

ANNOTATED BIBLIOGRAPHY ON  
HABAKKUK

Ahuviah, Abraham (Netser Sereni, Israel) "Why Do You Look upon Traitors (Hab 1:1-2, 4)?" Beth Mikra, 1986, 31(107), 320-327.

Abstract Compares the protests against injustice of Habbakuk, Jeremiah (12) and the book of Job. In Habbakuk 1, there are several stages in the development of the prophet's thought. He is dissatisfied with God's answer concerning the mission of the Chaldeans, and he looks inward for an answer. Since God's answer is irrelevant to the question of the prophet, he concludes that only faith will give strength to the righteous. (Hebrew) abstractor  
NMW

Baez-Camarago, Gonzalo. "The dead seascrolls and the translator." Bible Translator, 1980, 31(4), 438-440.

Abstract While Qumran manuscripts usually support the OT Masoretic text, OT translators need access to Qumran variant readings with a rating system similar to that in the Greek NT. Examples are from the Habbakuk commentary and non-biblical scrolls.  
abstractor EC

Baird, William (Brite Div. Sch., Texas Christian U.) "Romans 1:8-17." Interpretation, 1979, 33(4), 398-403.

Abstract: Emphasizes the nature of the biblical proclamation. Describes 1:8-15 as a formal expression of thanksgiving. Discusses its address to God, faith, Paul's desire to visit the Roman church, to minister there, and to receive benefit from them. Considers 1:16-17 to state the central theme of the epistle, sounding such primary motifs of Paul's preaching as the gospel, salvation, righteousness, faith, life. Discusses Paul's not being ashamed of the gospel, the gospel, the presentation of the gospel to the Jew first, the righteousness of God, and the quotation of Habakkuk 2:4. abstractor EGW

Bosshard, Martin (Zurich) "Bemerkungen zum text von habakuk 1. 8 (Notes on the text of habakkuk 18)." Vetus Testamentum, 1969, 19(4), 480-482.

Abstract: -Compares the LXX, MT and 1 Qp Hab. 37 in order to establish a difficult MT reading. (German) abstractor WCK Jr

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Abstract: -Compares the LXX, MT and 1 Qp Hab. 37 in order to establish a difficult MT reading. (German) abstractor WCK Jr

Brownlee, W. H. (Durham, N.C.) "The habakkuk midrash and the targum of jonathan." Journal of Jewish studies, 1956, 7, 169-186.

Abstract: The Qumran peshet to Habak-kuk (1QpHab) is compared with the Targum of Jonathan. A comparison between the texts and interpretations of the two is made; the

Targum is shown to be logically prior; and some implications as to the antiquity of the Targum are noted.

Buchanan, George Wesley (Wesley Theol. Sem., Wash., DC) "The priestly teacher of righteousness." Revue de Qumran, 1969, 6(24), 553-558.

Abstract: A rabbinic passage, Midrash of Psalm 102:17(216a), says "They had no prophet, no priestly teacher of righteousness, and no temple." It refers to the priestly teacher of righteousness as a position rather than the description of a specific individual. This makes good sense in the Damascus Document and Habakkuk Commentary. It is not necessary to assume a priori that every reference therefore should point to the same individual, but it may be that these men were believed by their community to be qualified to function as legitimate priests in the temple. abstractor SJS

Carmignac, Jean (Paris) "Vestiges d'un peshet de malachie? (Fragments of a peshet of malachi?)" Revue de Qumran, 1963, 4, 97-100.

Abstract: -Several fragments are described by J. T. Milik (Discoveries in the Judaean Desert, III, I, 180) as a "writing with citations from Malachi." An analysis of Fragments 1-4 and 10 reveals a quotation of Malachi 1: 14a with an interpretation. Does not this indicate it be a peshet like the ones of Hosea, Micah Nahum, Habakkuk and Zephaniah already identified? Footnotes. (French)

Day, John (Abbey House, Durham, England) "Echoes of baal's seven thunders and lightnings in psalm xxix and habakkuk iii 9 and the identity of the seraphim in isaiah vi." Vetus Testamentum, 1979, 29(2), 143-151.

Abstract: In the Ugaritic text RS 24.245 lines 3b-4 Baal's seven lightnings and eight storehouses of thunder are mentioned. This is parallel to the seven thunderings of Yahweh in Psalm 29 (echoed in Rev 10:3-4). In Hab 3:9 a slightly different reading of the text would yield seven arrows (of lightning). Similarly, the seraphim of Isa 6, "burning ones," are personifications of the lightning. abstractor SJS

Eaton, J. H. (Birmingham, England) "The origin and meaning of habakkuk 3." Zeitschrift für die Alttestamentliche Wissenschaft, 1964, 76, 144-171.

Abstract: Half the article is devoted to detailed study of the MT (strongly defending it) and to translation and exegesis. The investigation of the Sitz im Leben of the psalm suggests it was intended for the celebration of the Autumnal Festival. It expresses the hope of the people in God's rule as Creator over nature and society. The assembled people prayed for salvation from both natural and social evils. The answer to this prayer was assured by some rite signifying a theophany, but also by a vision of Habakkuk the Nabi. He is empowered to see, hear, and declare the life-giving victory of God. The endowed prophet, through his spontaneous mediation of this vision, functioned as a strengthener of faith and hope in God's good purpose.

Emerton, J. A. "The textual and linguistic problems of habakkuk 11.4-5." Journal of Theological Studies, 1977, 28(1), 1-18.

Abstract: If the reading "wine" is retained in Hab. 2:5, it involves a jump in thought from thirst for wine to analogous greed for booty. 1QpHab. 8:3 has hwn ybgwd in place of hayyayin boged, which suggests that the reading hwn should be accepted and understood to mean "wealth." In Hab. 2:4, many scholars feel that it is necessary to emend the text so as to obtain from the first part a word either denoting an evildoer or predicting disaster for him. The best approach, however, is to read ap loh in place of upelah. The verse then contrasts the passing away of the unrighteous man with the continual living of the righteous.  
abstractor RAT

Finkel, Asher (U. Tubiniem) "The pesher of dreams and scriptures." Revue de Qumran, 1963, 4, 357-370.

Abstract: -Oneirocritic for the interpretation of dreams followed three line a) the general outline of the dream may correspond to a given event; b) identification of subjects may be by scriptural symbol and c) double meanings may be found for words and their variant Pesher-commentaries follow similar lines: a) application of the scripture to the present or end time; b) allegorical identification; and c) double meanings and word-splitting. The Pesher-commentary by the Teacher of Righteousness on the first two chapters of Habakkuk is analyzed by this method. Footnotes.

Flusser, David (Hebrew U., Jerusalem) "The kingdom of rome in the eyes of the hasmoneans and as seen by the essenes." Zion, 1983, 48(2), 149-176.

Abstract: The praise in 1 Macc 8 derives from an admiration of Rome's power and reflects the context of Hasmonean politics following the death of John Hyrcanus. The polemic against Roman imperialism in Pesher Habakkuk reflects the opposition of those threatened by Rome. (Hebrew) abstractor DB

George W. E., Jr. (U. of Iowa) "Simon-a priest with a reputation for faithfulness." Bulletin of the American Schools of Oriental Research, 1976, 223, 67-68.

Abstract: The dubious honor of being "the Wicked Priest" belongs to either Jonathan or Simon. The Qumran texts remain a roadblock to absolute certainty in the matter. The text from the Habakkuk commentary, Hab. 8:8-11, may apply either to Jonathan or Simon, according to Cross and Millik. Avers that when Simon first took office he had a reputation for being trustworthy or faithful. But it may be that the author of the Habakkuk Commentary did not condone the appointment of Simon and opposed only his later conduct. The passage does not praise Simon at any time during his career, but it lays bare the irony of the fact that he "who had a reputation for being trustworthy" showed himself to be faithless. abstractor WW

Goranson, Stephen (Virginia Beach, VA) "'essenes': etymology from 'sh.'" Revue de Qumran, 1984, 11(4), 483-498.

Abstract: To narrow the field of candidates to explain the name "Essenes" it is necessary to require that the word be familiar to the Palestinian Jews. Two Aramaic proposals, hs' "pious" and 's' "heal", require an identification with other known groups (Hasidim and Therapeutai). "Essene" most likely comes from a Hebrew characterization of their purpose.

`sh "to do, yield (produce)" fits that purpose well, for the Essenes sought to do the will of God in order to bring forth His redemption. The Cave 4 peshar on Psalm 37, the Habakkuk peshar and 1QM XII,11 are characteristic usages. abstractor SJS

Gordon, Robert P. (U. Glasgow, Scotland) "The targum to the minor prophets and the dead sea texts: textual and exegetical notes." Revue de Qumran, 1974, 8(31), 425-429.

Abstract: Notes in relation to Nahum 1:5; 2:8; 3:6; Habakkuk 1:10; Zephaniah 3:10; and Zechariah 12:6 are given. abstractor SJS

Gosse, Bernard (Antony, France) "Le "moi" prophetique de l'oracle contre babylone d'isaie xxi, 1-10." Revue Biblique, 1986, 93(1), 70-84.

Abstract: The authors of Isaiah 13 and Jeremiah 50-51 considered the totality of Isa 21:1-10 as an oracle against Babylon and repeated its thrust. Later Habakkuk used this oracle at 2:1ff. It reappears again in the Isaianic literature of the return from exile, where the "me" of 21:1-10 is identical with the first person of Isa 61:1. Finally, 21:1-10 is a response to the oracle against Jerusalem in Isa 22:1-14. (French) abstractor SJS

Gowan, Donald E. (Pittsburgh, PA) "God's answer to job: how is it an answer?" Horizons in Biblical Theology, 1986, 8(2), 85-102.

Abstract: After providing a brief survey and evaluation of conclusions that have been reached about God's speeches in Job, suggests a reading based on its status as canon. The fact that Job became canonical means that the average reader must have found it made sense without elaborate exegesis. Finds the significant parallels with Habakkuk and the Psalms of Lament place it within a familiar type of literature, the theophany, with its pattern of complaint, appearance of the saving God, and expression of awe and praise. Even when this literary connection was lost to readers, Job continued to express the experience of encountering God as *Mysterium tremendum et fascinans*. abstractor KVD

Gunneweg, A. H. J. "Habakuk und das problem des leidenden sadiq." Zeitschrift fur die Alttestamentliche Wissenschaft, 1986, 98(3), 400-415.

Abstract: The basic stratum of Habakkuk, as isolated by J. Jeremias and E. Otto, deals with a specific theme, namely the fate of the suffering righteous person. Such a person is granted a divinely-revealed promise of life. Later additions put this theme into a mythologized and historicized framework. (German) abstractor RWK

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Harris, J. G. (Croesyceiliog, Mon.) "The laments of habakkuk's prophecy." Evangelical Quarterly, 1973, 45(1), 21-29.

Abstract: An analysis of the two laments (1:2-4; 1:12-17) in Habakkuk. The first is a complaint that God has not manifested Himself when the prophet-representing all Judah-cried out against the violence around him. The conditions are those during Jehoiaakim's reign (608-597 BC). The second follows the enigmatic divine response (1:5-11). How can God allow the unrestrained triumph of evil men (the Chaldeans)? Still, Habakkuk affirms his faith in spite of his ignorance of the answer. It is possible these laments were composed for formal use in the sanctuary by faithful Israelites gathered to plead with God, and under the leadership of Habakkuk as a priest. abstractor RP

Holt John Marshall (Amer. Sch. of Oriental Research Jerusalem) "so he may run who reads it." Journal of Biblical Literature, 1964, 83, 298-302.

Abstract: -The Hebrew of Habakkuk 2:2 demands that we understand "running" as the end result of the act of revelation he cords: it is a message that can be read and acted on by one in need of guidance. To read the passage as "that he who is running sy read it" is a misinterpretation. Footnotes.

Janzen, J. Gerald (Indianapolis, IN) "Eschatological symbol and existence in habakkuk." Catholic Biblical Quarterly, 1982, 44(3), 394-414.

Abstract: The author's previous work on "Habakkuk 2: 2-4 in the Light of Recent Philological Advances" (HTR, 1980, 73: 53-78) is taken as the starting point for a reading of Habakkuk as a whole. Eschatological existence is viewed as existence in time, toward an appointed time. Faithfulness is the moral and spiritual character of such existence, and patience is its exercise. Patience expresses itself in action and in passion. The power of action is shared and the power of passion. Both God and his people are called upon to act; and each is called upon to wait and to suffer the acts of others. Each does what only that one can do; and each waits for what only the other can do. abstractor AAT

Johnson, S. Lewis, Jr. (Dallas Theol. Sem.) "The gospel that paul preached." Bibliotheca Sacra, 1971, 128(512), 327-340.

Abstract: Romans 1:16f constitute by majority consent the crucial message of Paul in this book. It is no exaggeration to suggest that the text from Hab. 2:3-4 with Paul's additional explanatory clauses in Rom. 1:16-17 constitute a pithy expression of the essence of the doctrine of the Word of God. Note is taken of the power of the Pauline gospel reflected in its impact on Paul and also on others; the righteousness of the Pauline gospel which is understood as forensic; and the orthodoxy of the Pauline gospel, wherein the doctrine of justification by faith is seen to transcend dispensational distinctions. Sees the doctrine of justification as fundamental and as progressively revealed through the ages from Abraham through the prophet Habakkuk, and coming to final expression in Paul. abstractor BCS

Johnson, Marshall D. (Waverly, IA) "The paralysis of torah in habakkuk I 4." Vetus Testamentum, 1985,

35(3), 257-266.

Abstract: The verb tapug in Hab 1:4 means "numbed" or "paralyzed." When the prophet says the tora and mispat are paralyzed, he refers to the reforms promulgated by Hezekiah and Josiah on the basis of Deuteronomy. The disillusionment of Habakkuk came because of the violence and destruction of the Chaldeans. Historical reality seemed to fly in the face of theological truth. abstractor SJS

Keller, Carl A. "Die elgenart der prophetie habakuks (the individuality of the prophet habakkuk)." Zeitschrift fur die Alttestamentliche Wissenschaft, 1973, 85(2), 156-167.

Abstract: In contrast to the majority of the prophets, Habakkuk does not understand himself as the messenger of God, and does not experience Yahweh as a God who speaks and sends. His relationship to the spoken and proclaiming word is a weak one; on the other hand, seeing, both natural and ecstatic, is important for him. His language consists largely of traditional elements, which are shaped and organized under the guiding principle of "seeing." These distinguishing characteristics of his prophecy suggest that Hab. is not to be understood as a cult-prophetic functionary, but as a thinking and questioning man and poet, who is strongly visually gifted. In his composition, the structure of which is reminiscent of works like Ludlul and Job, he deals with the subject of the suffering righteous man. (German) abstractor HPS

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Klein, Joel T. (Jerusalem) "Habbakkuk 3:13-a problematic verse." Dor Le Dor, 1984/85, 13(2), 105-110.

Abstract: Bases conclusions on the Masoretic text and upon a Geniza version published by Haberman. Sees concealed in the verses an allusion to the Messiah and to salvation. Interprets 3:13 as mahasta res mibbet rasa "you knocked off the letter resh from the rasa (leaving sin and 'ayin) and 'arot yesod adsur (as against Masoretic sawwar neck), "you knocked off the lower part of the word yesod up to its neck (leaving only the letter yod)." The result is the word ys, yesa, 'redemption, salvation'. This may also be the name of a person. abstractor NMW

Lehmann, Manfred R. (Lawrence, N. Y.) "Midrashic parallels to selected qumran texts." Revue de Qumran, 1962, 3, 545-551.

Abstract: In addition to examples which show how the Talmud can throw light on Qumran literature and vice versa, an interdependence of the two literatures can be seen, despite an apparent divergency, in the field of biblical exegesis. The same passages or words would trigger the same pattern of associations in both the Midrash and the Peshar. It is justified then to draw on the Midrash for a pattern in cases where the Peshar is either unclear or fragmentary. Four examples of such reconstruction in 4QpIsd, the Habaquq Peshar, the Nahum Peshar and the so-called Peshar on Jacob's Blessing (really a Yom Kippur liturgy) are attempted. Footnotes.

Margulis, Baruch (Haifa U. Col.) "The psalm of habakkuk: a reconstruction and interpret(ation)." Zeitschrift fur die Alttestamentliche Wissenschaft, 1970, 82(3), 409-442.

Abstract: A detailed examination of the text of Hab. 3, considering its Sitz im Leben, the widely recognized disruptions in the text, and its possible relationship to characteristics of oral formulaic composition; with a view toward reconstructing the text and offering a new translation. The Psalm of Habakkuk appears as a psalm within a psalm, designated as a Klagepsalm with a hymnal description of the storm-god Yahweh as an intrusion. Still, the underlying unity of the composition is unmistakable. The incorporation of various materials is no mere literary ornamentation but is determined by the complex of crisis cultic rites and rituals that motivate the composition and recital of a Klagepsalm. abstractor

HPS

Moody, R. M. (EpsomCol.) "The habakkuk quotation in romans 1. 17." The Expository Times, 1981, 92(7), 205-208.

Abstract: The translation "Those who are justified by faith shall live" misrepresents Paul's meaning. He quotes Habakkuk, not as a proof text, but because of a parallel between the theme of the prophet and his. After a syntactical examination of the key words, concludes that as Habakkuk addresses the punishment of Israel by means of the heathen, Paul is thinking of Israel's failure to hear God's call the second time. The only satisfactory translation is "The just shall live by faith." abstractor RNY

O'Connell, Kevin G. (Weston Sch. of Theol., Weston, MA) "Habakkuk-spokesman to god." Currents in Theology and Mission, 1979, 6(4), 227-231.

Abstract: Habakkuk was a prophet who spoke to God on behalf of himself and the people. He asked why God brought ruin and why he did not interfere when injustice was done to righteous people. Chap. 3 is a powerful affirmation that Yahweh will ultimately intervene decisively for his wronged people. abstractor RWK

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Orlinsky, Harry M. (Heb. Union Coll.) "Qumran and the present state of old testament studies: the septuagint text." Journal of Biblical Literature, 1958, 78, 26-33.

Abstract: -The decline in first-hand linguistic studies of the texts of the Septuagint and Hebrew Bibles since World War I, along with an uncritical acceptance of the inadequate apparatus in Kittel's *Biblia Hebraica* led to a premature identification of the Isaiah Scroll. By 1853-54, a more careful study of the Isaiah, Habakkuk, Samuel, Jeremiah and other texts from Qumran began to change this attitude. (Paper read at the Ninety-fourth Annual Meeting of the Society of Biblical Literature and Exegesis, at Union Theological Seminary)

Osborne, Robert E. (Emmanuel Col., Toronto) "Paul and the wild beasts." Journal of Biblical Literature, 1966, 85(2), 225-230.

Abstract: Finds one more clue to the identity of the "beasts" in I Cor. 15: 32 in parallel usage in Habakkuk 2:17 and the Dead Sea Scroll commentary on this latter verse. Suggests that the "beasts" were the hostile Jews, the same people who had stirred up trouble before at Berea. Also suggests from archaeological discovery that the allusion may be to Paul as a trained fighter and not a helpless victim. Both suggestions tend to favor the metaphorical interpretation to the word "beasts" more than the literal.

Otto, Eckart (Hamburg, W. Germany) "Die theologie des buches habakuk." Vetus Testamentum, 1985, 35(3), 274-295.

Abstract: The theology of the tradition of the book of Habakkuk reflects the tradition history. Thus five steps in the tradition history match the five positions of the theology of the book. (1) The proclamations of the prophet Habakkuk (1:2-4, 12a,13, 14; 2:1-5ab, 6b,7,9,10ab,12,11,16) ask the theodicy questions about evil and gain an answer. (2) A tradition oracle (1:5-11,12b) makes the New Babylonians the agents of Israel's punishment. (3) An anti-Babylonian interpretation and interpolation (1:15-17; 2:5b,6a,8,10b,13,14,17) is an exilic YHWH-oracle of universal righting of wrongs. (4) A postexilic reworking and (5) the ritual-cultic appendix (chap. 3) complete the book. (German) abstractor SJS

Otto, Eckart (Hamburg) "Die stellung der weheworte in der verkundigung des propheten habakuk." Zeitschrift fur die Alttestamentliche Wissenschaft, 1977, 89(1), 73-106.

Abstract: The woe sayings of Habakkuk which are the work of the prophet (2:6b, 7, 9, 10a, b, 12, 11, 15, 16) are social criticisms of the members of the upper class of Jerusalem. They form a rhetorical unit with the oracle in 2:1-5b and the preceding lament in 1:2-4, 12a, 13, 14. The lament over the oppression of the socially weak is followed in the saying of Yahweh by a prediction of death for the evildoers, as a result of which they are already placed in the status of death, so that Habakkuk consequently proclaims woe upon the evildoers. This pattern of announcement of disaster in the Yahweh saying and a following



woe saying of the prophet can also be found in Am. 5:6, Isa. 1 and Nah. 2f. This rhetorical unit was given a contemporary relevance by the prophet himself between 612 and 598/97 by the insertion of the oracle against Babylon (1:5-11, 12b) and was reworked further in the exilic period by the criticism of the Babylonians, possibly by a disciple of the prophet.  
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(German) abstractor NPS

Patterson, Richard D. (Liberty Bap. Theol. Sem.) "The psalm of habakkuk." Grace Theological Journal, 1987, 8(2), 163-194.

Abstract: Thematically, textually, and literally, the psalm of Habakkuk (3:3-15) differs markedly from the material in the rest of the book. Translation and analysis of the psalm reveal that it is a remnant of epic literature, and as such it focuses on the theme of the heroic. Throughout the passage, God is the hero whose actions divide the psalm into two parts. The first poem (vv. 3-7) relates the account of an epic journey as God guides his people toward the land of promise. In the second poem (vv. 8-15), God's miraculous acts in the conquest period are rehearsed. The singing of these two epic songs was designed to evoke in the listeners a response (in vv. 16-19) illustrating the proper movement toward Israel's grand and heroic Savior. abstractor EHM

Peckham, B. (Regis Col.) "The vision of habakkuk." Catholic Biblical Quarterly, 1986, 48(4), 617-636.

Abstract: The book of Habakkuk is a composite unity, both text and commentary. The vision of Habakkuk is distinguished from the book through structure, organization, language, style, sources and literary history. abstractor BLV

Rast, Walter E. (Valparaiso U.) "Habakkuk and justification by faith." Currents in Theology and Mission, 1983, 10(3), 169-175.

Abstract: The prophet complains about violence and about God's justice gone overboard in letting the Babylonian enemy ravage unchecked. 2:4 should read: "The righteous one shall live by his steadfast faith." Faith is not opposed to faithfulness. Rather, the biblical text calls for faithful living toward God's promised action. Habakkuk can be seen as a kind of embryonic apocalyptic. abstractor RWK

Roth, C. "The subject matter of qumran exegesis." Vetus Testamentum, 1980, 10, 51-68(Jan.).

Abstract: The pesher literature is neither commentary nor midrash but the inspired application of Biblical prophecies to the "End of days." Hence, we cannot expect such literature to cover the whole Bible or even whole books thereof but only some 15 passages. Following the author's hypothesis of the Zealot authorship of the Habakkuk pesher and its provenience in the War of 88-73, we can understand why we have no pesher on the third chapter and such references as 2:3. The author also uses the entire text of Psalms 37 and 57 to throw light on the extant fragments.

Butler, Harry A. (Instr., Philosophy, Whittier Coll., Buena Park, Calif.) "The chronological sequence of the scrolls of qumran cave one." Review Qumran, 1960, 2, 533-539.

Abstract: -The common theme of all the non-Biblical Hebrew scrolls of Cave One is conflict: (1) historical conflict (past), (2) eschatological conflict (future), and (3) ethical conflict (present). Using this theme in its threefold development and taking in account the literary relationships among the scrolls, three groups of scrolls can be classified. The first group and earliest has a historical conflict: the Habakkuk Commentary, the Damascus Document and the Thanksgiving Hymns. The second or eschatological group comprises the War Scroll and the Rule of the Congregation. The Rule of the Community with an ethical conflict is the latest of the scrolls.

Scott, James M. (Tubingen, W. Germany) "A new approach to habakkuk ii 4-5a." Vetus Testamentum, 1985, 35(3), 330-340.

Abstract: Habakkuk had three Theodizeeprobleme questioning Yahweh's justice and fidelity to the covenant in 1:2-4. Habakkuk 2:4-5a, interpreted along the right lines, answers each of the Theodizeeprobleme. (1) Yahweh intends to punish Judah. (2) Yahweh states the socio-legal stipulations for living prosperously in the land. (3) Yahweh acknowledges that he is predicting the Chaldeans' well-deserved punishment. abstractor SJS

Silberman, Lou H. (Vanderbilt U., Nashville) "Unriddling the riddle: a study in the structure and language of the habakkuk peshet (1qphab)." Revue de Qumran, 1961, 3, 323-364.

Abstract: -To resolve the question between Brownlee and Elliger whether the Habakkuk peshet is a commentary or a midrash, it is necessary to see that the intention of early Jewish exegesis was to contemporize the materials at hand. This was done by translation, adaptation and primarily by midrash. In Daniel peshet means the interpretation of dreams; in 1QpHab the interpretation of the words of prophets. There is a kind of midrash which ties the two together, showing an individualizing interpretation like the Habakkuk peshet. It is the *petirah*, which presupposes the original intended meaning of the text by a substitutional process. The Qumran author, viewing the prophets as vision material, atomized the text to fit it to the Qumran events. Extensive notes illustrate the procedure through the Habakkuk peshet.

Smith, Charles W. F. (Episcopal Theo. School, Cambridge, Mass.) "Fishers of men: footnotes on a gospel figure." Harvard Theological Review, 1959, 52, 187-203.

Abstract: -The term "fishers of men" in the first three gospels has been treated as a self-evident metaphor. Yet it is inappropriate of the mission of the disciples if thought of as rescuing men or bringing them to salvation. The ominous ring of the fishing metaphor, if taken in its natural setting, is confirmed by the Old Testament usage, as in Amos, 42 and Habakkuk, 1:14-15. It is also found in the "Psalms of Thanksgiving" from the Qumran caves. Schweitzer, Lagrange and others have correctly detected the eschatological relevance of the term.

van der Woude, A. S. (U. of Groningen, Netherlands) "Wicked priest or wicked priests? Reflections on the identification of the wicked priest in the habakkuk commentary." Journal of Jewish Studies, 1982, 33(1/2), 349-358.

Abstract: Questions whether the expression "the Wicked Priest" in the Habakkuk Peshet describes one Jerusalem high priest or a succession of them. Notes that a relative clause follows the main clause relating to the Wicked Priest. Relative clauses define the Wicked Priest in question. With a few exceptions, all these statements are in the past tense. Teacher of Righteousness existed only during the 3rd through 5th (Wicked) Priests. abstractor  
MJH

Vermes, G. "The symbolical interpretation of lebanon in the targums: the origin and development of an exegetical tradition." Journal of Theological Studies, 1958, N. S., 91-12.

Abstract: In the Habakkuk Commentary of Qumran, there is the disconcerting gloss under the word Lebanon: "Lebanon is the Council of the Community." The article summarizes in parallel columns the figurative use of the word Lebanon in the Bible and the rabbinical writings. An examination of the first sixty pages of the Targums show that in half of them Lebanon is not to be understood literally. It is equated with such ideas as King, the rich, the nations, Jerusalem and the Temple. The same metaphorical use is found in the Dead Sea Scrolls and the Tannaitic midrashim-evidences of a well-established tradition.

Winter, Paul. "The wicked priest." Hibbert Journal, 1959, 58, 53-60.

Abstract: Our chief source of information about the cherished leader of the Covenanters from Qumran, the Teacher of Righteousness, and his defamed adversary, the Wicked Priest, remains the Commentary on Habakkuk from Cave one. It provides explicit name reference to persons. There is a foreign nation called Kittim, a revered Teacher of Righteousness, a Wicked Priest, and a Preacher of Lies. There are many theories to account for these personages. Dr. Winter cautions against applying the title of the Wicked Priest to one person only. The views of two Roman Catholic scholars, Dr. Geza Vermes and Abbe Josef Milik are, considered in the article.

Zemek, George J. (Grace Theol. Sem., Winona Lake, IN) "Interpretive challenges relating to habakkuk 2:4b." Grace Theological Journal, 1980, 1(1), 43-69.

Abstract: Hab 2:4b is a theological crux which has been the object of a substantial amount of critical investigation. A study of saddliq ("the righteous") and emunah ("faith") in the context of this passage and other OT passages is pursued. NT quotations of this verse in Rom 1:17 and Gal 3:11 are also considered. The theological conclusion is that Paul's soteriology does not separate faith from faithfulness. abstractor REA

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