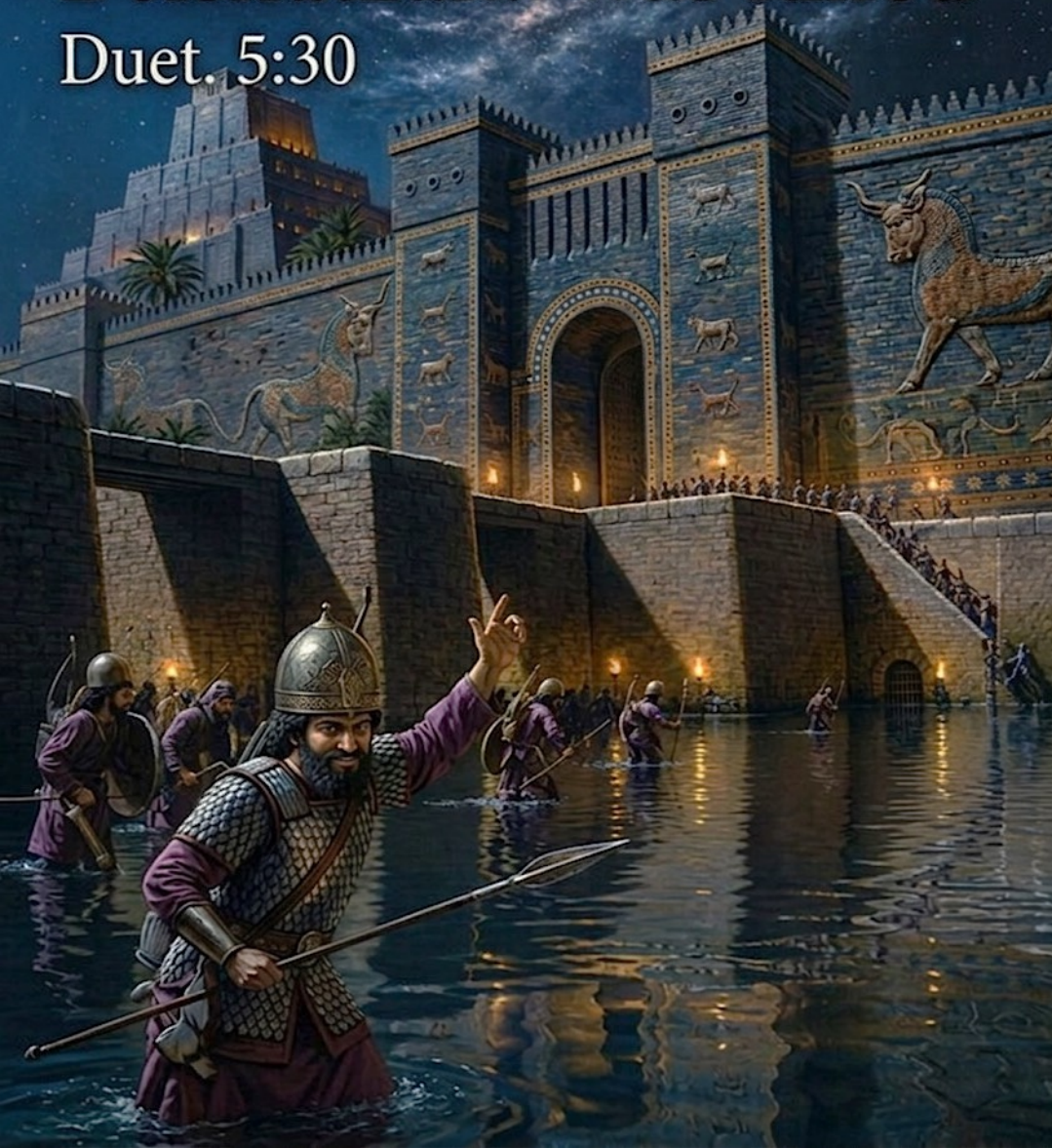


That very night Belshatzar... was killed

Duet. 5:30



- Hab. 2:4 – 5
- The proud of vs. 4 are the arrogant of vs. 5
- “The righteous” = remnant of Israel as a group
- Wine, drunkenness connected to Babylon
- Daniel 5:1, 5:30
- Sheol with the insatiable desire to take the living to the grave of the dead



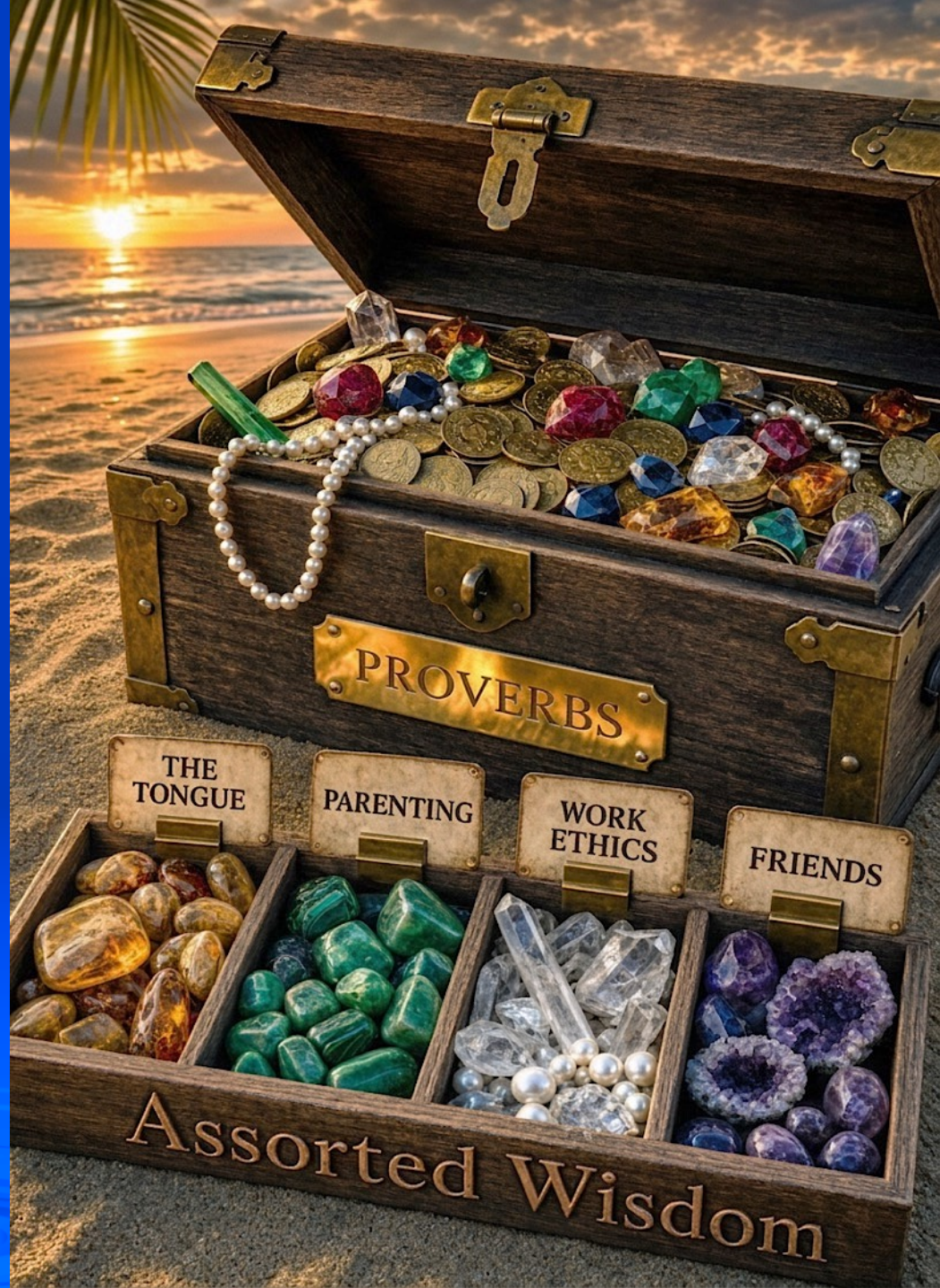
habakkuk

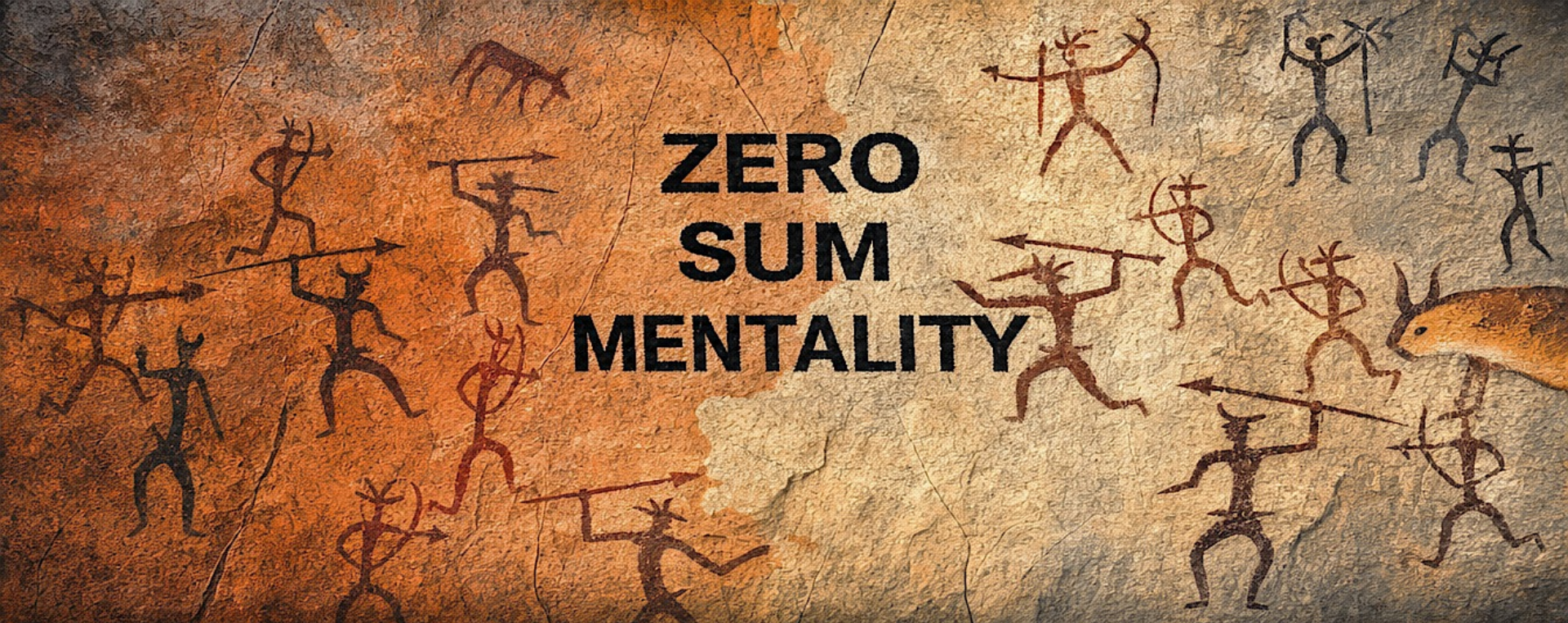
FIVE WOES

— ◆ — Habakkuk 2:6-20 — ◆ —

- Belshatzar was a typical historical empire builder
- The woes apply to Babylon, but also to future empire builders
- Hab. 2:6 begins a structured section of 5 woes that together makes a “song”
- The Hebrew poetry of these 5 woes matters to what conclusions can be drawn from them

- Vs. 6 needs to be divided into 2 parts
- ***Mashal*** can mean proverb or parable
- These are NOT laws
- Empires always die out, usually from internal rot
- ***Meliytsah chiydah*** = a mocking song, a perplexing saying
- The image is of an oppressed people seeing their oppressor get their just deserts



The background of the slide is a textured, brownish-orange surface resembling ancient rock art. It features numerous small, stylized stick figures in black and red. Some figures are holding spears or bows, while others are in various poses. A larger, more detailed figure of a bull or ox is visible on the right side. The overall aesthetic is primitive and historical.

ZERO SUM MENTALITY

- God sees this empire as wrongfully taking wealth that doesn't belong to them
- The thinking mode was zero sum; the only way for you to increase is to take it from others, which diminishes the losers
- God sees this as theft, and/or as a debt to be repaid
- **Abtit** = pledge? This is speaking about produce, but the farmer/producer gets nothing for his crop, and neither does the person who loaned the farmer money to be able to plant seed

A man with a beard, wearing a red robe and a crown adorned with blue beads, stands on a stone wall. He is looking out over a vast, ancient city of Babylon at sunset. The city features large, tiered structures, including a prominent ziggurat in the background. The city is filled with people and animals, and a river with several boats flows through the foreground. The sky is a mix of orange, yellow, and blue.

BABYLON: GLORY AND RUIN

- Hab. 2:7 Babylon will be turned from creditor to debtor by the nations they impoverished
- **Noshek** = “biters” has to do with money lending, a nasty epithet used by the Israelites
- Hab. 2:8 **shalal** = plunder, spoils
- **Shalal** used twice: 1st, what Babylon did to the nations, and 2nd what the nations turned and did to Babylon

Nest on the heights....



- The bloodshed and violence of Babylon is parallel to the violence and cruelty among the Jews
- A reciprocal response by God
- Hab. 2:9 YLT a better translation
- The 2nd oracle of woe
- Francis I. Anderson “Impossible to find... sense in it”

A man stands on a path that splits into two directions: one leading into a dark, stormy landscape under a full moon, and the other leading into a bright, golden landscape under a setting or rising sun. The man, seen from behind, holds a glowing golden orb. Four giant, pale hands reach down from the sky, two on each side of the path, as if offering or testing him. The title 'THE 2ND WOE: (COVETOUSNESS)' is written in a stylized, white, serif font in the upper left corner of the image.

THE 2ND WOE: (COVETOUSNESS)

- RE: the 2nd woe
“there are no indications that these features are either defects... or blemishes”
- 1st oracle is about greed
- 2nd oracle is about covetousness
- An intense, wrong and wicked desire to have something that belongs to someone else
- A thirst for robbery

- ***Batsa' ra Batsa'*** = Woe to him that seeks to wickedly acquire wickedly profitable things
- Who gains?
“For his house” means the King
- The “high nest” is repeated, with either sense of it working well
- ***Kaph*** = palm or pan, not hand (***yad*** is hand)
- “To be delivered from the reach of catastrophe”



בצע

Ayin

Tsaddi

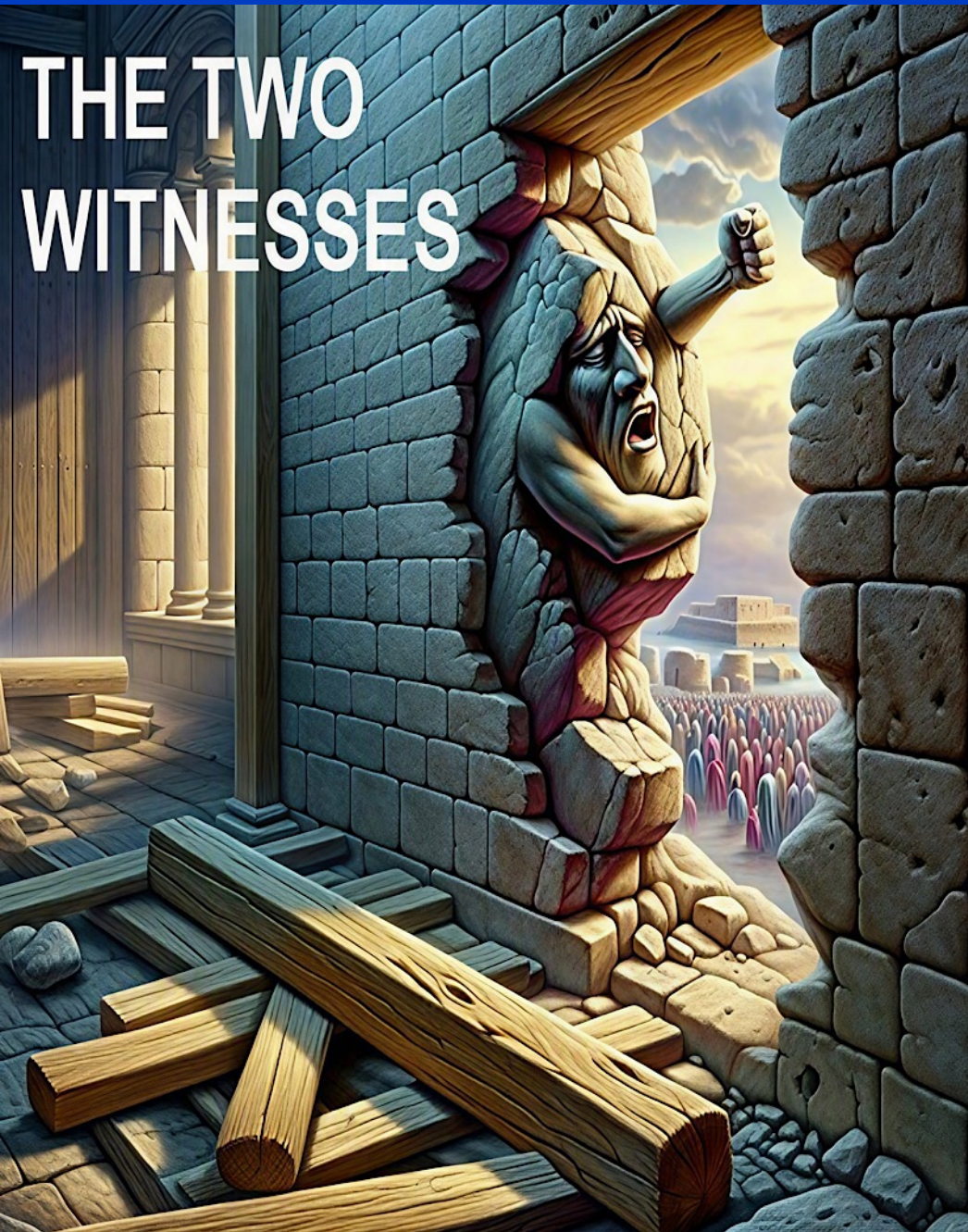
Beth

(BATSA')

Unjust Gain

Psalm 30:9

THE TWO WITNESSES



- Hab. 2:10 The CJB offers the best meaning
- Babylon would not have devised a scheme to bring shame on themselves
- Hab. 2:11
- A poetic metaphor
- The stones and wood beam act as witness to what Babylon did
- They are crying out for righteous justice

WOE #3: The common thread of the worst of tyrants



- Hab. 2:12 begins the 3rd Woe Oracle
- Includes vss. 12 - 14
- This woe is presented in a general way
- The Torah is not needed to condemn them, as it falls under Natural Law
- This woe applies to more than only the End Times, as some scholars claim
- This speaks of a universal morality that has always existed