Inner-biblical Allusion in Habakkuk’s מַשָּׁא (Hab 1:1-2:20) and Utterances Concerning Babylon in Isaiah 13-23 (Isa 13:1-14:23; 21:1-10)\(^1\)

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**ABSTRACT**

Inner-biblical allusions in Habakkuk’s מַשָּׁא (Hab 1:1-2:20) and concerning Babylon in Isaiah 13-23 (Isa 13:1-14:23; 21:1-10) suggest a shared circle of tradition and the reinterpretation of prophetic messages in developing social and political circumstances. Habakkuk’s מַשָּׁא condemns violent behaviour (1:5-11, 12-17; 2:5-20), but with the exception of כָּשֵׁדִים (“the Chaldeans”) in 1:5, shows a surprising reluctance to name the perpetrators of violence overtly. An analysis of inner-biblical allusions in Hab 1:1-2:20 and Isa 13:1-14:23; 21:1-10 – where Babylonian arrogance is overtly condemned – facilitates a contextual interpretation of both prophetic corpora, throws light on the identity of “the wicked” in Habakkuk, and makes an (original) exilic setting for Hab 1-2 a distinct possibility. Habakkuk’s מַשָּׁא might be deliberately vague about the identity of the wicked because of their ominous presence in the concrete living conditions of its audience.

**KEYWORDS:** Habakkuk, Isaiah, inner-biblical allusion, Babylon, prophetic tradition

**A INTRODUCTION**

Two observations prompted the brief investigation I conduct here. The first is that superscripts (1:1; 3:1) demarcate two distinct units in the book of Habakkuk.\(^2\) The first part (1:1-2:20) is characterised as מַשָּׁא “the (divine) message,” the second (3:1-19) as תַּפְלָה “a prayer,”\(^3\) both ascribed to חֲבָקָק הַנְּבֵיה דָּוִד Habakkuk the prophet.” The Мַשָּׁא is specific and designates a message

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\(^1\) I met Willie Wessels close to forty years ago when we were both young academics working on our doctoral theses in the prophetic corpus. It proved to be an interest that would occupy us for our entire academic careers. It is an honour to dedicate this study to Willie on the occasion of his sixty-fifth birthday.


\(^3\) For תַּפְלָה, cf. the discussion in Section C1. For מַשָּׁא, cf. Pss 17:1; 86:1; 90:1; 102:1; 142:1.
originating in the divine sphere directed to the human sphere. The תפלה is indefinite, hypothetically one amongst many prayers, and as a prayer, it is directed from the human sphere to the divine sphere. In Habakkuk’s.Marshal Allusion, the communication is “top-down,” in his תפלה it occurs “bottom-up.” Each superscript suggests its own social context and mode of reception, while the combination of the two genres creates a third social context and mode of reception. In a.Marshal, receivers of the message expect a specific people/group to be the “target” for divine intervention. In a תפלה, receivers expect a supplicant to pray fervently for divine intervention and confess his/her complete dependence upon יְהֹウェָה. Habakkuk’s.Marshal (1:1-2:20) is the explicit subject of this study. I hypothesize that the Marshal originated under specific social and historical circumstances and that inner-biblical allusions in the Marshal and anti-Babylonian utterances in Isaiah’s.Marshal concerning the nations (Isa 13-23) provide hints to reconstruct these circumstances.

The second observation is the absence in Habakkuk’s.Marshal of any name of a people/group/person as the cause for divine intervention. Prophetic figures in the Hebrew Bible are usually not reticent in denouncing perpetrators of social and political evil. Some random examples illustrate the point. Amos denounces

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5 The present study is concerned with the first literary unit. In a previous study I observed that Hab 3:1-19 alludes to hymnic passages (Ex 15:1–18; Dt 33:1–3; Jdg 5:4–5; Pss 18:8–16; 68:8–9; 77:17–20; 144:5–6) and I suggested that 3:3–6 and 3:8–13, 15 might contain archaic hymnic passages incorporated by the poet in 3:2, 7, 14, 16–19 in a new composition. The reference to עַז the poor’ (3:14) indicated to me that the poet of Habakkuk 3 belongs to a specific social group in the late Persian and/or early Hellenistic period who regarded themselves as the true Israel and as the actual recipients of יְהֹウェָה’s salvific intervention in and promises to his people. The poet appropriates יְהֹウェָה’s promise to the prophet Habakkuk at the time of the Chaldean onslaught on and devastation of Jerusalem to his own predicament as a marginalised ‘poor’ in a wicked and hostile environment; cf. Gert T.M. Prinsloo, “Reading Habakkuk 3 in the Light of Ancient Unit Delimiters,” HTS Teologiese Studies/Theological Studies 69(1) (2013), Art. #1975, 11 pages. http://dx.doi.org/10.4102/hts.v69i1.1975.


inner-Israelite injustice when he calls the privileged women of Samaria “you cows of Bashan on Mount Samaria… who oppress the poor and crush the needy” (Am 4:1). Obadiah promises the Edomites that “everyone in Esau’s mountains will be cut down in the slaughter” (Ob 8-9). Israel/Judah’s archenemies, Assyria and Babylonia, are singled out for harsh judgement. Nahum tells the king of Assyria that he will be fatally wounded and that “everyone who hears the news about you claps his hands at your fall, for who has not felt your endless cruelty?” (Nah 3:18-19). In Isaiah, YHWH warns the Assyrians: “I will crush the Assyrian in my land; on my mountains I will trample him down” (Isa 14:25). The Babylonians receive a similar warning: “Babylon, the jewel of kingdoms, the glory of the Babylonians’ pride, will be overthrown by God like Sodom and Gomorrah” (Isa 13:19).

Against this background, the lack of “focus” in Habakkuk’s משא (1:1-2:20) is puzzling. The existence of violence and its devastating effect upon society are described. The terms חמס “violence” and שד “plundering” initiate the lament uttered in 1:1-17 (חמס, 1:2, 3; שד, 1:3) and חמס is repeated twice in the woe-exclamations (2:8, 17). Violent acts are described at length in 1:6-11 and 1:13-17 and in the woe-exclamations (cf. 2:8, 12, 17). Violence results in the disintegration of society, characterised by trouble and suffering (1:3), strife and contention (1:3), to Torah losing its effectiveness (1:4); and to justice not materializing (1:4) or materializing in a perverted guise (1:4). YHWH’s inaction (1:2), inexplicable apathy (1:3, 13), and astounding actions on behalf of the Chaldeans (1:5-6) are identified as the root cause of the disintegration of society, to such an extent that the credo of the believing community as expressed in 1:12 – YHWH is from eternity, personally involved, holy, and the guarantor of life – can be called in question.

However, the perpetrators of violence are, with the single exception of 1:6’s הכשדים “the Chaldeans,” never overtly identified. The reference to “the

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8 The reference to “the כשדים occurs 87 times in the Hebrew Bible. In Genesis (11:28, 31; 15:7) it qualifies the city Ur, (“Ur of the Chaldeans”). In Job (1:1) it refers to bands of marauders and in Daniel (2:2, 4, 5, 10; 4:4; 5:7, 11) to Babylonian sages. Elsewhere the term refers to the Neo-Babylonian Empire founded by Nabopolassar in 625 BCE. In 612 BCE the Babylonians conquered Nineveh and destroyed the power of the Assyrian Empire. In 605 BCE they defeated an Egyptian army at Charchemish and since then directly influenced events in Judah. Upon Nabopolassar’s death in 605 BCE his son, Nebuchadrezzar became king and during his reign (605-556 BCE) the empire reached the zenith of its power. Nebuchadrezzar invaded Judah in 598/7, 587/6 and 582 BCE and deported large numbers of Judeans to Babylonia. The invasion of 587/6 also led to the destruction of Jerusalem and the temple, causing an existential crisis in Judean society and shattering the traditional belief in the inviolability of the temple and the enduring nature of the Davidic royal dynasty (cf. Jer 7:1-29). Cf. Marvin A. Sweeney, The Twelve Prophets, Volume 2 (Berit Olam; Collegeville: Liturgical Press, 2000), 454-6; John
Chaldeans” and their ensuing description as “the bitter and the impetuous nation” (1:6) identify them as the subject of the violent acts described in 1:6-11. These acts are not condemned. On the contrary, Hab 1:5-6 implies that, astonishing as it may seem, YHWH is the driving force behind the Chaldeans’ military success (cf. כי־הנני מקים את־הכשדים “yes behold, I am raising the Chaldeans”). Elsewhere in the book, רשע is used as designation for the perpetrators of violence, twice in 1:1-2:20 in opposition to the noun צדיק (1:4, 13) and once in 3:13. A feature of the book not properly appreciated is that it does not contain a single reference to “the” wicked. In all three cases, רשע occurs as an indefinite noun. The book does not focus on the identity of the wicked, but rather on the question why wickedness persists.

This is confirmed by other vague references to the perpetrators of violence. In 1:13, YHWH is accused of looking upon יבדם “treacherous ones.” In 2:4, one would expect the expression "but a righteous person, by his/its faithfulness will live" (2:4b) to be balanced by an antithetical statement regarding “a wicked person” (cf. 1:4, 13). However, the enigmatic expression Behold puff ed up, not straight is his innermost being in him occurs. Habakkuk 2:5 mentions ברב יهذه “an arrogant person” who is deceived by יינ “the wine,” and whose insatiable appetite to “gather to himself all the nations” and to “collect to himself all the peoples” is likened to שאול. This “arrogant person” becomes the object of a משל “proverb” or מליצה חידות “satire (containing) riddles” uttered by the very same nations (2:6) by means of five הוי-

D.W. Watts, Isaiah 1-33 (WBC; Revised Edition; Nashville: Thomas Nelson, 2005), 241-2 for brief historical surveys of these eventful times.

9 Cf. כי רשע מכתיר את־הצדיק “indeed, wickedness surrounds the righteous” (1:4); מהריווי בבלע רשע צדיק ממנה "(why) are you silent when a wicked person devours someone more righteous than himself?" (1:13); את־ה/stretchr את־החדש את־החדש וינ "you smashed the head/leader from the wicked’s house” (3:13).

10 Jeanette Mathews, Performing Habakkuk: Faithful Re-enactment in the Midst of Crisis (Eugene: Pickwick, 2012), 207 translates 1:4c with “For wickedness surrounds the righteous one.” She contends that the “inclusion of both object marker and definite article in conjunction with צדיק in v. 4 suggests that the righteous one is a specific group or a specific individual… (I)n its original context… (I)n its original context… Цדיק may well have been a reference to the prophet himself as a representative of the innocent righteous. Taking cognizance of the contrast between the use of the definite article for צדיק and the lack of article for רשע, this translation removes the need for precise identification of רשע as צדיק and רשע with the generic term wickedness in both Hab 1:4 and 1:13” (Mathews, Performing Habakkuk, 208-9).

11 Countless emendations of this phrase have been proposed; cf. Francis I. Andersen, Habakkuk (AB; New York: Doubleday, 2001), 208-16; Aron Pinker, “Habakkuk 2.4: An Ethical Paradigm or a Political Observation?” JSOT 32 (2007): 91-112. In the present context, I cannot discuss the difficult verse in detail. Below I will argue that the general gist of the verse is clear. It promises the destruction of Babylonian arrogance, but life for the righteous clinging to the trustworthiness of YHWH’s revelation (2:2-3).
exclamations (2:6-20). The arrogant person is defined as “someone who increases what is not his” and “someone who makes himself glorious by pledges” (2:6); “someone who gains wicked profit for his house” (2:9); “someone who builds a city with blood” and “someone who establishes a town with violence” (2:12); “someone who makes his neighbour drink” and “you who mix your intoxicating drink” (2:15); “someone who orders a piece of wood: ‘awake!, ‘arise!’ to a silent stone” (2:18). However, the arrogant person’s identity is not revealed.¹²

In Habakkuk’s history of interpretation this peculiarity has been a crucial issue; consequently, the problem of the identity of the wicked received much attention.¹³ Currently a “consensus” seems to have emerged regarding this issue, namely that the צדיק in Habakkuk refer to pious Judeans, while two parties are involved in the designation רשע, namely Judean evildoers and the Babylonians. The consensus is modified by scholars maintaining that the רשע in the book can consistently be identified with the Babylonians and that Habakkuk “originally protested to YHWH concerning the evil brought about by the emergence of Babylon as an enemy to Judah, and was subsequently surprised to learn that YHWH was responsible for the rise of Babylon.”¹⁴ Broadly speaking, the activity of the prophet (not necessarily the book) is placed between the last years of Josiah (640-609 BCE) and the reign of Jehoiakim (609-598 BCE) and Jehoachin (598 BCE).

In synchronic readings of the book, it is assumed that 1:2-4 is a prophetic lament about an inner-Judean conflict between the צדיק and the רשע or to the devastating effect of wickedness upon society in general. In 1:5-11 the Chaldeans are announced as YHWH’s instrument to “correct” wickedness. Their excessive violence, however, enhances the disintegration of society, hence they become the object of the prophet’s renewed lament about violence (1:12-17). In 2:1-20

¹² According to Marvin A. Sweeney, “Habakkuk, Book of,” ABD 3, 1-6 “the identity of the oppressor presupposed by the woe-oracles of 2:5-20” is a “major problem” in the book.
¹³ Cf. Peter Jöcken, Das Buch Habakkuk: Darstellung der Geschichte seiner kritischen Erforschung mit einer eigenen Beurteilung (BBB 48; Köln/Bonn: Peter Hanstein, 1977) for the book’s research history up to the late 1970’s. Jöcken’s work illustrates the close relationship between questions regarding the book’s date and the identification of the wicked (1:4, 13; 3:13) and the righteous (1:4, 13; 2:4). According to Oskar Dangl, “Habakkuk in Recent Research,” CR:BS 9 (2001): 131-68 research now focuses on more than this single issue, yet a substantial part of his overview of Habakkuk research is dedicated to questions regarding the identity of the actors and the historical foundation of the book (pp. 139-44).
¹⁴ Sweeney, Twelve Prophets, 455. Such a reading enhances the prominent theodicy theme in the book, a “debate that would have taken place in Judean society beginning in 605 B.C.E. when Judah became a vassal of Babylon.”
YHWH announces the destruction of this wicked empire. Synchronic readings often presuppose that time elapsed between the prophetic activity recorded in 1:2-11 and 1:12-2:20. Adherents of diachronic readings propose that Habakkuk consists of a pre-exilic kernel lamenting and denouncing inner-Judean social atrocities associated with the reigns of Jehoahaz, Jehoiakim and Jehoiachin. Intertextual links between Habakkuk and Jeremiah’s description of these kings’ reigns (cf. Jer 22:11-30) are cited as proof of this position. This kernel was expanded and re-interpreted in various redactional phases during the late pre-exilic, exilic, and post-exilic periods. A rebuttal of inner-Judean injustices has thus been transformed into an anti-Babylonian and anti-imperialistic book.15

The present study approaches the problem of the “vague” references to the perpetrators of violence in Habakkuk from another vantage point, arguing that inner-biblical allusions provide a hint to the identity of the perpetrators of violence in Habakkuk’s נֵת. Previously, I made the following cursory remarks with regard to the book of Habakkuk:16

The book shows a curious reluctance to identify the wicked. Habakkuk 1:1 classifies the following material as a משא, but never reveals against whom it is directed... The wicked remains a mysterious character. Yet there are hints that the Babylonians are the object of the scorn, the nation on whom imminent doom is pronounced. The main indicator is the many parallels between Hab 2 and oracles of doom in Isaiah directed against the Babylonians (cf. Isa 13-14; 21:1-10). Might the reluctance to identify the wicked be an indication that the lived space of the prophet is severely threatened, might he even be in exile, among the very people whose violent behaviour is repeatedly condemned? Might it be an indication that covert identification of the wicked has been necessitated by their proximity to the prophet?

I now substantiate these cursory remarks in two ways. First, I give a brief overview of intertextual links between the books of Isaiah and Habakkuk in

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defence of the thesis that the book of Habakkuk can be associated with tradition circles responsible for the redaction and compilation of the book of Isaiah. Second, I discuss unrecognised or under-emphasised thematic allusions in Habakkuk’s וָאֶל (Hab 1:1-2:20) and Isaiah’s וָאֹת concerning Babylon (Isa 13:1-14:23; 21:1-10) to defend the following thesis: Habakkuk 1:1-2:20 is linked to the Isaiah tradition and displays concerns of the exilic community. It condemns the arrogant behaviour of the Babylonian tyrant and expects the soon-to-be realised eschatological intervention of יְהוֹה in world history and his final victory against the wicked tyrant. Habakkuk’s וָאֶל is closer in time and space to the tyrant than the anti-Babylonian passages in Isaiah, hence it is circumspect regarding the identity of the perpetrator, but vehement in its condemnation of Judah’s archenemy.


Michael Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford: Clarendon Press, 1985), 464 argues that “tenuous or dangerous political situations encouraged the obscuring of revolutionary oracular contents.” He identifies two examples of “inner-biblical cryptographic techniques” in Jeremiah. Using the *atbash* technique well known from later Jewish sources, he identifies “the meaningless וָאֶל in Jer. 25:26 and 51:41”
The present study falls in the broad field of so-called “intertextual” analysis, which can be defined as “the way that scripture uses scripture.”¹⁹ Spatial constraints do not allow for a discussion of the theoretical underpinnings of different approaches to intertextual analysis in biblical studies.²⁰ Methodologically speaking, identification of intertextual links can be classified as either “reader-orientated” or “author-intended.”²¹ The first is a purely synchronic exercise, the latter a diachronic attempt to identify deliberate links between different biblical texts and to determine the direction of influence and hence the relative dating of perceived intertexts.²² My careful avoidance of the term “intertextuality” and deliberate use of the term “inner-biblical allusion” in

as a cryptogram for בלב קמי “the heart of those rising against me” in Jer 51:1 yields כשדים “Chaldeans,” as the Targum correctly understood it. I propose similar circumstances for the book of Habakkuk. It is significant that the five taunt songs in Hab 2:6-20 are designated משל “a taunt song” and מליצה חידה “an allusive expression (containing) riddles.” According to V. Hamp, רידה in TDOT 4, 320-3 “in Hab 2:6, the context suggests that mashāl has the meaning “taunt song,” and mlîtsê chîdhōth are “riddling taunts” (p. 322). The nouns משל, מליצה, חידה, and קמי occur together in Prov 1:9 (Mathews, Habakkuk, 132). The exclamations are intentionally opaque regarding the identity of the perpetrator, but unequivocal regarding his ultimate destiny.

²¹ David Carr, “The Many Uses of Intertextuality in Biblical Studies: Actual and Potential,” in Congress Volume Helsinki 2010 (ed. M. Nissinen; VTSup 148; Leiden: Brill, 2012), 505-35, argues that “insofar as biblical scholars aim and claim to be reconstructing specific relationships between a given biblical text and earlier texts, the proper term for this type of inquiry is reconstruction of ‘influence,’ not ‘intertextuality’” (p. 522). Russell L. Meek, “Intertextuality, Inner-Biblical Exegesis, and Inner-Biblical Allusion: The Ethics of a Methodology,” Bib 95 (2014): 280-91 indicates that “intertextuality” is used as “label for all investigations into literary relationships between various texts” (p. 280). He pleads for a more nuanced use of terminology and argues that the term “intertextuality” should be avoided “when attempting to demonstrate – or presupposing – an intentional, historical relationship between texts” (p. 291).
this study’s title suggest that I engage in an analysis of “author-intended” allusions in Habakkuk’s משא (Hab 1:1-2:20) and Isaiah’s משאות concerning Babylon (Isa 13:1-14:27; 21:1-10). I use allusion as an umbrella term to designate an author’s intentional evoking of another text with which his/her audience is acquainted. The “connotations of the evoked text interact with the alluding text.”

B ISAIAH AND HABAKKUK: A SHARED TRADITION CIRCLE?

Over the past number of years, several publications drew attention to textual links between the books of Habakkuk and Isaiah. I briefly summarise the views of three studies and then make some general remarks regarding the viability of a so-called Isaiah tradition circle.

Gerald Janzen focuses on two intertextual contexts for Hab 2:2-4, a wisdom context in parallels between Hab 2:2-4 and Proverbs (6:19; 14:5, 25; 19:5, 9; 12:17), and a prophetic context in parallels between Hab 2:2-4 and passages in Isaiah. Parallels between Hab 2:2-3 and Isa 40:1-30 (cf. רָעָן “run” and חכה “wait” in Hab 2:2-3; Isa 40:31) suggest the proper response to YHWH’s eschatological message, namely “to exercise patience in its two fundamental

23 Fishbane, Biblical Interpretation, 458-99 refers to the re-interpretation of prophetic oracles under new social and historical circumstances as mantological exegesis. Older prophetic oracles “were preserved by faithful disciples and students of the great prophets (cf. Isa. 8:1-2, 16-18)” or “amanuenses like Baruch ben Neriah copied versions of older oracles for posterity (cf. Jer. 36:32)” (p. 458).


26 Ernst Wendland, “The Righteous Live by their Faith’ in a Holy God: Complementary Compositional Forces and Habakkuk’s Dialogue with the Lord” JETS 42 (1999): 591-628 lists intertextual links between the book of Habakkuk and other books of the Hebrew Bible (cf. Figures 11 and 12 on pp. 623-5). There are 29 intertextual links between Isaiah and the 36 verses of Habakkuk 1:1-2:20 (i.e. for 81% of the verses in Habakkuk’s משא), but only four intertextual links between Isaiah and the 19 verses in Hab 3:1-19 (i.e. for only 21% of the verses in Habakkuk’s תפלה). It suggests that Habakkuk 1-2 is closely associated with the Isaiah tradition circle, while Habakkuk 3 is more interested in traditions presented in so-called “theophany” texts (cf. Ex 15; Deut 33; Judg 5; Pss 18; 68).


28 Janzen, “Habakkuk 2:2-4,” 54-62 argues that the shared vocabulary (בֵּית, חַסִּדֵי, חַסִּדָּה) in Hab 2:2-4 and Prov 6:19; 14:5, 25; 19:5, 9; 12:17 suggests that Hab 2:2-4 is concerned with the reliability of YHWH’s revelation (Hab 1:1) that Habakkuk must write down (Hab 2:2-4).

modes of action and passion."\textsuperscript{30} The command to write YHWH’s message upon tablets (Hab 2:2) is reminiscent of Isa 8:1-4 and 30:8-18. In Isa 8:1-4, YHWH’s message is explicitly identified as a תורה “teaching” that should be bound up and sealed among Isaiah’s disciples ( Lesbian) as a witness to the reliability of Isaiah’s message against the false messages of other prophets. In Isa 30:8-18, the prophet is instructed to write YHWH’s message on a tablet and to inscribe it in a book as a witness (יָשָׁר; Isa 8:8) to the days to come because the people despise YHWH’s instruction (יָשָׁר; Isa 8:9) and reject his word (יָשָׁר; Isa 8:12). In Isa 30:15 YHWH’s basic intention and commitment towards Judah is clear: He waits (יחכה) to be gracious to them and show mercy to them, because he is a God of justice (משפט), and all who wait (יחכה) for him are blessed. Janzen argues that Habakkuk stands “squarely in that living tradition which stretches from Isaiah to Second Isaiah, and that Habakkuk indeed is to be viewed as a vital and revitalizing middle term in that tradition.”\textsuperscript{31}

Michael E. W. Thompson argues along similar lines.\textsuperscript{32} The unusual combination of the apparently unrelated \textit{Gattungen} “prayer, oracle and theophany” does not, as Robert P. Carroll would have it, characterize Habakkuk as “a ragbag of traditional elements held together by vision and prayer” that “illustrates the way prophetic books have been put together in an apparently slapdash fashion.”\textsuperscript{33} On the contrary, “there is a definite progression of mood from despair to joy, from the statement of a theological problem to a satisfying resolution.”\textsuperscript{34} The presence of traditional literary forms is complemented by the eclectic use of “the wisdom and Isaiah of Jerusalem traditions.”\textsuperscript{35} The terms רשע (Hab 2:1), מדרים (Hab 1:3, 13) and the antithesis between רשע and צדיק (Hab 1:4, 13) are closely associated with Israel’s wisdom corpus. Habakkuk also shares the theodicy theme with the Psalms, Job and Qohelet. The book’s dialogic character is reminiscent of these literary contexts and the book

\textsuperscript{30} Janzen, “Habakkuk 2:2-4,” 68.
\textsuperscript{34} Thompson, “Prayer, Oracle and Theophany,” 44.
\textsuperscript{35} Thompson, “Prayer, Oracle and Theophany,” 45.
shares with Job a structural outline commencing with lament but concluding with theophany.36

Habakkuk and Isaiah both take a stand upon a watchtower (Hab 2:1; Isa 21:8) and record divine revelations and anticipate its swift realization, but also advocate patient “waiting” (Hab 2:2-3; Isa 8:4; 30:8). They are both concerned with the manifestation of YHWH’s פעל “work” (Hab 1:5; Isa 5:12); share the awareness that YHWH uses the great nations as agents of judgement (Hab 1:12; Isa 7:20; 10:5-6); and are critical of the role empires play in the divine “plan” (Hab 1:12; Isa 10:7-8). Both indicate that YHWH will break the power of the empires that he also utilizes (Hab 2:6-19; Isa 10:12, 14:24-27). The הוי-exclamation in Hab 2:6 is reminiscent of the הוי-exclamation directed against the Babylonian king in Isa 14:4. Hab 2:14 is virtually identical to Isa 11:9b. Habakkuk also shares a commonality of style and approach with Isaiah 40-55. Both corpora display “psalmic” forms (Hab 3:3-15; Isa 42:10-13; 44:23; 49:13); focus upon YHWH’s glory and its effect upon creation (Hab 3:3-7, 10-11; Isa 40:5; 41:20; 43:21); proclaim that YHWH employs foreign powers to serve his purpose (Hab 1:12-17; Isa 44:24-45:7); and condemn idol worship (Hab 2:6-19; Isa 40:19-20; 41:6-7).37 Habakkuk “stood somewhere in the Isaiah tradition” where he “drew upon the message of Isaiah, interpreting it afresh for his own day.” At the same time “in Habakkuk there is... that element of anticipation of what was yet to come in the prophecies of Second Isaiah.”38

Walter Dietrich comprehensively defends the thesis that Habakkuk was a “disciple” of the Isaiah of Jerusalem tradition circle, as superscripts in the books (Hab 1:1; Isa 1:1; 2:1) suggest.39 In Hab 1:2-10 the prophet laments internal and external violence.40 His accusation that YHWH does “not hear” (לא תשמע, 1:2) and “save” (לא תושיע, 1:2) when he calls “violence” (זעם אליך חמס, 1:2) echoes Isa 1:15’s statement that YHWH will “not listen” (אינני שמע) when people committing social atrocities pray to him. Isaiah 30:19 seems to answer these accusations when YHWH promises to listen to Zion’s call for help and to answer. YHWH allows the prophet to see “trouble” (און) and he stares upon “suffering”

36 Thompson, “Prayer, Oracle and Theophany,” 45-6. חוסר occurs 19 times in wisdom contexts and four times in other literature; צדים occurs 15 times in Proverbs and only twice elsewhere (Ps 80:6; Jer 15:10); עצר occurs 33 times in wisdom writings and 18 times elsewhere; the רשת–צדק antithesis occurs 78 times in wisdom literature and only 25 times elsewhere. Cf. also Donald E. Gowan, “Habakkuk and Wisdom,” Perspective 9 (1968): 157-66.
37 Thompson, “Prayer, Oracle and Theophany,” 49-50.
38 Thompson, “Prayer, Oracle and Theophany,” 50.

(עמל, Hab 1:3) as in Isa 10:1 and 59:4. Habakkuk is a “bridge” between earlier and later Isaianic traditions. In Hab 1:5-10 the imminent rise of the Chaldeans is YHWH’s answer upon social injustice, the role attributed to the Assyrians in Isa 10:1-3. They will bring disaster from afar (הוֹלֵךְ מִמֵּרְחֵי־אָרֶץ, Hab 1:6:18), which echoes Isa 5:26 (ונשא־נס לארשי מרחץ, and 10:3:10). Habakkuk 1:5’s “be astonished, be bewildered” (התמהו תמהו) echoes Isa 29:9 (ותמהמהו ותמהו); “for something is about to happen in your days” (ביפסק פעל) echoes Isa 5:12 (אם לא תמינו, and “you will not believe even if it were told” (לא תאמינו). Habakkuk 1:6 characterizes the Chaldeans as הגוי המר והנמחר “the bitter and the hasty nation.” In Isa 5:19 the people of Judah sarcastically called upon YHWH to “hurry” (ימהר) his work so they may “see” it (ראה; cf. ראה in Hab 1:5). In Isa 5:20 they call “bitter” (מר) for sweet and sweet for “bitter” (מר). Habakkuk 1:11 is a redactional addition and refers to Neo-Babylonian imperialism. The redactor assures readers that the power of the Babylonians will be short-lived; it will “pass by” (עבר) as Isaiah warned Judean rulers that when the Assyrian storm passes them by (ברך, Isa 28:15, 18) they will be left trampled. The redactor accuses Babylon that their own power is their god (זו כחו לאלהו; 1:11), as Isaiah accused the Assyrians of undue confidence in their own power (בכה ודivamente; Isa 10:13).

Significant parallels exist between Hab 1:12-13; 2:1-4 and Isaiah.41 In Hab 1:12-13 the prophet laments YHWH setting “him” up for “judgement” (למשפט שמתו) and establishing “him” for “rebuke” (להוכיח יסדתו). The subject of the third person masc sing suffix is not immediately clear. In Isa 11:3-4 (cf. also Isa 2:4//Mic 4:3) and refer to the Messiah. Dietrich argues that Habakkuk’s use of the terms expresses his disappointment in the last kings of the Davidic dynasty who rejected YHWH as their “rock” (זרע; Hab 1:12). In Isa 28:14-19 Isaiah assured those who rejected YHWH that he will establish in Zion a tested “stone” (הנני יסד בציון אבן אבן בחן, Isa 28:16) and make “justice” the measuring line (ושמתי משפט, Isa 28:17). In Hab 1:14, the Babylonians are accused that they treat humankind as insects “without a ruler” (לא־משל בו). Dietrich regards Hab 1:14-17 as an exilic addition condemning Babylonian expansionism when there no longer was a king in Judah. The imagery of the imperialistic nation as a fisherman is unique in the Hebrew Bible, but the gist of the section reflects the Isaiah tradition where not only violence in Judah, but also violence done to Judah is condemned. The critique in Hab 1:16 (cf. 1:11) that the imperialistic power elevates its own power to the divine sphere foreshadows Deutero-Isaiah’s insistence that the God of Israel is the only divine being. In Hab 2:1, the prophet prepares himself for an encounter with YHWH. YHWH’s answer (Hab 2:2-3) has close parallels in Isaiah. Habakkuk must “inscribe” the “vision” (כתוב חזון, Hab 2:2) as Isaiah did (כתב, Isa 8:1). Habakkuk 2:2-3 states that the vision is intended for a specific time; if it “tarries” (מהה, Hab 2:3) the prophet must “wait” upon it.

It echoes the name of the son that Isaiah had to inscribe (חרכה, Hab 2:3). It echoes the condemnation of Shebna in Isa 22:15-25 (cf. נער in Isa 22:16; נכר in Isa 22:17) as well as the נר-’exclamation in Isa 5:11-19. Both exclaimations refer to drinking (שותה and יין in Isa 5:11-12) and the warning in Isa 5:14-15 that the Judean leaders will be swallowed by יין as warning to the arrogant in Hab 2:5 who “makes as wide as שור his gullet.” The denouncing of one “who makes himself glorious” (מביר) by pledges (Hab 2:6b-7) echoes instances in Isaiah where the root מביר characterizes influential Judeans (Isa 5:13; 10:3; 22:18). In Hab 2:9-11 the denouncing of one who “gains wicked profit for his house” (כברח) and sets “on high (כברח) his nest” (2:9) echoes Isa 22:16 (כברח) and 3:13 (כברח וברחים). In Hab 2:12 the prophet denounces one “who builds a city (עיר) with blood” and “establishes a town (קריה) with violence.” It echoes Isaiah lamenting the fact that the “faithful city” (קריה נאמנה) has become a harlot (Isa 1:21) and his hope that Jerusalem will once again become a “city of righteousness” (קריה נאמנה, Isa 1:26). Isaiah denounced excessive drinking in Isa 5:11.22 (cf. שרה, חיות), while in Hab 2:15a.16 similar imagery becomes a metaphor for excessive violence.

The redactional additions focus upon Babylonian imperialism. In Isa 10:14 the prophet denounces the Assyrians’ attempt to “gather” (אסף) all nations, as Habakkuk did with the Babylonians (cf. רכש את ציון וירושלים “and he gathered to himself all the nations” in 2:5). In Hab 2:7 the perpetrators of violence are accused that they “plundered” (שלוח) many nations, while in Isaiah the Assyrians are sent “to seize prey” (לשלל שלל; Isa 10:6; cf. 8:4). The nations (עם) labouring for the sake of fire and the peoples (עם) becoming wary (יעף) for the sake of vanity while the earth is filled (תמלא) with the glory of YHWH (כבוד יהוה, Hab 2:13-14) echo the phrase מלא כבודו הבוח “the whole earth is full of his glory”

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43 According to Dietrich, “Habakuk – ein Jesajaschüler,” 213 n58 in Hab 2:5 is a scribal error for ירי. The close relationship between Hab 2:5 and Isa 5:11-19 prompts Dietrich to emend the text of Habakkuk.
in Isa 6:3. Habakkuk 2:13-14 is the “fulfilment” of the almost identical words in Isa 11:9. These words are then echoed in several passages in Deutero-Isaiah (cf. יתנ in Isa 40:28, 30, 31; 43:22, 23, 24; 47:12, 15; 49:4; 57:10; יתנ in Isa 40:28, 29, 30, 31; 44:12). יתנ (Hab 2:13) is also a favourite Isaianic designation for the deity. Finally, the polemic against idols in Hab 2:18-19 is very close to similar passages in Deutero-Isaiah.

For Dietrich the connections between Habakkuk and Isaiah suggest that Habakkuk could be regarded as “ein Mitglied der Jesaja-Schule.” It does not imply that he is an “unselbständiger Plagiatort.” but “lebt im jesajanischen Geist.” Jacques van Ruiten denies the significance of the intertextual connections between Habakkuk and Isaiah. He asserts that other intertexts (notably the Psalter and Job) also display significant links with Habakkuk. Van Ruiten concludes that “it is very difficult to confirm the view that Habakkuk is dependent on Isaiah” and argues that “Habakkuk does not speak in ‘his master’s voice’!” He also states that Dietrich’s method is “too general and too informal” and does not prove “dependency of one text on the other.” I now turn to Habakkuk’s משאות (Hab 1:1-2:20) and Isaiah’s משאות directed at Babylon (Isa 13:1-14:23; 21:1-10) to argue that the recognition of Habakkuk and Isaiah as intertexts is not limited to highlighting similar words “all over the place.” It can be substantiated with reference to quite specific contexts. Surprisingly these inner-biblical allusions have received little attention in scholarly discussions.

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44 The expression occurs sixty times in Isaiah.
50 Van Ruiten, “‘His Master’s Voice’?” 411.
51 Van Ruiten, “‘His Master’s Voice’?” 411. Van Ruiten fails to recognise the complexity of the relationship between Isaiah and Habakkuk. Creative Fortschreibungen of prophetic oracles in post-exilic redactional circles are multi-layered and multi-directional. I will argue below that Isaiah is not the “master” and Habakkuk is speaking “in his voice.” To the contrary, Habakkuk’s משאות sets the tone for the Isaianische משאות against Babylon.
52 Cf. Christopher R. Seitz, Isaiah 1-39 (IBC; Louisville, Westminster John Knox, 1993) for an exception to this statement. Seitz discusses the importance of the similar superscripts in Hab 1:1 and Isa 13:1 (p. 132), the eschatological character of both messages (Hab 2:3; Isa 13:22, cf. pp. 133-4), the fact that both contain a taunt song against Babylon (Hab 2:6; Isa 14:4; cf. p. 134), and in both the prophet plays the role of a watchman (Hab 2:1; Isa 21:8; cf. pp. 165-7).

Shared themes between Isa 13:1-14:23; 21:1-10 and Hab 1:1-2:20 in general and Hab 2:1-20 in particular suggest a close connection between these two specific contexts. In the following discussion, I focus on six themes where Habakkuk and Isaiah share a tradition, but the Isaiah contexts state explicitly what is implicit in the Habakkuk context.

1 The genre designation וֹאָשַׁר ה

The superscripts in Hab 1:1, Isa 13:1 and Isa 21:1 are an obvious starting place for our intertextual investigation.

Hab 1:1 וֹאָשַׁר ה

Isa 13:1 בבל וֹאָשַׁר ה

Isa 21:1 מַכְּרֵי יָם וֹאָשַׁר ה

The three superscripts share the designation וֹאָשַׁר ה. As a superscript, וֹאָשַׁר ה occurs exclusively in the prophetic corpus and it is indicative of a specific prophetic literary genre “that designates a type of prophetic discourse in which the prophet attempts to delineate divine actions in human affairs.”54 It is

53 The expression מַכְּרֵי יָם “desert of the sea” in Isa 21:1a has been the object of countless emendations; cf. Hans Wildberger, Jesaja 2. Teilband: Jesaja 13-27 (BKAT X/2; Neukirchen-Vluyn: Neukirchener Verlag, 1978), 763-4. מַכְּרֵי יָם occurs again in the actual prophetic utterance (21:1b). According to Marvin A. Sweeney, Isaiah 1-39 (FOTL 16; Grand Rapids: Eerdmans, 1996), 280, in Akkadian sources the expression mat tamti “Land of the Sea” designates the swampy area in the south of Babylonia ruled by the Babylonian Merodach-baladan when he fled Babylon after Sargon II conquered the city in 710 BCE. Merodach-baladan is identified as a member of the bal kur tam “dynasty of the Sealand.” The Akkadian kur designates a border area and corresponds to Hebrew מַכְּרֵי. Brevard S. Childs, Isaiah (OTL; Louisville: Westminster John Knox, 2001), 152 regards מַכְּרֵי as “an appropriate Hebrew designation for the border areas ruled by Merodach-baladan.” Childs, Isaiah, 150-51, identifies two redactional layers in Isa 21:1-10. The first dates from the eighth century when Assyria attacked Judah’s ally, Merodach-baladan. Isaiah foresees Babylon’s defeat. In the sixth century Isaiah’s message is reapplied to the imminent destruction of the Neo-Babylonian Empire (Isa 21:9). According to Ulrich F. Berges, The Book of Isaiah: Its Composition and Final Form (trans. M. C. Lind; Sheffield: Sheffield Phoenix, 2012), 138 n78, the Akkadian mat tamti is not rendered by מַכְּרֵי יָם “because the key word מַכְּרֵי from the oracle (v. 1b) should not be lacking in the title; cf. וֹאָשַׁר ה in 22.1, 5.”

54 Sweeney, Twelve Prophets, 460.
especially prominent in the utterances concerning nations in Isa 13-23, where it occurs ten times. It occurs one more time in Isaiah, once in Nahum, Habakkuk, and Malachi, and twice in Zechariah. The “topic of a maśśā’ is... always some person, group, situation, or event” and it is “based on a particular revelation (given to the prophet) of the divine intention or of a forthcoming divine action.” It carries undertones of judgment and implies that Yhwh is about to intervene in the history of the nations and/or his people. These utterances “are directed primarily to Israel and designed to explain events in the world of affairs as an act of Yahweh.” Significantly, in Hab 1:1 the object of the maśśā’ is not stated. It is, in fact, the only maśśā’ without any explicit object. This has implications for any consideration of intertextual links between Habakkuk and the other prophetic mašša’ot. Michael Thompson quite rightly argues that “this word finds its most consistent employment in the oracles against the nations in Isa 13-23,” which implies that “(p)erhaps we are intended to understand that a concern in Habakkuk is with a word of judgement against a foreign nation.”

2 **YHWH and the rise and fall of empires**

A second shared theme is that of YHWH as ultimate director of international affairs and his crucial role in the rise and fall of the Babylonian Empire.

| Hab 1:6 | יכיןני משא ומפכ אתдежפשריה
orgen ter ḫemera
החול לטרבריאрин
לרש 마ישננת לארל:
Hab 1:6 (1:6)נפוג משילא אפוררי
אשירכסק אל עקשב
והב אל חפרבר.

| Isa 13:17 | את-הכשדים מקים הנהני
כי-הגוי המר והנמהר
הלוול למרחבי-ארץ
לרשת משכנות לא-לו׃
Isa 13:17 (13:17)את-מדי עליהם מעיר הנהני
אשר-כסף לא יחשבו
וזהבר לא יחפצו-בו׃

Both contexts emphasise YHWH’s imminent intervention (הנני + participle) in and control over the nations. Significantly, in Hab 1:6 there is no indication of the recipients of YHWH’s imminent intervention. It is simply stated that he plays an active role in raising the Chaldeans as a destructive force on the

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55 Isaiah 13:1 (תנ”ך); 14:28 (משנה בבל); 15:1 (משנה תומא); 17:1 (משנה חכם); 21:1 (משנה דרשים); 22:1 (משנה ברבים)
56 Cf. Isa 30:6; Nah 1:1; Hab 1:1 (תנ”ך); Mal 1:1 (תנ”ך); Zech 9:1 (משנה ברiards; אלניאלה 1:1; משנה ברידה הלויים; אלניאלה 1:1; משנה ברידה הלויים)
59 Childs, Isaiah, 114.
61 Thompson, “Prayer, Oracle and Theophany,” 34.
plane of world history. Taking the statement purely at face value, nothing overtly negative is said against the Chaldeans. A completely different picture emerges in Isa 13:17. Now YHWH is overtly stirring an enemy against the Babylonian Empire. Both contexts suggest YHWH’s ultimate control over the destiny of all peoples, not only Israel. However, in Habakkuk his control over the Babylonians contains no condemnation of their violent behaviour, while Isaiah predicts the destruction of Babylon’s pride (13:19). Significantly, in Isa 41:25 the verb רע is used to indicate that YHWH is stirring Cyrus as the ultimate agent of Babylon’s downfall and the salvation of his people. The same motif is prominently present in Jer 50-51. The Chaldean ascendency pronounced in Hab 1:6 is predicted to come to a disastrous end in Isa 13:17, and the theme is fully developed in Isa 40-48 and Jer 50-51.63

3 The prophet as watchman

A third shared theme is the notion of the prophet as watchman, present in Hab 2:1 and Isa 21:6-10. The motif often occurs in the prophetic corpus (cf. Isa 52:8; 56:10; Jer 6:17; Ezek 3:17; 33:2, 6, 7; Mic 7:4, 7). Habakkuk 2:1 and Isa 21:6-10, however, share a unique feature — what might be called a Motivkonstellation — not present in any of the other “watchman” texts.64 It is apparent when Hab 2:1 and Isa 21:6-10 are compared in terms of shared vocabulary:

<table>
<thead>
<tr>
<th>Habakkuk 2:1-2</th>
<th>Isaiah 21:6-10</th>
</tr>
</thead>
</table>
| כי את אדני אמר כי כה ה Witnesses השמיד אתך | עלי ממלא אל החדש וליה |}
| מЛени הנעון הנעון | ראה וראה |}
| ראית מקבץ תפארים | ראית וראה |}
| ראית רכב חמור רכב גמל | ראית וראה |}
| וRails לבלק | וRails לבלק |}


65 The reference to ראתר “lion” is unexpected. Following 1QIsa the text is often emended to ראהל “the seer;” cf. Joseph Blenkinsopp, Isaiah 1-39 (Anchor Yale Bible; New Haven: Yale University Press, 2010), 325; Childs, Isaiah, 147; Watts, Isaiah 1-33, 327. Seitz, Isaiah 1-39, 165, however, argues that the Masoretic text clearly intends ראתר “lion.” He points to Rashi’s commentary on the verse, who used gematria to argue
The two contexts share the roots ויסל, עמד, ב PLUGIN, and the cognate forms שאה, וה, וב. In both contexts the expectation is that the watchman will react verbally upon what is seen (cf. דבר/говор in Hab 2:1; אמר in Isa 21:8). The “watchman-scene” is followed in both cases by a reaction containing the roots ענה and אמר (ויענני יהוה ויאמר in Hab 2:2a; ויען ויאמר in Isa 21:9c). The Isaiah-scene undoubtedly suggests a military context (21:7, 9). The parallels between the Isaiah-scene and the Habakkuk-scene open the possibility that Habakkuk’s stationing upon a bulwark and watchtower does not necessarily imply a cultic, but a military context. In this context, the report of the watchman in Isa 21:9 becomes quite significant. Upon seeing the approaching riders and horsemen in pairs, he cries out: נפלה נפלה בבלוכל-פסל אלהיה שבר לארץ “fallen, fallen is Babel, and all the images of her gods he has shattered to the earth!”66 The last הוי-exclamation in Habakkuk (2:18-19) with its strong anti-idol polemic shares the word פסל “carved idol” with Isa 21:9 (Hab 2:18). In Hab 2:18 the carved idols are derogatorily called אלילים אלמים “dumb godlets,” reminiscent of האלהים אלילים in Isa 21:18. Isaiah 21:9 explicitly says what is implied in Hab 2:1, 18-19. Perpetrators of violence, in Isa 21:9 specifically identified as the Babylonians, face an even more violent (military) end, and the prophet of YHWH testifies that the Babylonian gods will not be able to protect them against their inevitable end.

4 Pride will have a fall

In spite of a multitude of text-critical problems, the gist of Hab 2:4 is clear. An arrogant person (עפל) has no future, while a righteous person (צדיק) will live. This message is guaranteed by the trustworthiness (באמונתו) of YHWH’s word that Habakkuk had to inscribe upon tablets (Hab 2:2-3). This message is confirmed in Hab 2:5 and elaborated upon in the הוי-exclamations in Hab 2:6-20. An

66 According to Blenkinsopp, Isaiah 1-39, 325 the “aspect of patient and attentive waiting for a revelation is expressed in such similar language in Habakkuk (2:1)… that it suggests that the seer named Habakkuk had in mind the prediction, unfulfilled at the time of writing, of the fall of Babylon in the present poem.”
arrogant person (בָּבְרָך הָיִיר) is being misled (בּוֹגֵד) by the intoxicating lust for power (הָיִין) and “he will not succeed” (וֹלָא יָנֹה). In Hab 2:4-5 and in the exclamations in 2:6-20 the identity of the arrogant person is not revealed. The theme of arrogance is also present in the announcement of the יום יהוה in Isa 13:1-14:23, but there the identity of the haughty is no secret. The theme of arrogance plays a central role in the announcement of the יום יהוה in Isa 13:6-22. In Isa 13:11 YHWH pronounces:

יִבְנֵי בְּבֵית יִשְׂרָאֵל שָׁמַיִם מְחַלֶּלֶת וְאֵין רֹאִים אֶלֶּה (YHWH will “put to an end” (והשבתי, 13:11; cf. also 21:2) the “arrogance of the haughty” (13:11) by “stirring up” the Medes (הנני מעיר עליהם אתメディ, 13:17; cf. כי הנני מקים אתכשדים, Hab 1:6). The result is spelled out in Isa 13:19:

בָּבָל מִלְאוֹן יָמִים שְׁמִיָּהוּשֵׁבָהוּ בָּבָל (Babylon will be – the glory of kingdoms, the splendour of the pride of the Chaldeans – like a destruction by God, Sodom and Gomorrah!)

In Isa 14:4, the object of YHWH’s wrath is defined even more precisely. It is “the king of Babel” (מלך בבל) whose power is broken (14:4-8) and who descends into שאול (14:9) to the astonishment of the “kings of the nations” already residing in that grim place. They identify the reason for his descent into שאול in Isa 14:11: “Your arrogance (גאונך), the noise of your harps, has been brought down to שאול.” The “defeater of nations” regarded himself as the “morning star, son of dawn” (14:12) and proclaimed: “To heaven I will ascend, above the divine stars I will raise my throne, I will sit on the mountain of assembly, the uppermost regions of סֵפִּון, I will ascend above the heights of the clouds, I will compare to the Most High” (14:13-14).

But pride will have a fall, as the “kings of the nations” proclaim: “However, to שאול you were brought down, to the innermost of the pit” (14:15). Babylon’s fall is finally confirmed by YHWH in 14:22:

קֹמֹתָה נְאָמְמָה וְאֵין חוֹזֶה צָבָא (I will stand up against them – declaration of YHWH שֵׁבָהוּ, and I will destroy for Babylon name and remnant, offspring and posterity – declaration of YHWH.

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67 Cf. Watts, Isaiah 1-33, 264-5 for a discussion of possible ancient Near Eastern and ancient Mediterranean mythical parallels for Isa 14:12-15. Patricia K. Tull, Isaiah 1-39 (Smyth & Helwys Bible Commentary, Macon: Smyth & Helwys, 2010), 275 argues that the Babylonian tyrant “rises and falls in such a way as to reflect myths surrounding the morning star Venus.”
Habakkuk’s mysterious גבר הייר (2:5) is overtly identified in Isaiah as the mighty Babylonians and their arrogant king.68

5 Taunting him רע

In Hab 2:5, the mysterious גבר הייר is likened to שאול. He has an insatiable appetite (cf. Isa 5:14) to “gather to himself all nations” and to “collect to himself all peoples.” But Hab 2:6 warns that pride will have a fall. The very same nations will “lift up a proverb/taunt” (משל Shane) and a “derisive riddle” (מליצה והדות) against him.69 This “proverb” or “derisive riddle” finds specific expression in the five ר-exclamations, a genre especially associated with death and mourning rites. The subjected nations are taunting the tyrant to שאול, so to speak. Significantly, the same imagery occurs in Isa 14:4 where people “in suffering and turmoil” due to Babylonian tyranny are assured that the day will soon dawn when YHWH will “give you rest… from the severe bondage that bounded you.” Then “you will lift up this proverb/taunt against the king of Babylon and say” (ואמרת bible והלזה משל שאול ושם שאול, 14:4). The taunt (Isa 14:4-21), introduced by איך (14:4, 12) – a term also associated with death and mourning rites – implies the humiliation, indeed the total annihilation of the Babylonian king. The “oppressor has come to an end” and “his fury has ended” (14:4), “YHWH has broken the rod of the wicked, the sceptre of rulers” (14:5) to bring “rest” to all the earth, even to the “cedars of Lebanon” because “now that you lie down, no woodcutter ascends against us” (14:8; cf. Hab 2:17). In Isa 14:9 שאול itself is a stir to accept the arrogant tyrant in its midst. When Hab 2:5-6 and Isa 14:4-21 are read as inter-texts, שאול meets שאול, the Babylonian king suffers the ultimate humiliation of not being granted the honour of a proper burial (Isa 14:19-20).

6 YHWH at-centre and the destruction of the wicked

In the ר-exclamations in Hab 2:5-20 the crucial importance of 2:14 and 20 should be acknowledged. Both are key verses focusing upon the presence of

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68 Blenkinsopp, Isaiah 1-39, 280 indicates that the expressions used “to characterize Babylon as an imperial power… occur elsewhere in the book as attributes of both divine reality (2:10; 4:2; 24:14, 16; 28:5) and of individuals and institutions (13:11; 14:11; 16:6; 23:9; 28:1, 4).

69 According to Blenkinsopp, Isaiah 1-39, 285 the term משלי designates “a proverbial saying, sometimes enigmatic in character.” In both Hab 2:6 and Isa 14:4 the term is used ironically. In Habakkuk 6:6-20 the term משלי consists of five ר-exclamations and in Isa 14:4-23 of two ר-exclamations, both associated with funeral dirges (with אמר, cf. 1 Kgs 13:30; with אמר, cf. 2 Sam 1:17-27). In Hab 2:6-20 and Isa 14:4-23 the exclamations, however, indicate the joy of the conquered peoples and their kings at the death of the tyrant (Watts, Isaiah 1-33, 261). Childs, Isaiah, 126 argues that “taunt song (Spottlied)” is an appropriate translation for the word in the present context. Tull, Isaiah 1-39, 278 indicates that the taunt song in Isa 14:4-21 “parodies the forms and wording of sincere dirge, posing instead a gleeful anti-lament for the fallen oppressor.”
YHWH amidst the horror caused by violence and wickedness. The lamenting prophet of Hab 1:1-17 is encouraged by the eschatological vision (2:2-4) that must be inscribed upon tablets (2:2-3). It is a reliable witness to the trustworthiness of YHWH’s promise that wickedness will not prevail (2:4). Significantly, in the third הוהי-exclamation (2:12-14), in the centre of the violent tyrant being “taunted” to שאול, the focus falls upon the irrelevant “labour” of the nations, of the peoples becoming “wary” in vain (2:13) in the presence of YHWH:

כפים ינסו עליהם:  For the earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea.

It has already been pointed out that this verse is virtually identical to Isa 11:9, occurring in an eschatological passage with a distinct “Israel-centring.”

The climax of Habakkuk’s הוהי-exclamations occurs in Hab 2:20:

הס מפניו כל־הארץ: But YHWH is in his holy temple, hush before him, all the earth!

This text, appearing in almost identical guise in Zeph 1:7 and Zech 2:17, focuses exclusively on YHWH’s omnipotence in the seat of his power, his “holy temple.” It implies the total annihilation of wickedness, and a new destination for the lamenting prophet: “Amid the turmoil of his lived experience as victim of violence (1:2-17) and spectator of incredible hardship (2:5-17), his imagined space becomes one of hushed reverence and peace… He has arrived at-centre!”

A similar focus on YHWH’s central role in the destruction of the wicked Babylonians and their king is apparent in Isaiah’s המserv concerning Babylon. Isaiah 13:1-14:2 plays an important role in this “centring” of YHWH. The announcement of the terrible day of YHWH (13:6-22) which will lead to the complete destruction of Babylon (cf. 13:19-22) at the hand of an army of “holy ones” mustered by יהוה צבאות as “the instruments of his indignation to destroy all the earth” (13:3-5) is framed by passages focusing on YHWH at-centre. In 13:2 this army, collected from “a distant land, from the end of heavens,” is invited to “enter the gates of the nobles.”

70 Ulrich F. Berges, Book of Isaiah, 113.
72 The interpretation of 13:1-22 is not at all clear. It is difficult to ascertain “whether Babylon is attacker or attacked” (Tull, Isaiah 1-39, 262). According to J.J.M. Roberts, First Isaiah (Hermeneia; Minneapolis: Fortress, 2015), 197 the “gates of the nobles” in 13:2 refers to the gates of Babel and all the nations are invited to attack the city. Berges, Book of Isaiah, 143-4, argues that 13:2 refers to all the nations being assembled in Jerusalem for the final onslaught against Babel. According to Seitz, Isaiah 1-39, 132-3, the assembled nation is none other than Babel itself. The Babylonians are first assembled by YHWH to judge the earth, but then, in 13:17, “without warning, the
3 by a passage focusing on the reversal of the fate of Jacob/Israel. YHWH will once again “have compassion” upon them, “choose” Israel and “settle them in their land” together with the “sojourner” who will “attach themselves to the house of Jacob.” A complete reversal of roles will take place. Israel will take possession of the nations in “the land of YHWH as manservants and maidservants,” they will “make captives of their captors” and they “will rule over their oppressors.” The possession of the Babylonians, on the other hand, will be completely destroyed (14:22-23). Significantly, in Isa 13:11 and 14:5, the destruction of the רעשים is explicitly announced. To theovement is appended the assurance that what YHWH has planned will materialize; nobody can thwart it (14:24-27). In Isaiah, as in Habakkuk, the manifestation of YHWH’s power at centre implies life for the צדיקים and the total annihilation of the רשעים.


Thematic parallels between Habakkuk’s משא (1:1-2:20) and Isaiah’s Babylon-משאות (13:1-14:23; 21:1-10) suggest more than a “reader-orientated” perception of intertextual links. The constellation of motifs and themes is indicative of “author-intended” linking. Determining the direction of influence becomes a difficult task when we work with “layered” texts like those that we undoubtedly encounter in the Hebrew Bible, even more so when a book like Isaiah with a long and complicated history of redaction and composition is involved. Constraints of time and space dictate that I can only make cursory suggestions regarding the direction of influence between Hab 1-2 and Isa 13:1-14:23, 21:1-10.75

terrifying Babylonian judge is himself brought before a new judge of all the earth.” Seitz argues that the correspondence between הנני מעיר “indeed, I am stirring up” in 13:17 and העירתי “I have raised up” in 41:25 points to YHWH’s stirring up of the Medes and Persians under Cyrus against Babylon.

73 According to Roberts, First Isaiah, 197-8 this judgement “is directed against the world’s evil, against the wicked for their sin, against the pride of the insolent and the haughtiness of the violent (v. 11), but the result will be to leave a very small, rarified human remnant (v. 12), which suggests how few righteous the prophet envisioned.”

74 For an overview of theories regarding the redaction and composition of Isaiah, cf. Berges, Book of Isaiah, 1-37.

75 A detailed discussion of the so-called “oracles against foreign nations” is not possible in the present context. Texts usually included under this label are Isa 13-27; Jer 46-51; Ezek 25-32; Zeph 2; Amos 1-2; Obadiah and Nahum. The label is unfortunate, since the prophetic messages contained in them are not necessarily directed against the nations, nor are they concerned exclusively with foreign nations. Cf. John B. Geyer, Mythology and Lament: Studies in the Oracles about the Nations (Aldershot: Ashgate, 2004) for a detailed study of these oracles. Geyer argues that it is safer to speak of these texts as “oracles about the nations rather than as oracles against the nations” (p. 3). Cf. Watts, Isaiah 1-33, for a brief discussion of these oracles with an
Isaiah 13-27 should not be interpreted as two independent units (the oracles against the nations, 13-23, and the so-called Isaiah-apocalypse, 24-27), but rather as a compositional unit with a distinctly eschatological perspective. Isaiah 24 closes a series of ten מַשֵּׁאות rather than introduces an apocalypse. The ten מַשֵּׁאות constitute a deliberately structured literary unit with Isa 20:1-6, the short narrative of prophet Isaiah appearing naked in public for three years, at the centre of the composition. Berges dates the episode to the Philistine revolt against Assyria in 713–711 BCE and regards the symbolic action as “a warning against blind trust in Egyptian help against Assyria”.

The passage is preceded and followed by two series of five מַשֵּׁאות. The sequence is Babylon (13:1), Philistia (14:28), Moab (15:1), Damascus (17:1) and Egypt (19:1) before and Babylon (21:1), Dumah (21:11), Arabia (21:13), Jerusalem (22:1) and Tyre (23:1) after the symbolic action. The last מַשֵא in each sequence is followed by a series of six היהוּ on that day” utterances. All of this is indicative of deliberate composition.

This composition is the result of a long process of redaction and composition dating from the eighth to the fifth century. Parts of the utterances against Philistia (14:28), Damascus (17), Cush (18), Egypt (19) and Jerusalem (20, 22) might go back to the eighth century and are directed against nations who


77 Berges, *Book of Isaiah*, 129.
78 In the second series, the מַשֵּׁאות designations are more cryptic than in the first series, cf. מַשֵּׁא מֶרֶצְוֹן "an utterance concerning the desert of the sea” in 21:1; מַשֵּׁא תֵּדָרֶס יָבוֹא "an utterance concerning the valley of visions” in 22:1. In both cases the superscript is related to a word in the actual prophetic utterance, cf. מֶרֶצְוֹן in 21:1; cf. Watts *Isaiah 1-33*; 225.
79 Cf. 19:16, 18, 19, 21, 23, 24 after the Egypt-oracle and 25:9; 26:1; 27:1, 2, 12, 13 after the Tyre-oracle.
incited “Judah and Jerusalem to anti-Assyrian policies.” The collection of utterances underwent a process of “Babylonization” in the Isaiah tradition circle(s), hence Isa 13-23 is primarily concerned with “the fall of the Neo-Babylonian superpower and the resulting perspectives for post-exilic Jerusalem together with Zion.” The strong anti-Babylonian sentiment is suggested by the fact that both series of משאות are introduced by an utterance concerning Babylon (13:1-14:23; 21:1-10). Isaiah 21:9’s exclamation “fallen, fallen is Babylon” suggests the “collapse of the Babylonian superpower.”

Against this background, Habakkuk’s approach to the tyrant becomes significant. On the one hand, parallels between Hab 1:1-2:20 and Isaiah’s utterances against Babylon (13:1-14:23; 21:1-10) suggest a shared tradition. That tradition might well have been kept alive in scribal circles during the Persian period. They edited, compiled, preserved and applied the Isaiah of Jerusalem

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82 Berges, Book of Isaiah, 133.
84 Berges, Book of Isaiah, 127.
85 Berges, Book of Isaiah, 134. There is no consensus regarding the historical circumstances implied by these words. It has been applied to Cyrus’ conquest of Babylon in 539, to Darius I’s sacking of the city during a Babylonian revolt in 521, or to Xerxes’ harsh treatment of the city during a Babylonian revolt in 482 (Blenkinsopp, Isaiah 1-39, 277. According to Berges, Book of Isaiah, 135 the “increasing aggressiveness against Babylon in 13-14 and 21” culminating in “the portrayal of Babylon in 13-27, which hails the fall of the Tyrant as the beginning of an eschatological turning point in the destiny of Israel and the nations” suggests the harsh treatment of Babylon by Xerxes in 482.
86 Marvin A. Sweeney, “Foreword: The Oracles Concerning the Nations in the Prophetic Literature,” in Holt et al., Concerning the Nations, xvii-xx regards it as significant that Persia is absent from the oracles against the nations in Isaiah and
tradition to new lived experiences under Persian hegemony. On the other hand, Habakkuk’s reticence to overtly identify the violent tyrant of his time suggests that Habakkuk preserves an earlier phase of the tradition. Habakkuk shares with Isa 13-27 the eschatological perspective, strong anti-imperialist and anti-oppressor sentiments, the focus on the motif of the centrality of Zion and YHWH’s omnipresence and omnipotence and the notion of the inevitable annihilation of wickedness, but Habakkuk does not express these sentiments openly and aggressively. I hypothesize that it reflects different lived experiences of the Isaiah tradents. Habakkuk represents an earlier phase when the Babylonians were still in power and Isaiah 13-27 a later stage when the Babylonians had already lost power and were no longer a physical threat. However, they became the symbol of the existence of violence and tyranny, oppression and suffering. Their demise was as urgently longed for in Habakkuk as in Isaiah.

E CONCLUSION

The point of departure in this study was the reticence in the book of Habakkuk to overtly identify the perpetrators of violence so prominent in the little booklet. I hypothesized that an intertextual reading might elucidate possible context(s) that might help to explain this characteristic of the book. A summary of “reader-orientated” approaches to intertextual links between Habakkuk and the Isaiah of Jerusalem tradition and an analysis of “author-intended” thematic links between Habakkuk’s מָשָׁא and the two מָשָׁאות against Babylon in Isa 13:1-14:23 and 21:1-10 provided ample evidence to support the thesis that the book of Habakkuk can be located in the scribal traditions associated with the redaction and composition of the book of Isaiah. The fact that these two specific anti-Babylonian utterances contain Motivkonstellationen that are shared with Hab 1:1-2:20 suggest that the Babylonians are the perpetrators of violence in the book of Habakkuk. The two literary contexts have a shared tradition-historical and scribal tradition. The development of this tradition from the eighth to the fifth century explains the “vague” references to the Babylonians in Hab 1:1-2:20. Habakkuk represents an earlier stage in the development of the eschatological expectation that YHWH is about to conclusively and comprehensively intervene in the cosmos. The Babylonians were still in power and their very presence complicated overt identification of the perpetrators of violence. It suggests that Habakkuk’s מָשָׁא (1:1-2:20) by and large reflects the concerns of the exilic community.

Jeremiah. It indicates that “YHWH is identified with Persia, i.e., YHWH directs the Persian Empire to carry out the punishment” against the nations on his behalf (p. xix).

Cf. Berges, Book of Isaiah, 137-61 for a detailed discussion of these themes in Isaiah 13-27.
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