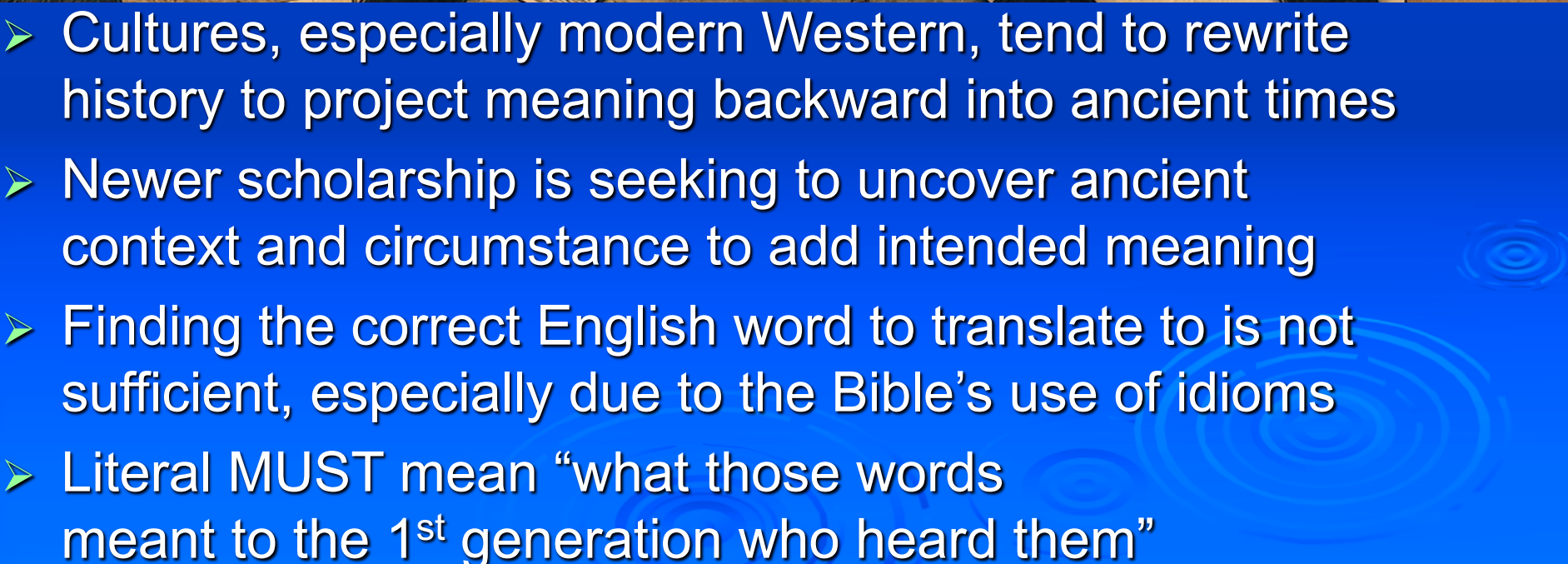
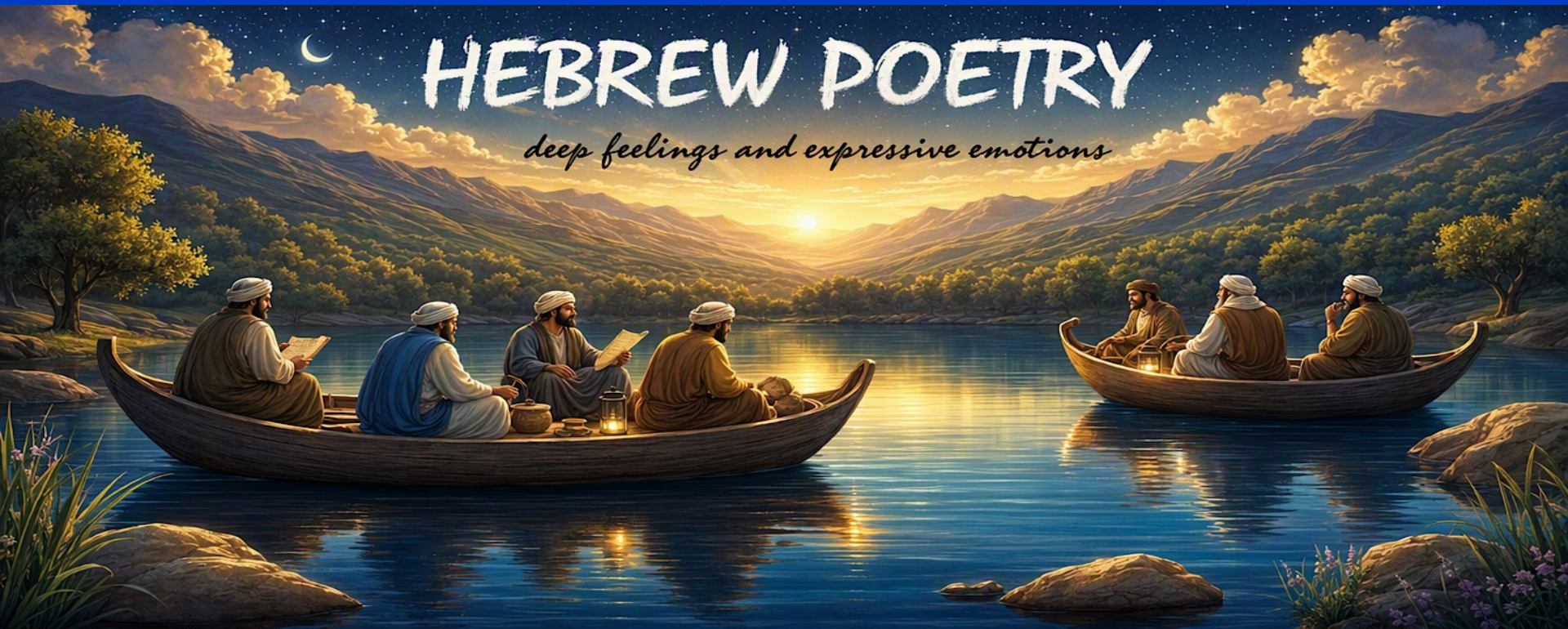




HEBREW POETRY

deep feelings and expressive emotions



- Poetry uses sound, rhythm, and imagery to make readers feel and think in a special way
- Prophets used Hebrew poetry extensively
- Francis I. Anderson: **“We need a new sensitivity to Hebrew poetic arts...”**
- Hebrew poetry doesn't fit rules of Western poetry
- Each Prophet had their own poetic styles

THE PROPHET THAT CONFRONTED GOD



- Habakkuk chapter 1: vs.1, Superscription
Vss. 2 – 4 Habakkuk's first prayer
- Plainly God can see that Judah has fallen apart, so why isn't God doing something about it?
- Habakkuk 1:5 Feeling a sense of abandonment
- Vss. 5 – 11 are God's response to Habakkuk's prayer
- God's response is to speak of a coming event

- In Acts 13:41 we find Paul quoting Habakkuk 1:5, but only if we look at the Septuagint
- God looks at Israel separately in many ways; but in the larger picture the fate of the nations and of Israel are tied together
- It is in the limitations of our human thinking to believe God is letting us down or has abandoned us for a time
- To look to the nations means to see which nation will carry out God's plan for judgment

Habakkuk 1:5

*“Look at the nations and watch—
and be utterly amazed.*

*For I am going to do something
in your days that you would not believe,
even if you were told.”*

THE *Chaldeans* IN THE BIBLE

Habakkuk 1:6



- Hab. 1:5 “for what is going to be done in your days you will not believe, even when you are told”
- Judah doesn’t believe they are rebellious, nor that God will harm them
- Yet, God had done these things to Ephraim/Israel only a century earlier
- Hab. 1:6 “I am raising up the Kasdim...”
- *Kasdim* is Hebrew for Chaldeans
- We know them as the Babylonians
- Judah not at war with them at the time of Habakkuk

FEAR SOME AND DREADEUL THEY ARE !

Habakkuk 1:7



- In Habakkuk's time, no indication they would come after Judah
- Israelite's conquest over Canaan involved seizing it from the Canaanites due to their wickedness; God is doing the same now to Judah!
- Habakkuk 1:7 The verse revolves around the 2nd part of the verse: Their justice and authority originate with themselves

THE FLOURISHES OF HEBREW POETRY



- Habakkuk 1:8 and 1:9
- Deut. 28:49 – 50
- Vs. 9 *kulloh* = all at once (not “all”)
- Vss. 10 and 11 are meant to pair together
- The Babylonians view the kingdoms of other kings as but theirs for the taking
- To “pile up earth” means to build a siege ramp

- Habakkuk 1:11
- How one translates *ruach* will determine the meaning of the verse
- The YLT uses the MT; translator assumed it meant spirit as movement of the divine
- The NETS uses the OG LXX; translator assumed it meant spirit as an invisible force affecting one's mindset
- Best is the NAS, as meaning a strong destructive wind



Habakkuk

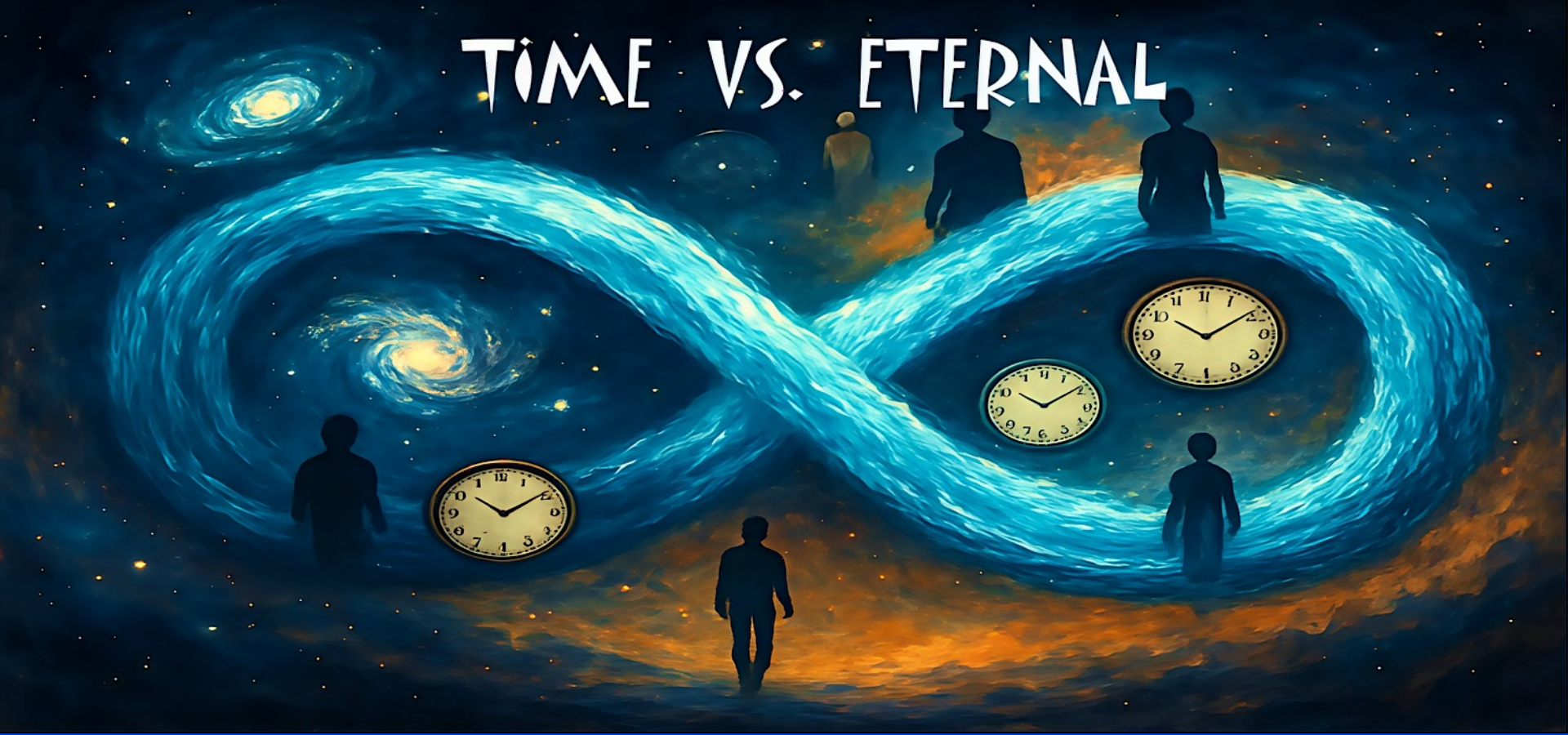
1:12 Art not thou of old ?

Trusting God

When You Don't Understand Him

- Vs. 12 Begins a new section; his 2nd prayer
- It is closely connected to the 1st prayer of vss. 2 - 4
- “Art not thou of old” is interrogative (questioning)
- A bit rhetorical, but Habakkuk wants an answer!
- A mix of prose and poetry complicates translation
- **Miqedem** = “of old”... Not of “eternity” or “forever”

TIME VS. ETERNAL



- In Habakkuk's era, Hebrews did not have the concept of "eternal"... everything was time based
- Creation occurred within a structure of time, and was but "a long time ago"
- God was really old... not timeless (eternal)

CHIEF OF THE DIVINE COUNCIL



- *Elohay* is singular
- *Elohim* is plural
- Does not translate to god
- Elohim is a position on the Divine Council
- God as *Elohay* is a position on the Divine Council
- The Elohim are to hear God's will and carry it out
- The council rules over the other heavenly beings