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**C1218 – May 23, 2012 – Habakkuk 2:2-5**  
**The Righteous Shall Live By Faith**

We come tonight to one of the greatest verses in the Bible, the verse that set off the Protestant Reformation when Martin Luther found it in Rom 1:17, “The righteous will live by faith.” And he says it burst upon me, the whole truth that righteousness comes by faith, not by works, I’m accepted with God and he says when it dawned on me I was set free instantly, like a bird out of a cage. Tonight we’re going to get to look at the original use of this great verse in Habakkuk, which means that the Book of Romans is Paul’s commentary on this one verse in Habakkuk.

So if you turn again to Habakkuk 1:12, we’re dealing with a very perplexed prophet who lived near the end of the 7<sup>th</sup> century BC. In 1:2-4 we step back into Habakkuk’s world seeing it through his eyes. He sees his country in disarray, the evil element was overwhelming the godly remnant and this much was apparent to anyone in the streets of Jerusalem, but as a prophet he was lifted up into the divine counsels to see the extent of the violence being perpetrated against the godly remnant. Verse 4, “the wicked surround the righteous,” and you see clearly two groups there, those who are wicked are the supreme court justices who do not issue judicial sentences in accordance with God’s law, and the righteous, who are innocent, and yet the courts pronounce them guilty. This of course does not change their true status and make them guilty, but it does change their legal status. And this perversion of justice is what caused Habakkuk to cry out in verse 2, “How long, O LORD, will I call for help, And you will not hear? I cry out to You, “Violence!” Yet You do not save.” Why, O LORD, do you not judge the wicked and give a favorable verdict to the righteous? Why? Why? Why? I’ve had it Lord. I don’t understand why you don’t save the righteous from the wicked?

God's answer in 1:5-11 is to "Look among the nations! Observe! Be astonished! Wonder! Because I am doing something" about the wicked, "I am doing something in your days you wouldn't believe if you were told," I am raising up the Chaldeans, That fierce and impetuous people Who march throughout the earth To seize dwelling places which are not theirs." To extend their imperialistic lust. Verse 7, "They are dreaded and feared; Their justice and authority originate with themselves." They are an autonomous nation of rebels and yet God is raising them up to come against Judah like an eagle swooping down to devour and they are going to collect captives and drive them into Exile, they are going to capture the fortress cities, they are going to leave the Temple desolate.

Now while that solved problem 1, where are you God and why aren't you doing anything about the wicked in Judah, it created several other puzzles in Habakkuk's mind. In 1:12-2:1 Habakkuk is mulling over God's answer and trying to work out the details with respect to God's nature. Basically Habakkuk's problems revolve around the state of affairs here in the world and the nature of God. How do the injustices I see here in the world square with the nature of the God who rules the world? I don't see how a God who rules the world and is perfectly holy can apparently not exercise justice. So he's working through the nature of God and in verse 12 he brings up two attributes; eternality and holiness, "Are you not from everlasting, O LORD, my God, my Holy One?" The answer is yes, of course, God is eternal and God is holy. Now the attribute of eternality means that *God has no beginning or end, He is existence and the root and ground of all existence*. So that whatever occurs in history is ultimately grounded in Him, in His plan. History has a plan and it is from all eternity. Therefore Habakkuk concludes from this attribute that God has a plan for the nation Israel, which he knows is revealed in the Abrahamic Covenant, the promise to a specific destiny in a specific land ruled by a specific seed where they will be a special blessing to the whole world. So he logically concludes in the middle of verse 12, "We will not die." God has a plan for the nation Israel and therefore as a country we will not disappear from the stage of history. The second attribute, holiness is the combination of what two other attributes? Righteousness and justice. *Righteousness means that God's character is the standard for what is right and wrong in the cosmos at all times and all places*. He is the standard. The standard is not something outside of God to which God says, that is right and that is wrong; things are not right or wrong in and of themselves, the reason

something is right or wrong is because His nature demands it. Then justice, what is justice? *Justice means that God's attitude toward evil is uncompromising no matter who may be involved.* God doesn't compromise and play favorites. It doesn't matter if you are a Judean or a Chaldean. God can't look upon evil with partiality because His nature demands an attitude of judgment upon it.

So then Habakkuk concludes from these two attributes of God, that one, we will not die and two, the judgment is corrective in nature, not destructive. The Babylonians are appointed for corrective judgment. So far Habakkuk is doing really well reasoning through the logical implications of God's nature and what God has said and he has come to accurate conclusions. However he's still not able to solve everything and this is when the real problem comes to mind, this is something that logically he cannot penetrate at this time. And that's verse 13, "Your eyes are too pure to approve evil, And You can not look on wickedness with favor." So then, from this truth, logically this is my question, "Why do You look with favor On those who deal treacherously?" Why do you favor the Babylonians? This does not seem consistent with your justice. It looks like you are playing favorites to me. He asks the question again another way, and you'll notice the contrast between the wicked and the righteous once more, over and over you see in the text the wicked and the righteous. In verse 4 the wicked are the ungodly Judeans, in verse 13 the wicked are the Babylonians, and the righteous in every case are the godly remnant of Judeans. So watch these two terms because they frame the discussion for tonight's lesson, the wicked and the righteous. So he asks and this is a very real dilemma God is going to deal with in our passage tonight. "Why are You silent when the wicked swallow up Those more righteous than they?" This seems completely outside the bounds of God's justice. If you are just you can't look upon wickedness with favor, so why are you looking with favor upon the Babylonians? These guys are wicked. So why are you going to allow them to swallow up the righteous? I don't get it God. This does not make sense. Then he presents another problem in vv 14-17 by way of a simile. Remember, a simile is a comparison using like or as. And he says, "Why have You made men like the fish of the sea, Like small marine animals without a ruler over them?" The point of comparison is the lack of a ruler, a protector. Fish don't have a protector from the tyrant fishermen and men don't have a protector from the tyrant Chaldeans. So it appears that the righteous remnant of believing Israel are going to be swept up along with the

wicked? That God is not discriminating and then again the problem would be with God's justice, why is God's justice not discriminating between the godly remnant of Judah and the wicked of Judah? I thought that's what justice did, it discriminates, it perfectly discriminates between the righteous and the wicked. But from what you've told me Lord, there's not going to be any discrimination in this judgment. It really perplexes me God. And finally the prophet asks in verse 17, "Will they therefore empty their net And continually slay nations without sparing?" Will the Chaldeans prevail in imperial conquest and remain forever? Will evil prevail? Will it continue forever or is there an end? Where is your justice?

And then he stations himself in 2:1 so he can be attentive to God's answer, he says by metaphor, "I will stand on my guard post And station myself on the rampart," he's not really going to go up there like the soldier did in the ancient world, he's just drawing a picture by comparison, just as the soldier would station himself up high on the fortress tower, the highest place overlooking the city, so he is standing attentively, awaiting the Lord's answer, awaiting to hear what the Lord will speak in him, And how he may replay when he is reproved. He expects correction, He knows God is not inconsistent, that God always does what is right, so his questions are not belligerent; they express genuine desire to know more about God.

So he has stationed himself attentively, he is waiting and watching for the Lord's reply and in verse 2 it comes. **Then the LORD answered me and said, "Record the vision And inscribe it on tablets, That the one who reads it may run. 3For the vision is yet for the appointed time; It hastens toward the goal and it will not fail. Though it tarries, wait for it; For it will certainly come, it will not delay.** Now verses 2-3 are not the vision itself, they are preparatory to the vision which starts in verse 4 and goes all the way to verse 20, but vv 2-3 give instruction for what to do with the vision and explanation for why. So verse 2, what to do with the vision and why. Verse 3, a further explanation for why.

Now there's no question about what to do with the vision, The Lord says, **Record the vision And inscribe it on tablets,** all we have here are inscribing it on clay tablets. This was their medium for writing at the time, they'd take soft clay, form it into a flat tablet and while it was still soft you could use scribal tools to imprint Hebrew letters composing words onto the

tablets and then they would bake it and this would harden it for preservation. So here we see written Scripture forming, it's very interesting to observe the process of how a vision from God was inscribed on clay tablets by a man. The Lord is not going to inscribe it, He did that with the Ten Commandments, but in this case the Lord is going to use Habakkuk to inscribe it. And this is what we call dual authorship. Every book of the Bible has two authors, God and a man. Biblical inspiration means that God carried along the prophets such that they recorded His message in their own personality, vocabulary and style, and yet the words they recorded are the very words of God. We'll be covering this doctrine in more detail here in a few weeks in the 9:30 hour. But dual authorship is the most difficult way for the human mind to envision God revealing Himself to man. It's easier to say God authored it or man authored it or God authored some and man authored some, but to say both authored it and in such a way that the Scriptures are the very word of God and yet truly a product of man, that is difficult to comprehend. Yet it is the Scriptural doctrine of inspiration we call dual authorship.

So **record the vision** He says, **And inscribe it on clay tablets**, why? Why would you want to write down the word of God? Well for one it preserves it for accurate transmission. If you don't have a written word then all you have is oral transmission and that is pretty unreliable, there's never a standard to go back to and make sure the transmission is accurate to the original. So a written word is more reliable than an oral word and it can be preserved, copied and distributed. So those are basic reasons you would want to write down the word of God.

But the reason given here is **That the one who reads it may run**. The problem is what does this mean? There have been several suggestions. One suggestion is that it means written legibly and largely so that it could be read while running. So the guy can read on the run. Sometimes I read when I drive and that's not a good idea but it would be easier if it was in a larger font. So that's one idea. Another idea is that it means written legibly so that the eyes may run across the page quickly. In other words, when you learn to read you don't have to sound out every word, you just let your eyes scan the page and you get the main idea. So the idea here is that the one who reads its eyes may run across the page rapidly and get the idea. Apparently it's not just Habakkuk who had these questions, Habakkuk is representing the

believing remnant and as the prophet he's going in between the people and God and so he's going to get this message to them. And finally, a third suggestion is that it means written so it can be read by the messenger who would then run to spread the news to others. Probably this last suggestion is the best, write it so it can be read by the messenger who can then run and spread the news to others. The message needs to get from Habakkuk to the believing remnant of Judah. The messenger would run to take it to them.

In verse 3 further explanation is given for why this vision is to be written down. **For the vision is yet for the appointed time; It hastens toward the goal and it will not fail. Though it tarries, wait for it; For it will certainly come, it will not delay.** Now it seems like there is ambiguity in this verse. You come away from it saying, well, is it coming soon or is it going to be a long time. On one hand he says it hastens to the goal and it will not delay, but on the other hand it tarries and we have to wait for it. Which is it? Well it's both; because there are two prophecies in the vision not one; a near prophecy and a far prophecy.

The near prophecy is the doom of Babylon that occurred in 539BC when the Medo-Persians came in under Cyrus and defeat them, the far prophecy extends far beyond that to the doom of Babylon recorded in Rev 17-18. Now the reason I say that isn't only because of verse 3 but also because verse 14 describes the kingdom and yet the kingdom did not come in 539BC. Notice right in the middle of this description of the doom of Babylon, verse 14 says, "For the earth will be filled With the knowledge of the glory of the LORD, As the waters cover the sea." That's the kingdom isn't it? And it's right on the heels of a description of the doom of Babylon. And notice verse 20, "But the LORD is in His holy temple. Let all the earth be silent before Him." It sounds to me like the Lord in His earthly temple during the kingdom. So then it seems that what we have in verse 3, is a depiction of the vision as containing two prophecies, a near prophecy referring to something soon, the defeat of Babylon that came in 539BC by the Medo-Persians and a far prophecy, something that will tarry, the ultimate defeat of Babylon, still yet to come described in Rev 17-18.

Now if you think about it, the story of Babylon is one that runs through the entire Bible. In fact, the Bible can be taught as the story of two cities, Babylon and Jerusalem. Babylon had its beginnings at Babel in Gen 11 and



it depicts autonomous rebellion against God, then you have the city of Salem in Gen 14, where Melchizedek was king. Babel came to be Babylon in history, and stands for the wicked kingdom of man. Salem came to be Jerusalem and stands for the righteous kingdom of God. And so the Bible is, in one sense, a story of these two cities down through history. And ultimately we know who's going to win; Rev 17-18 describes the doom of Babylon and the salvation of Jerusalem. But for this reason, because Babylon will continue down through history, Habakkuk is told to write down the vision, inscribe it, record it on tablets because it's not all going to be fulfilled near in time, some of it is reserved for the far future. And it must be preserved until it has all been fulfilled.

Now in verse 4 we come to the vision itself where God starts to answer two questions. So let's make sure we know what the two questions are so when we see the answers we'll recognize them. First, the remnant through Habakkuk asked, "Will Babylon continue to prosper? Will imperial Babylon prevail continuously?" The answer to that is no, Babylon will be defeated in the short term by the Medo-Persians and in the long term by God, Rev 17-18. Put in the larger scope of world events, Gentile imperialism will not prevail. And second, they asked, "Will the righteous remnant of Judah be swept away with the wicked when the Babylonian's attack us to correct?" And the answer to that is it depends, maybe, maybe not, it depends on something said in verse 4.

So let's look at verse 4, the substance of these two answers and we'll spend most of our time here discovering what it means, "the righteous will live by faith." **Behold, as for the proud one, His soul is not right within him; But the righteous will live by his faith.** First of all notice the contrast. You have **the proud** and you have **the righteous**. Who are the proud? **The proud** are the Babylonians. Who are **the righteous**? The believing remnant.

Now first of all let's take the proud. The Hebrew word means "puffed up, bloated, swelled" and it's the idea that I've got it within me. I insist on being judged on my own merits. I'm not going to look outside of myself for any righteousness, I myself am the source of righteousness. That's arrogance, arrogance is always an overestimation of self. And this description of the Babylonians should not surprise us because in 1:11 God said, "their god is their strength" and in 1:16 they worship their implements of war. So the

proud are those who have a puffed up evaluation of themselves and presume to have adequate resources for victory. The logical conclusion, though not stated, is implied, **THEY MUST DIE! Their soul is not right within them.** So the answer to the first question, “Will Babylon continue to prosper? Will imperial Babylon prevail continuously?” Is no, they will die. The one who insists on being judged on the basis of his own merits and has no interest in an outside righteousness must die. So all who have the Babylonian spirit of self-righteousness will die.

On the other side of the coin we have **the righteous. But the righteous will live by his faith.** So there is a means of escape for **the righteous.** Now let's work with three important concepts here to understand in context what God is saying; **the righteous, will live and faith.** First of all **the righteous.** The Hebrew word for “righteous” or “just” here is *saddiq*. This word basically means straight and came to refer to a measuring rod, the standard by which something is measured, it's a forensic term. John Skinner says “that in the OT the forensic element everywhere predominates”<sup>i</sup> It does not have to do with who you are in and of yourself; it doesn't have anything to do with something you become, it has to do with a judicial decision. The word presupposes a judge who issues a legal decision, a legal pronouncement. So then the word refers to a judicial or legal standing. It does not refer to what you actually are but to your legal standing before the judge and in the realm over which He judges. Therefore, **the righteous** in verse 4 are those who are in the proper legal standing before God, the judge of the world. And when a judge makes a legal decision, declaring someone to be righteous, does that change the interior of the person? Does that make them righteous? No, all it does is give them a legal standing of righteousness. This is very important to grasp in the ongoing argument with Roman Catholicism over justification by faith. The Protestant view is that a legal verdict of righteousness is passed while the person's heart is still sinful. The Roman Catholic view is that a legal verdict of righteousness cannot be passed while the person's heart is still sinful. But the Scriptural view is the Protestant view, that the righteous verdict does not change the person's heart from sinful to pure, it simply gives them a legal standing of righteous. And wherever that person goes in the realm of the judges authority, He may be guilty of transgression, but as far as his legal standing is concerned, He is righteous.



So the Lord addresses **the righteous** and he says **the righteous will live by his faith**. He doesn't say he became righteous by his faith, He says **the righteous will live by his faith**. In fact, it is not here noted how they become righteous, how they attained this legal standing of righteous. All that is said is that they are righteous and that the way the righteous are to live is by faith. One author says rightly, "The phrase explains the way by which the gift of life continues to be received rather than the way by which a sinner is declared righteous." So then this is not dealing with justification by faith, it is dealing with sanctification by faith. But we want to ask how did they as sinners receive justification? How did they receive this righteous legal standing? And for this we must look back to Abraham, Gen 15:6. Nothing changes through the entire Bible as far as how one attains a righteous legal standing with the Judge of the universe. Abraham is the norm and standard for all time. He's the example Paul uses in Romans, in Galatians, it's always Abraham. So Gen 15:6 forever stands as the only mode by which one is declared righteous. And what does it say? "Then he believed" or "having believed in the LORD; and He reckoned it to him as righteousness."

Abraham's faith was reckoned or credited to him as righteousness. That is, as far as Abraham's legal status before God is concerned, when he believed he was declared righteous. It does not mean that Abraham was changed on the inside when he believed, it does not mean that he is never going to sin again, just read the next chapter, what it means is that as far as God's courtroom is concerned, Abraham is counted righteous, no longer condemned but fully accepted by God.

Now if we ask what did he believe? Then the answer is he believed the promise of God, he didn't believe in Jesus' death and resurrection, that wasn't available to believe, that's what we believe today, but what he believed was that God would solve his sin problem. He recognized he had a sin problem he could not solve but God had promised to solve. As early as Gen 3:15 God promised to solve man's problem in Adam by the seed of the woman. And I'd say, that for anyone to be saved they have to recognize that there is nothing in themselves that is righteous, so faith is looking out to God's promise to supply the righteousness. Now as we turn back to Hab 2:4, summarizing the identity of the righteous, one author says, "The judicially righteous of Hab. 2:4b...are those justified precisely as was Abraham. He *believed* God, and it was *reckoned* to him as righteousness. The *justified* of Hab. 2:4b therefore are the "justified by faith."<sup>ii</sup> Habakkuk doesn't describe how they became

righteous, we have to go back to Abraham for that, but what he does is refer to those already **righteous**.

With that said let's look at the next crucial words, **will live**. **The righteous will live**. The Hebrew word **live** is *haya* and basically has the meaning of physical life, you may be sick you may be well, you may be rich, you may be poor, but you are alive, you are not dead. And so in the context of Hab 2:4 the meaning of **will live** is physical survival through the Babylonian invasion.

And finally the third word, how will the righteous one live? How does he survive physically? If he's living **by faith**. The means of survival is that he is walking by faith. This word is *emuna*, which is actually based in the Hebrew idea for truth, something that has stability, something firm, something reliable, something certain. Faith is reliance upon something firm, something stable. That's why faith is never something weak, faith is something very strong, it's so strong that it's this word that is the basis of the word used in the NT *amen*, what you say at the end of your prayers. And our Lord uses it over and over in the NT, every time the Lord makes a statement, "Truly, truly I say to you," He's saying *amen*, *amen*, it's the word for truth, something solid, it comes from the Hebrew. So if you're living by faith you're living on the basis of truth and that means your life is going to be solid.

So then the expression **the righteous will live by faith** means that those already justified by faith will survive the Babylonian invasion if they steadfastly live by faith. They became righteous by faith which is the basis for life (Gen 15:6) and they will continue to enjoy life by faith. Which means that Daniel and his friends down in Babylon become illustrations of the fulfillment of this promise. They were taken captive in the invasion but they were not killed, they were taken to Babylon to live out the rest of their lives. And the only reason they were taken alive is because they were already righteous, they'd already believed the promise of salvation and they were, as believers, steadfastly walking by faith. So God was faithful to His promise to grant survival to the righteous who were living by faith. What would happen if a justified person was not living by faith? They would have died. So then the promise here is not those who are justified by faith will live, but those who are the justified, living by faith, shall live, it's dealing with sanctification. Habakkuk is using this in a sanctification context.

So we separate salvation out this way, justification is by grace through faith and sanctification is by grace through faith. You are justified and sanctified the same way. Habakkuk is talking about sanctification by faith and how that results in life. Let's make a chart, we'll put the passage in the left column, then a column for justification and a column for sanctification and we'll just put an x or a check mark, this way when we go into these other passages we'll see how the NT author is using Habakkuk 2:4. Because he's not nailed down to using it exactly as Habakkuk did because they are inspired writers and they can borrow language under inspiration and apply it to a different context. So let's look at Rom 1:16-17 and see how Paul picks it up and quotes it. Does he use it for justification, sanctification or both? It seems he gives a double entendre to it. This is what Martin Luther stumbled upon and this is the theme of Romans. Paul lays it out - this is what my book is about. I studied Habakkuk and now I'm writing, under the inspiration of the Spirit, a commentary on Habakkuk 2:4. Starting in verse 16, "For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. <sup>17</sup>For in it *the* righteousness of God is revealed from faith to faith; as it is written, "BUT THE RIGHTEOUS *man* SHALL LIVE BY FAITH." He says my theme is the gospel of righteousness. Is Hab 2:4 the gospel? You better believe it is. It may not be recognizable to you as the gospel but it's good news. It's good news about how to be saved from the coming Babylonian invasion. So don't do the Greek thing and float off into outer space thinking all salvation is spiritual. In the thinking of a Hebrew salvation is deliverance from any and all danger, physical and spiritual. So he says the gospel is my subject and the theme of the gospel is righteousness, Paul wants to emphasize righteousness. So then what does Paul develop in Rom 3-5? How a dirty rotten sinner is made righteous, justified. And how is a dirty rotten sinner justified? By faith. So he's taken the concept of the righteous from Hab and imported it into a new context to support justification by faith. Then what does he do in Rom 6-8? He answered, now how does a justified person live a righteous life? And how do we live a righteous life? By faith. He takes the concept of Hab and applies it over to sanctification by faith. Are justification and sanctification both part of the gospel? Absolutely. The gospel is the gospel of salvation whether it's justification, phase one or sanctification, phase two, or glorification, phase three. That's the gospel, the whole package is salvation from justification to sanctification to glorification, whether it's past, present or future dimension of salvation, it's all part of the gospel. Do you realize you have not realized all

the aspects of the gospel yet? You are still yet to be saved in the final salvation sense, what do you think the resurrection body is? It's the completion of your salvation. So then Rom 3-5 and Rom 6-8 develop the two aspects of the gospel, justification by faith and sanctification by faith and we might add, faith alone.

Turn over to Gal 3. Gal also shows that the gospel is more than justification, it includes sanctification. Most people only come to Galatians for justification, you're selling yourself short. Galatians goes back and forth and you can tell it quite easily in verses like 3:3, "Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?" See, he's looking at both aspects, how you began and how you are now growing. What Paul does in Galatians is swing back and forth between justification and sanctification trying to show they're both by faith, the Galatians started off by faith but were trying to be sanctified by works. Baloney Paul says. These people were destroying the gospel by doing this. That's why Galatians is the number one negative epistle. These people are way out of it, there is no gospel that says we are justified by faith and we are sanctified by works. Nonsense. And in proving this he cites Hab 2:4 in verse 11 "Now that no one is justified by the Law before God is evident, for, **THE RIGHTEOUS MAN SHALL LIVE BY FAITH.**" So he's using it of forensic justification, at least we think, although Habakkuk used it of sanctification, or is he using it of justification here, maybe not because the emphasis here and in verse 12 seems to be on life, how to live, and of course we live by faith. So Galatians is really hard in that respect, but the grand point is the same, whether it's justification life or sanctification life in view, life is always by what? By faith.

And finally Hebrews 10:38 quotes Hab 2:4. Hebrews is written to believers who are shrinking back, don't get into this business, are they really believers, that's nonsense, the issue in Hebrews is they were shrinking back from living the Christian life and the author is trying to spur them on to live the Christian life. Well how do you do that? How do you live the Christian life? By faith. Notice verse 36, "For you have need of endurance, so that when you have done the will of God, you may receive what was promised." He wants them to do what? Persevere, endure. So is this justification or sanctification? You don't say that about justification, you say that about sanctification. It's a sanctification context. Then he explains, verse 37, **FOR YET IN A VERY LITTLE WHILE, HE WHO IS COMING WILL COME, AND WILL NOT**

DELAY.” Verse 38, and notice who he quotes, “BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH; AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM. 39But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul.” That is we persevere in faith. He’s using it identically to Habakkuk, in a sanctification context. The bottom line is that justification, the forensic declaration of righteousness comes through faith and sanctification, the enjoyment of a righteous lifestyle is attained through faith. We are saved through faith and we live by faith.

Habakkuk is the background of all these passages, but his original intent was to answer the hard questions Habakkuk and the remnant of his day asked, namely, will the Babylonians continually prevail? And will they sweep away the righteous along with the wicked? And the answer is no on both counts, their soul is not right within them and they will die, but the righteous man who lives by faith, he shall survive.

Finally elaborates in verse 5 on those who are proud saying, **Furthermore, wine betrays a haughty man, So that he does not stay at home. He enlarges his appetite like Sheol, And he is like death, never satisfied. He also gathers to himself all nations And collects to Himself all peoples.** It’s a metaphor likening the effects of wine with imperialism. Wine betrays you by making you think you can stop when you’ve had enough but it only makes you thirstier, so imperialism makes you think you can stop when you have enough but it only makes you want more, conquer, conquer, conquer. So the Chaldeans will continue in their arrogance and presumption, **THEY WILL DIE.** The righteous will live by faith. God’s justice is upheld, he does not show favoritism, He judges righteously.

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<sup>i</sup> Robertson, O. P. (1990). *The Books of Nahum, Habakkuk and Zephaniah*. The New International Commentary on the Old Testament (175). Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

<sup>ii</sup> Robertson, O. P. (1990). *The Books of Nahum, Habakkuk and Zephaniah*. The New International Commentary on the Old Testament (178). Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.