not use questions.

Mood Component

The exact material being addressed by the discourses can be clarified by comparing the subjects of the clauses. The Chaldean and the evildoer are the most frequently occurring subjects in their respective sections. YHWH is the subject in a similarly miniscule percentage of the clauses in both sections. Other than this, most of the subjects in Hab 1:5–11 relate to sub-parties of the Chaldean (horsemen, horses, justice, authority, thrust), as well as the audience. By way of contrast, the woe oracles are more interested in parties hostile to the Chaldean, idolatry, and various qualities that will come against the Chaldean. Because of the different situations of YHWH addressing the recipients and the nations addressing the evildoer, the usual comparison of the subjects and speech roles will not be performed here.

D. Conclusion

The mode analysis of these two discourses disclosed that both discourses contain a high number of references to the Chaldean/evildoer and YHWH. Aside from this continuity, most of the chains in 1:5–11 deals with facets of the Chaldean's power (horsemen, comparison animals, horses) or entities that receive his wrath (mocked royal institutions, captured things, and earth). In contrast, most of the other chains in 2:6.3–2:20.2 deal with parties opposed to the evildoer, his assets, blood, and violence, indicating a shift in focus to his downfall.

The field analysis showed the Chaldean becoming more passive (and acted upon by other participants) in the woe oracles. Additionally, the hypotaxis data showed a shift from the grounding of the importance of the work of YHWH to the surety of the destruction of the evildoer. Similarly, the *qatal* verb usage shifted from various attributes and actions of the Chaldean to the state of his disgrace and acts of his idolatry.

The structures determined for both discourses can provide more detail to the above discussion. As discussed in chapter 3, YHWH's speech in 1:5–11 divides on both cohesive chain and speech role grounds into an initial section of commands for the recipients to pay attention and be amazed, and the field analysis showed that the subsequent descriptions of YHWH's raising of the Chaldean was subordinated to serve to provide support for these commands. The remainder of the discourse was a description of the Chaldean himself, with a chiasmic pattern emerging from the process types (as well as verb types) used, placing his mocking of all royal authorities in the center. This contrasts significantly with the woe oracles, which not only overturn the Chaldean's domination, but shift the attention of the hearer further ahead to a state where the earth is filled with

the knowledge of YHWH, and to the futility of idolatry and subsequent gravity of the reality of YHWH's presence, which should bring the entire earth to silence.

6. Conclusions

This chapter looked at the discourse data of the woe oracles as a single unit and compared the results to the three previous sections of Habakkuk. The most significant cohesive chains were, in order, the evildoer, idol, YHWH and the nations, the earth, and blood/violence. The field showed that although the evildoer did act upon the nations, he ultimately was far more often the recipient of the actions of another party. Another important piece of information came from the verbal system analysis, which showed that the actions of the evildoer are restricted to *qatal* and *weqatal* processes, with the *yiqtol* verbs generally portraying the conduct of the parties hostile to the evildoer. In the tenor, two commands were used to mockingly command the evildoer to disgrace himself. The most common clausal subjects are the evildoer, the nations and the idol, and the idol-maker, building materials, creditors/terrifying ones, and violence/devastation.

When the woe oracles are compared with YHWH's speech in 2:2–6, their modes contrasted in that YHWH's speech, the cohesion centered around the clusters of the vision and end time, and the proud man and humanity, while in the woe oracles, the evildoer interacts with a large number of parties both related to him and opposed to him (including humanity). The evildoer is far more passive in the woe oracles than he is in YHWH's speech. Meanwhile, the nations become much more active in the woe oracles than they were in YHWH's speech. In a manner similar to the mode analysis, the tenor analysis showed that the focus on the vision and prophet of YHWH's speech was replaced by the evildoer and nations in the woe oracles. Their respective structures

revealed that while YHWH's speech moved from the vision to the evildoer, the woe oracles moved from the evildoer to the earth as a whole.

When the woe oracles are compared with Habakkuk's speech in 1:12–17, the mode analyses reveal they share the cohesive chains of the Chaldean/evildoer, YHWH, nations, and assets of the Chaldean/evildoer. In both discourses much of the chain interaction centered around the Chaldean/evildoer, but in the woe oracles many of these parties are hostile to the evildoer. The woe oracles, in their inclusion of the earth as a central token, have a wider scope than Habakkuk's second speech. In the field, not only is the evildoer of the woe oracles more passive than the Chaldean overall, he is acted upon by the nations, not just by YHWH. The nations go from being completely passive in Habakkuk's speech to now exerting power over the evildoer. In both discourses the Chaldean/evildoer is the most frequent subject, but they are otherwise quite different. Their overall structures compare in a suggestive way, as the movement in 1:12–17 from YHWH's ordination of the Chaldean to the Chaldean's domination of humanity is seemingly answered by the shift in the woe oracles from the lessening focus on and lessening power of the Chaldean, which itself gives way to the presence of YHWH and the filling of the whole earth with his knowledge.

Finally, when the woe oracles are compared with YHWH's first speech in 1:5–11, the mode analyses showed that the shared cohesive chains are the Chaldean/evildoer (who occur in the highest percentage of clauses in both discourses) and YHWH. While in both speeches much chain interaction surrounds the Chaldean/evildoer, in the woe oracles are much more likely to be parties hostile to him than his victims. The field analysis showed that in the woe oracles, spatial movement is now performed by parties hostile to the Chaldean rather than the Chaldean himself, as in YHWH's first speech. Now the

evildoer is dominated by the nations, not just YHWH. The structures of the discourses reveal that while 1:5–11 (after the initial commands for the recipients to watch) focuses on the Chaldean's actions (with his mockery of royal authority at the center), the woe oracles repeatedly move beyond the destruction of the Chaldean himself to a much more global perspective in which the earth itself is filled and changed.

CHAPTER 8: HABAKKUK 3 (PART ONE)

1. Introduction

This chapter will cover the mode, field, and tenor of Hab 3:2–19. Due to the fact that this section is substantially larger than any covered in thus far, the comparisons with previous sections will be reserved for the next chapter.¹

2. Analysis: Habakkuk 3:2–19

A. Mode

Identity and Similarity Chains

The most significant identity chain in Hab 3:2–19 is the one for YHWH. Out of the 64 clauses in this section, he is referenced in 38 of these clauses, or 59%. In 3:2.1, he is referenced twice, with a proper noun functioning as a “vocative” at the beginning of the clause, and as a 2ms pronominal suffix indicating possession of the noun (“report”) functioning as direct object. This style of double reference also occurs in 3:2.2, where he is again referenced with a “vocative” and a 2ms pronominal suffix attached to the direct object (YHWH’s “work”). YHWH is the implied 2ms subject of the imperative verb in 3:2.3, and also is referenced by the morphologically embedded 2ms subjects of the *yiqtol* verbs in 3:2.4 and 3:2.5. In 3:3.1, he is referenced both with a proper noun and the embedded 3ms subject of the finite verb. Another noun phrase references YHWH in

¹ The background and dating issues surrounding Hab 3, specifically the possibility of it being an earlier composition and the nature and significance of its parallels in ANE mythology, constitute a literature of their own. See Albright, “The Psalm of Habakkuk,” 1–18; Cassuto, “Chapter iii of Habakkuk,” 3–15; Day, “New Light,” 353–5; Irwin, “Psalm of Habakkuk,” 10–40; Herrmann, “Unerledigte Problem,” 482–8. Mack, *Neo-Assyrian Prophecy*, 265 lists common motifs in Hab 3 found throughout the Hebrew Bible, but simply concludes, “People can become aware of ideas without having an awareness of their literary origin... There it is not necessary (indeed it may not be possible) to trace literary connections or relationships among these texts.”

3:3.2. A 3ms pronominal suffix indicates YHWH's possession of the "splendor" (independent noun function as subject) covering the heavens in 3:3.3, a structure duplicated in 3:3.4, where his praise fills the earth. After a hiatus in 3:4.1, YHWH is again referenced in 3:4.2 with two 3ms suffixes, one attached to a noun part of a prepositional phrase, and the other attached to a second preposition. In 3:4.3, a 3ms pronominal suffix attached to a noun indicates YHWH's possession of his "power." In 3:5.1–3:5.2, 3ms pronominal suffixes are used on nouns with prefixed prepositions in parallel clauses expressing how devastation proceeds from before YHWH when he comes in judgement.² He is referenced in the embedded 3ms subject of the finite verbs in 3:6.1–3:6.4, and with a 3ms pronominal subject attached to a preposition in 3:6.7.

YHWH is doubly referenced in 3:8.1, with both the internal 3ms subject of the finite verb as well as an independent noun. A switch from the third person to the second person is observed in 3:8.2 and 3:8.3, as YHWH here appears with 2ms pronominal suffixes attached to nouns ("your anger" and "your wrath") functioning as subjects. Three references to YHWH occur in the subordinate clause of 3:8.4, as he is the 2ms subject of the finite verb, and also the referent of two 2ms pronominal suffixes attached to nouns inside of a prepositional phrase ("your horses" and "your chariots"). Another 2ms pronominal suffix is used for YHWH in 3:9.1, identifying him as possessor of a bow, and in 3:9.3 he is the 2ms subject of a finite verb. In 3:10.1 he is referenced by another 2ms pronominal suffix attached to a verb (indicating that the mountains saw YHWH). He

² דָּבַר and רָשַׁף never otherwise occur together in a poetic couplet in the Hebrew Bible. The only other place where these nominal forms occur within ten verses of each other is Pss 78:48, 50, which, in recounting the wrath of YHWH that was poured out against Egypt in the event of the plagues and exodus, states that the flocks of the Egyptians were delivered to "bolts of lightning" (NASB rendering of רָשַׁף), and that the life of the Egyptians was delivered to "the plague" (NASB rendering of דָּבַר). Both clauses use the hiphil finite verb סָגַר. In Hab 3:5.1–3:5.2, some poetic development is visible within the two lines: the resultant word order is PP-V-S//V-S-PP, the finite verbs shift from the generic הִלָּךְ to the somewhat more specific אָצַף, and the prepositional phrases modulate from the generic "before him" to the more specific "from his feet."

appears next in 3:11.2–3:11.3, where he is again referenced with 2ms pronominal suffixes on nouns functioning as subjects (YHWH’s “arrows” and “spear”). YHWH is the 2ms subject of the finite verbs in 3:12.1–3:12.2. Three references to YHWH occur in 3:13.1, as he is the 2ms subject of the verb, and also is referenced by the 2ms pronominal suffixes on nouns inside prepositional phrases. He is the 2ms subject of the finite verbs in 3:13.2 and 3:14.1. In 3:15.1 he is both the 2ms subject of the finite verb and also referenced by a 2ms pronominal suffix attached to a noun (“your horses”). In 3:18.1–3:18.2 YHWH appears with an independent and a noun phrase (respectively), both with prefixed prepositions (in the context of the prophet indicate his trust in YHWH). In 3:19.1, two proper noun reference YHWH, while in 3:19.2 and 3:19.3 he is referenced by the 3ms internal subject of a finite verb.

The next most significant identity chain in Hab 3:2–19 is the chain referencing Habakkuk, the prophet. References to Habakkuk occur in 23% (15 out of 64) of the clauses in this section. Habakkuk corresponds to the 1cs subject of the finite verbs in 3:2.1; 3:2.2; 3:7.1. In 3:14.2 Habakkuk is referenced by a 1cs pronominal suffix attached to an infinitive constructive that is part of a prepositional phrase functioning adverbially. Habakkuk is referenced by the 1cs subject of a verb in 3:16.1, a 1cs pronominal suffix attached to nouns in 3:16.2; 3:16.3; 3:16.4, and a 1cs pronominal suffix attached to a preposition in 3:16.5. He is then referenced by the 1cs subject of a verb in 3:16.5 and 3:16.6. Multiple references occur in 3:18.1 and 3:18.2, as 3:18.1 has Habakkuk referenced by a 1cs independent pronoun and the 1cs subject of a verb, and 3:18.2 has Habakkuk referenced by the 1cs subject of a verb as well as a 1cs pronominal suffix attached to a proper noun that is part of a prepositional phrase. In 3:19.1, Habakkuk is referenced with a 1cs pronominal suffix attached to a noun functioning as a predicate

nominative. In 3:19.2 he is referenced with a 1cs pronominal suffix attached to a noun functioning as a direct object, and in 3:19.3 he is referenced with a 1cs pronominal suffix attached to a finite verb.

The remaining identity chains in Hab 3:2–19 are comparatively minor. The earth is referenced in 4 clauses (6.25%). It occurs as an independent noun as part of a prepositional phrase in 3:3.4. It is referenced with another independent noun in 3:6.2, where it functions as a direct object. It likewise appears as a direct object in 3:9.3 and 3:12.1. Mountains are referenced in 3 clauses (4.5%). They occur twice in 3:6.5, as the 3mp subject of the verb and as an independent noun functioning as subject. In 3:10.1 they are implied through cataphoric ellipsis (and made explicit in the following clause), referenced as the 3mp subject of the finite verb. They occur in both the 3mp subject of the verb and an independent noun functioning as subject in 3:10.2.

Five more entities are referenced twice each (3% of the clauses) in this section: YHWH's horses, the nations, the work of YHWH, the wicked leader, and Habakkuk's audience. YHWH's horses are referenced in 3:8.4 (and placed in a parallel construction with his "chariot of salvation"), as part of a prepositional phrase functioning adverbially. They appear to function in a similar manner in 3:15.1 (although with an explicit preposition), indicating how YHWH dominated the sea. The nations occur in 3:6.4 with an independent noun functioning as direct object in the clause. They occur again in 3:12.2 with a similar construction. 3:2.2 has YHWH's work referenced with a noun functioning as direct object, and it is again referenced with a 3ms pronominal suffix attached to a verb in 3:2.3.³

³ Andersen, *Habakkuk*, 276–77. Andersen deliberates over the apparent elasticity of the concept of YHWH's work. While he observes the lexical parallel with Hab 1:5 (where it was a reference to YHWH's future raising of the Chaldean), he also notes the allusions to creation and the exodus in Hab 3, thus placing them in this category as well.

The wicked leader is referenced in 3:13.2 with the noun phrase “head of the house of the wicked” (ראש מבית רשע), which in this clause is a direct object of YHWH’s wrathful action. This leader is referenced again in 3:14.1 with two 3ms pronominal suffixes, indicating his possession of the arrows (which occur in a prepositional phrase functioning adverbially) and of his warriors (functioning as direct object and receiving YHWH’s wrath). Also, Habakkuk’s inclusive audience is referenced twice in this section. 3:13.1 refers to them as YHWH’s people inside of a prepositional phrase indicating the purpose of his traveling. In 3:16.6, they are referenced with a 1cp pronominal suffix attached to a finite verb referencing the people who attack Habakkuk and his audience.

A number of similarity chains reference similar or related entities throughout this discourse. Most of these entities occur a relatively small number of times throughout Hab 3. Of these, the most frequently occurring are the various references to types of water, which are in 8, or 12.5% of the clauses in this section. “Rivers” (נהר) occur in 3:8.1 and 3:8.2 as part of prepositional phrases. These are semantically connected to the “sea” (ים) in 3:8.3, as all of these occur in prepositional phrases indicating in some way that they are the recipients of YHWH’s anger.⁴ נהר is used again in 3:9.3 as an independent noun, but with the clear contextual usage of indicating that rivers were the means by which YHWH split the earth. The phrase זרם מים (“torrent of waters”) occurs in 3:10.3 as the subject of the finite verb. In the next clause (3:10.4), the “deep” (תהום) is said to raise its voice (thus referenced both with a noun and a 3ms pronominal suffix indicating possession of its voice). This thought continues in 3:10.5, as the deep is again referenced by means of a 3ms pronominal suffix indicating possession of its hands (the subject of the clause). A final double reference to waters occurs in 3:15.1, as the “sea” (ים) occurring in a

⁴ While at a surface level these clauses of course indicate YHWH is angry with the water, Roberts, *Nahum*, 155 suggests that they imply a blurring of the lines between Babylon and the chaotic waters.

prepositional phrase indicating the recipient of YHWH's trampling activity. This participant is further defined later in the clause with the phrase "mighty waters" (מים רבים).

A number of other similarity chains have participants referenced in 4 clauses (6%) of this section: YHWH's anger, the weapons of YHWH, the warriors of the wicked leader, and agricultural plants. YHWH's anger is referenced in two clusters of parallel clauses. 3:8.2 and 3:8.3 use references to YHWH's "anger" (אף) and "fury" (עבִרָה) as subjects in verbless clauses where they are in a relationship of antagonism to bodies of water. In 3:12.1 and 3:12.2, "indignation" (זַעַם) and "anger" (אף) occur in prepositional phrases in parallel clauses describe YHWH's actions against the earth and the nations, respectively. The references to YHWH's weapons likewise occur in two clusters of parallel clauses. YHWH's "bow" (קֶשֶׁת) is the subject of 3:9.1, and his "rods" (or possibly "arrows") occur in 3:9.2. Next, in 3:11.2 and 3:11.3, the sun and moon are described as being attacked by YHWH. In 3:11.2, YHWH's "arrows" (קִיץ) are described as going towards the light (referenced both with a noun and the internal subject of the verb), while 3:11.3 implied the verb of the previous clause through ellipsis and uses YHWH's "spear" (תַּגְּוִית) as the subject.

The warriors of the enemies of YHWH are first referenced in 3:14.1, with the noun פְּרָדִי utilized as a direct object in the clause, indicating that YHWH pierced their heads. They are the 3mp subject of the finite verb in 3:14.2, which recounts how they attacked Habakkuk and his audience. In 3:14.3, they are referenced with 3mp pronominal suffix on the noun functioning as subject in a clause describing their mode of rejoicing. These warriors should also be identified with the people describe by Habakkuk in 3:16.6 as he envisions the day of trouble awaiting his enemies. Here they are placed inside the

prepositional phrase לְעַם יְגוֹדְנוּ (“to the people who attack us”). Agricultural plants are found in a chain from 3:17.1–3:17.4. In 3:17.1, the “fig tree” (תְּאֵנָה) has a noun functioning as subject and is referenced by the 3fs subject of the negated verb. The negated verbless clause of 3:17.2 expresses the thought that the “vines” (גְּפְנִים) are lacking in “fruit” (יְבוֹל). 3:17.3 states that the “produce of the olive” (מַעֲשֵׂה־זֵיתָה) has failed, referencing this entity with both a noun phrase and the internal 3ms subject of the verb. Finally, in 3:17.4, the “fields” (שָׂדֵה) are said not to yield food (with a similar pattern of double reference as used in the previous clause).

Three clauses (4.5%) contain references to Habakkuk’s body parts. In 3:16.2, the prophet’s “belly” (בֶּטֶן) quakes (with references from both the noun and the 3fs subject of the verb). In 3:16.3, the prophet’s “lips” (שִׁפְתָּה) quiver (with an identical pattern of double reference to the previous clause). In 3:16.4, Habakkuk’s “bones” (עֲצָמוֹת) occur in a prepositional phrase as part of a larger clause explaining that rottenness has entered his bones.

The remainder of the similarity chains (or rather, ties) identified in this discourse only contain entities in two clauses (3%) each. The seven such chains will be unpacked below. 3:3.1 and 3:3.2 contain two members of a class of places that YHWH is said to come from, “Teman” (תִּימָן) and “Mount Paran” (הַר־פָּאֵרָן).⁵ Both of these entities are in prepositional phrases, and the verb of the first clause, בּוֹא (“come in”) is implied through ellipsis in the second clause, strengthening their connection. In 3:3.3 and 3:3.4, the nouns “splendor” (הוֹד) and “praise” (תְּהִלָּה) occur with 3ms pronominal suffixes indicating YHWH’s possession of them. Additionally, they cover the heavens and fill the earth, respectively. Thus, they can be grouped under the heading of the “glory of YHWH.”

⁵ Barker and Bailey, *Micah*, 359–360, notes that Teman and Paran are south of Judah, and were part of the journey out of Egypt, thus alluding to the Exodus event.

Likewise, the heavens and earth in these clauses can be grouped together under the heading of “places filled with YHWH’s glory.” 3:5.1 and 3:5.2 state that “pestilence” (דִּבְרָה) and “plague” (רִשָּׁף) emanate from YHWH uniting them as “diseases related to YHWH.” In 3:6.5 and 3:6.6, the “eternal mountains” (הַרְרֵי־עַד) and “everlasting hills” (גְּבְעוֹת עוֹלָם) are demolished by YHWH in a demonstration of his power, uniting them under the banner of “heights humbled.” Two dwellings tremble in 3:7.1 and 3:7.2, the “tents of Cushan” (אֹהֲלֵי כוּשָׁן) and the “curtains of the land of Midian” (יְרִיעוֹת אֶרֶץ מִדְיָן). Syntactically, this is accomplished by the “tents of Cushan” being the direct object in the first clause (as something the prophet saw), while “curtains of the land of Midian” are the subject of the second clause.⁶

Chain Interaction

Throughout this section, the YHWH chain interacts with a number of the other chains. The YHWH chain interacts with the prophet chain in seven clauses. In 3:2.1, YHWH is referenced both with a “vocative” noun and with a 2ms pronominal suffix (attached to the “report,” the object of the verb), while the prophet is identical with the 1cs subject of the verb. In 3:2.2, YHWH is again referenced with a “vocative” and a pronominal suffix, while the prophet is the embedded subject of the finite verb. The remaining clauses where the YHWH and prophet chains interact are clustered from 3:18.1–3:19.3. In 3:18.1, the prophet is doubly referenced with an independent 1cs pronoun as well as the embedded subject of the verb, while YHWH is part of a prepositional phrase. In 3:18.2, the prophet is the embedded subject of the verb, and also appears in a 1cs pronominal suffix

⁶ Wellhausen, *Die Kleinen Propheten*, 167, comments on this pairing of Cushan and Midian: “Die Kuschan und Midian sind die Stämme, die am Sinai wohnen, und darum den ersten Schrecken über den Aufbruch Jahves haben” (“Kushan and Midian are the tribes that dwell on Sinai, and therefore have the first terror of the dawn of Yahweh”). This provides a further connection to the Exodus imagery found throughout this section.

indicating possession of the salvation made possible by YHWH, who again appears in a prepositional phrase. In 3:19.1, YHWH is referenced with a noun functioning as subject, while the prophet appears in a pronominal suffix indicating possession of the predicate nominative. In 3:19.2, YHWH is the 3ms subject of the finite verb, while the prophet is referenced with a 1cs pronominal suffix attached to the noun functioning as direct object. Finally, in 3:19.3, YHWH is again the embedded subject of the verb, while the prophet is doubly referenced with a pronominal suffix attached to a noun in a prepositional phrase, and another pronominal suffix attached to the finite verb.⁷

In four clauses, the YHWH chain interacts with the earth chain. In 3:3.4, the earth is referenced with an independent noun, and YHWH is referenced with a pronominal suffix indicating possession of the praise. In 3:6.2, YHWH is the 3ms subject of the finite verb and the earth is the direct object. In 3:9.3, YHWH is the 2ms subject of the finite verb and the earth is again the direct object. Finally, in 3:12.1, YHWH is the 2ms subject of the verb and the earth is the direct object, as YHWH walks the earth.

In two clauses, the YHWH chain interacts with the chain of YHWH's work. In 3:2.2, YHWH is doubly referenced with an independent noun and a pronominal suffix, and the work is referenced with a noun functioning as direct object. In 3:2.3, YHWH is to be identified with the 2ms subject of the imperative verb, while the work is referenced by the 3ms pronominal suffix attached to the verb.

In two clauses, the YHWH chain interacts with the nations chain. In 3:6.4, YHWH (the 3ms subject of the finite verb) acts upon the nations (the direct object). In 3:12.2, the same configuration is present as YHWH tramples the nations.

⁷ Mathews, *Performing Habakkuk*, 156, notes this string of possessives connecting YHWH to the prophet in 3:18-19, and concludes, "the prophet's identity is tied up in his relationship with Yahweh."

In two clauses, the YHWH chain interacts with the chain of YHWH's horses. In 3:8.4, YHWH is the subject of the 2ms finite verb, while the horses are part of a prepositional phrase. YHWH additionally is referenced by two pronominal suffixes in this clause. In 3:15.1, YHWH is referenced both with the 2ms subject of the finite verb and a pronominal suffix indicating possession of the horses, which are an independent noun.

In two clauses, the YHWH chain interacts with the wicked leader chain. In 3:13.2, YHWH is the 2ms subject of the verb, and acts upon the head of the house of the wicked. In 3:14.1, YHWH is again the subject of the verbal action, and the wicked leader is doubly referenced with two 3ms suffixes, indicating possession of his arrows and his warriors.

The chains of YHWH and his places intersect in two clauses. In 3:3.1, YHWH is referenced with both an independent noun and the 3ms subject of the verb, while "Teman" is inside a prepositional phrase. "Mount Paran" is likewise part of a prepositional phrase in 3:3.2, while YHWH (an independent noun) is the subject of the verb implied from the previous clause.

The chains of YHWH and the facets of his glory interact in two clauses, both of which also include the chain of places filled with YHWH's glory. In 3:3.3, YHWH is referenced with a pronominal suffix indicating possession of his splendor. Splendor is referenced with an independent noun functioning as subject, while the heavens receives the verbal action. In 3:3.4, YHWH is again referenced with a pronominal suffix indicating possession of his praise (the subject of the verb), while the earth functions as the direct object.

The chains of YHWH and diseases interact in two clauses. In 3:5.1, YHWH is referenced with a pronominal suffix as part of a prepositional phrase, while “pestilence” is referenced with an independent noun and functions as the subject of the verbal action. A similar configuration exists with “plague” in 3:5.2.

The chains of YHWH and his anger intersect in four clauses. In the verbless clauses of 3:8.2 and 3:8.3, YHWH is referenced with 2ms pronominal suffixes indicating possession of his anger and wrath, respectively. Next, in 3:12.1 and 3:12.2, fury and anger appear in prepositional phrases describing how YHWH acts upon the earth and the nations.

The chains of YHWH and water interact in five clauses. In 3:8.1, YHWH is referenced with an independent noun functioning as subject, while the rivers are part of a prepositional phrase. In 3:8.2 and 3:8.3, the rivers and seas occur in prepositional phrases, while YHWH is referenced with pronominal suffixes indicating possession of his anger and wrath. In 3:9.3, YHWH is referenced by the 2ms subject of the verb, while the rivers are referenced with a noun that functions adverbially. In 3:15.1, YHWH occurs both as the subject of the verbal action and as a pronominal suffix, while the seas appear in a prepositional phrase and in a noun phrase at the end of the clause.

The chains of YHWH and his weapons interact in four clauses. In 3:9.1, YHWH is referenced with a 2ms pronominal suffix indicating possession of his bow. Likewise, 3:11.2 and 3:11.3 feature 2ms suffixes expressing YHWH’s possession of his arrows and his spear.

The prophet chain interacts with the wicked warriors chain in two clauses. In 3:14.2, the warriors are the 3mp subject of the finite verb, while the prophet is referenced by a 1cs suffix in a prepositional, which expresses that the purpose of the warriors’

arrival: to scatter the prophet. In 3:16.6, the prophet is referenced by the 1cs subject of the finite verb, while the warriors are at the end of the clause, in a prepositional phrase, referenced by a finite verb functioning as a relative clause.

Unsurprisingly, the prophet chain interacts with the chain of the prophet's body parts. In 3:16.2, the prophet is referenced by a 1cs pronominal suffix indicating possession of his belly, which is the subject of the verbal action. In 3:16.3, a similar configuration is used with the prophet and his lips. In 3:16.4, a 1cs suffix indicates the prophet's possession of his bones. Unlike the previous two clauses, this configuration occurs within a prepositional phrase, rather than occurring as the subject of the clause.

Therefore, while the YHWH and prophet chains both interact with multiple other chains, the only remaining interaction is between the chains of YHWH's glory and the places filled with YHWH's glory. In total, the central tokens are YHWH, the prophet, the earth, YHWH's work, the nations, YHWH's horses, the wicked leader, YHWH's places, the facets of YHWH's glory, diseases, YHWH's anger, water, YHWH's weapons, the wicked warriors, and the prophet's body parts.

To succinctly encapsulate the big picture of the chain interaction in Hab 3, the YHWH chain interacts with: the prophet, earth, YHWH's work, the nations, YHWH's horses, wicked leader, YHWH's places, facets of YHWH's glory, diseases, YHWH's anger, water, YHWH's weapons, and wicked warriors. The prophet (other than YHWH) interacts with the wicked warriors and his own body parts. This creates a scenario in which YHWH interacts with a large number of small chains, and the prophet interacts with a small number of chains. Therefore, not only does YHWH do much of the work of making the discourse "hang together," but he also serves to tie together the multitude of small chains.

Read in a linear fashion, YHWH is referenced in almost every clause (with gaps of no more than two clauses) from 3:2.1–3:10.1, and again from 3:11.2–3:15.1 and 3:18.1–3:19.3. Meanwhile, the prophet is referenced in this fashion from 3:14.2–3:16.6 and 3:18.1–3:19.3. This creates the effect of an initial concentration of references to YHWH, a short burst where the prophet is dominant, and a final section where the two are referenced equally. References to all other participants are intermittent and grouped in pairs of two clauses together at most.

At a more micro level, the patterns of cohesion create shifts as the passage is read in a linear fashion. In 3:2–3, with YHWH ever-present in the background, an initial pair of references to the prophet overlaps with a pair of references to YHWH's work, as the prophet acknowledges his fear of YHWH's work and asks for its revival. This is followed by a sequence from the places of YHWH to the glory of YHWH (at the same time as the places filled with YHWH's glory), the final reference to which co-occurs with the first mention of the earth (this is in the context of YHWH coming in glory, and earth here is in a parallel poetic construction with the heavens). In 3:4–6, YHWH is present in all but three (of twelve) clauses, and the minor chains traverse through the diseases of YHWH that accompany him (3:5.1–3:5.2), a single reference to the earth (here he shakes it, linking back to 3:3.4 where his praised filled it), the first reference to the nations (YHWH startles them), and finally a pair of references to the humbled heights (in the context of their being shattered by YHWH). YHWH is absent in 3:7, but a reference to the prophet occurs, along with the pair of the dwellings trembling (an event the prophet witnesses). YHWH is then present in all but one (of the seven) clauses in 3:8–9. Habakkuk 3:8 begins with three references to water, which encompass the pair of references to YHWH's anger (which is directed against the waters), after which is the first reference to

YHWH's horses. In Hab 3:9, a pair of references to the weapons of YHWH is followed by (in 3:9.3) a reference to water (which here is used by YHWH to split the earth, connecting back to the previous chain where it is a recipient of his anger in 3:8.1–3:8.3) which co-occurs with the third reference to the earth (here it is split by YHWH, it was previously found in 3:3 [filled with praise] and 3:6 [shaken by YHWH]). After 3:10.1 (in which the mountains see YHWH), YHWH disappears for several clauses, and a pair of references to the mountains (which link back to 3:6.5, where they were shattered) are followed by three clauses mentioning water (here it exclaims and gestures, which contrasts with its rather harsh treatment in the short bursts of 3:8–9).

In 3:11–12, YHWH is again present (except for 3:11.1), and a pair of references to the weapons of YHWH (here they are directed towards the natural world, rather than merely being unsheathed as in 3:9) is followed by a pair of references (in 3:12) to YHWH's anger (which here is directed against the earth, as opposed to the target of the waters in the link back to 3:8.2–3:8.3). Co-occurring with these references to YHWH's anger are a single reference each (in successive clauses) to the earth and the nations (which bears similarity with their close occurrences, separated by one clause in 3:6.2 and 3:6.4, except here YHWH treads them in his anger rather than merely startling them). YHWH is present from 3:13.1–3:14.1, which overlaps with a reference to Habakkuk's audience (the first in this discourse) followed by a pair of references to the wicked leader. The final references to YHWH and the wicked leader (in these successive clausal occurrences) in 3:14.1 both overlap with the chain of references to the warriors of the wicked leader that extends from 3:14.1–3:14.3. In the middle of this chain, the prophet occurs once, in 3:14.2 (where the warriors act to scatter the prophet). (Although the prophet has been absent since 3:7, he will soon become more significant.)

Habakkuk 3:15.1 features isolated appearances of YHWH, YHWH's horses, and water. (YHWH and his horses appeared in 3:8.4, with water only one clause away; here he treads the sea with his horses, rather than riding the horses as a result of his anger at the waters.) Suddenly, 3:16.1–3:16.6 includes the prophet in all of the clauses, with a reference to the audience in 3:16.6 (linking back to their previous occurrence in 3:13.1, which contrastively anticipated YHWH's salvation instead of the destruction of the wicked warriors). In the middle of this chain of references to the prophet, a string of references to the prophet's body parts occurs from 3:16.2–3:16.4. Along with the audience in 3:16.6, the warriors of the wicked leader appear, linking back to their previous chain in 3:14.

In 3:17, the only chain is that of agricultural entities. Finally, in a five-clause stretch from 3:18.1–3:19.3, YHWH and the prophet occur together in every clause, a configuration that has not happened since the first two clauses of the discourse (3:2.1–3:2.2). The difference here, is that instead of the prophet hearing of and fearing YHWH, he now rejoices and acknowledges YHWH as his strength.

B. Field

Participant Profiles

It is now necessary to examine the types of processes the different participants engage in, and the other participants they act upon, if applicable. Out of the 20 clauses in which YHWH is the primary participant, there are 16 material clauses (80%), 1 verbal clause, 1 mental clause, 1 behavioral clause, and 1 relational clause (5% each). In 10 of the 16 material clauses, he acts upon another participant: In 3 cases he acts upon the earth, in 2 upon the nations, and 1 each for his work, the head of the wicked, the heads of the

warriors, the prophet's feet, and the prophet himself. (YHWH experiences chain interaction with all of these entities except for the heads of the warriors and the prophet's feet.)

Beginning with the clauses where he acts upon another participant, in 3:2:3 YHWH revives his work,⁸ in 3:6.2 YHWH shakes the earth,⁹ and in 3:6.4 he startles the nations.¹⁰ In 3:9.3 YHWH splits the earth with rivers,¹¹ and in 3:12.1 he treads the earth. In 3:12.2 he tramples the nations, and in 3:13.2 he crushes the head of the house of wicked. In 3:14.1 he pierces the heads of the wicked warriors,¹² and in 3:19.2 YHWH acts upon the prophet's feet by making them like those of the deer. Finally, in 3:19.3 YHWH causes the prophet to walk on his high places. Some groupings of these actions can be suggested: actions of enablement and reviving are performed on YHWH's work and the prophet. The actions of shaking and startling the earth and nations are also

⁸ Andersen, *Habakkuk*, 273, 280, emends this verb to read, "by the life of Yahweh," but his mixture of theological objections and concern for preserving a pattern of indicative verbs need not deter one from following the MT. Cassuto, "Chapter iii of Habakkuk,"⁹ identifies a parallel with Ps 74:12 in which YHWH's "work" also occurs in the context of his conquering of the chaotic waters. Albright, "Psalm of Habakkuk," 13, states, "There is no need of emending this text at all ... since M gives excellent sense as it is."

⁹ Andersen, *Habakkuk*, 308, translates this verb as "spanned." *DCH* 5:142 supplies a similar gloss of "measure," with the additional note, "(unless מיד *shake*)." The entry for this alternative root (*DCH* 5:251) lists Hab 3:6 as its only occurrence (and is completely unattested in *BDB*). Roberts, *Nahum*, 128, 136, supplies a gloss of "shook," and follows the line of reasoning suggested in *DCH*.

¹⁰ *Contra* Cassuto, "Chapter iii of Habakkuk," 10, who see the recipients of this action to be "the representatives of the dominion of evil" on the basis of an Ugaritic cognate for the verb נָתַר.

¹¹ *Contra* Cassuto, "Chapter iii of Habakkuk," 12, who views the rivers as the direct object on the basis of comparison with Ps 74:15.

¹² The analysis throughout assumes that the evildoers of 3:13.2 and 3:14.1 are to be connected with the Chaldean of the previous chapters of the book. Hiebert, *God of My Victory*, 8–9, 36–41, 103–106, 135, denies that Hab 3 contains any references to the Babylonians and instead reads 3:13–14 as describing a primordial battle with the "dragon of chaos," but only after invasive text-critical choices and consequence emendation of the MT. Cassuto, "Chapter iii of Habakkuk," agrees with the present study on the basis of the logical flow of the passage: after the rhetorical question of v. 8, "the deed is, in truth, being renewed, but the enemy whom YHWH defeats and destroys this time is not the primordial force of the waters, but the oppressor of Israel." Likewise, Thompson, "Prayer," 43, states, "The purpose of the powerful display of divine energy manifested in the Habakkuk 3 theophany emerges in verses 8–15... The righteous fury (*za' am*) is against the 'head from the house of the wicked,' which presumably we are to understand as being a reference to the Chaldean."

somewhat parallel. The treading, trampling, and crushing of the earth, nations, and head of the wicked creates a natural progression of intensity. Additionally, the splitting of the earth and the piercing of the heads of the wicked warriors are roughly analogous.

Within the remaining intransitive material clauses where YHWH is the primary participant, he moves spatially from certain locations in 3:3.1 (where he comes from Teman) and 3:3.2 (where his coming from Mount Paran is implied through ellipsis). In 3:6.1 he stands, in 3:8.1 he rages against the rivers, and in 3:8.4 he rides his chariots. In 3:13.1 he goes forth to save his people and his anointed one,¹³ and in 3:15.1 he traverses on the sea.

In his lone verbal clause of 3:2.4, YHWH declares. The only mental clause where YHWH is the primary participant is 3:2.5, and here YHWH remembers compassion. YHWH's behavioral clause is 3:6.3, where he looks. In the relational clause of 3:19.1, YHWH is equated with the prophet's strength.

In order of visibility, the next important participant in the discourse is the prophet, who appears in the transitivity structure of 9 clauses in this section: 5 are behavioral (55.5% of his total clauses), 2 are material (22%), and 1 is mental (11%), and he is also a goal in a material process where he is acted upon by YHWH (11%). Within his behavioral clauses, in 3:2.1 he hears YHWH's report, in 3:7.1 he sees the tents of Cushan (which are implied to be shaking as a result of YHWH's work), in 3:16.1 he hears (immediately after YHWH's theophany),¹⁴ in 3:18.1 he exults in YHWH, and in 3:18.2

¹³ Nielson, "Righteous and the Wicked," 77, goes so far as to identify this "anointed one" with Jehoahaz, who was exiled in Egypt (2 Kgs 23:31–35), and who is contrasted with Jehoiakim, the "usurper." Bruce, "Habakkuk," 890 calls such an interpretive move "pointless" on the grounds that "the language is traditional."

¹⁴ Andersen, *Habakkuk*, 343–44, notices that the prophet hears in both 3:2 and 3:16, and comments, "The connections of v 16 with Hab 3:2 show that what disturbs the prophet is hearing the report (*šēma*) of Yahweh's deed—that is, the recitation of the traditional poem(s) found in vv 3–15... The conventional language of v 16 shows that the effect of this experience was the same as that of the original theophany." Barker and Bailey, *Micah*, 372, see this connection, and state, "Verse two preceded the

he rejoices in God. His two material processes describe his physical reactions to YHWH's work: In 3:16.5 he quakes, and in 3:16.6, he rests while waiting. In his lone mental process (3:2.2) he is said to fear YHWH's work. Finally, in 3:19.3, the prophet is acted upon by YHWH (with whom his chain interacts), who makes him walk.

The deep acts in two material clauses, and it acts upon other participants in both. In 3:10.4, it gives its voice, and in 3:10.5, it raises its hand. The mountains act in a behavioral clause (3:10.1, where they see YHWH, with whose chain they interact), in a material clause (3:10.2, where they quake), and are the goal in a material clause (3:6.5, where they are shattered, in a passive construction with no actor).

The remainder of the participants in this section only feature in one clause each. In 3:3.3, YHWH's splendor covers the heavens, and in 3:3.4, YHWH's glory fills the earth (both of these being material clauses).¹⁵ In the parallel existential clauses of 3:8.2 and 3:8.3, YHWH's anger and wrath are aligned against the rivers and the sea respectively. Brightness occurs in the existential clause of 3:4.1, where it is compared to the light.¹⁶ Rays/horns are said to be from the hand of YHWH in 3:4.2. Veiling occurs in the existential clause of 3:4.3, where the place where it conceals YHWH's power is identified. In the parallel material clauses of 3:5.1 and 3:5.2, pestilence and plague are

theophany with a petition request that God repeat his mighty acts of the past. Verse 16 follows the theophany with the prophet's response to wait quietly for the evil to come on the Babylonians." Roberts, *Nahum*, 149, analyzes this link by stating, "[it] indicates both the conclusion of the vision and the prophet's response to it. That response includes the typical reaction of terror in the presence of Yahweh's majesty, but it also indicates the prophet's willingness at last to await the fulfillment of the vision as he had been instructed in 2:3." Peritt, *Die Propheten Nahum*, 93, simply notes that 3:16 deliberately points to 3:2. O'Neal, *Interpreting Habakkuk*, 119, observes that the prophet's demeanor in 3:16, as opposed to 3:2, is much more intense due to the aftereffects of the theophany.

¹⁵ It is interesting to note that with the exceptions of the deep and the field, the only other participants (other than YHWH) to act on others throughout this section are specific qualities of YHWH, and this despite the enormous number of active entities throughout.

¹⁶ While evidence from the versions would support adding a pronominal suffix to clarify that this is YHWH's brightness (Andersen, *Habakkuk*, 295), doing so is not necessary to make sense of the clause. Likewise superfluous is the emendation of Bruce, "Habakkuk," 882 that changes the copulative form הַיְהוָה לְתַתְּמוֹתָיִם to the prepositional תַּתְּמוֹתָיִם, for a resultant reading of "the brightness beneath him is like the light."

both said to proceed from YHWH. The hills occur in a material clause in 3:6.6, where they bow down. A relational clause features YHWH's ways in 3:6.7, where they are said to be everlasting. The curtains of the land of Midian tremble in the material clause of 3:7.2. In 3:9.1, YHWH's bow becomes exposed in a material process.¹⁷ Rods appear in a relational process in 3:9.2.¹⁸ Waters pass by in the material process of 3:10.3. The sun and moon stand in the material process of 3:11.1.¹⁹ In the parallel material clauses of 3:11.2 and 3:11.3, YHWH's arrows and spears travel. The warriors storm in the material clause of 3:14.2. An existential clause describes the exaltation of the warriors in 3:14.3. The prophet's belly and lips tremble and quake in the material clauses of 3:16.2 and 3:16.3. Rottenness enters the prophet's bones in the material clause of 3:16.4. The fig tree is said to not blossom in the material clause of 3:17.1. In 3:17.2, fruit is said to not exist on the vines in an existential process. The work of the olive tree acts in a material process in 3:17.3. The fields acts on food in a material process in 3:17.4. In 3:17.5, the flock is separated from the fold in a material process. Finally, in the existential clause of 3:17.6, the herd is said to be absent from the stalls.

Global Process Type Analysis

Out of the 63 full clauses in this section, the overwhelming majority are material.

Material processes constitute 42 out of the 63 (66.5%) clauses in this section. The next

¹⁷ This study follows the reading of the 3fs verb found in the MT, which *BHQ* 124 notes is supported by the Barberini Greek text and the Syriac. *BHQ* states that "contextual assimilation" is the reason for the OG, Naḥal Ḥever, Vulgate, and the Targum instead have the consonantly identical second person reading.

¹⁸ The translation adopted by this study is "Rods (are) fulfillers (of) the word." The noun אֲרָבִים in the MT is dramatically changed in the OG's λέγει κύριος ("says the Lord"). *BHQ* 124 notes that the Peshitta and Targum preserve the reading with the note, but add suffixes. Bruce, "Habakkuk," 886–7 provides a gloss of "sated were the arrows at your command," but ultimately deletes this clause from his translation on the grounds that it was a later lectionary insertion.

¹⁹ *Contra* Andersen, *Habakkuk*, 330, who chooses to place the sun in the previous clause to artificially create a parallel structure for sun and moon.

frequent type are existential processes, which are a dramatically lower 8 (12.5%) clauses. They are closely followed by the 7 behavioral clauses (11%). Lastly, there are 3 relational clauses (4.5%), 2 mental clauses (3%), and 1 verbal clause (1.5%).

Some comparisons can be made regarding the actions of different participants within each process type.²⁰ Beginning with the material processes, YHWH stands in 3:6.1 (immediately prior to shaking the earth in 3:6.2), while the sun and moon stand (also with *תקף*) in 3:11.1 as a result of the aggression carried out by YHWH's weapons in 3:11.2–3:11.3. This parallel reinforces YHWH's control over nature (although YHWH does not experience chain interaction with them).

A number of participants exhibit some kind of physical distress as a result of YHWH's actions (or, possibly, in the prophet's case, agricultural devastation). The hills bow down (*תחש*) in 3:6.6. The curtains of Midian tremble (*תגד*) in 3:7.2. The mountains quake (*תחול*) in 3:10.2. (Both the hills and mountains experienced chain interaction with YHWH.) Then, in 3:16.2 the prophet's belly trembles (*תגד*),²¹ and in 3:16.3 his lips quiver (*צלל*).

While YHWH exhibits aggressive behavior in a number of places (such as when he rages against the rivers in 3:8.1), the only comparable action would be the storming of the warriors in 3:14.2.

Regarding behavioral processes, it is interesting that YHWH, Habakkuk, and the mountains “look” (all using forms of the verb *האזר*). YHWH looks in 3:6.3, immediately before he startles the nations. The prophet looks in 3:7.1, where he sees the tents of Cushan in distress (presumably as a result of YHWH's work). The mountains see YHWH

²⁰ The “parallel” occurrences noted above, with the splendor/glory (3:3.3–3:3.4), pestilence/plague (3:5.1–3:5.2), arrow/spear (3:11.2–3:11.3), and anger/wrath (3:8.2–3:8.3) will not be covered again.

²¹ Barker and Bailey, *Micah*, 372 note this parallel act of the tents of Midian and the prophet, as they are both a, “reaction to God's revelation.”

in 3:10.1, and in the next clause they quake. These three actions of looking are tied together, as YHWH's looking occurs in a context of creating action, Habakkuk's looking is concerned with him seeing the results of YHWH's action, and the mountain's looking is in the context of being greatly affected by YHWH's power. Together, these draw attention to YHWH's effect on the world at both the macro and micro levels.

Within the mental processes, in 3:2.5, YHWH remembers compassion, while in 3:2.2, the prophet fears YHWH's work. Similar existential clauses note the nonexistence of fruit on the vines and the herd in the stalls in 3:17.2 and 3:17.6.

Parataxis and Hypotaxis

Various conjunctive devices create relationships between certain clauses in this section. The first such relationship occurs between 3:3.1 and 3:3.2, as a paratactic relationship of elaboration connects the parallel ideas of YHWH coming from Teman and Mount Paran. In clauses 3:3.3 and 3:3.4, a paratactic relationship of elaboration connects the parallel ideas of YHWH's splendor covering the heaven and his praise filling the earth. Habakkuk 3:4.1 has a paratactic relationship of extension with the previous two clauses (see above), as after the description of YHWH's splendor and praise covering and filling the heavens and earth, it is said that the brightness (possibly of YHWH) is like the light. A paratactic relationship of enhancement connects 3:4.2 and 3:4.3, as the latter clause specifies what happens (the veiling of YHWH's power) in the location described in the previous clause (from YHWH's hand). In 3:5.1 and 3:5.2, a paratactic relationship of elaboration connects the parallel ideas of pestilence going before YHWH, and plague proceeding from his feet. Clauses 3:6.1 and 3:6.2 are connected by a paratactic relationship of extension, as the report of YHWH shaking the earth in the latter clause builds on the

description of YHWH standing in the previous clause. Likewise, 3:6.3 and 3:6.4 are also connected by a paratactic relationship of extension. YHWH looks in 3:6.3, and this is further developed as he startles the nations in 3:6.4. This evolution continues in 3:6.5, which has another paratactic relationship of extension with the previous clause, as the mountains are shattered after YHWH startles the nations.

A paratactic relationship of enhancement connects 3:8.4 with the two previous clauses, as the assertion of 3:8.4 that YHWH rode his horses is a description of a specific manifestation of his anger against bodies of water identified in 3:8.2 and 3:8.3.²² In 3:16.1 and 3:16.2, a paratactic relationship of extension connects Habakkuk's testimonies of hearing, and having his belly tremble. An identical relationship connects 3:16.5 back to 3:16.4, in which there is a procession from rotteness entering Habakkuk's bones, to Habakkuk quaking in his lower regions.²³

The use of the וְ conjunction in 3:17.1 serves to subordinate the entire verse (which features various expressions of agricultural devastation throughout) to 3:18 as a whole (in which Habakkuk expresses praise to YHWH).²⁴ Within the subordinated

²² This specifically chooses to read the וְ conjunction in a non-subordinating way. Conceivably, if 3:8.4 was considered to not be a question via ellipsis from 3:8.1 (contra NRSV, NASB, JPS, NET, ESV, NIV) it could be interpreted as subordinated with a gloss of "for," but this is not necessary.

²³ The use of the relative pronoun to begin 3:16.6 is admittedly an anomaly. *BHQ* 102 notes that the MT reading is followed by the Vulgate, Peshitta, and Targum, while Barberini omits it entirely, and the OG and some later daughter versions apparently read the consonants as אָשָׁר ("step, going") with the resultant reading of ἡ ἔξῃς μου ("my habit," which NETS connects to the previous verb for, "my posture was stirred beneath me"). *BHRG* 296–97 lists several "rare" usages of the relative pronoun as a subordinating conjunction. The present study would lean towards this interpretation, although the function of subordination does not seem applicable. Andersen, *Habakkuk*, 345, opts for an outright emendation to אָשָׁר ("step, going"). *IBHS* 341 acknowledges a "conjunctive" אָשָׁר exists, but does not provide further discussion. The suggestion of *GBHS* 503 that אָשָׁר was originally a conjunction is unhelpful, as the resultant clausal relationship (and gloss of "that") does not make sense of the transition from 3:16.5 to 3:16.6. *DCH* 1:433 considers this usage to be that of introducing a temporal clause, suggesting a gloss for 3:16.5–3:16.6 of "in my place I tremble while I quietly wait for the day of distress." For comparative examples from the HB it cites Josh 4:21; Isa 31:4 (this usage is somewhat disputed in the English versions); Gen 6:4.

²⁴ Compare Barré, "Newly Discovered Literary Devices," 460–61, who instead subordinates 3:17 to the final clause of 3:16 on the grounds that the chiasmic use of keywords and anagrams delineates a clear section boundary between 3:17 and 3:18.

grouping of 3:17, a number of smaller clausal relationships exist. 3:17.2 has a paratactic relationship of extension with 3:17.1, as the assertion regarding the lack of fruit on the vines further develops the observation that the fig tree will not blossom. Likewise, the report in 3:17.4 that the field does not produce food builds upon the situation described in 3:17.3, where the olive trees fail. A final relationship of this type within 3:17 is that of 3:17.6, which adds the lack of herd in the stalls to the note that the flock is divided from the fold in 3:17.5. Habakkuk's testimony of his rejoicing in 3:18.1 and 3:18.2 has a paratactic relationship of extension with the previous main-line material in 3:16 (as the entirety of 3:17 is subordinated to 3:18). In 3:19.2, a paratactic relationship of extension connects its assertion that YHWH makes the prophet's feet like that of a deer with the thought of YHWH being the prophet's strength in 3:19.1. This development proceeds into the next clause, as 3:19.3 declares that YHWH makes the prophet walk on his high places, which naturally builds upon YHWH's work on the prophet's feet in 3:19.2.

Verbal System Analysis

Regarding its usage of the Hebrew verbal system, the most notable feature of Habakkuk 3 is its significant preponderance of *qatal* forms as compared to the previous two chapters. *Qatal* verbs are used in 3:2.1–3:2.2 as the prophet states that he has heard YHWH's report and that he is fearful. 3:2.3 uses imperatives to command YHWH to revive his work and declare. In 3:2.4–3:2.5, a *yiqtol* (possibly extending the preceding chain of imperatives) entreats YHWH to remember compassion. Another *yiqtol* is used in 3:3.1 (and implied through ellipsis in 3:3.2) for the description of YHWH coming from Mount Teman and Paran,²⁵ while two *qatal* verbs are found in 3:3.3 and 3:3.4 for the notices that

²⁵ The mixture of *yiqtol* and *qatal* verbs render dubious the claim of Roberts, *Nahum*, 151, that the prefix forms in this case indicate the "present-future" action of a vision, especially as he is immediately forced to read the following *qatal* forms as, "describing the scene as it is developing in Habakkuk's

YHWH's splendor and praise fill the heavens and earth. In 3:4.1, a *yiqtol* form of הִיָּה asserts that (YHWH's) brightness is like the light, while the scenarios of rays being in YHWH's hands and this being the location of the veiling of YHWH's power in 3:4.2–3:4.3 are expressed in verbless clauses. More *yiqtol* verbs fill out the picture of pestilence and plague proceeding from YHWH in 3:5.1–3:5.2. In 3:6.1–3:6.4, the initial sequence of YHWH standing, shaking the earth, looking, and startling the nations is expressed with a *qatal-wayyiqtol-qatal-wayyiqtol* verb pattern. The next two clauses (3:6.5–3:6.6) utilize a *wayyiqtol* followed by a *qatal* to describe the humbling of the mountains and the hills. The description of YHWH's ways as everlasting in 3:6.7 is accomplished using a verbless clause. In 3:7.1–3:7.2, a *qatal-yiqtol* sequence is used as the prophet observes that the tents of Cushan are in trouble, and that the tents of Midian tremble. YHWH's raging against the rivers in 3:8.1 is accomplished using a *qatal* form, while the notices that his anger and wrath are against the waters in the next two clauses are given with verbless clauses. The description given in 3:8.4 of YHWH riding on his horses uses a *yiqtol* verb. More *yiqtol* verbs occur in the assertions of the stripping of YHWH's bow and YHWH's splitting of the earth in 3:9.1 and 3:9.3, with a verbless clause dealing with the rods sandwiched in the middle. A more dominant usage of the *qatal* returns in 3:10, as it is used for the mountains seeing YHWH in 3:10.1, the mighty waters passing in 3:10.3, and the deep giving its voice and raising its hands on high in 3:10.4–3:10.5. One

visionary experience. That is, it is past only in terms of the narrative sequence of the vision" (152). Patterson, *Nahum*, 233–34 considers this chapter to be employing a deliberately early style in which the *yiqtol* forms function as preterites. If this is the case, the alternation between those and the *qatal* forms is difficult to explain. Hiebert, *God of My Victory*, 139, attempts to have it both ways by claiming that the "archaic" prefix form would have been understood as a preterite when this prayer was originally composed (as for him it predates the rest of the Habakkuk corpus), but that in the period when it was incorporated with the rest of the book, the prefix forms would have been understood as referring to the future, thus turning a work of testimony into prophecy. Also lacking explanatory power is the more diachronically based approach of Andersen, *Habakkuk*, 314, who (as an example) states regarding 3:8–15, "Another archaic feature is the use of both suffixed and prefixed verb forms as narrative past tense."

lone *yiqtol* exists in 3:10.2, where the mountains quake (making it semantically related to the *qatal* in the previous clause). In 3:11.1, a *qatal* is used where the sun and moon stand, but a *yiqtol* describes the motion of the arrows of YHWH in 3:11.2 (and is implied through ellipsis for the corresponding movement of YHWH's spear in 3:11.3). More *yiqtol* verbs appear in 3:12.1 and 3:12.2, as YHWH marches over the earth and nations in fury and anger. The prophet switches back to *qatal* verbs in 3:13.1 and 3:13.2 as YHWH marches out and crushes the head of the house of the wicked. In 3:14.1, YHWH's action of piercing the heads of the warriors is communicated with a *qatal*, but the description of the warriors storming the prophet uses a *yiqtol*, while the closing description of the rejoicing of the wicked warriors occurs in a verbless clause. 3:15.1 uses a *qatal* for YHWH's treading of the sea with his horses. A mixture of forms is found in 3:16. The prophet hears in 3:16.1 with a *qatal*, but a *wayyiqtol* communicates the trembling of his body in 3:16.2. His lips quiver in 3:16.3 with a *qatal*, but *yiqtol* verbs are used for the rotteness entering his bones in 3:16.4, the shaking of lower parts in 3:16.5, and his restful waiting in 3:16.6. This kind of eclectic blending continues in 3:17. In 3:17.1, the fig tree refuses to blossom with a *yiqtol*, while the lack of fruit on the vines in 3:17.2 is communicated with a verbless clause, and the failure of the olive trees in 3:17.3 uses a *qatal*. Two more *qatal* verbs occur when the fields are said to fail to bear food in 3:17.4 and the flock is divided from the fold in 3:17.5. The absence of the herd from the stall in 3:17.6 is communicated with a verbless clause. The prophet's parallel expressions of rejoicing in 3:18.1 and 3:18.2 use *yiqtol* verbs. The equivocation of YHWH and the prophet's strength in 3:19.1 is accomplished with a verbless clause, while YHWH's modification of the prophet's feet in 3:19.2 uses a *wayyiqtol*, and his enabling of the prophet to walk on high places uses a *yiqtol*.

The chart below will attempt to provide a bird's-eye view of the usage of the verbal system in the independent finite clauses of Hab 3:2–19 (minus the implied imperative of 3:2.5).

<i>Qatal</i>	<i>Wayyiqtol</i>	<i>Yiqtol</i>
Prophet hears YHWH's report (3:2.1)	YHWH shakes the earth (3:6.2)	YHWH comes from Mount Teman and Paran (3:3.1– 3:3.2)
Prophet fears (3:2.2)	YHWH startles the nations (3:6.4)	Pestilence and plague proceed from YHWH (3:5.1–3:5.2)
YHWH's splendor and praise fill heavens and earth (3:3.3–3:3.4)	Mountains are shattered (3:6.5)	Curtains of Midian tremble (3:7.2)
YHWH stands (3:6.1)	Prophet's body trembles (3:16.2)	YHWH rides his horses (3:8.4)
YHWH looks (3:6.3)	YHWH makes prophet's feet like a deer's (3:19.2)	YHWH's bow exposed (3:9.1)
Hills bow down (3:6.6)		YHWH splits the earth with rivers (3:9.3)
Prophet sees (3:7.1)		Mountains quake (3:10.2)
YHWH rages against rivers (3:8.1)		YHWH's arrows go (3:11.2)
Mountains see YHWH (3:10.1)		YHWH marches over earth/nations (3:12.1– 3:12.2)
Waters pass (3:10.3)		Warriors storm (3:14.2)
Deep gives its voice (3:10.4)		Rottenness enters prophet's bones (3:16.4)
Deep raises its hands (3:10.5)		Prophet quakes (3:16.5)
Sun/moon stand (3:11.1)		Prophet rests (3:16.6)
YHWH goes out (3:13.1)		Prophet exalts and rejoices (3:18.1–3:18.2)
YHWH crushes head of wicked (3:13.2)		YHWH makes prophet walk (3:19.3)
YHWH pierces heads of warriors (3:14.1)		
YHWH treads on sea (3:15.1)		
Prophet hears (3:16.1)		
Prophet's lips quiver (3:16.3)		

With the data thusly arranged, it is initially difficult to isolate any meaningful patterns or match any semantic categories with certain verb types. YHWH's actions, and the responses of both the prophet and nature, are expressed with both *qatal* and *yiqtol* verbs. Out of the 44 clauses in the chart above, 19 are *yiqtol* (43%), 20 are *qatal* (45%), and 5 are *wayyiqtol* (11%).

Nevertheless, it is still worthwhile to at least attempt to discern any possible patterns in subject and action distribution. Starting with YHWH and the prophet, YHWH is the subject in 7 *qatal* verbs, 3 *wayyiqtol* verbs, and 7 *yiqtol* verbs. Whether or not the *wayyiqtol* is considered to have a comparable aspectual value to the *qatal*, this is very close to equivalent among the different types.

Regarding the specific types of actions, in the *qatal* verbs YHWH stands, looks, rages against the waters, goes out, crushes the head of the wicked, pierces head of warriors, and treads on sea. In the *yiqtol* verbs he comes from the mountains, rides his horses, splits the earth, marches over earth/nations, and makes the prophet walk.

Initially, there may seem to be a distinction between the two verb types in that YHWH acts upon the waters in the *qatal* verbs, while he acts upon the earth with the *yiqtol* verbs. (Could this be placing his exercise of power over the earth closer to the prophet than his [ancient] conquering of the seas?) Likewise, only with *qatal* verbs does YHWH attack warriors, and only with the *yiqtol* does he enable the prophet. Spatial movement is found in both verb types, however: in 3:13.1 YHWH goes out (*qatal*) for the salvation of his people, while *yiqtol* verbs depict him emerging from Teman and Paran (at the start of the theophanic report in 3:3.1) and riding his horses (in 3:8.4, apparently as a consequence of his anger against the seas).²⁶ The only remaining actions

²⁶ For the comparative Semitics-based argument that such variation in verb type is a poetic device lacking bearing on the meaning of the lines, see Held, "The *YQTL-QTL (QTL-YQTL)* Sequence," 281–90.

are YHWH's standing and looking (with *qatal* verbs, both of which preceded the shaking of the earth and nations).

However, whatever patterns may have been established between the *qatal* and *yiqtol* verbs are greatly disturbed when the *wayyiqtol* data is incorporated. In the *wayyiqtol* verbs he shakes the earth, startles the nations, and he makes the prophet's feet like a deer. All of these processes are things that he only otherwise did with *yiqtol* verbs.²⁷

In the case of the prophet, he is the subject of four *yiqtol* and *qatal* verbs each. With *qatal* verbs he hears and fears (the initial report), sees (the trembling of the tents of Midian), and hears (the devastation at the end of the theophany). With *yiqtol* verbs he quakes, rests, exalts, and rejoices (after the theophany). All of the *yiqtol* clauses where the prophet is the subject take place after the *qatal* clauses. In the case of the prophet, this separation enables one to tentatively advance the notion that the *qatal* processes deal with his completed attitudes and responses, while the *yiqtol* processes express his ongoing struggles in the present state of agricultural devastation (that said, most of these clauses are outside of the "archaic" theophany proper).

Many of the other clausal subjects can be grouped with the personalities of either YHWH or the prophet. In the case of the prophet, his body trembles (*wayyiqtol*) and his lips quiver (*qatal*). Both of these occur prior to the *yiqtol* verbs described in the above paragraph, and thus fit the framework suggested there for an aspectual distinction between the prophet's prior responses and ongoing state in the famine.

²⁷ Given the general correspondence of the use of *wayyiqtol* and *qatal* verbs up to this point in this study, this sudden connection between *yiqtol* and *wayyiqtol* usage could point towards a diachronic explanation for a certain archaic usage in Hab 3.

In the case of YHWH, his splendor and praise fill the earth (with a *qatal* verb) while pestilence and plague proceed from him, his bow is exposed, and his arrows travel with *yiqtol* verbs.

A significant number of the remaining clauses deal with the sympathetic response of nature. With one *yiqtol* the mountains quake, and with one *wayyiqtol* they are shattered. The remaining clauses use *qatal* verbs: the hills bow down, mountains see YHWH, waters pass, deep raises its voice, deep raises its hands, and the sun and moon stand. In contrast to the tendency towards numerical balance in the case of YHWH and the prophet, here the majority are clearly *qatal* verbs.

The remaining three clauses all use *yiqtol* verbs, as the curtains of Midian tremble, warriors storm, and rottenness enters the prophet's bones.

C. Tenor

The contents of Hab 3:2–19:3 are spoken by Habakkuk to YHWH. That the speaker is Habakkuk is evident from the use of the first person (vv. 2, 7, 16, 18) to refer to the prophet.²⁸ The frequent use of the second person to address YHWH (vv. 2, 8–15 especially) makes it clear that he is the recipient. The simultaneous use of the third person to describe YHWH (vv. 3–6 especially) is a common feature of BH poetry.

Speech Roles

The speech roles in this section are heavily biased towards statements. Out of the 63 major clauses in this section, 56 are statements, or 88.5%.²⁹ In the rest of the discourse

²⁸ This would also include the lone 1cp reference in 3:16.6, where the prophet includes himself in the larger group of people he represents.

²⁹ If the imperfects of 3:2.4–3:2.5 are not considered to be commands (see below), this would rise to 92%.

there are 4 questions (6%). Finally, in a unique twist for the book as a whole, there is 1 explicit command (1.5%). Significantly, this is the only place where Habakkuk commands YHWH, rather than the other way around. This amount of commanding that Habakkuk does can be expanded further. Immediately following this imperative (3:2.4–3:2.5) there are two *yiqtol* verbs that continue this function of giving commands. Since these are directly connected to an imperative (and this function of the *yiqtol* to create a string of commands is well known), they can be taken to be “implying” a command. With this understanding of these clauses in place, the amount of commands in the discourse rises to 4.5%.

It is instructive to observe what the different roles are being used for. The commands are clustered near the beginning of the discourse, and function to entreat YHWH to carry out his work, but with sympathy.³⁰ Just prior to the midway point of the speech the questions all occur together, and they serve to rhetorically pose (and drive home the truth of) the scenario in which YHWH was angry with the raging waters when he rode on his horses.³¹ While it is more difficult to succinctly encapsulate the usage of the statements due to their sheer quantity, there is a general flow of assertions made about Habakkuk’s awareness and fear of YHWH’s work, the greatness of YHWH’s attributes, YHWH’s power over nature and its effects, YHWH’s triumph over the enemies of his people, the fear of the prophet, the agricultural devastation at hand, and the confidence of the prophet in YHWH.

³⁰ O’Neal, *Interpreting Habakkuk*, 112. It is because of this imperative that O’Neal sees 3:2 as connected to the initial lament of 1:2–4, as 3:2 is the “petition.”

³¹ Alternatively, Nogalski, *Micah–Malachi*, 685, believes these questions are set up to expect a negative answer, implying that YHWH’s anger is instead direct at the nations (3:12). Hiebert, *God of My Victory*, 102–103 instead argues for a positive response, on the grounds of YHWH’s actions against the sea in 3:15 and other examples of this syntactical construction expecting a positive response.

The speech roles can be used to group the process types. Within the three commands (which all deal with YHWH reviving his work), there is one material process (33%), one verbal process (33%), and one mental process (33%). Within the four questions (which all relate to YHWH's rage against the waters), there are two existential processes (50%), and two material processes (50%).

In comparison, out of the 56 statements in this section, material processes constitute 39 out of 56 (69.5%). The next frequent type are existential processes, which are a dramatically lower 6 (10.5%) clauses. They are closely followed by the 7 behavioral clauses (12.5%). Lastly, there are 3 relational clauses (5%), 1 mental clauses (1.5%). So as compared to the commands and questions, the statements have vastly more material processes. However, the commands have a much higher percentage of verbal and mental processes, and the questions have a much higher percentage of existential processes.

The speech roles can also be used to group the cohesive chains. The commands only include the chains of YHWH and YHWH's work, both of which also occur elsewhere. The questions encompass YHWH, YHWH's horses, YHWH's anger, and water, all of which occur elsewhere as well. The remainder of the cohesive chains only occur in the statements. None of the cohesive chains in Hab 3 fail to appear in the statements.

Mood

The next important component of the tenor of the discourse is the subjects of the clauses. The most frequently occurring subject throughout this discourse is YHWH, who is the subject of 21 of the 63 major clauses, or 33%. In second place by a considerable margin is the prophet, who is the subject of 8 clauses (12.5%). Next are the mountains, the

subjects of 3 clauses (4.5%), and the deep, the subject of 2 clauses (3%). Finally, a large number of entities are the subjects of just 1 clause each (1.5%): splendor of YHWH, praise of YHWH, brightness, rays, veiling, pestilence, plague, hills, ways of YHWH, curtains of Midian, anger of YHWH, wrath of YHWH, bow of YHWH, rods, waters, sun and moon, arrows of YHWH, spear of YHWH, warriors, exaltation of warriors, belly of prophet, lips of prophet, rottenness, fig tree, fruit, work, field, flock, and herd.

Negation is notably used in 4 clauses (6% of the total clauses) in this section, in each case to drive home the gaping lacks in the food products coming from plants or animals: the fig trees and fields are not producing their intended goods, and the vines and stalls lack their expected occupants.

When the speech roles are used to group the subjects, the three commands all have YHWH as their subject, while the four questions have YHWH twice (50%) and YHWH's anger/wrath twice (50%). Due to the overwhelming majority of the speech roles being statements, the resultant data for the statements barely differs than the mood data given above. The pertinent observations here would be that YHWH is the subject the highest percentage of the time in the commands, followed by the questions, followed by the statements (although he is still the most frequent subject in the statements). Also, YHWH's anger/wrath is the subject in a much higher percentage of the questions than the statements.

Incorporating the cohesive data adds very little here (due largely to the very low number of commands and questions), and as the data is provided in the section above, it will be eschewed.

D. Conclusions and Interpretive Implications

The participant chains and their relevant mode, field, and tenor data will be listed below.

Entity	Mode	Field	Tenor
YHWH	59% (38 of 64) Chain interaction: the prophet, earth, YHWH's work, the nations, YHWH's horses, wicked leader, YHWH's places, facets of YHWH's glory, diseases, YHWH's anger, water, YHWH's weapons, wicked warriors	16 material (10 acting on earth [3x], nations [2x], his work, the head of the wicked, the heads of the warriors, the prophet's feet, and the prophet) 1 verbal 1 mental 1 behavioral 1 relational	Subject: 21 clauses (of 63) Speech role: 16 statements; 3 commands; 2 questions
Prophet	23% (15 of 64) Chain interaction: YHWH, wicked warriors, prophet's body parts	5 behavioral 2 material 1 mental 1 goal in a material process, acted upon by YHWH	Subject: 8 clauses (of 63) Speech role: all statements
Water	12.5% (8 of 64) Chain interaction: YHWH	3 material (2 acting on its voice and its hand)	Subject: 3 clauses (of 63) Speech role: all statements
Earth	6% (4 of 64) Chain interaction: YHWH	3 goals in material processes (acted upon by YHWH)	N/A
Mountains/hills	6% (4 of 64) Chain interaction: none	2 material 1 behavioral 1 goal in a material process (no actor)	Subject: 4 clauses (of 63) Speech role: all statements
YHWH's anger	6% (4 of 64) Chain interaction: YHWH	2 existential	Subject: 2 clauses (of 63) Speech role: all questions

YHWH's weapons	6% (4 of 64) Chain interaction: YHWH	2 material 1 relational	Subject: 4 clauses (of 63) Speech role: all statements
Wicked warriors	6% (4 of 64) Chain interaction: YHWH, prophet	1 material 1 goal in a material process (acted upon by YHWH)	Subject: 1 clause (of 63) Speech role: statements
Agricultural plants	6% (4 of 64) Chain interaction: none	2 material 1 material (acting on food) 1 existential	Subject: 4 clauses (of 63) Speech role: statements Negated: 3
Prophet's body parts	4.5% (3 of 64) Chain interaction: prophet	2 material	Subject: 2 clauses (of 63) Speech role: statements
YHWH's horses	3% (2 of 64) Chain interaction: YHWH	N/A	N/A
Nations	3% (2 of 64) Chain interaction: YHWH	2 goals in material processes, acted upon by YHWH	N/A
YHWH's work	3% (2 of 64) Chain interaction: YHWH	1 goal in a material process, acted upon by YHWH	N/A
Wicked leader	3% (2 of 64) Chain interaction: YHWH	1 goal in a material process, acted upon by YHWH	N/A
Habakkuk's audience	3% (2 of 64) Chain interaction: none	N/A	N/A
Places YHWH comes from	3% (2 of 64) Chain interaction: YHWH	N/A	N/A

YHWH's glory	3% (2 of 64) Chain interaction: YHWH, places filled with glory	2 material, acting on heaven (1) and earth (1)	Subject: 2 clauses Speech roles: all statements
Places filled with YHWH's glory	3% (2 of 64) Chain interaction: YHWH, YHWH's glory	2 goals in material processes, acted upon by YHWH's glory	N/A
Diseases related to YHWH	3% (2 of 64) Chain interaction: YHWH	2 material	Subject: 2 clauses Speech roles: all statements
Trembling dwellings	3% (2 of 64) Chain interaction: none	1 material 1 phenomenon in a behavioral process	Subject: 1 clause Speech role: statement
Animals (flock and herd)	3% (2 of 64) Chain interaction: none	1 material 1 existential	Subject: 2 clauses Speech roles: all statements
Brightness	N/A	1 existential	Subject: 1 clause Speech role: statement
Rays	N/A	1 existential	Subject: 1 clause Speech role: statement
Veiling	N/A	1 existential	Subject: 1 clause Speech role: statement
YHWH's ways	N/A	1 relational	Subject: 1 clause Speech role: statement
Sun/moon	N/A	1 material	Subject: 1 clause Speech role: statement
Exaltation of warriors	N/A	1 existential	Subject: 1 clause Speech role: statement

Rottenness	N/A	1 material	Subject: 1 clause Speech role: statement
Work of olive tree	N/A	1 material	Subject: 1 clause Speech role: statement

Synthesis of Individual Chains

As is apparent from the above chart, other than YHWH and the prophet, the majority of the entities present in this discourse play very small roles and may not even appear in all of the three major categories of analysis. YHWH is clearly the most significant participant by far in the mode, field, and tenor. Not only is he referenced in far more clauses than any other participant, his chain interacts with far more chains than any other participants. Not only is he the most frequently occurring subject in the tenor, in the field he exerts power over other participants far more than any other entity. The prophet is the second most significant entity in all three areas (although he does not exert power over any other entities in the field analysis). After this point, significance in the three areas of analysis is no longer evenly distributed. The remainder of this section will focus mostly on how the field analysis interacts with the other categories, as the mode and tenor will be directly compared below.

Water narrowly misses being third most prevalent overall in all categories (as there are three entities that are subjects more often). In the field it acts upon two other participants, its hands and its voice.

The earth, along with several other entities, occurs fourth most often in the mode analysis. It is acted upon by YHWH three times (but never a clausal subject itself).

Similarly, the nations, YHWH's work, wicked leader, and places filled with YHWH's glory are in a passive position every time they occur in the field.

Among the participants that occur in 6% of the clauses (along with the earth, as mentioned in the above paragraph), only the agricultural entities exert power over another entity (food), and only two entities escape being acted upon: YHWH's anger and YHWH's weapons (note their association with YHWH). Otherwise, the mountains/hills crumble and are acted upon by YHWH, the wicked warriors swarm and are crushed by YHWH, and the earth is repeatedly trod and split by YHWH (see above).

Within the eleven participants occurring in two clauses in the mode analysis, only eight appear in the field (and only four in the tenor). This category includes the four participants mentioned above alongside the earth (nations, YHWH's work, wicked leader, and places filled with YHWH's glory) as always being in a passive role in the field analysis. Otherwise, YHWH's glory acts upon heaven and earth, and the diseases, trembling dwellings, and animals act intransitively. Throughout this analysis, most of the participants that exerted power over other participants were doing so as extensions of YHWH's power.

Nature of Dominance in Each Category

With the multifaceted field data addressed above, it is now possible to compare the relative prevalence of the various elements in the mode and tenor.

Mode: Generic Reference	Tenor: Subject of Discussion
YHWH	YHWH
Prophet	Prophet
Water	Mountains, YHWH's weapons, Agricultural plants
Mountains, YHWH's anger, YHWH's weapons, wicked	Water

warriors, agricultural plants, Earth*	
Prophet's body parts	YHWH's anger, prophet's body parts, YHWH's glory, diseases emerging from YHWH, animals
YHWH's glory, diseases emerging from YHWH, trembling dwellings, animals, YHWH's horses*, nations*, YHWH's work*, Wicked leader*, audience*, places YHWH comes from*, places filled with YHWH's glory*	Wicked warriors, trembling dwellings, brightness*, rays*, veiling*, YHWH's ways*, sun/moon*, exaltation of warriors*, rottenness*, work of olive trees*
*element does not appear in tenor	*element does not appear in mode

This chart makes clear just how different the mode and tenor are, as many participants do not even occur in both categories. After YHWH and the prophet, the mountains, YHWH's weapons, and agricultural plants are the next common subjects of discussion, but conversely, the mountains, YHWH's anger, YHWH's weapons, wicked warriors, and agricultural plants are the next most common cohesive elements. Water is the third most common cohesive element but is in the category of the fourth most common subjects, while the opposite is true for mountains, YHWH's weapons, and agricultural plants. YHWH's anger and the wicked warriors are part of the fourth most common cohesive elements, but YHWH's anger is one of the fifth most common subjects, and the wicked warriors are in the sixth most common subjects.

The prophet's body parts are in the fifth level of significance in both mode and tenor, while the remaining elements at the fifth level of significance in the tenor (YHWH's glory, diseases emerging from YHWH, animals) are in the sixth level of significance in the mode.

Dynamic Groupings of Participants

In the chain interaction, the YHWH chain interacts with the prophet, earth, YHWH's work, the nations, YHWH's horses, wicked leader, YHWH's places, facets of YHWH's glory, diseases, YHWH's anger, water, YHWH's weapons, and wicked warriors.

Meanwhile, the prophet (other than YHWH) interacts with the wicked warriors and his own body parts. YHWH's glory interacts with the places filled with YHWH's glory.

In the field, transitivity associates YHWH with the earth, nations, his work, the head of the wicked, the heads of the warriors, the prophet's feet, and the prophet). The deep is associated with its hand and voice. The field is associated with food. YHWH's glory acts on heaven and earth. Parallel processes in the field associate YHWH with the sun/moon, and the mountains/hills with the curtains and prophet's body parts. The action of looking associates YHWH, the prophet, and the mountains.

Parataxis associates YHWH's glory with the brightness, rays with the veiling, YHWH and the mountains, rottenness and the prophet, the prophet with animals, and YHWH and the prophet.

Results

Habakkuk 3 is the largest portion of text that has been examined thus far, but the various features will be synthesized in the attempt to determine its contours nonetheless. While a great detail of structure exists at the micro level amidst and among the various poetic couplets, the purposes of the present study require moving to a higher plane of abstraction.

A useful place to start for gaining such a bird's-eye view is the mood component of the tenor analysis. Close attention to the flow of the clausal subjects (and speech roles)

reveals the following: An initial pair of statements with the 1cs prophet as the subject (3:2.1–3:2.2) gives way to three commands with YHWH as the subject (3:2.3–3:2.5).

As the speech roles shift back to statements, the four clauses of 3:3 exposit YHWH (now in the third person rather than the second person) and his splendor. The next three clauses (3:4) relate to light and veiling but clearly are discussing emanations of his glory. A pair of clauses (3:5) then states how various destructive forces proceed from YHWH. Four clauses (3:6.1–3:6.4) then describe YHWH's effect on the earth and nations. The subject then switches to hills and mountains (3:6.5–3:6.6) as they crumble in response to this display. A transition then takes place with clauses about YHWH's ways (3:6.7), the prophet seeing tents in trouble (3:7.1), and the tents trembling (3:7.2).

The speech roles change to questions and the focus shifts back to YHWH (now in the second person from 3:8.2 onwards) in 3:8.1–3:8.4, with an A-B-B-A subject pattern in which the A level is YHWH and the B level is YHWH's anger. The three clauses in 3:9.1–3:9.3 discuss YHWH's weapons and YHWH, before the focus shifts back to nature in the five clauses of 3:10.1–3:10.5. Here the mountains and waters respond sympathetically (apparently to the display of YHWH's power). A trio of clauses in 3:11.1–3:11.3 covers the state of the celestial lights, and the assault of YHWH's weapons on them.

The next five clauses (3:12.1–3:14.1) have YHWH as the subject as he treads the earth (2x), emerges to save his people, and inflicts damage on their enemies (2x). Two clauses then discuss the warriors and their worship (3:14.2–3:14.3) before a final statement about YHWH treading the sea closes the subsection (3:15.1).

The focus then turns to the prophet, with six clauses describing the state of himself, his body parts, and his sympathetic response to the previous description of

YHWH (he hears and rests). The next six clauses (3:17.1–3:17.6) then describe various agricultural entities and their present dilapidated state. The final five clauses use two clauses to describe the 1cs prophet rejoicing in YHWH (3:18.1–3:18.2) and YHWH's actions of enabling the prophet (3:19.1–3:19.3). Throughout these final two verses, YHWH is referenced in the third person.

The outline sketched above can be further condensed to provide a succinct framework:

Prophet (3:2a) Commands: YHWH 2ms (3:2b)	
	YHWH 3ms (splendor, disease, effect on earth) (3:3–6a) Mountains (crumble) (3:6b) Prophet/tents (3:7)
	Questions: YHWH 2ms and his anger (3:8) YHWH's weapons and YHWH (3:9) Mountains and waters (3:10)
	Sun/moon/YHWH's weapons (3:11) YHWH vs earth and enemies (3:12–14a) Warriors/their worship (3:14b) YHWH (treads sea) (3:15)
Prophet and body parts (3:16) Agricultural devastation (3:17)	
Prophet (3:18) YHWH 3ms (3:19a)	

The two columns on the left identify an outer frame consisting of clauses about the prophet followed by clauses about YHWH (3:2; 18–19). In the first iteration the YHWH-clauses are commands (2ms), while in the second iteration they are statements (3ms). The second iteration has an additional set of clauses about the prophet (and his body) and the state of agricultural devastation (3:16–17).

Within the inner content of the “theophany-report,” one key division highlighted by the tenor analysis is the block of questions in 3:8, which accompanies a shift to referencing YHWH in the second person rather than the third person. (The beginning of the report referenced YHWH in the third person, in contrast to the opening outer frame.) Overall, in each of the three divisions of the inner frame, some kind of exposition of YHWH and his associated entities is followed by a description of the effect this has on the world. In the first and second divisions the explicit response of the natural world is detailed, while the third division reiterates YHWH’s domination of the seas (mirroring the start of the second division). Further links are provided throughout these three divisions of the inner frame by references to YHWH’s effect on the earth and nations (3:6, 12), mountains (3:6, 10), and the seas (3:8, 15). The work of YHWH in battling the adversaries of his people occupies something of a central role in the inner frame, as it occurs in the third division after the second reference to YHWH exerting power over the earth.³² Also, the general actions and state of the warriors receives exposition (3:14.2–3:14.3) unlike the other elements in the inner frame. It is also the final element of the report (aside from the closing mirroring description of YHWH treading the seas).

In summary, an initial address to YHWH in the second person, commanding him to revive his work, moves into an exposition of YHWH’s work in the third person (the first division of the inner frame) in which he causes the mountains to crumble, and a boundary is created with the reappearance of the prophet and the trembling of the tents of Midian. The second division of the inner frame begins with a series of questions asking about YHWH’s domination of the seas (mirrored with a question at the end of the third division). The second division develops with exposition of YHWH’s weapons and the

³² Mack, *Neo-Assyrian Prophecy*, 268, states, “the stanza [vv. 13–15] serves as an assurance that YHWH will deliver Israel from Babylonian oppressors. It describes YHWH’s victory over an enemy kind and defeat of his warriors who had come out to scatter the prophet (‘me’ in 3:14).”

consequent effects on the mountains and water. The third division progresses through YHWH's weapons, to YHWH's exercise of power over the earth and the enemies of his people, to a final description of YHWH dominating the seas (mirroring the start of the second division). This places YHWH's attack on his people's enemies just prior to the closing inclusio surrounding the second and third divisions of the inner frame. The closing outer frame expositis the prophet's current distress, the agricultural crisis, and closes by mirroring the opening outer frame with an expression of the prophet's trust in YHWH and YHWH's ability to enable the prophet.

This outer frame thus effects a movement from fear to faith on the part of the prophet, and from commanding YHWH to work to affirming YHWH protects the prophet. The inner frame alternates between expositing YHWH's power over nature and the resultant state of nature, leading towards YHWH's assault on the enemies of his people.

3. Conclusions

To concisely sum up the results of this discourse analysis of Hab 3, the most significant cohesive chains are YHWH, Habakkuk, and water, followed by (equally) mountains, YHWH's anger, YHWH's weapons, wicked warriors, agricultural plants, and earth. A number of chains that only exist in a small percentage of clauses also occur. The chain interaction centered mostly around YHWH, who interacted with extensions of his power, and facets of the natural world that experienced this power, along with the prophet and his enemies. The field was likewise dominated by YHWH, who exerted power over a number of other entities, most notably the earth and natural world (along with the prophet and nations). The tenor analysis showed that while the discourse was mostly statements,

the prophet used commands to tell YHWH to execute his work, and rhetorical questions to ask about YHWH's anger against the waters. At the macro level, the tenor was leveraged to suggest an overall structure in which an outer frame deals with the prophet and YHWH at the beginning (YHWH addressed with the 2ms) and end (YHWH described with the 3ms) of the discourse. In the inner frame, YHWH and his effects on the earth occurs first, followed by a second section beginning and ending with his wrath against the waters. Inside this section, his nature and effects on the world are explicated, ending with his destruction of the enemies of his people. Therefore, while this discourse makes it clear that YHWH will destroy his people's enemies, the overall arena in which this takes place is not only the globe but creation as a whole, and the context of YHWH's sovereignty over the natural world.

With the above data in mind, it is very clear that this passage is overwhelmingly about the power of YHWH, which stands in significant contrast to the questions raised in the previous sections (see next chapter). Thus, Dietrich is correct when he summarizes the answer provided by this section as, "God came in power before all ages, and God will come in power again."³³ Likewise compatible is Nogalski's categorization of, "a theophany report put into the framework of a prayer and a prophetic affirmation of trust."³⁴ However, the present study would add to these the importance of the fact that this display of YHWH's power is set against the backdrop of nature as a whole, a fact that is underscored in the mode, field, as well as the tenor.

³³ Dietrich, *Habakkuk*, 164. This would run counter to the form-critical classification provided by Floyd, *Minor Prophets 2:155*, that 3:2–19 is a "prophetic complaint," and also that of Haak, *Habakkuk*, 16, a "psalm of lament." O'Neal, *Interpreting Habakkuk*, 121, sees the prophet's words in the closing verses as a cry of praise that concludes the larger lament structure.

³⁴ Nogalski, *Micah–Malachi*, 679.

CHAPTER 9: HABAKKUK 3 (PART 2)

1. Introduction

As the previous chapter has covered the mode, field, and tenor of Hab 3:2–19, this chapter will compare this data with that obtained from the woe oracles (Hab 2:6.3–2:20.2), YHWH’s second speech to the prophet (2:2.3–2:6.2), the prophet’s second speech (1:12–17), and the prophet’s first speech (1:2–4). Although some scholars have noticed literary links between some aspects of Hab 3:2–19 and YHWH’s first speech in 1:5–11,¹ this comparison will not be performed, as it is neither a speech that Hab 3:2–19 directly responds to, nor is it an earlier speech of the prophet from which a change of perspective can be traced.

2. Comparison of Hab 3:2–19 with the Woe Oracles

Since Hab 3 occurs immediately after the woe oracles, it is fruitful to compare their contents. The following section will compare their characteristics.

¹ Bailey, “Habakkuk,” 352, connects the prophet’s amazement (3:16) with YHWH’s commands to be astonished (1:5). Dietrich, *Nahum*, 166, states, “In addition, the opening of the prayer in v. 2 clearly refers back to the beginning of the book of Habakkuk. Yhwh announced in 1:5 that he would do a certain ‘work’ (פעל) ‘in your days’ (בימיכם); so Habakkuk now requests the completion of his ‘work’ (פעלך) in the midst of the years (בקרר שנים).” At that time it was about the coming of the Chaldeans—and, God knows, they did come. Now another, more important work is about to begin. As the prayer develops it becomes clear that this work will take on truly universal proportions.” (See also Robertson, *Nahum*, 216–17.) Roberts, *Nahum*, 150–151 dramatically disagrees with the above, as he reads the prophet as requesting a different kind of work than that which took place in YHWH’s raising of the Chaldeans against Jerusalem. Similarly agnostic on this question is Perlitt, *Die Propheten Nahum*, 84. Bratcher, “Theological Message,” 231–32, takes a completely disjunctive position, stating, “It is clear, then, that the prophet is referring neither to the indirect answer from God in 1:5f. nor to the direct answer in 2:2f., but rather to something he has heard about God.” While the approach of the present study certainly would have detected the parallel reference to YHWH’s “work,” the sheer amount of data present rendered in-depth comparison of the circumstantial elements of the individual clauses impractical.

A. Mode

The overall divergence in the topics that lend continuity to these texts is immediately apparent. While in the woe oracles the most frequently recurring entity by far was the evildoer, the final oracle of Habakkuk only mentioned the wicked leader and his warriors a miniscule amount of times in comparison. YHWH makes an appearance relatively few times in the woe oracles as compared to Hab 3, where he is the most visible participant by far. The nations, or humanity occur very little in Hab 3, a noticeable absence considering the significant role they played throughout the previous sections of the book. The earth as a general category becomes somewhat less prominent in Hab 3. Otherwise, there is virtually no overlap between the identity and similarity chains of the two discourses.

Most of the entities mentioned in the woe oracles relate to the byproducts or attributes related to the evildoer, while in Hab 3 most of the smaller cohesive chains relate to YHWH's attributes or actions in some way. The focus has shifted from the evildoer as the central entity providing cohesion for the section to YHWH. Since the woe oracles are placed in the mouth of the nations (or possibly the revelation itself), it is not surprising that the prophet is absent there.

Regarding chain interaction it is relevant to note that in the woe oracles, the evildoer interacts with a large number of smaller chains, while the same is true of YHWH in Hab 3. It is also interesting that YHWH and the earth interact in both the woe oracles and Hab 3.

B. Field

Process Types

At the most macro level, the overall distribution of process types is similar: a predominance of material clauses with the rest occurring small percentage of the time. However, Hab 3 features an even heavier concentration of material processes than do the woe oracles. It likewise has far more behavioral processes and slightly more existential processes, although it has comparatively fewer mental, relational, and verbal processes.

Shared Process Type Comparison

Beginning with the material processes of both accounts, their actors could not be more different. In the material processes of the woe oracles, the main active participants are the evildoer (as well as the idol-maker, who is similarly excoriated and thus associated with the evildoer), along with the parties opposed to the evildoer. By way of contrast, in Hab 3, YHWH is by far the most common actor, greatly outstripping the second most common entity (the prophet). Throughout the rest of the material processes of Hab 3, a great deal of the participants are entities that extend the action of YHWH in some way, or facets of nature (and the prophet) sympathetically responding to his work. Although the wicked warriors are present, they barely register compared to their presence in the woe oracles.

It is also worthwhile to compare and contrast some of the specific actions within the material processes. In 2:13.2 and 2:13.3, the nations toil and grow weary as a result of the forced labor of the evildoer. In contrast, the prophet rests in 3:16.6 while waiting for YHWH to bring about justice. In 2:7.1 and 2:7.2, the creditors and terrifying ones rise and awaken to loot the evildoer. This is comparable to YHWH's standing in 3:6.1, which

occurs prior to his domination of the earth and nations as a whole. In 2:16.4, there is a promise that the cup of YHWH will “come” to the evildoer, which opens up the possibility of comparison with other verbs of spatial movement within the material processes of Hab 3:2–19. YHWH comes from Teman and Mount Paran in 3:3.1–3:3.2; he marches the earth and treads the nations in 3:12.1–3:12.2; he goes out for the salvation of his people in 3:13.1; treads on the sea in 3:15.1; pestilence and plague go out from YHWH to do his bidding in 3:5.1–3:5.2; YHWH’s arrows and spear likewise travel in 3:11.2–3:11.3. Interestingly, the references to spatial movement in these two discourses both refer to the execution of YHWH’s judgement. The references to filling can also be compared: while the woe oracles having the earth being filled with the knowledge of the glory of YHWH (2:14.1) and the evildoer filled with disgrace (2:16.1), in Hab 3:3.4, the praise of YHWH fills the earth, fulfilling what was foreshadowed in the woe oracles.²

Within the verbal processes, it is notable that a contrast exists between the woe oracles, in which the building materials cry out against the evildoer (2:11.1–2:11.2) and the idol is presumed to speak (2:19.2), and Hab 3, in which YHWH is described as declaring his work (3:2.4). Instead of testimony to the misdeeds of the evildoer and idolatry, YHWH proclaims his work.

The relational clauses of the woe oracles serve as descriptors for the evildoer and his associated entities, but in Hab 3 they function in this capacity for YHWH and his related parties.

Regarding existential clauses, the woe oracles describe YHWH as being in his temple and breath being absent from the idol. However, over half of the existential

² Bratcher, “Theological Message,” 254, sees this connection between the uses of the earth in the two discourses. He interprets these as describing “God’s future vindication of his people” in the woe oracles, and “God’s coming upon the earth” in Hab 3.

clauses in Hab 3 are about entities proceeding from YHWH or his attributes, and the rest describe the lack of agricultural commodities and the exaltation of the warriors.

The mental processes cover violence/devastation (their creation of terror in the evil-doer) and the idol-maker (his trust in the idol) in the woe oracles, but instead cover the prophet's fear and YHWH's compassion in Hab 3.

Shared Participant Comparison

Finally, it is necessary to compare the descriptions of the participants that occur in both discourses. Although these entities are relatively few, they are still illustrative of the shift of perspective apparent in Hab 3 that has been effected at least partially by the woe oracles.

The first such comparison of participants between the two discourses occurs with the evildoer (of the woe oracles) and the various parties attacking the prophet and his people (in Hab 3).

As noted in the previous chapter, the evildoer takes on a passive role in just under half the clauses in which he appears in the transitivity structure in the woe oracles. A couple of comparable entities exist in Hab 3. The first is the "head of the house of the wicked" (רִשָׁע רֹאשׁ מִבַּיִת): in 3:13.2, YHWH crushes him in a material process. The second is the "head of his warriors" (רֹאשׁ פְּרָזִי) in 3:14.1, whom YHWH again acts upon in a material process, piercing with his own arrows. Finally, in 3:14.2 the warriors themselves are the subject of a material process as they "storm" (with the circumstantial material clarifying that this was for the purpose of scattering the prophet). The most substantial difference evident between the sections is that in Hab 3, it is YHWH himself who dispatches the evildoer and his minions, not the nations. Also, although the warriors

act, there is no goal in the process that they concretely exert power over, in contrast to the woe oracles, where they plunder the nations (2:8.1). The experiences of being crushed and pierced (in Hab 3) are also much more dramatic than that of just being looted, as in the woe oracles. The differences between the evildoer in these two sections are well summarized with the statistic that the evildoer (and associated entities) is the goal in a material process in 22% of his clauses in the woe oracles, but that this rises to 66% in Hab 3 (and 100% if the scope of investigation is restricted to the evildoer himself).

The next crucial participant is the nations. In the woe oracles, they are both looted by and loot the evildoer (in material processes in 2:8.1–2:8.2), and they also act intransitively (with descriptions of fruitless labour) in two clauses (2:13.2–2:13.3). However, in Hab 3, the nations are acted upon by YHWH in two instances, as he shakes them and treads them in his anger (3:6.4 and 3:12.2). Here a similar shift to the one noted in the above paragraph is evident: instead of the nations interacting back and forth with the evildoer (as in the woe oracles), in Hab 3 they are under the complete control of YHWH.³ The nations are a goal in a material process in 25% of their clauses in the woe oracles, but they play this role in 100% of their clauses in Hab 3:2–19.

The earth carries a similar role in both discourses, albeit with more definition in Hab 3. Its only appearance in the transitivity structure of the woe oracles is in 2:14.1, where the earth is the goal in a material process lacking an actor, as it is filled with the knowledge of the glory of YHWH. This passive role is only expanded in Hab 3, where it serves as a goal in 4 material processes. YHWH's praise actively fills the earth in 3:3.4, and in 3:6.2; 3:9.3; 3:12.1 the earth is acted upon by YHWH as he shakes it, splits it with

³ *Contra* Bratcher, "Theological Message," 262, who instead identifies the nations in Hab 3 with the evildoers. The present study would instead maintain that the position the nations are placed in in Hab 3 is the result of YHWH's increasing sovereignty in general. This could be supported with another point of Bratcher's, that the salvation is YHWH is for his people alone (265).

rivers, and tramples it. Thus while the earth is passive in both discourses, Hab 3 makes it all the more apparent that the earth is completely dominated by YHWH.

YHWH occurs only once in the transitivity structure of the woe oracles, where an existential clause proclaims he exists in his holy temple in 2:20.1. This could not be in stronger contrast to his character in Hab 3, where he acts upon a wide range of participants in material clauses (see above), in addition to his appearances in verbal, mental, behavioral, and relational clauses.⁴

Hypotaxis and Verb Usage

Hypotaxis occurs twice in the woe oracles: the plundering of the evildoer is the reason he will be destroyed, and the assertions supporting a question about the profitability of the idol. Habakkuk 3:2–19 only subordinates the report of agricultural devastation in 3:17 to the expression of praise in 3:18 (which, in its expression of worship to YHWH may contrast somewhat with the construction around the rhetorical question about the idol in the woe oracles).

Regarding the usage of the verbal system, the woe oracles are dominated by *yiqtol* verbs, while Hab 3 has a nearly even split between *yiqtol* and *qatal* verbs (with some usage of the *wayyiqtol*). Within the woe oracles, *qatal* verbs are used to ground the shame of the evildoer and the rhetorical question about the profitability of the idol. However, in Hab 3:2–19, *qatal* clauses comprise 45% of the finite clauses. Semantically, the *yiqtol* clauses in the woe oracles cover the mobilization of forces against the evildoer, his

⁴ One brief note should be added concerning the contrast between YHWH's role in these two discourses. Leigh, "Rhetorical and Structural Study," 156 argues that the particle issuing a call to silence in 2:20.2 (occurring after the description of idolatry) plays a pivotal role in transitioning the book at this point. He states, "A drastic change takes place in the present verse [2:20]. The divine authority is brought in to silence the wicked...Now, the presence of the Lord himself is enough...At the same time, the couplet concludes all the arguments of chapters 1 and 2...It is by no coincidence that a false god is never mentioned again and that the prophet Habakkuk never argues with the Lord again."

eventual demise, and the state that will exist after this happens. The significant difference is that in Hab 3:2–19 is mostly about the aggression of YHWH (and various extensions of his power) and the sympathetic responses of the prophet and the natural world, with most of these categories being expressed with both *qatal* and *yiqtol* verbs.

C. Tenor

Being as the woe oracles are spoken by the nations and addressed to the evildoer (embedded within a speech of YHWH's), and Hab 3 is spoken by Habakkuk to YHWH, it does not seem to be profitable to compare their speech functions. However, identifying the subjects in the moods of the clauses is an appropriate way to compare what the two discourses are *about*.

The mood data from the tenor provides a different angle from which to view the use of these entities gathered in the mode and field analysis, and only reinforces their conclusions. YHWH, the most common subject in Hab 3, is present in only a tiny percentage of clauses in the woe oracles. In a similar manner, the evildoer, who dominates the mood analysis of the woe oracles, barely registers in Hab 3, with the enemy warriors occurring as subject only once. The violence/devastation of the woe oracles is perhaps comparable to the various wrathful qualities in Hab 3, as both emanate from YHWH, although their energies are directed against the chaos of nature itself as much as a specific enemy in the latter text. Overall, while the subject range of the woe oracles is largely confined to the evildoer and various entities associated with or in an antagonistic relationship with him, Hab 3 is about YHWH, the prophet, the former's brilliance and power, and nature.

4. Comparison of Hab 3 with YHWH's speech in Hab 2:2.3–2:6.2

YHWH's speech in Hab 2:2.3–2:6.2 is the larger frame in which the woe oracles, spoken by the nations (see above) are embedded. This section will compare the results of the discourse analysis of Hab 3:2–19 with this final speech of YHWH proper, for the purpose of ascertaining the difference between these discourses and the means by which YHWH's speech may have been formative for provoking the stance taken in the prophet's final prayer.

A. Mode

Within YHWH's speech, the most frequently referenced participant is the vision. It is perhaps related to the work of YHWH in Hab 3, which occurs in only a tiny percentage of the clauses. Also prominent in YHWH's speech is the proud man (as well as his throat/life), who can be linked with the warriors and their leader in Hab 3, who occur much less in the latter discourse. Humanity, or the nations likewise occur far less in Hab 3 (3% of clauses) than in YHWH's speech (19% of clauses). In opposition to the previous observations is the fact that the prophet is somewhat more frequently referenced in Hab 3 (23%) than in Hab 2:2–6 (14%). In Hab 3, the prominence of YHWH dwarfs almost everything else, and many of the other entities are related to his work in some way, or are part of the natural world. Instead of the focus on the immediate relations of the evildoer and nations in Hab 2:2–6, there is a shift to a more global perspective in which YHWH and the entire earth occupy most of the focus.

In Hab 2:2–6, chain interaction occurs in clusters around the prophet and the vision, and the proud man, death, and humanity. In contrast, in Hab 3, chain interaction mostly clusters around YHWH (who interacts with extensions of his power as well as

recipients of his judgement) and the prophet (who now interacts with YHWH, his body, and the wicked warriors).

While the two discourses share the prophet, the evildoer/wicked warriors, and the nations/humanity, they are largely unlike each other in every other way, particularly in that YHWH and his associated parties completely dominate 3:2–19, and these lack equivalents in Hab 2:2.3–2:6.2.

B. Field

Process Types

Examining the relative percentages of different process types in the two discourses, the most significant disparity is in the area of material clauses, as Hab 3 has a higher percentage of material clauses than Hab 2:2–6. It also has more existential clauses. However, Hab 2:2–6 has a higher concentration of behavioral and relation clauses.

Shared Process Type Comparison

Beginning with the material processes of each discourse, the differences are immediately visible and dramatic. The most common actor in the material processes of Hab 2:2–6 is the proud man (actor in 30% of the material processes), while in Hab 3 it is YHWH (40%). While the second most frequent actor in a material process in both accounts is the prophet (tied with the deep in Hab 3), there is a considerable disparity between their frequencies (20% versus 4.5%). Additionally, Hab 3 does feature material processes in which the prophet's belly and lips act, but this does little to close the gap. Although the warriors (presumably of the wicked man) do appear in Hab 3, they are only actors in 2% of the material clauses, a much smaller amount than in Hab 2:2–6, particularly when both

the proud man and his life/throat are taken into account. The reading one, vision, wine, and the nations are completely absent from the material processes of Hab 3. Conversely, the broad range of actors—encompassing entities related to YHWH's power and the natural world—extant in Hab 3 lack precedent in Hab 2:2–6, except for their thematic connection to the promise of the execution of a vision.

Some of the precise actions can be compared between these discourses as well. In 2:5.2, the evildoer is said to not rest (נָוָה) (or abide, presumably at home), while in 3:16.6 the prophet vows to wait (נָוָה) for the destruction of the evildoer and his people. The reading one runs (2:2.5), the vision comes (2:3.6), and the prophet is enabled to walk.⁵ These point towards the deliverance accomplished by YHWH. Interestingly, similar descriptions of spatial movement are used in Hab 3:2–19 in the context of the fulfillment of this deliverance: YHWH comes from Teman and Mount Paran in 3:3.1–3:3.2; he marches the earth and treads the nations in 3:12.1–3:12.2; he goes out for the salvation of his people in 3:13.1; treads on the sea in 3:15.1; pestilence and plague go out from YHWH to do his bidding in 3:5.1–3:5.2; YHWH's arrows and spear likewise travel in 3:11.2–3:11.3. The action of lifting is shared by the nations, who raise a taunt-song against the evildoer in 2:6.1, and the deep, which raises its hand in recognition of YHWH's might and terror in 3:10.5.

Each discourse has only one verbal process; in Hab 2:2–6 the nations raise their voices against the evildoer, while in Hab 3 YHWH pronounces the execution of his mandate.

Behavioral clauses are used for the vision, the prophet, and the proud man in YHWH's speech, but they only occur with the prophet, YHWH, and the mountains in

⁵ Bratcher, "Theological Message," 281, picks up on the relationship between the running of the reading one and the treading of the prophet. He observes that for the prophet in Hab 3, "running" seems to involve "expectant waiting."

Habakkuk's discourse. There is no overlap between the participants in the relational or existential processes of the discourses. While Hab 2:2–6 uses relational processes to describe facets of the vision, the proud man, and his life/throat, Hab 3 uses relational processes for YHWH, the ways of YHWH, and rods.

Shared Participant Comparison

The data regarding participants who appear in the transitivity structures of both discourses will now be analyzed. In YHWH's speech, the prophet acts in 2 material clauses (66% of his total clauses) and appears in 1 behavioral clause (33%). He is described as writing the vision (with the vision as a goal), making it clear on tablets, and waiting. Conversely, in Habakkuk's prayer, the prophet is a behavior in a behavioral process in 55.5% of the clauses in which the prophet is part of the transitivity structure. He hears in relation to YHWH's work (3:2.1 and 3:16.1), he sees the tents of Cushan trembling from YHWH's grandeur (3:7.1), and he expresses worship to YHWH (3:18.1 and 3:18.2). In 22% of his clauses the prophet acts in a material process, quaking as a result of YHWH's power (3:16.5) and resting (3:16.6). The one mental clause (11%) used for the prophet describes him as fearing YHWH's work (3:2.2). Also responsible for 11% of the prophet's occurrences in the transitivity structure of Hab 3 is one appearance as a goal in a material process: in 3:19.3, YHWH acts on the prophet and makes him walk. Comparing the depictions of the prophet in the two discourses, the lone thread connecting them is the theme of waiting and resting.⁶ Otherwise, the instances of writing are unique

⁶ Floyd, *Minor Prophets*, 2:160, states, "More specifically it [the vow to rest in 3:16] shows his compliance with Yahweh's exhortation to wait in hope for the eventual vindication of his justness (2:3b)." Roberts, *Nahum*, 149, also sees the vow to rest as an act of direct obedience to the command of 2:3. Prinsloo, "Reading Habakkuk 3," 106, draws these connections, and comments, "Ultimately, Habakkuk 3 confirms the trustworthiness of Yahweh's promise ... It makes sense to wait upon him ... and to remain faithful ... because he is, indeed, the God of salvation."

to Hab 2:2–6, and the hearing, seeing, worshipping, fearing, and being made to walk is unique to Hab 3. This represents a shift from the anticipation of YHWH's work to an experience of YHWH's control of nature.

The above actions of the prophet are extended by his body parts, as his lips and belly tremble and quake in the material processes of 3:16.2–3:16.3.

The depictions of the nations are dramatically different in the two accounts. In Hab 2:2–6, the nations act in a material process in 25% of their clauses (taking up a song in 2:6.1), and 25% in a verbal process (speaking in 2:6.2). In the remaining 50% of their clauses they are the goal in two material processes, acted upon by the proud man (he gathers them in 2:5.5–2:5.6). In contrast, the nations are a goal in a material process 100% of the time in Hab 3, and it is YHWH who acts upon them (startling and treading them in his anger in 3:6.4 and 3:12.2), not the proud man. So not only do they take an even more passive role in Hab 3, they are understood as being under the authority of YHWH alone.

The characterization of the proud man in Hab 2:2–6 can productively be compared to the wicked leader and his warriors in Hab 3. The proud man is an actor in a material clause in 50% of the clauses in which he is part of the transitivity structure, and he acts upon another participant in two of these three clauses. Here the proud man gathers and collects the nations (2:5.5–2:5.6), and also is said to not stay at home (2:5.2). In his relational and behavioral clauses (16.5% each) he is said to be like death (2:5.3), and never satisfied (2:5.4). Finally, he is the goal in a material process (16.5%), as wine betrays him (2:5.1). By contrast, the various related entities in Hab 3 are passive in more than half the clauses in which they appear, as summarized in the chart below:

3:13.2	Head of house of the wicked	Goal in material process (crushed by YHWH)
3:14.1	Head of his warriors	Goal in material process (pierced by YHWH by means of his arrows)
3:14.2	The warriors	Actor in intransitive material process

The divergence between the functions of these characters in the transitivity structure of the two discourses is significant. As compared to the proud man in Hab 2:2–6, the various parties in Hab 3 never act on another participant. Additionally, instead of being acted upon by wine, in Hab 3 the wicked leader and his warriors are destroyed by YHWH himself.

Finally, the vision of Hab 2:2–6 can be compared with the work of YHWH in Hab 3. The seven clauses featuring the vision in Hab 2:2–6 depict it in largely behavioral terms: it hastens, doesn't lie passively, tarries, and will not delay. It also is described as coming, and as being expressly designed for an appointed time. As a goal in a material process, it is written by the prophet. In contrast, in Hab 3:2.3, it is a goal in a material process, in which YHWH revives it.⁷ Thus, in Hab 3 the vision, or work, is completely under the control of YHWH, and its execution relies entirely upon him.⁸

⁷ It could also be understood as in the transitivity structure of 3:2.2 as something that is feared by the prophet.

⁸ Roberts, *Nahum*, 148, notes this connection of the vision and the work, stating, "To this affirmation and its demand that the whole earth keep silence before God, Habakkuk responds that he had heard about Yahweh's former awesome deeds, but he requests that God bring these former deeds to life again in his own time (3:2). In other words, Hab. 3:2 continues the pattern found earlier in the book of prophetic lament followed by divine response followed by a renewed lament. Despite God's instructions to Habakkuk in 2:2–20, the prophet is still not prepared to rest his case." This appraisal is not necessarily the only way to handle the data, as this command to carry out the work could just as well be understood as a proclamation born out of faith. The position of the present study is perhaps easier to make sense of when looking at the data for Hab 3:2–19 as a whole—something that Roberts does not do, since he considers 3:3–15 to be a response of sorts issued by YHWH to the prophet (in spite of the first person prophetic reference in 3:7). O'Neal, *Interpreting Habakkuk*, 111, also grasps this link, stating, "Here the prophet acknowledges the message God has given him regarding the eventual manifestation of divine justice (see 2:4). He is awed by what he has heard. He petitions God to bring about what has been promised in the vision of 2:4 and the woe imprecations of 2:5–20, that the proud oppressor would perish but that the faithful would survive. He asks that God would renew his work."

Hypotaxis and Verb Type Comparison

Within Hab 2:2.3–2:6.2, *qatal* verbs are used in only 18% of the non-subordinated finite clauses, a figure that rises to almost half in Hab 3:2–19. While 2:2.3–2:6.2 only uses *qatal* verbs to express the state of the evildoer being “puffed up,” Hab 3:2–19 uses both main verb types roughly equally to express the work of YHWH and its effects on the prophet and the world.

C. Tenor

As Hab 2:2–6 is spoken by YHWH to Habakkuk, and Hab 3 is spoken by Habakkuk to YHWH, it is profitable to compare their speech roles.

This final interchange is perhaps the most remarkable in the book, as this contains the only place where the prophet issues commands to YHWH, instead of the other way around, as has been the case in the entire book up to this point. Both discourses features commands near the beginning, with Hab 2:3 inserting an additional command at the midway point of the discourse. In Hab 2:2–3, YHWH commands the prophet to write and clarify the vision, and to wait. However, this is answered by a series of commands from Habakkuk in 3:2, as he expresses the volitional desire that YHWH revive his work, declare it, and remember compassion. It is crucial to note that although Habakkuk is issuing orders to YHWH, these are semantically all linked to the vision that YHWH had already commanded Habakkuk to prepare for. Habakkuk merely demands what he has already been commanded to write, and requests that there will be compassion in the midst of wrath.

Also of interest is the use of questions in the two discourses, as the questions of both (2:6.1; 3:8.1–3:8.4) seem to function as “rhetorical” questions rather than

straightforward requests for information. Also, they are semantically both related to YHWH's dramatic means of settling the accounts of the evildoer. In 2:6.1, YHWH asks if the nations will participate in mocking the evildoer, while in 3:8.1–3:8.4 the prophet asks in several ways if YHWH raged against the seas when he rode his horses. Crucially, this arena of judgement is nature itself in Hab 3, not just the immediate locale of the evildoer.

Comparison of the subjects found in the mood component of the clauses is also helpful for ascertaining the topics that occur most frequently in the two discourses. The respective subject matter of these discourses is dramatically different. The most common topic in Hab 2:2–6 is the vision, which never occurs as a subject in Hab 3. The second most common topic of YHWH's speech is the proud man, who is only hinted at in the related warriors of the prophet's speech. The subject area in which there is the greatest convergence between the two discourses is the prophet, who occurs in a comparable percentage of clauses. The remaining subjects of YHWH's speech (life/throat of proud man, nations, righteous,⁹ and wine) never occur in the mood component of the clauses of Habakkuk's speech. Turning to the remaining subject matter of Hab 3, most of the subjects fit into the categories of either YHWH and his work, or various facets of the natural world, two categories that are missing entirely from YHWH's speech. Theologically, there is one possible way to make sense of this data: YHWH's speech clearly told the prophet that the proud man would be taken care of. However, Habakkuk knew that it was not merely wine, or the nations (as in the woe oracles) that would subdue the evildoer. His response to the command to wait for the vision involved an

⁹ It is interesting to note that O'Neal, *Interpreting Habakkuk*, 114, draws a connection between the prediction of the preservation of the righteous in 2:4 and its fulfillment in YHWH's emergence for the purpose of salvation in 3:13 (where the people of YHWH are present only in the circumstantial component of the clause). While the connection is certainly semantically intuitive, it is not substantiated by the method of the present study.

understanding that shifted his field of vision to the cosmic realm, where the real struggle was between YHWH and the natural world itself, not the localized problems he was dealing with.

D. Conclusion

In the mode analysis, there are a number of items that are part of chains in both discourses, but occur drastically less in Habakkuk's prayer than in YHWH's speech. These include the vision/work, proud man, and humanity. Conversely, the prophet occurs much more frequently in Hab 3 than in 2:2.3–2:6.2, and YHWH is the most significant chain in Hab 3:2–19, while he is not mentioned in YHWH's speech. While the two discourses share the central tokens of the prophet, nations, and evildoer, Hab 3 contains a number of parties related to extensions of YHWH's work that are unanticipated in 2:2.3–2:6.2, except possibly as part of something promised in the vision.

The field analysis revealed that the most common participant in the material processes of 2:2.3–2:6.2 was the evildoer, but for 3:2–19 it is YHWH. In Hab 3, the prophet watches the work of YHWH instead of writing the vision,¹⁰ and the nations are completely dominated by YHWH instead of raising their voice against the evildoer and being acted upon by the evildoer. Also, it is significant that the evildoer, in Hab 3, becomes mostly passive and under the control of YHWH. As compared to the vision in 2:2.3–2:6.2, YHWH's work in Hab 3 is completely under the control of YHWH. Habakkuk 3:2–19 uses dramatically more *qatal* verbs than does YHWH's speech in Hab 2, meaning that the accounts of YHWH's domination of the nations and its aftereffects are portrayed as complete in the perspective of the speaker.

¹⁰ Roberts, *Nahum*, 149, thus sees Hab 3:2–19 as providing the proper finish to the book, as it supplies the vision that the prophet was commanded to record in 2:2.

The tenor analysis showed that both discourses utilize statements, questions, and commands, although the prophet's commands to YHWH are all related to the execution of the vision that was already promised. Comparison of the subjects showed just how different the topics of the two discourses are: the subjects occurring in more than 5% of the clauses in Hab 2:2.3–2:6.2 are the vision, proud man, prophet, life/throat of proud man, and the nations, while in Hab 3:2–19 they are YHWH and the prophet. Habakkuk 3:2–19 contains over 30 subjects that occur only once each, most related to either extensions of YHWH's power, or elements of the natural world that reacted to his work.

In the structure suggested for 2:2–6 (see chapter five) two sections were identified, a first part ordering the prophet to write the vision and wait (with numerous supporting subordinated clauses), and a second part dramatically expositing the true evil of the proud man, such that the nations are compelled to lift a taunt-song. The prophet's speech in Hab 3 exhibits forward movement from this configuration, as it exhibits the prophet (in the outer frame describe in the previous chapter) acknowledging his fear while simultaneously asking YHWH to execute his work and testifying that YHWH strengthens him. Meanwhile, he describes YHWH's dominion over the natural world, including the evildoer. Thus, as compared to YHWH's last discourse, the prophet is waiting with an expectant attitude, and his scope of focus has expanded from the mere overthrow of the evildoer to a state of YHWH's total control of the nations as a whole and even the elements of nature.¹¹

¹¹ The present categories of analysis thus allow for a somewhat more nuanced treatment than that provided in Diessler, *Zwölf Propheten II*, 234: "3 hängt eng mit 2.2–5 zusammen. Möglicherweise handelt es sich sogar um die dort noch nicht näher beschriebene Vision. Jedenfalls ist die Botschaft fast die gleiche: Allen gegenteiligen Anschein zum Trotz bleibt Jahwe im Gewoge der Geschichte, in welcher einzelne Imperien sich alle erdenkbaren Ungeheuerlichkeiten mit der ihnen zuteil gewordenen Macht erlauben, der eigentliche Herr des Weltregiments. Er läßt die Rettungstaten der Vorzeit (Befreiung am Schilfmeer, die Landsicherung unter Debora) nicht zu flüchtigen Episoden werden, sondern als sein verheißendes Engagement erscheinen, auf das man sich auch in der schlimmsten Notzeit verlassen kann" ("3 is closely related to 2.2–5. It may even be the vision that is not described in detail there. In any case, the message is

5. Comparison between Habakkuk's Speeches in 1:12–17 and 3:2–19

Prior to Habakkuk's final prayer in Hab 3, the last time he has contributed to the discourse is in his speech in 1:12–17. Comparing these two speeches of Habakkuk (both of which are addressed to YHWH) will facilitate a clearer understanding of the changes that Habakkuk has undergone in between the two speeches that led to his posture in Hab 3.

A. Mode

Beginning with the chains of 1:12–17, the most significant chain in the discourse here is the Chaldean, who can be compared to the miniscule appearances of the warriors of the wicked leader, or the wicked leader in Hab 3. More comparable is the 35% of clauses in which YHWH is referenced in 1:12–17, a figure which rises to 59% in Hab 3 (in which he is the most dominant chain). Habakkuk 3 has nothing comparable to the fishing tools of the Chaldean. The nations of Hab 3 (3%) are perhaps comparable to the victims of the Chaldean in 1:12–17 (25%) but occur far less in the discourse. When the rest of the chains in Hab 3 are taken into account—most of which deal with extensions of YHWH's power or facets of the natural world—there is nothing in 1:12–17 to anticipate them.

A final way to compare the modes of these sections is to examine the central tokens. While the two discourses both contain the central tokens of YHWH, the nations, and the Chaldean/wicked leader, the unique tokens of 1:12–17 are mostly extensions of the Chaldean's activities, and the unique tokens of 3:2–19 are mostly related to YHWH's

almost the same: in spite of all appearances Yahweh remains in the maelstrom of history in which individual empires allow themselves all imaginable monstrosities with the power given to them, the real master of the world regiment. He does not let the acts of salvation of the past [liberation by the Red Sea, the land security under Debora] become fleeting episodes, but appear as his auspicious commitment that one can rely on even in the worst of emergencies").

work and its sphere (the earth as a whole). This indicates a shift in focus from the Chaldean's activities to YHWH's activities.

Regarding chain interaction, in 1:12–17, YHWH interacts with the Chaldean and evil things, and the Chaldean interacts with humanity, his tools, and luxuries, whereas in Hab 3 YHWH interacts with a broad range of participants relating to extensions of his power, the natural world, and the evildoer, and the prophet interacts with the evildoer as well. In terms of the cohesive chains, there is clearly a much greater presence of the natural world, and the place of the Chaldean/evildoer is greatly diminished.

B. Field

Process Types

Overall, the distribution of process types in the two discourses is quite comparable. Habakkuk 3 has more material processes, and less behavioral and relational processes. Habakkuk 1:12–17 has no verbal or existential processes. This indicates that Hab 1:12–17 contains slightly more description, and Hab 3 has more concrete action. However, material clauses still predominate by a wide margin in both discourses.

Shared Process Type Comparison

It is now necessary to examine the contents of each process type in the two discourses. Beginning with the material processes, it is clear that in 1:12–17 the Chaldean is the most frequent actor in them, as compared to YHWH in Hab 3. Habakkuk 3 has no parallel to the Chaldean within its material clauses except for the warriors, but YHWH is an actor in 3 of the 11 material clauses in 1:12–17, a much lower amount than in Hab 3. The audience of 1:12–17 is perhaps comparable to the prophet and his body parts in Hab 3.

The remaining mass of minor actors in material clauses in Hab 3 (extensions of YHWH's power and facets of the natural world) are not matched in the material clauses of Hab 1:12–17.

Regarding specific actions, some intriguing continuities and discontinuities between the two discourses can be identified. The Chaldean in 1:12–17 performs various actions that result in humanity being relocated (1:15.1–1:15.3) as he captures them like fish. Similarly, YHWH effects material change as he shakes the earth (3:6.2) and startles the nations (3:6.4), demonstrating his complete power over the world. While this requires mixing process types, it is interesting that the Chaldean worships his nets (1:16.1–1:16.2) while oppressing the nations, while Habakkuk exults and rejoices (behavioral processes) in YHWH (3:18.1–3:18.2) while awaiting deliverance. A contrast of action exists between the Chaldean emptying his net (1:17.1) and the earth being full of YHWH's praise (3:3.4). In 1:14.1, YHWH “makes” men like fish, while in 3:17.4 the field fail to “make” food.

A similar configuration is evident within the behavioral processes of the two accounts, as here YHWH is far more visible in 1:12–17. Conversely, the behavioral processes of Hab 3 feature mostly references to the prophet.

Some connections in the behavioral actions deserve comment. In 1:13.3 the prophet accuses YHWH of looking with favor at evildoers. In contrast, in 3:7.1 the prophet sees the tents of Midian quake from YHWH's work, and in 3:10.1, the mountains see YHWH, then immediately quake. The action of seeing is reversed to that it relates to the outworking of YHWH's power. YHWH is accused of being silent during wrongdoing in 1:13.4,¹² but the prophet hears and consequently fears in 3:2.1 and 3:16.1. The

¹² The circumstantial component of this clause—the setting of the wicked swallowing the righteous—is linked by O'Neal, *Habakkuk*, 115, to 3:13, where the circumstantial element is the purpose of

Chaldean rejoices (חמֵץ) in 1:15.4 as he gathers humanity, and the prophet rejoices (גִּיל) in 3:18.2 as he waits for YHWH's deliverance in a time of trouble.¹³

Within the relational clauses, YHWH is the active participant more of the time in 1:12–17 than he is in Hab 3. The remaining relational clauses in 1:12–17 describe the portion/food of the Chaldean and the eyes, for which there is no comparable participant in Hab 3. Likewise, the remaining relational clauses in Hab 3 are devoted to the ways of YHWH and the rod. It is interesting to note that 1:12.1 calls YHWH “everlasting” (עוֹלָם), while 3:6.7 refers to YHWH's ways as “everlasting” (עוֹלָם).

Although both discourses contain mental clauses, in 1:12–17 they are all occupied by the Chaldean, and in Hab 3 they are divided between the prophet and YHWH. The Chaldean's being glad as he captures humanity (1:15.5) contrasts with the prophet's fear as he hears of YHWH's work (3:2.2).

Shared Participant Comparison

The following section will examine and compare participants who occur in the transitivity structures of both discourses, beginning with the character of YHWH. In 1:12–17, YHWH is an actor in a material clause 42.5% of the time, the subject in a relational clause 28.5% of the time, and a behavior in a behavioral clause in the remaining 28.5% of his clauses. In all of his material clauses he acts upon another participant, twice upon the Chaldean in the capacities of appointing and establishing him, and once upon humanity in the capacity of creating it to be like the fish. YHWH's relational clauses

YHWH's saving of his people. This link is plausible enough semantically, but simply falls outside the purview of the analytical lens of the present study.

¹³ Andersen, *Habakkuk*, 347 notes this connection. He states, “The prophet's jubilation is the answer to the illicit joy of the heathen, which he had deplored in Hab 2:15. They worshiped their instruments of war because they gave them rich food (*ma'ākāl*); Habakkuk worships Yahweh even when he withholds food (*'ōkel*).”

describe him as being from everlasting times and being unable to look at wickedness. YHWH's behavioral processes feature him looking at evildoers and being silent while injustice occurs.

The complexity of the data regarding YHWH in Hab 3 requires a visual aid, and it will be summarized in the chart below.

Material: 80% (16 clauses)	10 of the 16 clauses are transitive: 3x earth (shook, split, marched) 2x nations (startled, treaded) 1x: YHWH's work (revived), the head of the wicked (crushed), the heads of the warriors (pierced), the prophet's feet (made), and the prophet himself (caused) Intransitive: came, came (ellipsis), stood, rage, rode, went out
Verbal: 5% (1 clause)	Declare
Mental: 5% (1 clause)	Remember
Behavioral: 5% (1 clause)	Look
Relational: 5% (1 clause)	Is prophet's strength

Immediately it is apparent that YHWH acts in far more material processes in Hab 3 than he does in 1:12–17. Furthermore, he exercises control over a much broader range of participants. Rather than just acting upon the Chaldean and humanity (as in 1:12–17), he additionally acts upon the earth itself, his work, the prophet, and the prophet's feet. Also, his relationship with the Chaldean (wicked) and humanity is much more antagonistic. Rather than the actions of appointing and creating as seen in 1:12–17, he crushes and pierces the warriors and the head, and startles and tramples the nations. Behavioral and relational processes are comparatively used much less for YHWH in Hab 3 than in 1:12–17. The comparison of the behavioral processes is instructive: in 1:12–17, YHWH looks

and stays silent during times of injustice, whereas in 3:6.3 YHWH “looks” immediately prior to his disruption of the nations and nature itself, a dramatic reversal of his description. YHWH occurs in verbal and mental clauses in Hab 3, which are absent in the prophet’s second speech. Therefore, YHWH is much more powerful and aggressive in Hab 3 than in 1:12–17.

The Chaldean, or enemy of YHWH’s audience also appears in both texts, although there is far more data to work with in 1:12–17. The charts below will summarize this data for the two discourses. First is the Chaldean in 1:12–17.

Material [actor]	63% (7 clauses; 4 are transitive): brings, drags, gathers, sacrifices, makes offerings, emptying, not sparing
Behavioral	9% (1 clause): rejoice
Mental	9% (1 clause): be glad
Material [goal]	18% (2 clauses): appointed, established

Next are the various parties who are enemies of the prophet’s audience in Hab 3.

3:13.2	Head of house of the wicked	Goal in material process (crushed by YHWH)
3:14.1	Head of his warriors	Goal in material process (pierced by YHWH by means of his arrows)
3:14.2	The warriors	Actor in intransitive material process

In 1:12–17, it is immediately apparent that the majority of the Chaldean’s processes are material. In three clauses he acts upon humanity (using the fishing metaphor), and in one he acts upon his fishing equipment. In the two clauses in which he is a goal in a material process, he is appointed and established by YHWH. In Hab 3, all of the clauses of the

related subjects are material, but they are a goal a combined 66% of the time, not merely 18% of the time (as in 1:12–17). Also, although it is YHWH alone that acts upon the Chaldean in both accounts, the actions of crushing and piercing are much more violent than the actions of appointing as before. It is also important to note that the warriors (or their head) never act upon another participant in Hab 3. Finally, there is nothing correlating to the celebration of his behavioral and mental clauses from 1:12–17 in Hab 3. Thus, the Chaldean (and his related parties) are much more passive in Hab 3 than in 1:12–17.¹⁴

The nations, or humanity is the final shared participant in the transitivity structures of the two discourses, and like the Chaldean, their description is similarly transformed. Although they are goals in a material process in 100% of the clauses they appear in both of the accounts, there is a change in the parties which exercise power them. In 1:12–17, the Chaldean catches them like fish in 75% of their clauses, while YHWH creates them in the remaining 25%. However, in Hab 3, every time they appear in the transitivity structure of a clause they are acted upon by YHWH. Furthermore, the nature of these actions are no longer benign. Instead of creating humanity (to be like fish), now YHWH startles and treads the nations in anger. Instead of being dominated by the Chaldean, now humanity is under the control of YHWH alone.

Hypotaxis and Verb Usage

Hypotaxis is used in contrasting ways in the prophet's second and third speeches. In 1:12–17, it explains why the Chaldean worships his fishing tools, while in Hab 3 it contrasts Habakkuk's rejoicing with the present state of the land.

¹⁴ The outright identity of the wicked party is much more ambiguous in Hab 3:2–19 than in 1:12–17. Roberts, *Nahum*, 156–57 finds traces of mythological language here. In contrast, Rudolph, *Micha*, 245, sees a definite continuity between the wicked parties of 1:13; 2:5; and 3:13–14.

Qatal verbs are only 18.75% of the total in Hab 1:12–17, and are used to express YHWH's ordination of the Chaldean, and the Chaldean's capturing of humanity (an idea that is also communicated with *yiqtol* verbs). In contrast, in Hab 3:2–19, *qatal* verbs are almost half of the total, and the main ideas—YHWH's domination and the fearful response of nature and the prophet—are communicated using both main verb types. The prophet's second discourse is much more projective than his third discourse based on the dramatically higher percentage of *yiqtol* verbs in the former.

C. Tenor

As both of these discourses are spoken by Habakkuk to YHWH, it will be insightful to compare the results of their tenor analyses, as this will facilitate an understanding of possible shifts in Habakkuk's positioning of himself in relationship to YHWH.

First, the speech roles of the discourses will be compared. In both of these discourses, statements are the most common type of speech role by far. However, 1:12–17 has a slightly smaller percentage of statements, as it has a much higher percentage of questions. It is helpful to compare the contents of these clauses. Habakkuk inquires as to whether YHWH is from everlasting, twice why YHWH is inactive while observing wrongdoing, and whether the Chaldean will continue his reign of terror *ad infinitum*. In contrast, the use of questions in Hab 3 is restricted to the string from 3:8.1–3:8.4, in which the prophet asks, in, different ways, if YHWH is angry with the waters. This demonstrates a considerable change of attitude. Instead of inquiring into YHWH's apparent passivity when evil seemed most powerful, he is instead asking (rhetorically) about YHWH's anger against the natural world. The arena for understanding YHWH's

action has moved from the narrow sphere of the Chaldean and the nations to the earth as a whole.

Finally, in a surprising twist, Habakkuk uses commands to address YHWH in Hab 3, something he never does elsewhere in the book. This new boldness comes in the context of the prophet ordering YHWH to carry out his promised work, but to remember compassion in doing so.

The first significant observation to be made is that the Chaldean, the most frequently recurring subject in 1:12–17, barely occurs in Hab 3, the closest comparable subject being the warriors. The occurrences of YHWH are quite comparable although the field analysis above revealed vastly different characterizations in the two discourses. Outside of these subjects, there is little overlap in the subject matter of the discourses. The other subjects in 1:12–17 are the prophet's audience, the luxuries of the Chaldean, and the eyes of YHWH, whereas the rest of Hab 3 is concerned with the extensions of the action of YHWH as well as the natural world. Therefore, while YHWH and the prophet remain roughly equivalent in terms of the attention they are given in the discourse, the Chaldean nearly disappears and much more attention is given to YHWH's work on the forces of the earth.

D. Conclusion

Starting with the mode analysis, in Hab 1:12–17 the main cohesive chains are the Chaldean, fishing tools, YHWH, peoples, evil things, and Chaldean's luxuries. For Hab 3:2–19, this list would be YHWH, the prophet, water, and earth (followed by the large number of smaller chains). YHWH becomes more prominent in the discourse in Hab 3, and the theme of the natural world is introduced. Unsurprisingly, the shared central

tokens are YHWH, the nations, and the Chaldean/evildoer. The chain interaction overall centers around the Chaldean in the prophet's second speech and around YHWH in the prophet's third speech.

The field analysis showed that YHWH is the most frequent actor in the material clauses of 3:2–19, as compared to the Chaldean in 1:12–17. The types of material change YHWH enacts is much more dramatic than what the Chaldean does to his victims. Various kinds of sensory perception tie the two accounts together, as Habakkuk's cry of frustration at YHWH's apparent impotence is replaced with YHWH's dramatic domination of the whole world. YHWH evolves from simply creating man and appointing the Chaldean to having a seemingly unlimited scope of dominion in Hab 3. The various wicked parties in Hab 3 are far more passive than the conquering Chaldean in Hab 1:12–17. The nations become dominated by YHWH instead of being controlled by the Chaldean.

The tenor analysis showed that while both discourses are spoken by the prophet to YHWH, only Hab 3:2–19 uses commands to order YHWH to carry out his work. While both use some questions, the rhetorical question in Hab 3 about YHWH's rage against the waters is a far cry from the inquiry into the passivity of YHWH and the continued reign of the Chaldean in Hab 1:12–17.

The respective structures of the two discourses can also be compared. Habakkuk's second speech divides into two sections. The first part addresses YHWH, including his ordination of the Chaldean (as well as his current inactivity in the face of evil), while the second part expositis how the Chaldean captures humanity (with the implications that he worships his fishing tools). The entire discourse is encompassed by rhetorical questions about eternity (for both YHWH and the Chaldean's conquests). In contrast, the

prophet's third discourse has an outer boundary about the prophet's affective response to the present difficult situation and to YHWH, while the inner section expositis YHWH's dominion over the natural world (including the evildoer). The prophet's discussion of his inner turmoil and praise is unprecedented in the second speech, while he nearly stopped expositing about the evildoer and ascribed a much larger scope to YHWH's sovereignty.

6. Comparison between Habakkuk's First Speech (1:2–4) and Final Prayer (3:2–19)

At this point the analysis has come full circle. The final prayer of 3:2–19 has been compared to every relevant section in the book except for the opening lament of 1:2–4. Comparing these two sections will make possible the understanding of the distance between the perspectives taken by the prophet at the beginning and at the end of the book.

A. Mode

Significant continuity as well as discontinuity emerges when the mode analyses are compared. In 1:2–4, the chain lending the greatest cohesion to the passage is that of evil forces. However, these (taken as the social problems internal to Judea) have disappeared entirely by the end of the book, and the only negative characters present in 3:2–19 (the wicked leader and his warriors) show up in a comparatively miniscule percentage of its clauses, respectively. In 3:2–19, the most significant cohesive element is YHWH. This is somewhat more than he occurs in 1:2–4.

The other shared element between the sections is the prophet, who is slightly less visible in 3:2–19 (23% of total clauses) than he is in 1:2–4 (30.5% of total clauses). The only other chain of note in 1:2–4 is the beneficent institutions that are under attack

(30.5%), for which there is no comparable participant in 3:2–19. The rest of the participants or sets thereof in 3:2–19—various extensions of YHWH’s power, the natural world, and the nations—completely lack precedent in 1:2–4. Therefore, the elements shared in the two discourses are YHWH and the prophet, and in 3:2–19 there is more of YHWH and less of the prophet. Meanwhile, both the beneficial institutions and evil forces of 1:2–4 disappear and are replaced by the natural world and YHWH’s power over it.

This trend continues when chain interaction in the two discourses is compared. In 1:2–4, the YHWH and prophet chains interact with each other as well as the evil forces chain. However, in 3:2–19, the YHWH chain interacts with a large number of chains beyond the prophet: earth, YHWH’s work, nations, YHWH’s horses, wicked leader, YHWH’s places, facets of YHWH’s glory, disease, YHWH’s anger, water, and YHWH’s weapons. The prophet additionally interacts with the wicked warriors as well as his own body parts. The comparison of these central token thus shows that as compared to his initial lament, while Habakkuk’s final prayer still includes YHWH, himself, and evil forces (however their relative prominence may have shifted), it expands its range to incorporate a number of entities that are mostly either extensions of YHWH’s power or participants that feels the effects of YHWH’s domination in some way.

B. Field

Process Types

The first step is comparing the process types of the two discourses. In both discourses, material processes are the most common type by far, although 3:2–19 has a higher

percentage of them than 1:2–4. Other than the larger percentage of verbal clauses in 1:2–4, the disparity amongst the other categories does not seem worthy of comment.

Shared Process Type Comparison

Substantial differences between the two discourses are evident within the material clauses. The most common participant within this category in 1:2–4 is torah/justice, as these institutions break down in different ways. However, in 3:2–19 it is YHWH. While YHWH acts in the material clauses of 1:2–4, he does so much less than he does in 3:2–19. Equally as present as YHWH in 1:2–4 is contention/the villain (28.5%), which occupies a dramatically higher percentage of the material clauses of 1:2–4 than do the warriors (2%) in 3:2–19. The remaining entities occupying material clauses in 3:2–19—the prophet, facets of YHWH’s power, and the natural world—are without precedent in the material clauses of 1:2–4.

It is also of benefit to compare the types of material actions in the two discourses. The assertion in 1:4.1 that Torah is “ineffective” as a result of the rise of wickedness in Judah can be compared with the multiplicity of references in 3:2–19 where various entities exhibit unpleasant physical reactions, but to YHWH’s show of strength: “trembling” (the curtains of Midian and the prophet’s belly in 3:7.2 and 3:16.2 respectively), “quaking” (the mountains in 3:10.2), “quivering” (the prophet’s lips in 3:16.3). Parallel thoughts in 1:4.2 and 1:4.4 express that justice does not go out, and that it goes out deformed (both with נִצָּר), statements that further drive home the state of corruption in the land. Verbs of spatial movement are used throughout Hab 3:2–19, but in a consistently contrasting way. נִצָּר itself occurs as plague goes out from YHWH in 3:5.2 and as YHWH goes out for the salvation of his people in 3:13.1. Otherwise, in 3:3.1–

3:3.2 YHWH comes from Teman and Mount Paran; in 3:12.1–3:12.2 he marches the earth and treads the nations; in 3:15.1 YHWH treads the sea; and in 3:11.2–3:11.3 YHWH's arrows and spears fly. As is clear from these examples, spatial movement, which reflects the abolition of justice in the conditions of 1:2–4, has become a prime expression of YHWH activity and mobilization of his forces for dramatic work on behalf of his people in 3:2–19. Contention “arises” (נִשְׁעָרָה) in 1:3.5, but in 3:10.5 the deep raises (נִשְׁעָרָה) its hands in recognition of YHWH's fury and greatness. This scenario in which nature itself bows in fear before YHWH is a sure sign that deliverance is coming for the opening scenario of social unrest. While the villain “hedges in” the just man in 1:4.3, this kind of action contrasts with the splendor of YHWH covering the heavens in 3:3.3.

The shift within the verbal processes is notable. In 1:2–4, all of the verbal processes are spoken by the prophet, while in 3:2–19, the lone verbal process is spoken by YHWH. This creates a shift from the prophet crying out (and believing he is doing so in vain), to YHWH declaring the execution of his work, which is an answer to the prophet's cry.

In 1:2–4 the behavioral clauses are all YHWH, whereas in 3:2–19 they are mostly the prophet, with small percentages being from YHWH and the mountains. It is significant that while 1:2.2 describes YHWH as not listening (to the prophet's cry for deliverance), in 3:2.1 and 3:16.1 the prophet hears YHWH's mighty action and is consequently frightened. This action of hearing (all with שָׁמַע) ties together the opening accusation of divine unresponsiveness and the closing display of might on the part of YHWH. In 1:3.2 YHWH is accused of idly looking upon wrong, but in 3:7.1 and 3:10.1 the prophet and mountains respectively see the outworking of YHWH's power and are greatly affected. This theme of seeing also creates a link that effectively conveys an

overturning of the earlier situation. The contents of the existential processes are notably dissimilar.

Shared Participant Comparison

The final part of the comparative field analysis involves looking at the participants who occur in both discourses, and the first such significant participant is YHWH. The field data for YHWH in 1:2–4 can easily be summarized. He twice acts in material clauses (50% of his clauses): not saving (1:2.4), and forcing the prophet to see iniquity in 1:3.1. Additionally, he is twice the behavior in behavioral processes (50%): not listening (1:2.2) and looking upon wrong (1:3.2).

The different in the process distribution for YHWH between the accounts is readily apparent. His processes are only 50% material in 1:2–4, while they are 80% material in 3:2–19. They also go down from 50% behavioral in 1:2–4 to only 5% behavioral in 3:2–19. Regarding the contents of the shared process types, they likewise could not be more different. Within the material processes of 1:2–4, YHWH simply fails to save¹⁵ and forces the prophet to look at iniquity. However, in 3:2–19, when YHWH acts on the prophet, he instead makes the prophet walk and able to weather the storm. Additionally, within the material processes of 3:2–19, YHWH exercises power over a vast range of participants, including the prophet as mentioned above, but also the earth, nations, and the parties related to the Chaldean. Within the behavioral processes a similar transformation takes place. Within 1:2–4, when YHWH is a behavior, he fails to listen to

¹⁵ There is a consonantal similarity between the main verb in 1:2.4 (יִשָּׁע) and the noun attached to the adverbial prepositional phrase in 3:13 (יִשָּׁע), which Bratcher, “Theological Message,” 280, utilizes to make the point that the prophet has transitioned from complaining that YHWH has not saved, to understanding that YHWH has come out so he can save. This observation does not feature in the present study for two reasons. First, the former example is part of the transitivity structure of the clause, while the latter is buried in the circumstantial matter. Second, interpretation based on consonantal similarities between verbs and nouns is treated much more cautiously than it used to be.

the prophet (1:2.2) and idly watches wrongdoing (1:3.2). In the lone behavioral process of YHWH of 3:6.3, he looks, but this in the context of frightening and shaking the earth and the nations. This effects a complete transformation in the portrayal of YHWH from quite passive to active over all. In 3:2.4 YHWH declares (presumably regarding his work), and this is the only verbal process in the section. Therefore, the characterization of YHWH is vastly different in the two accounts. Instead of being portrayed as watching disaster without intervening, YHWH is now dominating all that exists.

The next important shared participant is the prophet. In 1:2–4, the prophet spends most of his clauses as a sayer in a verbal process, but he never occurs in a verbal process in 3:2–19. Otherwise, in 1:2–4, 33% of his appearance in the transitivity structure of the discourse is occupied by his being a goal in a material process, as YHWH shows him iniquity. While he is a goal in a material process a much smaller percentage of the time in 3:2–19, in the one clause where this is the case, YHWH makes him walk and triumph over his adversity. The behavioral clauses of the prophet in 3:2–19 create a curious contrast with his persona in 1:2–4. In 3:2–19, he hears and sees YHWH's action, and worships YHWH, a far cry from the fruitless requests and hapless observance he performed in 1:2–4.¹⁶ Nevertheless, his material and mental clauses still state that he fears YHWH's work, as his body quakes and he expresses that he is afraid. Semantically, this shows that while YHWH has answered his request by dramatically showing his power, the prophet is rightfully in a state of fear before YHWH.¹⁷

¹⁶ Roberts, *Nahum*, 155, states regarding 3:7, "Thus instead of the trouble and iniquity that Habakkuk had complained about seeing in 1:3, now in his vision he sees other nations in terror before the march of the divine warrior." The above analysis would slightly qualify Roberts' opinion, as the prophet still displays some fear in 3:2–19.

¹⁷ Nogalski, *Micah–Malachi*, 688, articulates the transformation that has taken place in the prophet throughout the course of the book by stating, "The prophet changes from one who confronts YHWH to one who trusts YHWH...[he] realizes that YHWH's plans to reconfigure Judah do involve the punishment of the wicked, but in ways that surprise the prophet...the prophet finally realizes that YHWH will also punish

Finally, while the evildoer in 3:2–19 is to be identified with the Chaldean, not with the Judean social problems of 1:2–4, it is still instructive to compare how they are treated in their respective discourses. In 1:2–4 evil forces act in material processes 50% of the time (in 1 of these 2 clauses they act by hedging in the just man), 25% relational (being before the prophct), and 25% existential (strife existing). The most significant difference in the two discourses at this point is that while the evil forces exercise power over other parties in 1:2–4, they are largely being acted upon (by YHWH) in 3:2–19.¹⁸ In 3:2–19 they are said to storm with the intention of scattering the prophct, by are mostly dominated by YHWH. Therefore, the book ends with the wicked parties under the complete control of YHWH and unable to act on any other entities.

Hypotaxis and Verb Usage

The uses of hypotaxis in these discourses are unrelated thematically (the withering of benevolent institutions in 1:2–4 and the prophct's praise despite agricultural devastation in Hab 3). In Hab 1:2–4, *qatal* verbs are only 10% of the total, and the only action expressed with a *qatal* is that of the prophct crying out (which is also expressed with a *qatal*). The inactivity of YHWH, rise of evil, and vanishing of good was expressed with *yiqtol* verbs. However, in Hab 3:2–19, *yiqtol* and *qatal* verbs appear in almost equal amounts as they are both used to express the ideas of YHWH appearing in power and the natural world and the prophct responding in fear.

Babylon when YHWH is through with them." While this is doubtless true, it does not fully account for the trepidation with which the prophct approaches the revelation of YHWH.

¹⁸ So Dietrich, *Nahum*, 174, as he states, "Habakkuk had complained in 1:4 and 1:13 about the 'evildoer' who was able to do as he pleased; now the praying Habakkuk recognizes that Yhwh is able to 'shatter,' to 'smash' the 'head of the evildoer' and his 'followers.'"

C. Tenor

Habakkuk 1:2–4 and 3:2–19 are both spoken by the prophet to YHWH, and thus it is significant to compare these opening and closing discourses, as it allows for the close inspection of the journey in perspective that the prophet has taken throughout this discourse.

First the speech roles will be compared. This is perhaps the most dramatic difference between groups of speech roles in the entire book. While 1:2–4 is almost half questions, questions comprise only a small percentage of the discourse of 3:2–19. No longer is the prophet asking why he cries out to a YHWH who is seemingly immobile. The small string of questions in 3:8.1–3:8.4 instead rhetorically pose the question of whether YHWH indeed raged against the turbulent waters as he victoriously rode his horses. YHWH is now fighting on behalf of his people rather than being disinterested in their suffering. The percentage of statements is much higher in 3:2–19 than 1:2–4, as the prophet is now prepared to make confident statements about YHWH's dramatic work in the world. However, the area with the smaller percentage difference is perhaps the most surprising. Although the scant 4.5% (versus 0%) margin between the amount of commands in the two discourses is numerically slight, it is notable that this is the only place in the book where the prophet issues commands to YHWH. Up until this point, YHWH has consistently issued commands to the prophet, with the prophet only questioning and making statements. The mode and field analyses have showed that the prophet has largely modulated his subject matter and focus based on the incentive taken by YHWH. However, after this shift in perspective based on the reception of revelation has pushed the prophet to a new kind of boldness. He now commands YHWH to carry

out the work that YHWH has promised, even though he knows it will be terrifying as well as comforting.

The device of negation is used in 1:2–4 to note YHWH’s failures to hear and see, and to assert that justice does not go out. However, in 3:2–19 it is only used to note various kinds of agricultural failure (3:17).

It is also helpful to compare the subjects from the mood component of each discourse. In 1:2–4, YHWH and evil forces are subjects equally as often, with the benevolent forces and the prophet occurring progressively less often, while in Hab 3 there is a progression from YHWH to the prophet, mountains, and deep, with a large number of other participants only occurring once or twice each.

Despite the considerable divergence between the two discourses regarding the actions that the various participants perform (as disclosed in the field analysis above), it is remarkable how similar the percentages of YHWH and the prophet are. In both of the discourses, they occupy a similar percentage of the total subjects of the clauses. However, in 1:2–4, the subject of various evil forces receives just as much attention as YHWH, and this is not true in 3:2–19, where the offensive parties, the warriors (and possibly their exaltation) receive a miniscule percentage of clauses in comparison. The evildoers, both Judean and Babylonian have disappeared from view almost entirely. Likewise, the benevolent forces in society (23% of the subjects in 1:2–4) are completely absent in 3:2–19. In place of the evildoers and benevolent forces are instead of instigators and byproducts of YHWH’s assault on the natural world. This includes various extensions of YHWH’s power, various natural features that he acts upon, as well as the body of the prophet himself. The subject matter of the discourse has shifted to a “global” perspective

in which YHWH battles the chaos of creation, and the prophet waits with a combination of trepidation and expectation as he looks for YHWH to work in his shattered world.

D. Conclusion

The mode analyses revealed that in Hab 1:2–4, the chains with items occurring in more than 10% of the clauses were (in descending order) evil forces, YHWH, and beneficent institutions and the prophet equally. For Hab 3:2–19, this was YHWH, the prophet, and water. By the end of the book, the initial evildoers and beneficent institutions disappear from view entirely,¹⁹ YHWH is more prominent, and the prophet is less prominent. Similarly, when the central tokens are examined, both discourses include YHWH and the prophet. Hab 3:2–19 includes wicked warriors, although they should not be identified with the evil forces of 1:2–4. But this is where the similarities end. Habakkuk 3:2–19 includes a large number of extensions of YHWH’s power and entities that experienced his effects.

In the field analysis, various kinds of physical pain are expressed by Torah in 1:2–4, but by a large number of entities in 3:2–19 in response to YHWH’s work. Types of sensory perception also signal a shift from YHWH’s passivity and the prophet’s observance of disturbance to the prophet’s watching of YHWH unleash his power. The overall portrayal of YHWH could not be more different. Likewise, now the prophet watches YHWH’s work, rejoices, and is made to walk by YHWH.

The tenor analysis shows that while 1:2–4 is nearly half questions and half statements, 3:2–19 is mostly statements, with a small number of questions and

¹⁹ Bratcher, “Theological Message,” 243, notices this from the outset of Hab 3, stating, “There is also no mention of the wicked; although they will appear again briefly in the following section, here the prophet’s gaze has totally shifted from the wicked to God.”

commands.²⁰ Instead of asking about YHWH's lack of activity, the prophet now rhetorically asks about YHWH's rage against the rivers, and even commands YHWH to carry out his work.²¹ Meanwhile, with the statements, instead of observing YHWH's non-activity and the breakdown of social norms, Habakkuk expresses YHWH's display of power and its effects on the whole world.

In respect to the structures of the first and third speeches of Habakkuk, 1:2–4 began with a series of questions (about the prophet crying out and YHWH being unresponsive) which set up the central assertions about the rise of evil. Meanwhile, Hab 3 uses an outer frame to express the prophet's fear but ultimately faith in YHWH, and an inner frame that describes YHWH conquering not just the enemies of his people but the entire earth.

7. Conclusions

When Hab 3 is compared with the woe oracles, drastic differences are apparent in the area of their mode. While Hab 3 includes chains for the nations and the earth, they occur less than they did in the woe oracles. Meanwhile, YHWH occurs far more often in Hab 3 than he did in the woe oracles. In the woe oracles, most of the chain interaction surrounds the evildoer, while in Hab 3, it surrounds YHWH. In the field, the enemies of the prophet are much more passive in Hab 3 than they were in the woe oracles, as is the earth.

²⁰ So Bratcher, "Theological Message," 243: "for the first time in the book he addresses God as petitioner instead of accuser."

²¹ Bratcher, "Theological Message," 238, makes a similar connection between the speech roles of the prophet in these two discourses and his contrasting attitudes toward YHWH. He states, "It is this issue of control which is the overarching theme of the book as clearly expressed in the prophet's opening complaint (1:2–4). The movement from questions concerning God's control at the beginning of the book to the plea here to make manifest that control further demonstrates the shift in the prophet's perspective, a shift from a concern with whether God will act to a concern with when he will act." While the observation and contrast between the questions of 1:2–4 and the command in 3:2 fits well with the present study, the claim regarding the main "theme" of the book cannot be substantiated from the above analysis.

Meanwhile, YHWH is drastically more active in Hab 3 than he is in the woe oracles. In terms of overall structure, Hab 3 seems to complete the movement anticipated in the woe oracles as it focuses extensively on YHWH's domination of the earth, which is viewed as the aftermath of the destruction of the evildoer in the woe oracles.

When Hab 3 is compared with YHWH's speech in Hab 2:2b–6, the mode analyses reveal that YHWH and the prophet are much more significant in Hab 3, and the nations and evildoer much less so. The evildoer becomes completely passive, and the nations are now under the control of YHWH instead of the evildoer. The tenor showed that the most frequently recurring subjects are substantially different. Instead of focusing on the vision and the depravity of the evildoer (as in Hab 2:2–6), Hab 3 focuses on YHWH's domination of the natural world (including the evildoer) and the consequent affective response of the prophet.

When Hab 3 is compared with the prophet's second speech in 1:12–17, the mode analyses showed that the shared central tokens of the nations and the Chaldean become far less prominent, while YHWH becomes much more prominent. In the field, YHWH acts upon the whole earth and natural world instead of just the nations and the Chaldean. Meanwhile the Chaldean becomes much more passive. The rhetorical questions in Hab 3 deal with YHWH's rage against the waters (instead of his apparent passivity and the continuance of evil as in 1:12–17) and the command to YHWH is unique to Hab 3. In terms of overall structure, both speeches feature YHWH prominently, although their characterizations of him are completely different, and instead of expositing the nature of the Chaldean, it focuses on the attitude of the prophet.

When Hab 3 is compared to the prophet's first speech in 1:2–4, it is significant that the chain interaction clusters around YHWH, the prophet, and evil things in 1:2–4,

but in Hab 3 the YHWH chain interacts with a number of chains (including the prophet) that mostly relate to extensions of his power and the natural world. The field showed that the character of YHWH shifted from being largely passive to dominating the whole earth, while the prophet is empowered by YHWH and worships him instead of haplessly crying out and being forced to witness evil. In the tenor, the questions of Hab 3 rhetorically reinforce YHWH's domination of the seas instead of probing his passivity, and the prophet even issues commands to YHWH to carry out his will. Instead of being oriented around expositing the situation of the rise of evil (1:2–4) Hab 3 instead proclaims the prophet's decision to rejoice in these difficult times and describes YHWH as a being that exerts power over not just Habakkuk's enemies, but the entire earth.

CHAPTER 10: CONCLUSIONS

1. Introduction

This chapter will concisely review some of the most pertinent data points produced in the preceding analysis chapters and will offer a succinct review of the most significant textual insights discovered by this study. It will also suggest some future research possibilities, both for the use of SFL discourse analysis applied to Biblical Hebrew as well as the field of Habakkuk and Book of the Twelve studies.

2. Review of Conclusions

Before the major findings of this study are presented, a word on the *kind* of results it returned is necessary. While previous studies have certainly, in their own way, drawn conclusions about the meanings of the individual speeches in the book and generated reflections on the significance of the shifts throughout the successive pericopae, no comparable method has been applied to Habakkuk that exhaustively investigated the relevant categories with an equivalent amount of rigor. The categories of mode, field, and tenor (and the ensuing synthesis of their minor data points), while far from irrelevant to traditional modes of interpretation, are nonetheless difficult (in terms of their holistic results) to bring into conversation with existing scholarly treatments. Few, if any previous studies used either comparable grammatical criteria or similar methods of statistically quantifying the contents of individual sections. As a result, rather than simply becoming another “interpretive” voice in the current field of commentaries, monographs, and research articles, this study has attempted to identify and answer a somewhat different set of questions. Drawing upon the theoretical insights of Systemic Functional Linguistics,

questions of “meaning” were chosen that are, ideally, more commensurate with what can be objectively excavated from the text of Habakkuk than those posed by previous studies. The resulting data perhaps sits somewhere in the conventional rift between traditional exegesis and form criticism, as it certainly is a deliberate description of “meaning” (accompanied by conscious reflection on what kind of “meaning” this is) while at the same time it comprises the necessary variables for generic or register description (see chapter 2).

In order to attain a brief but accurate description of the major shifts in the mode, field, and tenor configurations throughout the various speeches from different voices that comprise the book of Habakkuk, three key variables will be tracked through the main speeches covered in the previous chapters: (1) chain interaction, in order to review the main central tokens and their relationships in the successive speeches; (2) transitivity, in order to survey the power dynamics throughout; and (3) mood, in order to view the most frequently recurring subjects of each speech. Finally (4) some reflections will be offered regarding occurrences of “isomorphism” among the three types of analysis and their implications for meaning.

A. Chain Interaction

Walking through the chain interaction data for each section of the discourse will reveal the main participant relationships driving each speech. In Habakkuk’s initial speech in 1:2–4, the YHWH, prophet, and evil things chains all interact, as is fitting for a discourse that deals with the prophet’s concern that YHWH is allowing evil things to fester. In YHWH’s first speech in 1:5–11, nearly all of the chain interaction surrounds the mighty and terrifying Chaldean, who interacts with his horsemen, mocked royal institutions, and

dirt (which he captures). The only other chain interaction is between the Chaldean's horses and the comparison animals that help explicate their speed. This shift shows that the cohesion of YHWH's speech in 1:5–11 is driven by an entirely different set of participants than that of Habakkuk's speech in 1:2–4. Although 1:5–11 does contain cohesive chains for YHWH and the recipients (which include the prophet), they do not interact with any of other chains.

The second speech of Habakkuk in 1:12–17 is something of a hybrid between the previous two speeches in terms of its use of chain interaction. Although it follows YHWH's previous speech in that most of its chain interaction is driven by the Chaldean (who interacts with YHWH, humanity, his fishing tools, and his luxuries),¹ it still preserves some of the concerns of the prophet's first speech in that YHWH still interacts with the evil things, and YHWH is now made to interact with the Chaldean. Significantly, however, the prophet himself does not even have a single direct reference in this speech. This configuration is appropriate for a scenario in which the prophet recognizes the message YHWH has related about the Chaldean, but nonetheless seeks to make sense of this within his faith framework by accepting YHWH's choice in creating this state of affairs.

Habakkuk's narrative aside (removed from the main flow of the dialogue) in 2:1–2a shifts this somewhat with its chain interaction between the prophet and YHWH (and the prophet and his watchposts) as the prophet continues to seek a satisfactory answer from YHWH and reports that fresh revelation arrives.

YHWH's resultant speech in 2:2b–6 both innovates in terms of subject matter and revisits previous topics. Here, there are two main "zones" of chain interaction: (1) the

¹ Strictly speaking, the fishing tools and humanity interact as well, but that is not crucial for the present survey.

prophet, vision, and end time all interact, as YHWH orders the prophet to await and record further revelation; (2) a “proud man” (the Chaldean) again appears, interacting with the nations and death. In this context the familiar themes of his power are revisited, but he no longer appears as invulnerable as he did previously.

YHWH then relates a speech (or taunt-song) that the nations will raise against the Chaldean in the form of the five woe oracles. Throughout the complicated web of minor chains, most of the chain interaction does relate again to the Chaldean: he interacts with his enemies, assets, his house, the nations, his city and its qualities, neighbor, shame, glory, and violence. Other than some minor interactions that are specific to individual oracles, the earth interacts with both YHWH and violence. While the interaction between the Chaldean and various associated and hostile parties is familiar by this point, this is the first place that YHWH has been a central token since the prophet’s second speech (1:12–17), but YHWH, through the voice of the nations, makes himself interact with the earth instead of the Chaldean (as the prophet did previously).

In the prophet’s final speech in Hab 3, the discourse comes full circle with YHWH interacting with a large number of other chains. Whereas the prophet previously has depicted YHWH as interacting with himself and evil things (1:2–4), or the Chaldean and evil things (1:12–17), and YHWH (through the mouth of the nations) has depicted himself as interacting with the earth (2:6b–20), Habakkuk now places YHWH in a configuration in which he interacts with himself (the prophet) as well as a large number of entities functioning as extensions of YHWH’s power, recipients of his wrath in the natural world, and the enemies of his people (presumably, again, the Chaldean).² The prophet, in addition to interacting with YHWH, interacts with the wicked warriors and

² The full list of entities YHWH interacts with in Hab 3 is: the prophet, earth, YHWH’s work, the nations, YHWH’s horses, wicked leader, YHWH’s places, facets of YHWH’s glory, diseases, YHWH’s anger, water, YHWH’s weapons, and wicked warriors.

his own body parts. This is the first time in the main dialogue since the initial lament of 1:2–4 that both YHWH and the prophet have been central tokens (and interacted with each other), but this places them in a vastly different configuration. Instead of interacting only with evil things (in a context where his lack of intervention is protested, 1:2–4) or with the Chaldean and evil things (where his sovereignty is acknowledged but justice still probed, 1:12–17), or with the earth (in a context where this shifts the focus away from the Chaldean's demise, 2:6b–20), YHWH is now depicted as interacting with extensions of his glory and power (YHWH's work, YHWH's horses, YHWH's places, facets of YHWH's glory, diseases, YHWH's anger, YHWH's weapons), parties that receive his wrath (earth, water, the nations, wicked leader, wicked warriors), and the prophet. This places YHWH in a role not unlike that of the Chaldean in 1:5–11, only to a much greater degree, as the prophet ascribes much power and domination to him. Significantly, this power is not exercised over merely the enemies of the prophet, but the nations, earth, and seas as a whole. It is as if the prophet received the interaction of YHWH and the earth in the woe oracles and greatly expanded upon this, in a manner similar to how his response in 1:12–17 mirrored the domination of the Chaldean found in 1:5–11.

Therefore, when the chain interaction is surveyed throughout the pericopae of the book of Habakkuk, the book starts with the prophet portraying himself and YHWH linked with evil things, and ends with the prophet portraying YHWH in connection with numerous extensions of his power and with the entire earth as an object under his control. Throughout, as YHWH introduces the Chaldean and his configuration (1:5–11) the prophet mirrors this but additionally adds interaction with YHWH (1:12–17), to which YHWH responds with the wholesale innovation of the prophet and the vision and the

lessening power of the Chaldean (2:2b–6 and throughout the woe oracles) along with his own linkage to the earth (2:6b–20).

B. Transitivity

One of the most useful and applicable aspects of the field analysis throughout was its isolation of the subject, verbal group, and direct object (when applicable) of each clause, allowing for the concise tabulation of “who” was doing “what,” and to “whom.” This review will focus on places in which one party acts upon another (usually within a material process), allowing for the contours of the power relations in the discourse to be traced.

In Habakkuk’s initial speech in 1:2–4, YHWH acts upon the prophet (forcing him to see evil) while the evil things act upon the benevolent institutions (surrounding them). In YHWH’s response in 1:5–11, YHWH acts upon his work (of raising the Chaldean) and the Chaldean himself, and the Chaldean in turn acts upon captives and dirt. YHWH’s response thus radically reconfigures the sphere in which his power is issuing forth. As Habakkuk responds in his second speech in 1:12–17, he accepts the Chaldean’s exercise of power and portrays him as acting upon humanity and his net. Habakkuk also echoes YHWH description of YHWH controlling the Chaldean, and adds YHWH as controlling humanity as well. Because both YHWH and the Chaldean are acting upon humanity in Habakkuk’s second speech, presumably he sees YHWH as ultimately in charge of this state.

YHWH’s second speech in 2:2b–6 changes the playing field somewhat by introducing the prophet acting upon the vision (by writing it down). While YHWH reiterates the now-familiar theme of the Chaldean controlling the nations (mirroring

Habakkuk's suggestion from his previous speech) he innovates with the assertion that wine acts upon the Chaldean. Whereas before only YHWH acted upon Chaldean, to have him controlled by wine considerably lessens his perceived power. Meanwhile, the nations themselves raise a taunt-song.

The woc oracles continue this trend of the progressive weakening of the Chaldean. The Chaldean acts upon the nations once, but the nations loot him. The Chaldean also builds his city, but is acted upon in two mental clauses by violence and devastation. Finally, the idol-maker acts upon the idol. Now instead of simply being acted upon by YHWH and wine, the Chaldean's former victims rise up and retaliate.

A radical shift takes place in Habakkuk's final discourse in Hab 3. The transitivity is dominated by YHWH, who now acts upon the earth, nations, his work, the head of the wicked, the heads of the warriors, the prophet's feet, and the prophet. YHWH has previously acted upon the prophet (1:2–4) but now he does so in the context of empowering him instead of forcing him to watch evil. YHWH has also previously acted upon humanity, but now he shakes it and treads upon it instead of creating it (1:12–17). When YHWH previously acted upon the Chaldean, he raised him (1:5–11) and ordained him (1:12–17), but now he crushes and pierces him. Towards the prophet, YHWH has become more positive, while he is more aggressive towards the Chaldean and the nations. His control of the earth is an innovation and extends his power. YHWH's glory additionally acts upon the heavens and earth.

Therefore, when the transitivity data is examined, Habakkuk moves from accusing YHWH of acting upon him (and otherwise being impotent) to proclaiming YHWH as the master of his enemies, the nations, and the entire earth. In this final speech,

the Chaldean, who had become progressively less threatening throughout the previous speeches, is no longer acting upon any other parties.

C. Mood

Whereas the mode analysis disclosed which participants were most frequently referenced in the various discourses (in whatever capacity), the tenor analysis tracked the data related to clausal subjects, or, rather, what was being “talked about.”

In Hab 1:2–4, the most common subjects in the prophet’s speech are (equally) evil things and YHWH, with beneficent institutions being next and the prophet himself being last. Significantly, though, all the clauses in which YHWH and the prophet are the subject are questions, and all the clauses in which evil parties and beneficent institutions are the subject are statements. Thus the prophet mostly makes statements about the evil things, while intending elicit responses from YHWH regarding “how long” and “why” he will be unresponsive in the face of evil.

In YHWH’s response in 1:5–11, the subject matter is more diverse, while the use of speech roles is much simpler. Here, the most subjects (in descending order) are the Chaldean, the recipients, the Chaldean’s horsemen, (equally) YHWH and the Chaldean’s horses, and (equally) YHWH’s work and mocked royal institutions. All of the clauses in which the recipients are the subject are commands, while the rest are statements. The introduction of the Chaldean and all related parties lacks precedent in the discourse, while YHWH and the recipients (or at least Habakkuk) connect to the previous speech. Whereas the prophet in 1:2–4 asked questions to YHWH about YHWH and himself, YHWH in 1:5–11 issues commands to Habakkuk and his audience and makes statements about himself.

As the prophet responds in 1:12–17, his clausal subjects (in descending order) are the Chaldean, YHWH, the Chaldean's luxuries, and (equally) himself and his audience, and YHWH's eyes. When compared to the previous speech of YHWH, he is largely following the subject matter set in 1:5–11: the Chaldean and his related parties, YHWH, and his audience. However, in contrast with the previous two speeches, the subjects are no longer cleanly divided among the speech roles. Here, Habakkuk asks questions (to YHWH) about both YHWH and the Chaldean, but also makes statements about YHWH and the Chaldean (along with all the other subjects). Here the questions of YHWH's resistance to stop evil from 1:2–4 re-emerge (along with YHWH's eternal nature), and the apparently eternal nature of the Chaldean's domination is probed. These contrast with YHWH's statements about how he is doing his work and about the Chaldean's rise in 1:5–11. Habakkuk treats his audience with a statement expressing hope that they will not die (in contrast to YHWH's command to them to watch in the previous speech).

As YHWH speaks again in 2:2b–6, he speaks of a vision, the Chaldean, the prophet, the Chaldean's life, and a number of other less frequently referenced items.³ When the subjects are grouped by the speech roles, some of the symmetry of the first two discourses re-emerges: The prophet is only the subject in commands, and the nations are only a subject in the lone question. The vision lacks precedent in the discourse, as does the wine (a party hostile to the Chaldean). While the nations have occurred in other capacities before, this is the first time they are an explicit subject.

The next segment is the woe oracles, which are embedded within YHWH's speech and placed in the mouth of the nations. They have a large number of different subjects, but the most significant ones are the Chaldean, the nations, and the idol. It is

³ These are the reading one, righteous, wine, taunt-song, and nations.

worth mentioning that YHWH and the earth are each the subject of one clause. Two commands address the Chaldean, and four questions inquire about the enemies of the Chaldean, a state of affairs brought about by YHWH, and the idol.

The final prayer of Hab 3 has a large number of clausal subjects, but the most frequently recurring ones are YHWH, the prophet, (equally) mountains, YHWH's weapons, agricultural plants, and water. The prophet issues some commands to YHWH (to carry out his work) and asks some questions about YHWH (rhetorically, if his wrath was not directed against the waters).

Looking back to the opening speech of the book, Hab 3 is the only other place where YHWH is the most frequent clausal subject (for which he was tied with the evil things in 1:2–4). However, here he is the subject of statements and commands instead of questions. Likewise, the prophet in Hab 3 makes statements about himself rather than issuing questions (as in 1:2–4). Also notable is the large number of subjects relating to the natural world, which largely lack precedent in the discourse (except for the earth in the woe oracles). While some parties that relate to the Chaldean (or at least enemies of the prophet) do occur, they are in a minuscule number of clauses compared to what they occupied from YHWH's first speech throughout the woe oracles. As compared to the dominance of the Chaldean as subject in all of the previous speeches from 1:5–11 onwards (except 2:2b–6) here the prophet innovates by choosing instead to mostly speak of YHWH.

D. Synthesis

In Habakkuk's opening speech of 1:2–4, YHWH and the evil things are tied as the most common subjects, while they both experience chain interaction and exert power over

other entities. YHWH and the evil things are thus equally significant in all three analytical categories. In YHWH's response of 1:5–11, all of the chain interaction relates to the Chaldean, and the Chaldean acts upon other parties far more often than any other entity. The Chaldean is also the most common subject in the mode. However, YHWH acts upon his work and the Chaldean, although YHWH is not a central token, and appears in relatively few subjects in the mode. This keeps the Chaldean in the spotlight while giving a relatively small role to YHWH.

The chain interaction in the prophet's second speech becomes somewhat more diverse: the Chaldean and YHWH interact with each other, and both additionally interact with more parties (the Chaldean more so than YHWH). While the Chaldean experiences more chain interaction, in the transitivity analysis YHWH acted upon the Chaldean and humanity, whereas the Chaldean only acted on humanity and his net, albeit doing so in a greater number of causes than those in which YHWH acted upon other parties. In the tenor the Chaldean was the subject in more clauses than YHWH. These factors make the Chaldean more significant than YHWH in all three areas of analysis, but still reserve a small amount of space to point out that YHWH is in control.

As detailed above, YHWH's second speech in 2:2b–6 has two major zones of chain interaction, one based around the vision and (prophet), the other around the Chaldean. In the tenor, the vision is the most common subject, followed by the Chaldean. However, in the field, the vision is acted upon by the prophet, while the Chaldean acts twice upon the nations. Meanwhile, wine acts upon the Chaldean, and the nations acts upon the taunt-song. As compared to the previous speeches, this one displays the most variation among the mode, field, and tenor. While the vision is technically what is talked

about most, it is relatively passive in the field, and meanwhile the Chaldean is both acting upon and being acted upon by other entities.

In the woe oracles, the Chaldean experiences the most chain interaction by far, and is also the most frequent subject in the tenor. However, he often is the recipient of action by another party. This means he is significant, but described in such a way that he is weaker than the nations or violence.

Finally, in Hab 3, YHWH is by far the most significant entity in the chain interaction, transitivity, and tenor. This places all three categories of analysis into alignment, and puts YHWH into the most dominant position linguistically in terms of cohesive function, actions upon other parties, and being overall what the discourse is talking about. This correlation of the dominance of YHWH across all three categories is far more striking than that present in the first three speeches.

3. The Register and Context of Situation of Habakkuk

It is possible to leverage the data gathered throughout to enable some preliminary reflections in the area of the context of situation (or register) of the book of Habakkuk as a whole. The register of Habakkuk is that of prophetic activity generally, in which Habakkuk itself represents one possible variation within a larger class. Further analysis of this nature on more texts in the prophetic corpus of the Hebrew Bible will allow a more detailed description of the precise kinds of variation among prophetic books as well as the overriding commonalities. The nature of the context of situation of Habakkuk is described using the configuration of the major variables of mode, field, and tenor.

In the mode analysis, various kinds of cohesive chains and chain interaction were identified. The resultant chains and item groupings—heavily featuring YHWH, the

Chaldean, the prophet, the nations, and various aspects of the natural world—reveal that Habakkuk is a written prophetic discourse with features of prayer and lament. Not only do the editorial markers and performance notes throughout indicate a purposeful arrangement of the materials at hand (thus the written as opposed to oral nature of the final form), but the major identity and similarity chains throughout reveal that an intermediary figure is interacting with a deity regarding a party causing trouble, and that sentiments are expressed regarding the deity's interaction with a global scope of matters (hence the markers of genre).

The field of the discourse reveals the most general “plot” throughout by means of shared process types, within which the actions of the various participants can be viewed. Within the *נִשְׁבַּח* of chs. 1–2,⁴ four types of processes guide the discourse: (1) Spatial movement: justice does not go out (1:2–4), the Chaldean and his related parties go forth in warfare (1:5–11), the vision and reader go forth (2:2b–6a), and the cup of YHWH ultimately comes for the Chaldean (2:6b–20); (2) Control: the villain hedges in the righteous (1:2–4), the Chaldean captures humanity (1:5–11, 12–17; 2:2b–6a), YHWH appoints the Chaldean (1:5–11, 12–17) and creates humanity (1:12–17), and the Chaldean himself is ravaged by wine (2:2b–6a) and the nations (2:6b–20); (3) Sensory input: YHWH is deaf and blind to wrongdoing (1:2–4, 12–17), while the prophet and his audience are to watch and be amazed (1:5–11); and (4) Proclamations of speech: the prophet cries out to YHWH (1:2–4), the taunt-song of the nations speaks against the Chaldean (2:2b–6a), and the stone and beam of the Chaldean's house cries out against him (2:6b–20).

⁴ *DCH* 5:498 glosses *נִשְׁבַּח* as “pronouncement, utterance, speech.”

As one moves into the תְּפִלָּה of ch. 3,⁵ these processes all find a sort of fulfilment: (1) Movement: YHWH and his related parties go forth for the salvation of his people; (2) Control: YHWH exhibits dramatic power over the nations and earth as a whole; (3) Sensory input: the prophet and the mountains both see YHWH's work and fear as a result, while YHWH merely looks and the earth shakes; (4) Proclamations of speech: YHWH declares his work. As the frame of concern of the book shifts from localized troubles, to international conflict, to creation as a whole, there is an implied message that a similar change of attitude on the part of the reader is necessary for persistence even when immediate circumstances seem dire.

The tenor of the book reveals the projected and assumed social roles among the various speaking voices. The prophet addresses YHWH in a way that is unafraid to question even his goodness, yet often couches these challenges in questions rather than statements. He expositis what he sees as circumstances in which YHWH's intervention is required. His confidence visibly shifts in ch. 3, as he instead expresses YHWH's absolute sovereignty, and even commands YHWH to carry out his work. YHWH directly addresses both the prophet individually and the prophet and his recipients as a whole. In both cases YHWH uses a concentration of direct commands to order them to be attentive to forms of his revelation, and expositis what he is doing and what is going to happen. YHWH also quotes from the mouth of nations as an additional testimony that the triumph of the Chaldean will be reversed, and that the earth will be still before YHWH. Therefore, although the prophet is not afraid to question why YHWH makes the choices he does, it is clear that YHWH is in control.

⁵ DCH 8:666 glosses תְּפִלָּה as "prayer."

4. Possibilities for Future Research

This dissertation has attempted to apply SFL discourse analysis in a somewhat novel way, for two reasons. First, it has carried out detailed analyses of relatively small stretches of text, then compared the resulting analyses, based on the assumption that the results of these analyses are far more informative when compared with each other than when they are examined in isolation. Secondly, instead of treating the mode, field, and tenor in relative isolation (or viewing their juxtaposed summaries as an adequate account register or context of situation) it has sought to find statistical correlations among the discrete data points within each of these three categories, and trace the results in a comprehensive way. This method of analysis will ideally be informative for the study of all kinds of texts in the Hebrew Bible, including narrative.

Throughout this study, there were many complex translation issues that needed to be decided before the text could be analyzed. In some of these cases, difficult grammatical constructions or ambiguous clause divisions were the problem. Ideally, future studies will address matters of BH grammar from an SFL perspective, allowing for the creation of systems networks for entities such as prepositions and conjunctions, for example. In terms of the use of SFL for exegetical purposes, future studies will hopefully delineate in more detail precise methods for ascertaining meaning at the levels of context of situation and register, as well as better understanding what scholars can expect to achieve by these investigations.

This study has also hopefully served to contribute to the field of Habakkuk studies by offering a linguistically grounded reading of the final form of the book. One area of study that is difficult to bring into conversation with the present approach is redaction (see chapter 1), as the types of textual connections devised within the various partition

theories, and the criteria for doing so, are generally radically disparate from that of the present study. However, SFL discourse analysis would be insightful for offering a well-grounded way to interrogate and clarify form-critical categories. Additionally, the question of the social setting of Habakkuk is a popular one (see chapter 1), and such an analysis applied at the level of the whole book (and compared with other literature for which the setting is more conclusive) could possibly prove insightful.⁶ Given the current interest in literary links and thematic development in the Book of the Twelve, linguistics may offer a way to compare the books from this corpus. Finally, the power of SFL discourse analysis for succinctly describing stretches of text could be applied to textual traditions studies, and offer a new window for looking at the large-scale differences between the Hebrew, Greek, Aramaic, etc. editions of the book.

⁶ See Urbach and Land, "An Applicable Linguistics Indeed," 133–60.

APPENDIX A: MODE CHARTS

Hab 1:2-4: Identity Chains

	YHWH	Prophet	חַמָּס (Violence)	מִשְׁפָּט (Justice)
1:2.1	X	X		
1:2.2	X			
1:2.3	X	X	X	
1:2.4	X			
1:3.1	X	X		
1:3.2	X			
1:3.3		X	X	
1:3.4				
1:3.5				
1:4.1				
1:4.2				X
1:4.3				
1:4.4				X

Hab 1:2-4: Similarity Chains

	Evil things/people	Beneficent Institutions
1:2.1		
1:2.2		
1:2.3	X	
1:2.4		
1:3.1	X	
1:3.2	X	
1:3.3	X [2]	
1:3.4	X	
1:3.5	X	
1:4.1		X
1:4.2		X
1:4.3	X	X
1:4.4		X

Hab 1:5–11: Identity Chains

	Addressees (mp)	פֶּעַל (Work)	כְּשָׂדִים (Chaldeans and ms refs)	YHWH	סוּס (Horse)	פָּרָשׁ (Horsemen)	עָפָר (Dirt)
1:5.1	X						
1:5.2	X						
1:5.3	X						
1:5.4	X						
1:5.5	X	X		X			
1:5.6	X						
1:5.7		X					
1:6.1			X [3]	X			
1:7.1			X				
1:7.2			X [3]				
1:8.1			X		X		
1:8.2					X		
1:8.3			X			X	
1:8.4			X			X	
1:8.5						X	
1:9.1			X				
1:9.2						X [?]	
1:9.3			X				
1:10.1			X [2]				
1:10.2			X				
1:10.3			X [2]				
1:10.4			X				X
1:10.5			X				X
1:11.1			X				
1:11.2			X				
1:11.3			X [4]				

Hab 1:5–11: Similarity Chains

	Leopards/Wolves/ Eagles (comparison animals)	Mocked royal institutions	Captured things
1:8.1	X		
1:8.2	X		
1:8.3			
1:8.4			
1:8.5	X		
1:9.1			
1:9.2			
1:9.3			X
1:10.1		X	
1:10.2		X	
1:10.3		X	
1:10.4			X
1:10.5			X
1:11.1			
1:11.2			
1:11.3			

Hab 1:12–17: Identity Chains

	יהוה (YHWH)	“I” (1cs)	Chaldean (ms)	Humanity (ms) אדם	Net חָרָם	Dragnet מִכְמָרָה
1:12.1	X [4]	X [2]				
1:12.2						
1:12.3	X [2]		X			
1:12.4	X [2]		X			
1:13.1						
1:13.2	X					
1:13.3	X					
1:13.4	X					
1:14.1	X			X		
1:15.1			X	X		
1:15.2			X [2]	X	X	
1:15.3			X [2]	X		X
1:15.4			X			
1:15.5			X			
1:16.1			X [2]		X	
1:16.2			X [2]			X
1:16.3			X		X	X
1:16.4			X			
1:17.1			X [2]		X	
1:17.2			X			
2:1.1		X [2]				
2:1.2		X				
2:1.3	X	X [4]				

Hab 1:12–17: Similarity Chains

	Evil things/ people	Fishing tools	Luxuries of the Chaldean	People in general
1:12.1				
1:12.2				
1:12.3				
1:12.4				
1:13.1	X			
1:13.2	X			
1:13.3	X			
1:13.4	X [2]			
1:14.1				X
1:15.1		X		X
1:15.2		X		X
1:15.3		X		X
1:15.4				
1:15.5				
1:16.1		X		
1:16.2		X		
1:16.3		X	X	
1:16.4			X	
1:17.1		X		
1:17.2				X

Hab 2:1–2:2.2: Identity and Similarity Chains

	YHWH	Prophetic 1cs	Habakkuk's posts
2:1.1		X [2]	X
2:1.2		X	X
	X	X [4]	
2:2.1	X	X	
2:2.2	X		

Hab 2:2.3–2:6.2: Identity Chains

	Prophet (ms)	Proud man	Throat/life of proud man	Vision 𐎎𐎗	Righteous
2:2.3	X			X	
2:2.4	X				
2:2.5				X	
2:3.1				X	
2:3.2				X	
2:3.3				X	
2:3.4				X	
2:3.5	X			X	
2:3.6				X	
2:3.7				X	
2:4.1			X		
2:4.2		X [2]	X [2]		
2:4.3					X [2]
2:5.1		X			
2:5.2		X [3]			
2:5.3		X			
2:5.4		X			
2:5.5		X [2]			
2:5.6		X [2]			
2:6.1		X [2]			
2:6.2					

Hab 2:2.3–2:6.2: Similarity Chains

	End time	Humanity	Taunt-song	Death/sheol
2:2.3				
2:2.4				
2:2.5				
2:3.1	X			
2:3.2	X			
2:3.3				
2:3.4				
2:3.5				
2:3.6				
2:3.7				
2:4.1				
2:4.2				
2:4.3				
2:5.1				
2:5.2				X
2:5.3				X
2:5.4				
2:5.5		X		
2:5.6		X		
2:6.1		X [3]	X	
2:6.2			X	

Hab 2:6.3–2:8.2: Identity Chains

	Hoarder
2:6.3	X [2]
2:6.4	X [2]
2:7.1	X
2:7.2	X
2:7.3	X
2:8.1	X [2]
2:8.2	X

Hab 2:6.3–2:8.2: Similarity Chains

	Enemies of hoarder	Assets of hoarder
2:6.3		X
2:6.4		X
2:7.1	X [2]	
2:7.2	X [2]	
2:7.3	X	
2:8.1	X	
2:8.2	X [2]	

Hab 2:9.1–2:11.2. Identity Chains

	Evil one	House of evil one
2:9.1	X [3]	X
2:10.1	X [2]	X
2:10.2	X	
2:11.1		
2:11.2		

Hab 2:9.1–2:11.2: Similarity Chains

	Building materials	Parts of houses
2:9.1		
2:10.1		
2:10.2		
2:11.1	X	X
2:11.2	X	X

Hab 2:12.1–2:14.1: Identity Chains

	Evildoer	YHWH	Nations
2:12.1	X		
2:12.2	X		
2:13.1		X	
2:13.2			X [2]
2:13.3			X [2]
2:14.1		X	

Hab 2:12.1–2:14.1: Similarity Chains

	City founded by evildoer	Qualities present in the founding of the cities	Things peoples labor for
2:12.1	X	X	
2:12.2	X	X	
2:13.1			
2:13.2			X
2:13.3			X
2:14.1			

Hab 2:15.1–2:17.2: Identity Chains

	Evildoer	Neighbor
2:15.1	X [2]	X
2:15.2	X [2]	X
2:16.1	X	
2:16.2	X [2]	
2:16.3	X	
2:16.4	X	
2:16.5	X	
2:17.1	X	
2:17.2	X	

Hab 2:15.1–2:17.2: Similarity Chains

	Shame	Glory	Violence
2:15.1			
2:15.2			
2:16.1	X	X	
2:16.2			
2:16.3			
2:16.4			
2:16.5	X	X	
2:17.1			X
2:17.2			X

Hab 2:18.1–2:20.2: Identity Chains

	Idol	Idol-maker	YHWH
2:18.1	X [2]		
2:18.2	X [2]	X [2]	
2:18.3	X [2]	X [3]	
2:19.1	X [2]	X	
2:19.2	X [2]		
2:19.3	X		
2:19.4	X		
2:20.1			X
2:20.2			X

Hab 2:18.1–2:20.2: Similarity Chains

	Descriptors of idols
2:18.1	
2:18.2	X [2]
2:18.3	X
2:19.1	
2:19.2	
2:19.3	
2:19.4	
2:20.1	
2:20.2	

Hab 3:2.1–3:19.4: Identity Chains

	YHWH	Prophet	Work of YHWH	Earth	Nations	Mountains	YHWH's horses	Wicked leader	Audience
3:2.1	X [2]	X							
3:2.2	X [2]	X	X						
3:2.3	X		X						
3:2.4	X								
3:2.5	X								
3:3.1	X [2]								
3:3.2	X								
3:3.3	X								
3:3.4	X			X					
3:4.1									
3:4.2	X [2]								
3:4.3	X								
3:5.1	X								
3:5.2	X								
3:6.1	X								
3:6.2	X			X					
3:6.3	X								
3:6.4	X				X				
3:6.5						X [2]			
3:6.6									
3:6.7	X								
3:7.1		X							
3:7.2									
3:8.1	X [2]								
3:8.2	X								
3:8.3	X								
3:8.4	X [3]						X		
3:9.1	X								
3:9.2									
3:9.3	X			X					
3:10.1	X					X (ellipsis)			
3:10.2						X [2]			

Hab 3:2.1–3:19.4: Similarity Chains: Part Two

	Warriors of wicked leader	Prophet's body parts	Agriculture	Animals
3:12.2				
3:13.1				
3:13.2				
3:14.1	X			
3:14.2	X			
3:14.3	X			
3:15.1				
3:16.1				
3:16.2		X [2]		
3:16.3		X [2]		
3:16.4		X		
3:16.5				
3:16.6	X			
3:17.1			X	
3:17.2			X [2]	
3:17.3			X	
3:17.4			X [2]	
3:17.5				X [2]
3:17.6				X
3:18.1				
3:18.2				
3:19.1				
3:19.2				
3:19.3				
3:19.4				

APPENDIX B: FIELD CHARTS

Hab 1:2-4

		Participants	Process	Circumstances	Taxis
עד-אָנה יהוה שׁוֹעֲתִי How long, YHWH, will I cry out	1:2.1	Sayer: prophet	Verbal: cry out		
וְלֹא תִשְׁמַע And You not listen?	1:2.2	Behaver: YHWH	Behavioural: not listen		Para: extension
אֲזַעֵק אֵלֶיךָ חֶמְסִים Will I shout to You, ¹ “Violence!”	1:2.3	Sayer: prophet	Verbal: shout		
וְלֹא תוֹשִׁיעַ And You not save?	1:2.4	Actor: YHWH	Material: not save		Para: extension
לְמָה תִּרְאֵנִי אָנוּן Why do You show me iniquity	1:3.1	Actor: YHWH Goal: prophet	Material: show ²		
וְעָמַל תִּבְטֵט and You look [upon] wrong?	1:3.2	Behaver: YHWH Range: wrong	Behavioural: look		Para: extension
וְשָׂד וְחֶמְסִים לִנְגִדִי And Raiding and violence [are] before me	1:3.3	Carrier: Raiding and Violence Attribute: Before me	Relational		Para: extension
וַיְהִי רִיב And Strife continues	1:3.4	Existent: strife	Existential		
וּמִדּוֹן יִשָּׂא and contention arises.	1:3.5	Actor: contention	Material: arises		Para elaboration
עַל־כֵּן תִּפְּוֹג תּוֹרָה That is why torah is ineffective	1:4.1	Actor: torah	Material: grow numb		Para: enhancement
וְלֹא יֵצֵא לְנֶצַח מִשְׁפָּט And justice does not go out endlessly	1:4.2	Actor: justice	Material: not go out	Extent: spatial	Para: elaboration

¹ *IFG4*, 306. The present study specifically rejects Halliday’s category of the verbal “receiver” as part of the transitivity structure, as this is an interpretive category and one that is not substantiated grammatically. In this case, the “receiver,” occurring within a prepositional phrase, is simply part of the circumstantial material.

² *IFG1*, 129. Halliday notes that “behavioral” activity involving two participants should be understood as material with actor-process-goal. This specific point is not reiterated in the synoptic discussion of *IFG4*, 301–302.

כי רשע מכתיר את־ הצדיק For the villain hedges in the just man	1:4.3	Actor: villain Goal: just man	Material: hedges in		Hypo: enhancement
על־כן יצא משפט מעקל Therefore justice emerges deformed.	1:4.4	Actor: justice	Material: emerges	Manner: quality	Para: enhancement

Hab 1:5-11

		Participants	Process	Circumstances	Taxis
ראו בגוים Look among the nations	1:5.1	Behavior: [You] 2mp	Behavioural	Location: spatial	
והביטו And Observe	1:5.2	Behavior: [You] 2mp	Behavioural		Para: extension
והתמהו and be astounded	1:5.3	Senser: [You] 2mp	Mental		Para: extension
תמהו Astound yourselves	1:5.4	Senser: [You] 2mp	Mental		
כי־פעל פעל במיכם For [I am] working a work in your days	1:5.5	Actor: I [YHWH] Goal: work	Material	Location: temporal	Hypo: enhancement
לא תאמינו [Which] you would not believe	1:5.6	Senser: You [2mp]	Mental		
כי יספר if it were told.	1:5.7	Verbiage: It	Verbal		Hypo: enhancement
כי־הנני מקים את־ הכשדים הגוי המר והנמחר ההולך למרחבי־ ארץ לרשת	1:6.1	Actor: me [YHWH] Goal: Chaldeans	Material: raising		Hypo: enhancement

<p>מִשְׁכָּנוֹת לֹא־ לוֹ</p> <p>For behold me raising up the Chaldeans, The bitter, impetuous nation, [the one] crossing wide spaces of the earth to seize homes not his own.</p>					
<p>אָיִם וְנוֹרָא הוּא</p> <p>Terrible and dreadful [is] he</p>	1:7.1	Carrier: Chaldean (he) Attribute: terrible, dreadful	Relational (attributive)		
<p>מִמֶּנּוּ מִשְׁפָּטוֹ וּשְׁאֵתוֹ יֵצֵא</p> <p>from him his justice and his authority will go out</p>	1:7.2	Actor: his justice and his authority	Material	Location: spatial	
<p>וְקִלּוֹ מִנְמָרִים סוּסָיו</p> <p>His horses are swifter than leopards</p>	1:8.1	Carrier: his horses Attribute: swifter than leopards	Relational		Para: extension
<p>וְחֲדוּ מִזְאֲבֵי עָרֵב</p> <p>They are fleeter than wolves of the evening</p>	1:8.2	Carrier: horses Attribute: fleeter than the wolves of the evening	Relational		Para: elaboration
<p>וּפָשׁוּ פָרָשָׁיו</p> <p>His horsemen gallop</p>	1:8.3	Actor: horsemen	Material		Para: extension
<p>וּפָרָשָׁיו מִרְחוֹק יָבֹאוּ</p> <p>his horsemen</p>	1:8.4	Actor: horsemen	Material	Location: spatial	Para: extension

come from afar					
יַעֲפוּ כַנְּשֵׁר חֶשׁ לְאַכּוֹל They fly like an eagle rushing to eat,	1:8.5	Actor: horsemen	Material	Manner: comparison	
כֻּלָּהּ לְחַמָּס יָבוֹא All of him comes for violence.	1:9.1	Actor: Chaldean	Material	Cause: reason	
מִגִּמַּת פְּנֵיהֶם קֹדִימָה The multitude ³ of their faces is forward	1:9.2	Carrier: multitude Attribute: forward	Relational		
וַיֵּאֱסֹף כְּחוֹל שָׁבִי And he amasses captives [sing form] like sand.	1:9.3	Actor: Chaldean Goal: captives	Material	Manner: comparison	
וְהוּא בְּמַלְכִים יִתְקַלֵּס And He, at kings he scoffs	1:10.1	Behavior: Chaldean Matter: at kings	Behavioural		Para: extension
וְרוֹזְנִים מִשְׁחָק לוֹ And princes are a joke to him	1:10.2	Carrier: princes Attribute: joke	Relational	Cause: behalf	Para: elaboration
הוּא לְכָל- מִבְצָר יִשְׁחָק He, at every fortress he laughs	1:10.3	Behavior: Chaldean Matter: every fortress	Behavioural	Matter	
וַיַּצְבֵּר עָפָר	1:10.4	Actor: Chaldean	Material		

³ DCH 5:134 offers “perh. multitude, totality, massing.” For a treatment of the poetic issues in 1:9.1–1:9.3, see Tsumura, “Polysemy and Parallelism,” 198–199, who sees 1:9.2 as executing “Janus parallelism” and modifying both the preceding and following lines, for a resulting translation of “All of them come for violence, they all face forward/like an east wind; they gather captives like sand.”

And he piles up earth		Goal: earth			
וילכדה And he captures it.	1:10.5	Actor: Chaldean Goal: earth	Material		
אז חלף רוח Then he passes on ⁴ [like] wind,	1:11.1	Actor: Chaldean	Material	Manner: Comparison	
ויעבר And he transgresses	1:11.2	Actor: Chaldean	Material		
ואשם זו כחו לאלהו and he incurs guilt [this one who] [ascribes] his strength to his god.	1:11.3	Behavior: Chaldean	Behavioural		Parataxis: extension

Hab 1:12–17

		Participants	Process	Circumstances	Taxis
הלוא אלהי קדש מקדם יהוה אלהי קדש Are you not from everlasting, O YHWH, my God, my Holy One?	1:12.1	Carrier: YHWH Attribute: from everlasting	Relational: circumstantial (attributive)		
לא נמות We will not die.	1:12.2	Actor: We (Icp) recipients	Material: not die		
יהוה למשפט שמתו You, O YHWH,	1:12.3	Actor: YHWH Goal: Chaldean	Material: appoint	Cause: purpose	

⁴ DCH 3:238 glosses חלף in Hab 1:11 as “pass by” and identifies the Chaldean as the subject.

Compare with the JPS rendering “Then their spirit doth pass over.” Although the collocation with רוח in Job 4:15 (“then a spirit passed before my face”) is a tempting parallel, such a reading makes little contextual sense here.

have appointed them to judge					
<p>וְצוֹר לְהוֹכִיחַ יִסְדָּתוֹ</p> <p>And you, O rock, have established them to correct.</p>	1:12.4	<p>Actor: YHWH</p> <p>Goal: Chaldean</p>	<p>Material: establish</p>	<p>Cause: purpose</p>	<p>Para: elaboration</p>
<p>טְהוֹר עֵינַיִם מִרְאוֹת רָע</p> <p>[Your] eyes are too pure to see evil,</p>	1:13.1	<p>Carrier: eyes</p> <p>Attribute: pure</p>	<p>Relational: intensive (attributive)</p>	<p>Role</p>	
<p>וְהֵבִיט אֶל-עֲמָל לֹא תוֹכֵל</p> <p>And you cannot look on wickedness</p>	1:13.2	<p>Carrier: YHWH</p> <p>Attribute: not able</p>	<p>Relational: intensive (attributive)</p>	<p>Role</p>	<p>Para: extension</p>
<p>לְמַה תִּבְטֵחַ בּוֹגְדִים</p> <p>Why do you look with favor on those who deal treacherously?</p>	1:13.3	<p>Behavior: YHWH</p>	<p>Behavioural: look</p>	<p>Matter</p>	
<p>תִּחְרֹשׁ בְּבֹלַע רָשָׁע צְדִיק מִמֶּנּוּ</p> <p>[Why] are you silent when the wicked swallow up those more righteous than they?</p>	1:13.4	<p>Behavior: YHWH</p>	<p>Behavioural</p>	<p>Location: temporal</p>	
<p>וַתַּעֲשֶׂה אָדָם כְּדֹגֵי הַיָּם כְּרֶמֶשׂ לֹא-מִשָּׁל בּוֹ:</p> <p>You made men like the fish of the sea, like creeping things without a</p>	1:14.1	<p>Actor: YHWH</p> <p>Goal: humanity</p>	<p>Material: made</p>	<p>Manner: comparison</p>	

ruler over them ⁵					
כלה בחכה העלה He brings all of them up with a hook	1:15.1	Actor: Chaldean Goal: humanity	Material: brings	Manner: means	
יגרוהו בחרמו he drags them out with his net	1:15.2	Actor: Chaldean Goal: humanity	Material: drags	Manner: means	
ויאספיהו במבמרתו he gathers them in his dragnet	1:15.3	Actor: Chaldean Goal: humanity	Material: gathers	Location: spatial	
על-כן ישמח therefore he rejoices	1:15.4	Behaver: Chaldean	Behavioral		Para: enhancement
ויגיל and he is glad	1:15.5	Senser: Chaldean	Mental		Para: elaboration
על-כן יזבח לקרמו Therefore he sacrifices to his net	1:16.1	Actor: Chaldean	Material	Cause: behalf	Para: enhancement
ויקטר למבמרתו and makes offerings to his dragnet	1:16.2	Actor: Chaldean	Material	Cause: behalf	Para: elaboration
כי בהמה שמן חלקו For through them his portion is rich	1:16.3	Carrier: portion Attribute: rich	Relational: intensive (attributive)	Cause: reason	Hypo: enhancement
ומאכלו בראה and his food is rich	1:16.4	Carrier: food Attribute: rich	Relational: intensive (attributive)		Para: elaboration
העל בו יריק חרמו Will he therefore empty his net	1:17.1	Actor: Chaldean Goal: Net	Material: empty		Para: enhancement

⁵ See Whitekettle, "Like a Fish," 491–503 for an argument that the "fish" and "creeping things" are separate categories corresponding to righteous and wicked human beings, respectively.

וְתָמִיד לְהַרְגֵם גוֹיִם לֹא יִתְמָוֵל And continually slay nations without sparing?	1:17.2	Actor: Chaldean	Material: not spare	Extent: temporal; Cause: purpose	Para: extension
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Hab 2:1–2a

		Participants	Process	Circumstances	Taxis
עַל־מִשְׁמַרְתִּי אֶעֱמְדָה I will take my stand at my watchpost	2:1.1	Actor: 1cs prophet	Material: stand	Location: spatial	
וְאֶתִּיצְבָה עַל־מִצְוֵר and station myself on the tower	2:1.2	Actor: 1cs prophet	Material: station	Location: spatial	Para: elaboration
וְאֶצְפֶּה לְרֵאוֹת מֶה־ יְדַבֵּר־בִּי וּמֶה אֲשִׁיב עַל־תּוֹכְחָתִי ⁶ and look out to see what he will say to me, and what I will answer concerning my complaint.	2:1.3	Behavior: 1cs prophet	Behavioural: look	Cause: purpose	Para: enhancement
וַיַּעֲנֵי יְהוָה And YHWH answered me	2:2.1	Sayer: YHWH Receiver: 1cs Prophet	Verbal: answered		
וַיֹּאמֶר And he said	2:2.2	Sayer: YHWH	Verbal		

Hab 2:2.3–2:6.2

		Participants	Process	Circumstances	Taxis
כָּתוּב חֲזוֹן [You] write the vision	2:2.3	Actor: Prophet Goal: vision	Material		
וּבְאֵר עַל־הַלְחוֹת make plain on tablets	2:2.4	Actor: Prophet	Material	Location: spatial	Parataxis: extension
לְמַעַן יִרְוץ קוֹרֵא בּוֹ That the one who reads it may run	2:2.5	Actor: reading one	Material		Hypotaxis: enhancement

⁶ DCH 8:604 glosses this occurrence as “argument, complaint, retort” as opposed to other uses that carrying the sense of “rebuke.”

כי עוד חזון למועד For the vision is yet for the appointed time	2:3.1	Carrier: Vision Attribute: for the appointed time	Relational		Hypotaxis: enhancement
הִפְּחָ לְקֵץ it hastens to the end	2:3.2	Behavior: vision	Behavioral	Extent: temporal	Parataxis: extension [subordinated]
וְלֹא יִכְזֵב it will not lie	2:3.3	Behavior: Vision	Behavioral		Parataxis: extension [subordinated]
אֲסִי־תִמְהַמֶּה Though it tarries	2:3.4	Behavior: Vision	Behavioral		Hypotaxis: enhancement
חִכְהֵלוּ wait for it	2:3.5	Behavior: Prophet	Behavioral	Manner	
כִּי־בֹא יָבֵא For it will surely come	2:3.6	Actor: vision	Material		Hypotaxis: enhancement
לֹא יֵאָחֵר it will not delay	2:3.7	Behavior: Vision	Behavioral		[subordinated]
הִנֵּה עֹפֵלָה Behold, [his life/throat] is puffed up	2:4.1	Actor: life/throat of proud man [3fs implied]	Material		
לֹא־יִשְׁרֶה נִפְשׁוֹ בּוֹ His life/throat is not right within him	2:4.2	Carrier: life/throat of proud man Attribute: not right	Relational	Location: spatial	
וְצַדִּיק בְּאֵמוּנָתוֹ יִחְיֶה and the righteous will live by his faith	2:4.3	Existent: righteous one	Existential	Manner: means	Parataxis: extension
וְאַף כִּי־יִחַן בּוֹגֵד גְּבַר יִהְיֶה Furthermore, wine betrays the haughty man	2:5.1	Actor: wine Goal: proud man	Material		Parataxis: extension
וְלֹא יֵנֹה אִשֶׁר הִרְחִיב כְּשֵׂאוֹ נִפְשׁוֹ And he does not stay at home, who enlarges his appetite like Sheol,	2:5.2	Actor: proud man	Material		Parataxis: extension
וְהוּא כְּמָוֶת And he is like death	2:5.3	Carrier: proud man Attribute: like death	Relational		Parataxis: extension
וְלֹא יִשְׂבַּע He is not satisfied	2:5.4	Behavior: proud man	Behavioral		Parataxis: elaboration

וַיִּאֶסֶף אֵלָיו כָּל־ הַגּוֹיִם He gathers for himself all nations	2:5.5	Actor: proud man Goal: all nations	Material	Cause: behalf	
וַיִּקְבֹּץ אֵלָיו כָּל־ הָעַמִּים and collects as his own all peoples.	2:5.6	Actor: proud man Goal: all peoples	Material	Cause: behalf	
הֲלוֹא־אֵלֶּה כְּלָם עָלְיוֹ מְשֹׁל יִשְׂאֹו וּמְלִיצָה חִידוֹת לוֹ Will not all of these take up a taunt-song against him, Even mockery and insinuations against him	2:6.1	Actor: nations Goal: taunt- song	Material	Cause: behalf [2]	
וַיֹּאמֶר And it will say	2:6.2	Sayer: nations	Verbal		Parataxis: elaboration

Hab 2:6.3–2:8.2

		Participants	Process	Circumstances	Taxis
הוּי הַמְרַבֵּה לֹא־לוֹ עַד־מָתִי Woe to him who increases what is not his—(for how long?)	2:6.3		[minor]		
וּמְכַבִּיד עָלָיו עֲבָטִיט And makes himself rich with loans	2:6.4		[minor]		Parataxis: extension
הֲלוֹא פִתְעָ יָקוּמוּ נֹשְׁכֶיךָ Will not your creditors rise up suddenly?	2:7.1	Actor: creditor	Material	Extent: temporal	
וַיִּקְצוּ מִזְעֹזְעֶיךָ And those who terrify you awaken?	2:7.2	Actor: terrifying ones	Material		Parataxis: extension
וְהָיִיתָ לְמִשְׁסוֹת לְמוֹ Carrier: hoarder Attribute: plunder	2:7.3	Carrier: hoarder Attribute: plunder	Relational	Cause: behalf	

And you will become plunder for them.					
כי אתה שלוּת גוֹיִם רַבִּים Because you have looted many nations	2:8.1	Actor: hoarder Goal: many nations	Material		Hypotaxis: enhancement
יְשׁוּדָךְ כָּל־יְתֵר עַמִּים מִדְּמֵי אָדָם וְחַמְס־אָרֶץ קָרְיָה וְכָל־יְשֻׁבֵי בָהּ All the remainder of the peoples will loot you-- Because of human bloodshed and violence done to the land, To the town and all its inhabitants.	2:8.2	Actor: remainder of peoples Goal: hoarder	Material	Cause: reason	

Hab 2:9.1–2:11.2

		Participants	Process	Circumstances	Taxis
הוּי בַצַּע בַּצַּע רָע לְבֵיתוֹ לְשׂוֹם בְּמָרוֹם קָנוּ לְהִנָּצֵל מִכַּף־רָע Woe to him who gets evil gain for his house, to put his nest on high, to be delivered from the hand of calamity!	2:9.1		[minor]		
יַעֲצֹתַ בְּשֵׁת לְבֵיתְךָ קִצּוֹת־עַמִּים רַבִּים You have devised a shameful thing for your house By cutting off many peoples;	2:10.1	Actor: evil one	Material	Cause: reason	
וְחַוְטָא נַפְשְׁךָ Your life is sinful	2:10.2	Carrier: evil man's life Attribute: sinful	Relational		Parataxis: extension
כִּי־אֲבִן מִקֵּיר תִּזְעַק	2:11.1	Sayer: stone	Verbal	Location	

Surely the stone will cry out from the wall					
וְכַפֵּי־מַעֲזִיב יַעֲנֶנּוּהָ פ And the beam will answer it from the framework.	2:11.2	Sayer: beam	Verbal	Location	Parataxis: elaboration

Hab 2:12.1–2:14.1

		Participants	Process	Circumstances	Taxis
הוּי בִּנְהָ עִיר בְּדַמִּים Woe to him who builds a city with bloodshed	2:12.1		[minor]		
וְכֹזֵן קִרְיָה בְּעוֹלָה And he will found a town with violence!	2:12.2	Actor: builder Goal: town	material	Accompaniment	
הֲלוֹא הִנֵּה מֵאֵת יְהוָה צְבָאוֹת Is it not indeed from YHWH of hosts?	2:13.1	Carrier: it [implied and undefined]	Relational	Location: spatial	
וַיִּגְעוּ עַמִּים בְּדִירֵי־ אֵשׁ peoples toil for fire	2:13.2	Actor: peoples	Material	Cause: purpose	Parataxis: extension
וְלֵאמִים בְּדִירֵי־ יַעֲפוּ And nations grow weary for nothing	2:13.3	Actor: nations	Material	Cause: purpose	Parataxis: elaboration
כִּי תִמְלֵא הָאָרֶץ לְדַעַת אֶת־כְּבוֹד יְהוָה כַּמַּיִם יִכְסּוּ עַל־יָם ס For the earth will be filled with the knowledge of the glory of YHWH, as the waters cover the sea.	2:14.1	Goal: earth	Material	Accompaniment; Manner: comparison	

Hab 2:15.1–2:17.2

blah

		Participants	Process	Circumstances	Taxis
הוּי מְשָׁקָה רֵעֵהוּ Woe to you who make your neighbors drink,	2:15.1		[minor clause]		
מְסַפֵּחַ חֲמָתָדָּ וְאֵף שֶׁכָּר לְמַעַן הַבִּיט עַל- מְעוֹרֵייהֶם Who pours out your venom even to make drunk, so as to look on their nakedness!	2:15.2		[minor clause]		
שָׁבַעְתָּ קְלוֹן מִכְבוֹד You are filled with disgrace rather than honor.	2:16.1	Goal: evildoer	Material	Manner: comparison	
שָׁתָה גַם־אֶתָּה you yourself drink	2:16.2	Actor: evildoer	Material		
וְהֵעַרְלָה and expose your <i>own</i> nakedness	2:16.3	Actor: evildoer	Material		Parataxis: extension
תָּסוּב עֲלֶיךָ כּוֹס יְמִין יְהוָה The cup in the LORD's right hand will come around to you	2:16.4	Actor: cup	Material	Location: spatial	
וְקִיֵּקְלוֹן עַל- כְּבוֹדְךָ And disgrace [is] on your glory.	2:16.5	Actor: disgrace	Material [implied]	Location: spatial	Parataxis: extension
כִּי חָמַס לְבָנוֹן יִכְסֵּךְ For the violence done to Lebanon will overwhelm you	2:17.1	Actor: violence Goal: evildoer	Mental		

<p>וְשֹׁד בְּהֵמוֹת יְחִיתֶן מִדְּמֵי אָדָם וְחַמַּס־אָרֶץ קָרְיָה וְכָל-יֹשְׁבֵי בָהּ ס</p> <p>And the devastation of beasts terrified you, from human bloodshed and violence done to the land, to the town and all its inhabitants.</p>	2:17.2	<p>Actor: devastation Goal: evildoer</p>	Mental	Cause: reason	Parataxis: elaboration
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Hab 2:18.1-2:20.2

		Participants	Process	Circumstances	Taxis
<p>מָה-הוּעִיל פֶּסֶל What profit is the idol?</p>	2:18.1	<p>Carrier: idol Attribute: profit [in verb]</p>	Relational		
<p>בִּי פֶסֶלוֹ יֵצְרוּ מַסְכָּה וּמוֹרָה שָׁקֵר</p> <p>For its maker has carved it, an image, a teacher of falsehood</p>	2:18.2	<p>Actor: idol- maker Goal: idol</p>	Material		Hypo: enhancement
<p>כִּי בִטַח יֵצֵר יֵצֵר עֲלָיו לַעֲשׂוֹת אֱלִילִים אֱלֹמִים</p> <p>For the one fashioning his product trusts in it, when he fashions speechless idols</p>	2:18.3	<p>Actor: idol- maker</p>	Mental	<p>Location: spatial; Location: temporal</p>	Hypo: enhancement
<p>הוּי אָמַר לַעֲגֹ הַקִּיצָה עוֹרִי לְאָבֵן דּוּמָם</p> <p>Woe to him who says to a <i>piece of</i></p>	2:19.1		[minor clause]		

wood, “Awake!” To a dumb stone, “Arise!”					
הוא יִוֹרָה It will teach.	2:19.2	Sayer: idol	Verbal		
הִנֵּה-הוּא תְּפֹשֵׁשׁ זָהָב וְכֶסֶף Behold, it is overlaid with gold and silver	2:19.3	Goal: idol	Material	Accompaniment	
וְכָל-רוּחַ אֵין בְּקִרְבּוֹ And there is no breath at all inside it	2:19.4	Existent: breath	Existential	Location: spatial	Parataxis: extension
וַיְהִי בְּהֵיכַל קִדְשׁוֹ But YHWH is in His holy temple.	2:20.1	Existent: YHWH	Existential	Location: spatial	Parataxis: extension
הַסּ מִפְּנֵי כָּל-הָאָרֶץ Let all the earth be silent before Him.	2:20.2		[minor]		

Hab 3:2–3:19

		Participants	Process	Circumstances	Taxis
יְהוָה שָׁמַעְתִּי שְׁמַעֲדָךְ YHWH, I heard your report	3:2.1	Behavior: prophet	Behavioural: heard		
יִרְאַתִּי יְהוָה פָּעֲלָךְ I fear, YHWH, your work	3:2.2	Senser: prophet	Mental: fear		
בְּקִרְבֵּי שָׁנִים חִיֵּהוּ Actor: YHWH	3:2.3	Actor: YHWH	Material: revive	Location: temporal	

In the midst of years, ⁷ revive it		Goal: YHWH's work			
בְּקֶרֶב שָׁנִים תוֹדִיעַ In the midst of years, declare	3:2.4	Sayer: YHWH	Verbal: declare	Location: temporal	
בְּרִגְזוֹ רַחֵם תִּזְכֹּר In wrath, remember compassion	3:2.5	Senser: YHWH Phenomenon: compassion	Mental: remember	Extent: temporal	
אֱלֹהֵי מִתְיָמָן יָבֹא God came from Teman	3:3.1	Actor: YHWH	Material: came	Location: spatial	
וְקֹדֶשׁ מִהָרִ"ב פָּאָרָן And the holy one from Mount Paran	3:3.2	Actor: YHWH	(previous clause's verb implied through ellipsis)	Location: spatial	Parataxis: elaboration
כְּסָה שָׁמַיִם הוֹדוּ His splendor covered the heavens	3:3.3	Actor: YHWH's splendor Goal: heavens	Material: covered		
וַתִּהְלֹתוּ מְלֵאָה הָאָרֶץ And his praise filled the earth	3:3.4	Actor: YHWH's praise Goal: earth	Material: filled		Parataxis: extension
וַנִּגַּה כְּאוֹר תִּהְיֶה [the] brightness is like the light	3:4.1	Existential: brightness	Existential: is	Manner: comparison	Paratactic: extension
קַרְנֵימָו מִיָּדוֹ לּוֹ Rays/horns (are) from his hand to him	3:4.2	Existential: rays/horns	Existential: are	Location: spatial: [x2]	
וְשָׁם חִבְיוֹן עֹזוֹ And there (is) the veiling of his power	3:4.3	Existent: veiling	Existent: is	Location: spatial	Paratactic: extension
לִפְנֵי יָדָיו דָּבַר Before him goes pestilence	3:5.1	Actor: pestilence	Material: goes	Location: spatial	

⁷ For discussion of the considerable critical emendations and divergent witnesses in the ancient versions for בְּקֶרֶב שָׁנִים, see Copeland, "Midst of the Years," 91–105.

וַיֵּצֵא רָשָׁף לְרַגְלָיו And plague goes out from his feet	3:5.2	Actor: plague	Material: goes out	Location: spatial	Paratactic: elaboration
עָמַד He stood	3:6.1	Actor: YHWH	Material: stand		
וַיַּדְדֵּד אֶרֶץ And he shook the earth	3:6.2	Actor: YHWH Goal: earth	Material: shook		Paratactic: extension
רָאָה He looked	3:6.3	Behaver: YHWH	Behavioural: looked		
וַיַּתַּר גּוֹיִם And he startled the nations	3:6.4	Actor: YHWH Goal: nations	Material: startled		Paratactic: extension
וַיִּתְפַּצְצוּ הַרְרֵי עֵד And the eternal mountains were shattered	3:6.5	Goal: eternal mountains	Material: shattered		Paratactic: extension
שָׁחוּ גְבְעוֹת עוֹלָם The everlasting hills bowed down	3:6.6	Actor: hills	Material: bowed down		
הַלִּיכוֹת עוֹלָם לֹא His ways are everlasting	3:6.7	Carrier: his ways Attribute: everlasting	Relational: (are)		
תַּחַת אֲנִי רָאִיתִי אֹהֲלֵי כוּשָׁן Under trouble, I saw the tents of Cushan	3:7.1	Behaver: prophet Phenomenon: Tents of cushan	Behavioural: saw	Manner: means	
יִרְגְּזוּן יְרִיעוֹת אֶרֶץ מִדְיָן The curtains of the land of Midian tremble	3:7.2	Actor: curtains	Material: tremble		
הֲבִנְהָרִים חָרָה יְהוָה Did YHWH rage against the rivers?	3:8.1	Actor: YHWH	Material: rage	Cause: behalf	
אִם בְּנִהָרִים אִפְדֵּי As in rivers was anger	3:8.2	Existent: YHWH's anger	Existential: was	Cause: behalf	

Was your anger against the rivers?					
אִם־בַּיִם עָבַרְתָּ Was your wrath against the sea?	3:8.3	Existent: YHWH's wrath	Existential: was	Cause: behalf	
כִּי תִרְכַּב עַל־ סוּסֶיךָ מִרְכַּבְתֶּיךָ יְשׁוּעָה That you rode your horses, on your chariots of salvation?	3:8.4	Actor: YHWH	Material: rode	Manner: means	Parataxis: enhancement
רִיחַ תִּעוֹר קִשְׁתְּךָ Your bow was exposed (in) nakedness	3:9.1	Actor: YHWH's bow	Material: exposed	Manner: means	
שְׁבָעוֹת מִטּוֹת אִמַּר סֵלָה Rods (are) fulfillers (of) the word	3:9.2	Carrier: rods	Relational		
נְהַרְוֹת תִּבְקַע־ אֶרֶץ You split the earth (with) rivers	3:9.3	Actor: YHWH Goal: earth	Material: split	Manner: means	
רָאוּךָ They (the mountains) saw you	3:10.1	Behaver: mountains Phenomenon: YHWH	Behavioural: saw		
יָחִילוּ הַרִים The mountains quaked	3:10.2	Actor: mountains	Material: quake		
זָרַם מִיַּם עָבַר The downpour of waters passed	3:10.3	Actor: waters	Material: passed		
נָתַן תְּהוֹם קוֹלוֹ The deep gave its voice	3:10.4	Actor: deep Goal: its voice	Material: give		
רוּם יָדִיחוּ נִשְׂאָה It raised high its hand	3:10.5	Actor: deep Goal: its hand	Material: raise	Manner: quality	
שָׁמַשׁ יָרַח עָמַד זָבְלָה The sun and moon stand	3:11.1	Actor: sun and moon	Material: stand	Manner: quality	

Sun (and) moon stood high					
לְאוֹר חֲצִיָּד יִהְלְכוּ To the light your arrows went	3:11.2	Actor: YHWH's arrows	Material: went	Location: spatial	
לְגִנָּה בָּרֶק חֲנִיתֶיךָ Your spear (went) to the great lightning	3:11.3	Actor: YHWH's spear	Material (implied from previous clause)	Location: spatial	
בְּזַעַם תִּצְעַד־ אָרֶץ In fury you marched the earth	3:12.1	Actor: YHWH Goal: earth	Material: marched	Manner: means	
בְּאַף תִּדְוֹשׁ גּוֹיִם In anger you treaded the nations	3:12.2	Actor: YHWH Goal: nations	Material: treaded	Manner: means	
יֵצֵאתָ לְיִשָּׁע עַמְּךָ לְיִשָּׁע אֶת־ מְשִׁיחֶיךָ You went out for the salvation of your people, for the salvation of your anointed	3:13.1	Actor: YHWH	Material: went out	Cause: purpose	
מִחֲצֵת רֹאשׁ מִבֵּית רָשָׁע עָרוֹת יִסּוֹד עַד־ צְוָאר סֵלָה You crushed the head of the house of the wicked, laying open from base to neck	3:13.2	Actor: YHWH Goal: head of wicked	Material: crush	Manner: means	
נִקְבְּתָ בְּמִטְוִי רֹאשׁוֹ (פָּרְזוּ] [פָּרְזוּ]) You pierced with his arrows the head of his warriors	3:14.1	Actor: YHWH Goal: heads of warriors	Material: pierce	Manner: means	

יִסְעֲרוּ לְהַפִּיעַנִי They stormed to scatter me	3:14.2	Actor: warriors	Material: stormed	Cause: purpose	
עַל־יִצְתֶם כְּמוֹ- לֶאֱכֹל עֲנִי בַמִּסְתָּר Their exaltation (is) like (those who) eat the poor in secret	3:14.3	Existent: their exaltation	Existential	Manner: comparison	
דָּרַכְתָּ בַיָּם סוֹסֵיךָ תִמְרֹ מֵיִם רַבִּים You treaded on the sea (with) your horses, (on) the heap of mighty waters	3:15.1	Actor: YHWH	Material: treaded	Location: spatial; Manner: means	
שָׁמַעְתִּי I hear	3:16.1	Behavior: prophet	Behavioural: hear		
וַתִּרְגַּז בִּטְנִי And my belly trembles	3:16.2	Actor: prophet's belly	Material: tremble		Parataxis: extension
לְקוֹל עֲלִלּוֹ שִׁפְתֵי At the sound my lips quiver	3:16.3	Actor: prophet's lips	Material: quiver	Cause: reason	
יְבוֹא רֶקֶב בְּעַצְמוֹ Rottenness enters my bones	3:16.4	Actor: rottenness	Material: enters	Location: spatial	
וַתַּחֲתִי אֲרָגוּ Beneath me I quake	3:16.5	Actor: prophet	Material: quake	Location: spatial	Parataxis: extension
אֲשֶׁר אָנוּחַ לְיוֹם צָרָה לְעֹלוֹת לְעַם יִגְדָּגוּ (when) I will rest for the day of distress to come up, for the people who attack us	3:16.6	Actor: prophet	Material: rest	Extent: time; Cause: behalf	Parataxis: (temporal)
כִּי־תֵאָנֵה לֹא- תִפְרַח Actor: fig tree	3:17.1	Actor: fig tree	Material: not blossom		Hypotaxis: enhancement

Though the fig tree will not blossom					
וְאֵין יְבוּל בַּגִּפְנִים And there is no fruit on the vines	3:17.2	Existent: fruit	Existential: there is no	Location: spatial	Parataxis: elaboration
בַּחֵשׁ מַעֲשֵׂה- זֵית the work of the olive tree fail	3:17.3	Actor: work of olive tree	Material: fail		
וְשָׂדֵמֹת לֹא- עֲשֶׂה אֶכֶל And the field not make food	3:17.4	Actor: field Goal: food	Material: not make		Parataxis: elaboration
גֹּזֵר מִמִּבְּלֵה צֹאן The flock is divided from the fold	3:17.5	Actor: flock	Material: divided	Accompaniment	
וְאֵין בָּקָר בְּרִפְתִּים And there is no herd in the stalls	3:17.6	Existent: herd	Existential: there is no	Location: spatial	Parataxis: elaboration
וְאֲנִי בִיהוָה אֶעֱלֹזָה And I, in YHWH I will exult	3:18.1	Behaver: prophet	Behavioural: exult	Matter	Parataxis: extension
אֶגִּילָה בְּאֱלֹהֵי יִשְׁעִי I will rejoice in the God of my salvation	3:18.2	Behaver: prophet	Behavioural: rejoice	Matter	
יְהוָה אֲדֹנָי חֵילִי YHWH, the Lord (is) my strength	3:19.1	Carrier: YHWH Attribute: my strength	Relational		
וַיִּשֶׂם רַגְלִי כְּאַיִלֹת He makes my feet like the deer's	3:19.2	Actor: YHWH Goal: prophet's feet	Material: make	Manner: Comparison	Parataxis: extension
וְעַל בְּמוֹתַי יִדְרֹכֵנִי On my high places he makes me walk	3:19.3	Actor: YHWH Goal: prophet	Material: (cause to) walk	Location: spatial	Parataxis: extension

לְמַנְצַח בְּנִינּוֹתַי To the choirmaster, with stringed instruments	3:19.4		[minor clause]		
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APPENDIX C: TENOR CHARTS

Hab 1:2-4

		Speech role	Subject	Finite [gloss approx]	Pol/mod
עד-אָנה יהוה שׁוֹעֲתִי How long, YHWH, will I cry out	1:2.1	Question	Prophet	[will]	
וְלֹא תִשְׁמָע And You not listen?	1:2.2	Question	You (LORD)	[will not]	Neg
אֲזַעֵק אֶלֶיךָ חָמָס Will I shout to You, “Violence!”	1:2.3	Question	Prophet	[will]	
וְלֹא תוֹשִׁיעַ And You not save?	1:2.4	Question	You (LORD)	[not]	Neg
לְמָה תִּרְאֵנִי אָנוּן Why do You show me iniquity	1:3.1	Question	You (LORD) [in verb]	[do]	
וְעָמַל תִּבְיֹט and You look [upon] wrong?	1:3.2	Question	You (LORD) [in verb]	[do]	
וְשָׂדֵה וְחָמָס לִנְגִדִי And Raiding and violence [are] before me	1:3.3	Statement	Raiding and violence	[are]	
וַיְהִי רִיב And Strife continues	1:3.4	Statement	Strife	[is]	
וּמְדוּן יִשָּׂא and contention arises.	1:3.5	Statement	Contention	[is]	
עַל־כֵּן תִּפּוֹג תּוֹרָה That is why torah is ineffective	1:4.1	Statement	Torah	[is]	
וְלֹא יֵצֵא לְנֶצַח מִשְׁפָּט And justice does not go out endlessly	1:4.2	Statement	Justice	[does not]	neg
כִּי רָשַׁע מִכְתִּיר אֶת־ הַצַּדִּיק For the villain hedges in the just man	1:4.3	Statement	Villain	[does]	
עַל־כֵּן יֵצֵא מִשְׁפָּט מִעֲקָל Therefore justice emerges deformed.	1:4.4	Statement	Justice	[does]	

Hab 1:5-11

		Speech role	Subject	Finite [approx]	Pol/mod
ראו בגוים Look among the nations	1:5.1	Command	You [2mp]		
והביטו And Observe	1:5.2	Command	You [2mp]		
והתמהו and be astounded	1:5.3	Command	You [2mp]		
תמהו Astound yourselves	1:5.4	Command	You [2mp]		
כי־פעל פעל בימכם For [I am] working a work in your days	1:5.5	Statement	[I]	[am]	
לא תאמינו [Which] you would not believe	1:5.6	Statement	You [2mp]	[would not]	Neg+ Implied modulation
כי יספר if it were told.	1:5.7	Statement	It (the work)	[were]	
כי־הנני מקים את־ הכשדים הגוי המר והנמהר ההולך למרחבי־ארץ לרשת משכנות לא־לו For behold me raising up the Chaldeans, The bitter, impetuous nation, [the one] crossing wide spaces of the earth to seize homes not his own.	1:6.1	Statement	I	[am]	
אים ונורא הוא Terrible and dreadful [is] he	1:7.1	Statement	Chaldean	[is]	
ממנו משפטו ושאתו יצא from him his justice and his authority will go out	1:7.2	Statement	Justice and authority	[will]	
וקלו מנמרים סוסיו His horses are swifter than leopards	1:8.1	Statement	Horses	[are]	
וחדו מזאבי ערב They are fleeter than wolves of the evening	1:8.2	Statement	They (horses)	[are]	

וּפָשׁוּ פָּרָשָׁיו His horsemen gallop	1:8.3	Statement	Horsemen	[do]	
וּפָרָשָׁיו מֵרְחוֹק יָבֹאוּ his horsemen come from afar	1:8.4	Statement	Horsemen	[do]	
יָעֻפוּ כְּנֶשֶׁר חָשׁ לְאָכֹל They fly like an eagle rushing to eat,	1:8.5	Statement	Horsemen	[do]	
כֻּלּוֹ לְחָמָס יָבֹאוּ All of him comes for violence.	1:9.1	Statement	Chaldean	[does]	
מִגִּמְתָּ פְּנֵיהֶם קָדִימָה The multitude of their faces is forward	1:9.2	Statement	Multitude	[is]	
וַיֵּאֱסֹף בְּחוֹל שָׁבִי And he amasses captives [sing form] like sand.	1:9.3	Statement	Chaldean	[does]	
וְהוּא בַמְּלָכִים יִתְקַלֵּס And He, at kings he scoffs	1:10.1	Statement	Chaldean	[does]	
וְרוֹזְנִים מִשְׂחָק לוֹ And princes are a joke to him	1:10.2	Statement	Princes	[are]	
הוּא לְכָל־מִבְצָר יִשְׂחָק He, at every fortress he laughs	1:10.3	Statement	Chaldean	[does]	
וַיִּצְבֵּר עָפָר And he piles up earth	1:10.4	Statement	Chaldean	[does]	
וַיִּלְכְּדָהּ And he captures it.	1:10.5	Statement	Chaldean	[does]	
אָז תֵּלֵךְ רוּחַ Then he passes on [like] wind,	1:11.1	Statement	Chaldean	[does]	
וַיַּעֲבֵר And he transgresses	1:11.2	Statement	Chaldean	[does]	
וְאִשָּׁם זֶה כַּחוֹ לְאֱלֹהָו and he incurs guilt [this one who] [ascribes] his strength to his god.	1:11.3	Statement	Chaldean	[does]	

Hab 1:12-17

		Speech role	Subject	Finite [approx]	Pol/mod
הלווא אתה מקדם יהוה אלהי קדשי Are you not from everlasting, O YHWH, my God, my Holy One?	1:12.1	Question	YHWH	[are not]	Neg
לא נמות We will not die.	1:12.2	Statement	1cp recipients	[will not]	Neg, implied cohortative
יהוה למשפט שמתו You, O YHWH, have appointed them to judge	1:12.3	Statement	YHWH	[did]	
וצור להוכיח יסדתו And you, O rock, have established them to correct.	1:12.4	Statement	YHWH	[did]	
טהור עינים מראות רע [Your] eyes are too pure to see evil,	1:13.1	Statement	Eyes (of YHWH)	[are]	
והביט אל-עמל לא תוכל And you cannot look on wickedness	1:13.2	Statement	YHWH	[can not]	Neg
למה תביט בוגדים Why do you look with favor on those who deal treacherously?	1:13.3	Question	YHWH	[do]	
תחריש בבלע רשע צדיק ממנו [Why] are you silent when the wicked swallow up those more righteous than they?	1:13.4	Question	YHWH	[is]	
ותעשה אדם כדגי הים כרמש לא-משל בו: You made men like the fish of the sea, like creeping things without a ruler over them	1:14.1	Statement	YHWH	[did]	
בלה בחקה העלה He brings all of them up with a hook	1:15.1	Statement	Chaldean	[does]	
יגרהו בחרמו he drags them out with his net	1:15.2	Statement	Chaldean	[does]	
ויאספיהו במכמתו	1:15.3	Statement	Chaldean	[does]	

he gathers them in his dragnet					
על־כֵּן יִשְׂמַח therefore he rejoices	1:15.4	Statement	Chaldean	[does]	
וַיִּגִּיל and he is glad	1:15.5	Statement	Chaldean	[does]	
על־כֵּן יִזְבַּח לְחַרְמוֹ Therefore he sacrifices to his net	1:16.1	Statement	Chaldean	[does]	
וַיִּקְשֹׁד לְמִקְדָּשָׁו and makes offerings to his dragnet	1:16.2	Statement	Chaldean	[does]	
כִּי בְהֵמָּה שָׂמֹן חֶלְקֹו For through them his portion is rich	1:16.3	Statement	Portion	[is]	
וּמְאֻכְלוֹ בָּרָאָה and his food is rich	1:16.4	Statement	Food	[is]	
הֲעַל כֵּן יִרְיק חַרְמוֹ Will he therefore empty his net	1:17.1	Question	Chaldean	[will]	
וְתָמִיד לְהַרְגַּ גּוֹיִם לֹא יִחְמֹל And continually slay nations without sparing?	1:17.2	Question	Chaldean	[will not]	neg

Hab 2:1–2a

		Speech role	Subject	Finite [approx]	Pol/mod
על־משמרתִי אֶעֱמֶדָה I will take my stand at my watchpost	2:1.1	Statement	Ics prophet	[will]	Cohortative
וְאֶת־יָצְבָהּ עַל־מִצְוֵר and station myself on the tower	2:1.2	Statement	Ics prophet	[will]	Cohortative
וְאֶצְפֶּה לְרֵאוֹת מֶה־יִדְבַּר־בִּי וּמָה אֲשִׁיב עַל־תּוֹכְחָתִי ¹ and look out to see what he will say to me, and what I will answer concerning my complaint.	2:1.3	Statement	Ics prophet	[will]	Cohortative
וַיַּעֲנֵנִי יְהוָה And YHWH answered me	2:2.1	Statement	YHWH	[did]	

¹ DCH 8:604 glosses this occurrence as “argument, complaint, retort” as opposed to other uses that carrying the sense of “rebuke.”

And he said	וַיֹּאמֶר	2:2.2	Statement	YHWH	[did]	
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Hab 2:2.3–2:6.2

		Speech role	Subject	Finite [approx]	Pol/mod
[You] write the vision	כְּתוּב חִזּוֹן	2:2.3	Prophet	[do]	
make plain on tablets	וּבְאֵר עַל־הַלְחוֹת	2:2.4	Prophet	[do]	
That the one who reads it may run	לְמַעַן יִרְדּוּץ קוֹרֵא בּוֹ	2:2.5	Reading one	[will]	
For the vision is yet for the appointed time	כִּי עוֹד חִזּוֹן לְמוֹעֵד	2:3.1	Vision	[is]	
it hastens to the end	וַיִּפְחַח לְקֵץ	2:3.2	Vision	[does]	
it will not lie	וְלֹא יִכְזֵב	2:3.3	Vision	[will not]	Neg
Though it tarries	אִם־יִתְמַקְמָהּ	2:3.4	Vision	[does]	
wait for it	חִכְּהוּ־לוֹ	2:3.5	Prophet	[do]	
For it will surely come	כִּי־בֹא יָבֵא	2:3.6	Vision	[will]	
it will not delay	לֹא יִאַחֵר	2:3.7	Vision	[not delay]	Neg
Behold, [his life/throat] is puffed up	הִנֵּה עֲפָלָה	2:4.1	Life/throat of proud man	[is]	
His life/throat is not right within him	לֹא־יִשְׁרָה נַפְשׁוֹ בּוֹ	2:4.2	Life/throat of proud man	[is not]	Neg
and the righteous will live by his faith	וְעַדִּיק בְּאִמּוּנָתוֹ יִחְיֶה	2:4.3	Righteous	[will]	
Furthermore, wine betrays the haughty man	וְאַף כִּי־הֵיזֵן בּוֹגֵד גְּבֵר יְהִיר	2:5.1	Wine	[does]	
	וְלֹא יִנֹּחַ אִשֶׁר הִרְחִיב כִּשְׂאוֹל נַפְשׁוֹ	2:5.2	Proud man	[does not]	Neg

And he does not stay at home, who enlarges his appetite like Sheol,					
והוא כמות And he is like death	2:5.3	Statement	Proud man	[is]	
ולא ישבע He is not satisfied	2:5.4	Statement	Proud man	[is not]	Neg
ויאסף אליו כל־הגוים He gathers for himself all nations	2:5.5	Statement	Proud man	[does]	
ויקבץ אליו כל־העמים and collects as his own all peoples.	2:5.6	Statement	Proud man	[does]	
הלוא־אלה כלם עלי משל ושאו ומליצה חידות לו Will not all of these take up a taunt-song against him, Even mockery <i>and</i> insinuations against him	2:6.1	Question	Nations	[will not]	Neg
ויאמר And it will say	2:6.2	Statement	Nations	[will]	

Hab 2:6.3–2:8.2

		Speech role	Subject	Finite [approx]	Pol/mod
הוי המרבה לא־לו עדי מתי Woe to him who increases what is not his—(for how long?)	2:6.3	N/A			
ומקביר עליו עבטיט And makes himself rich with loans	2:6.4	N/A			
הלוא פתע יקומו נשכדי Will not your creditors rise up suddenly?	2:7.1	Question	Creditors	[will not]	Neg
ויקצו מזעזעיך And those who terrify you awaken?	2:7.2	Question	Terrifying ones	[will]	
והיית למשסות למו And you will become plunder for them.	2:7.3	Statement	Hoarder	[will]	
כי אתה שלות גוים רבים Because you have looted many nations	2:8.1	Statement	Hoarder	[did]	

יְשׁוּלוּךְ כָּל־יְתֵר עַמִּים מִדְּמֵי אָדָם וְחַמְס־אָרֶץ קְרִיָה וְכָל־יִשְׁבֵי בָּהּ All the remainder of the peoples will loot you-- Because of human bloodshed and violence done to the land, To the town and all its inhabitants.	2:8.2	Statement	Peoples	[will]	
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Hab 2:9.1–2:11.2

		Speech role	Subject	Finite [approx]	Pol/mod
הוּי בָצַע בָּצַע רָע לְבֵיתוֹ לְשׁוֹם בְּמָרוֹם קִנּוּ לְהַנְצִיל מִכַּף־רָע Woe to him who gets evil gain for his house, to put his nest on high, to be delivered from the hand of calamity!	2:9.1	[N/A]			
יַעֲצֵתָ בִּשְׁת לְבֵיתְךָ קְצוֹת־עַמִּים רַבִּים You have devised a shameful thing for your house By cutting off many peoples;	2:10.1	Statement	Evil one	[did]	
וְחַוְטָא נַפְשְׁךָ Your life is sinful	2:10.2	Statement	Life of evil one	[is]	
כִּי־אָבֹן מִקִּיר תִּזְעַק Surely the stone will cry out from the wall	2:11.1	Statement	Stone	[will]	
וְכַפִּיס מֵעַץ יַעֲנֶנּוּהָ פ And the beam will answer it from the framework.	2:11.2	Statement	Beam	[will]	

Hab 2:12.1–2:14.1

		Speech role	Subject	Finite [approx]	Pol/mod
הוֹי בְּנֵה עִיר בְּדָמִים Woe to him who builds a city with bloodshed	2:12.1	[minor clause]			
וְכֹנֵן קִרְיָה בְּעוֹלָה And he will found a town with violence!	2:12.2	Statement	One who builds a city		
הֲלוֹא הִנֵּה מֵאֵת יְהוָה צָבָאוֹת Is it not indeed from YHWH of hosts?	2:13.1	Question	[it]	[is not]	Neg
וַיִּגְעוּ עַמִּים בְּדִירָאֵשׁ peoples toil for fire	2:13.2	Statement	Peoples	[do]	
וְלְאֻמִּים בְּדִירֵיכָּ יִעֲבֹ And nations grow weary for nothing	2:13.3	Statement	Nations	[do]	
כִּי תִמְלֵא הָאָרֶץ לְדַעַת אֶת־כְּבוֹד יְהוָה כַּמַּיִם יִכְסּוּ עַל־יָם ס For the earth will be filled with the knowledge of the glory of YHWH, as the waters cover the sea.	2:14.1	Statement	Earth	[will]	

Hab 2:15.1–2:17.2

		Speech role	Subject	Finite [approx]	Pol/mod
הוֹי מְשַׁקֵּה רֵעֵהוּ Woe to you who make your neighbors drink,	2:15.1	[minor]			
מִסִּפָּה חִמְתָּךְ וְאַף שִׁבְרֵךְ לְמַעַן הַבִּיט עַל־ מְעוֹרֵיהֶם Who pours out your venom even to make drunk, so as to look on their nakedness!	2:15.2	[minor]			
שָׁבַעְתָּ קִלְוֵן מִכְבוֹד You are filled with disgrace rather than honor.	2:16.1	Statement	Evildoer	[are]	
שִׁתָּה גַם־אֶתָּה you yourself drink	2:16.2	Command	Evildoer	[do]	
וְהִעַרְלָה	2:16.3	Command	Evildoer	[do]	

and expose your <i>own</i> nakedness					
תִּסּוּב עֲלֶיךָ בּוֹס יָמִין יְהוָה The cup in the LORD's right hand will come around to you	2:16.4	Statement	Cup	[will]	
וְקִיקְלוֹן עַל־כְּבוֹדְךָ And disgrace [is] on your glory.	2:16.5	Statement	Disgrace	[is]	
כִּי הָמַס לְבָנוֹן יִכְסֶּךָ For the violence done to Lebanon will overwhelm you	2:17.1	Statement	Violence	[will]	
וְשֵׁד בְּהִמּוֹת יִחִיתֶנּוּ מִדְּמֵי אָדָם וְחַמְס־אָרֶץ קָרְיָהּ וְכָל־יִשְׁבֵי בָּהּ ס And the devastation of beasts terrified you, from human bloodshed and violence done to the land, to the town and all its inhabitants.	2:17.2	Statement	Devastation	[will]	

Hab 2:18.1–2.20.2

		Speech role	Subject	Finite [approx]	Pol/med
מַה־הוֹעִיל פֶּסֶל What profit is the idol?	2:18.1	Question	Idol	[is]	
כִּי פָסְלוֹ יִצְרוֹ מִסְכָּה וּמוֹרָה שֶׁקֶר For its maker has carved it, an image, a teacher of falsehood	2:18.2	Statement	Idol-maker	[did]	
כִּי בִטַח יִצֵר יִצְרוֹ עָלָיו לַעֲשׂוֹת אֱלִילִים אֱלִילִים For the one fashioning his product trusts in it, when he fashions speechless idols	2:18.3	Statement	Idol-maker	[did]	
הוּא אָמַר לְעֵץ הַקִּיָּצָה עוֹרֵי לְאֵבֶן דּוֹמָם Woe to him who says to a <i>piece of</i> wood, "Awake!" To	2:19.1	[minor clause]			

a dumb stone, "Arise!"					
הוא יִרְחַם It will teach.	2:19.2	Statement	Idol	[will]	
הִנֵּה-הוא תְּפֹשׂ זָהָב וְכֶסֶף Behold, it is overlaid with gold and silver	2:19.3	Statement	Idol	[is]	
וְכִלְרוּחַ אֵין בְּקִרְבוֹ And there is no breath at all inside it	2:19.4	Statement	Breath	[is not]	Neg
וַיְהִי בְּהֵיכַל קְדֹשׁוֹ But YHWH is in His holy temple.	2:20.1	Statement	YHWH	[is]	
הִם מִפְּנֵי כְּלֵי-הָאָרֶץ Let all the earth be silent before Him.	2:20.2	[minor clause]			

Hab 3:2.1–3:19.4

		Speech role	Subject	Finite [approx]	Pol/mod
יְהוָה שָׁמַעְתִּי שְׁמַעְךָ YHWH, I heard your report	3:2.1	Statement	Prophet	[did]	
יִרְאַתִּי יְהוָה פְּעֻלָּתְךָ I fear, YHWH, your work	3:2.2	Statement	Prophet	[did]	
בְּקִרְבֵּי שָׁנִים חַיִּיהוּ In the midst of years, revive it	3:2.3	Command	YHWH	[do]	
בְּקִרְבֵּי שָׁנִים תִּדְבַּר In the midst of years, declare	3:2.4	Statement [command]	YHWH	[will]	
בְּרִגְזוֹ רַחֵם תִּזְכּוֹר In wrath, remember compassion	3:2.5	Statement [command]	YHWH	[will]	
אֱלֹהֵי מִתִּימָן יָבוֹא God came from Teman	3:3.1	Statement	YHWH	[did]	
וְקָדוֹשׁ מִהַר-פָּאָרָן And the holy one from Mount Paran	3:3.2	Statement [implied through ellipsis]	YHWH	[did – implied]	
בְּסָה שְׁמַיִם הוֹדוּ His splendor covered the heavens	3:3.3	Statement	Splendor of YHWH	[did]	
וַתִּמְלֵא הָאָרֶץ And his praise filled the earth	3:3.4	Statement	Praise of YHWH	[did]	
וַנִּגַּה בְּאוֹר תִּהְיֶה and will be bright	3:4.1	Statement	Brightness	[is]	

[the] brightness is like the light					
קַרְנֵי מִיָּדוֹ לּוֹ Rays/horns (are) from his hand to him	3:4.2	Statement	Rays	[are]	
וְשֵׁם חֲבִיּוֹן עִזָּה And there (is) the veiling of his power	3:4.3	Statement	Veiling	[is]	
לִפְנֵי יְהוָה דָּבַר Before him goes pestilence	3:5.1	Statement	Pestilence	[does]	
וַיֵּצֵא רָשָׁף לְרַגְלָיו And plague goes out from his feet	3:5.2	Statement	Plague	[does]	
עָמַד He stood	3:6.1	Statement	YHWH	[did]	
וַיִּמְדַּד אֶרֶץ And he shook the earth	3:6.2	Statement	YHWH	[did]	
רָאָה He looked	3:6.3	Statement	YHWH	[did]	
וַיִּתַר גּוֹיִם And he startled the nations	3:6.4	Statement	YHWH	[did]	
וַיִּתְפָּצְצוּ הַרְרֵי־עֵד And the eternal mountains were shattered	3:6.5	Statement	Mountains	[were]	
שָׁחוּ גְבוּעוֹת עוֹלָם The everlasting hills bowed down	3:6.6	Statement	Hills	[were]	
הַלִּיכוֹת עוֹלָם לּוֹ His ways are everlasting	3:6.7	Statement	Ways of YHWH	[are]	
תַּחַת אֲנִי רָאִיתִי אֹהֲלֵי כוּשָׁן Under trouble, I saw the tents of Cushan	3:7.1	Statement	Prophet	[did]	
יִרְגָּזוּ יְרֵיעוֹת אֶרֶץ מִדְיָן The curtains of the land of Midian tremble	3:7.2	Statement	Curtains of midian	[did]	
הֲבִנְהָרִים חָרָה יְהוָה Did YHWH rage against the rivers?	3:8.1	Question	YHWH	[did]	
אִם בְּנְהָרִים אִפָּד Was your anger against the rivers?	3:8.2	Question	Anger of YHWH	[did]	
אִם־בַּיָּם עֲבַרְתָּד Was your wrath against the sea?	3:8.3	Question	Wrath of YHWH	[did]	
כִּי תִרְכַּב עַל־סוּסֶיךָ מִרְכַּבְתִּיךָ יִשׁוּעָה YHWH	3:8.4	Question	YHWH	[did]	

That you rode your horses, on your chariots of salvation?					
רַיָּה תַּעֲוֹר קִשְׁתְּךָ Your bow was exposed (in) nakedness	3:9.1	Statement	Bow of YHWH	[was]	
שְׁבָעוֹת מִטּוֹת אִמְרֵי סֵלָה Rods (are) fulfillers (of) the word	3:9.2	Statement	Rods	[are]	
נְהַרְוֹת תִּבְקַע־אָרֶץ You split the earth (with) rivers	3:9.3	Statement	YHWH	[did]	
רָאוּךָ They (the mountains) saw you	3:10.1	Statement	Mountains	[did]	
יָחִילוּ הָרִים The mountains quaked	3:10.2	Statement	Mountains	[did]	
זָרַם מִיִּם עָבַר The downpour of waters passed	3:10.3	Statement	Waters	[did]	
נָתַן תְּהוֹם קוֹלוֹ The deep gave its voice	3:10.4	Statement	Deep	[did]	
רוֹם יָדִיהוּ נִשָּׂא It raised high its hand	3:10.5	Statement	Deep	[did]	
שָׁמַשׁ יָרַח עָמְדוּ זָבְלָה Sun (and) moon stood high	3:11.1	Statement	Sun and moon	[did]	
לְאוֹר חֲצִידֵי יִהְלְכוּ To the light your arrows went	3:11.2	Statement	Arrows of YHWH	[did]	
לְגִגַּת בָּרַק חֲנִיתְךָ Your spear (went) to the great lightning	3:11.3	Statement	Spear of YHWH	[did]	
בְּזַעַם תִּצְעַד־אָרֶץ In fury you marched the earth	3:12.1	Statement	YHWH	[did]	
בְּאַף תִּדְוֹשׁ גּוֹיִם In anger you treaded the nations	3:12.2	Statement	YHWH	[did]	
יָצָאתָ לִישַׁע עַמְּךָ לִישַׁע אַתְּ מְשִׁיחֶךָ You went out for the salvation of your people, for the salvation of your anointed	3:13.1	Statement	YHWH	[did]	
מִחֲצַת רֹאשׁ מִבֵּית רְשָׁע עֲרוֹת יָסוּד עַד־צְנוּאר סֵלָה	3:13.2	Statement	YHWH	[did]	

You crushed the head of the house of the wicked, laying open from base to neck					
נִקְבַּת בְּמִטּוֹ רֹאשׁ (פָּרְזוֹ) [פָּרְזוֹ] You pierced with his arrows the head of his warriors	3:14.1	Statement	YHWH	[did]	
יִסְעְרוּ לְהַפְיֵעַנִי They stormed to scatter me	3:14.2	Statement	Warriors	[did]	
עַל־יִצְתֶם קְמוּ-לֵאכֹל עָנִי בְּמִסְתָּר Their exaltation (is) like (those who) eat the poor in secret	3:14.3	Statement	Exaltation of warriors	[is]	
דָּרַכְתָּ בַיָּם סוּסֶיךָ חֹמֶר מִיָּם רַבִּים You treaded on the sea (with) your horses, (on) the heap of mighty waters	3:15.1	Statement	YHWH	[did]	
שָׁמַעְתִּי I hear	3:16.1	Statement	Prophet	[do]	
וַתִּרְגַּז בִּטְנִי And my belly trembles	3:16.2	Statement	Belly of prophet	[does]	
לְקוֹל צִלְלוֹ שִׁפְתֵי At the sound my lips quiver	3:16.3	Statement	Lips of prophet	[do]	
יָבוֹא רֻקֵּב בְּעַצְמִי Rottenness enters my bones	3:16.4	Statement	Rottenness	[does]	
וַתַּחֲפִי אֲרָגִי Beneath me I quake	3:16.5	Statement	Prophet	[do]	
אֲשֶׁר אָנוּחַ לְיוֹם צָרָה לְעֹלֹת לְעַם יְגוֹדְנוּ (when) I will rest for the day of distress to come up, for the people who attack us	3:16.6	Statement	Prophet	[will]	
כִּי־תֵאָנֵף לֹא־תִפְרֹחַ Though the fig tree will not blossom	3:17.1	Statement	Fig tree	[will not]	neg
וְאֵין יָבוֹל בַּגִּפְנִים And there is no fruit on the vines	3:17.2	Statement	fruit	[is not]	Neg
בְּחַשׁ מַעֲשֵׂה־יָדָיִת the work of the olive tree fail	3:17.3	Statement	Work	[does]	
וְשִׂדְמוֹת לֹא־עֲשֶׂה אֲבָל ושדמות לא-עשה אבל	3:17.4	Statement	Field	[does not]	Neg

And the field not make food					
גֹּזֵר מִמְּקֻלָּה צֹאן The flock is divided from the fold	3:17.5	Statement	Flock	[is]	
וְאֵין בְּקֹר בְּרֶפְתִּים And there is no herd in the stalls	3:17.6	Statement	Herd	[is not]	Neg
וְאֲנִי בַיהוָה אֶעֱלֶזָּה And I, in YHWH I will exult	3:18.1	Statement	Prophet	[do]	
אֶגִּילָה בְּאֱלֹהֵי יִשְׁעִי I will rejoice in the God of my salvation	3:18.2	Statement	prophet	[do]	
יְהוָה אֱדַנִּי חֵילִי YHWH, the Lord (is) my strength	3:19.1	Statement	YHWH	[is]	
וַיַּשֵּׁם רַגְלִי כְּאַיִלֹת He makes my feet like the deer's	3:19.2	Statement	YHWH	[does]	
וְעַל בְּמוֹתַי יִדְרֹכֵנִי On my high places he makes me walk	3:19.3	Statement	YHWH	[does]	
לְמַנְצַח בְּנִינְוֹתַי To the choirmaster, with stringed instruments	3:19.4	[minor clause]			

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