

The Righteous shall Live by Faith

Interpreting the statement used by Habakkuk the Prophet and Paul the Apostle

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Introduction

The statement “The Righteous will live by faith” occurs once in the Old Testament and three times in the New Testament. All three instances in the New Testament in Romans, Galatians, and Hebrews are quoting the original usage in the Book of Habakkuk. Because of the heavy reliance upon the original usage in the Book of Habakkuk, more emphasis will be put on the understandings of the Habakkuk passage in this discourse to register a solid foundation behind the implications of the Romans passage for Jew and Gentile believers then and now. After gaining an understanding of the context in which both the Habakkuk and the Romans passages were written in, I will argue the definitions of the three key words (righteous, live, faith) in both the Hebrew context and in the Greek context by which they are used. By doing this, we will better understand the application and crucial implications of this statement and two of the passages the statement exists within on the matter of modern faith.

Habakkuk 2:2-5 (NASB)

“Using the boldest possible mode of expression, Habakkuk has challenged the intentions of the Lord as they have been revealed to him” (Robertson). Habakkuk the Prophet submits a question to God: “How long, O Lord, will I call for help, and You will not hear?” (Hab. 1:2a). In accordance to the Isaianic tradition that Habakkuk was likely a disciplined student of, Habakkuk was most undoubtedly nervous as he waited in silence for what he believed would be a rebuke, also knowing he would need to respond again to God’s rebuke (Robertson), (Gerald). God answers: “...I am raising up the Chaldeans, that fierce and impetuous people who march throughout the earth to seize dwelling places which are not theirs.” (Hab. 1:7). God tells Habakkuk of His plans to raise the

Chaldeans up to judge the Jews for their behavior (Williams). God's was telling Habakkuk that He intended to judge Israel through the Chaldeans.

God's answer perplexed Habakkuk and caused him to submit a second question: "...why do You look with favor on those who deal treacherously?" (Hab. 1:13). The Chaldeans, as God stated in the verse referenced above, were "fierce and impetuous people" far more evil than the nation of Judah. Habakkuk is asking God why He would use an evil people to judge a lesser evil people. The passage in question is the beginning of God's answer, and in this particular passage within the wider scale of His full answer in Hab. 2-2-20, God differentiates between the Chaldeans and the Jews with the phrase recorded as "The righteous shall live by his faith"—there is an inherent spiritual aspect to obtaining righteousness done *internally*.

The overall answer in verses 2-20 is meant to assure Habakkuk by His consistent view toward evil and sin, and imminent judgment on the Chaldeans as well, and points out three reasons why the Chaldeans will be judged: wrongful gain, violence, and humiliation of others. God wants Habakkuk to find comfort in the correct thing, which is not going to be his own understanding, or the behavior of the Jews, or by the world functioning as Habakkuk would most enjoy; but rather God wants Habakkuk to find "comfort and confidence...in [God] who can never fail, change, or disappoint" (Williams). The wrongful gain of the Chaldeans is traced back to the breaking of the eighth of the Ten Commandments. The murderous violence of the Chaldeans is traced back to the breaking of the sixth of the Ten Commandments. The humiliation, mockery, and idolatry of the Chaldeans is traced back to the breaking of the ninth and second of the Ten Commandments. The Chaldeans were breaking God's commandments.

Habakkuk then understood that the judgment on the Jewish nation by the Chaldeans would not go unpunished and that the selection of the Chaldeans to carry out this judgment on Judah served a purpose. Through Habakkuk's understanding, he began to pray from which he pled for God to show mercy on Judah while He judges them through seemingly confusing means. While praying, Habakkuk receives a vision from God of the mercy and hope soon to come through the imagery of a Deliverer whom he must record for others to read (Robertson). This imagery was for an invincible warrior with an army far greater in strength and power than any earthly army or power who "...went forth for the salvation of [His] people, for the salvation of [His] anointed. [He] struck the head of the house of the evil to lay him open from thigh to neck" (Hab. 3:13b). Upon the seeing of the vision of a forthcoming Deliverer, Habakkuk concludes his prayer to God praising Him in the peace he finds in the distress coming shortly because he knows it is temporary.

God's second answer to Habakkuk's second question, beginning in the Hab. 2:2-5 passage, built anticipation for a forthcoming vision through instructions on what to do with a vision, and the purpose behind the instructions. These instructions included recording the vision, and reproducing the vision so that others may read it because what was in the vision was about accomplishing the grand mission of God—the big picture so to speak—and therefore it needed to be given for all to read. In the middle of the Hab. 2:2-5 passage, the phrase in discourse is found in context of God stating through his answer how two contrasting types of people will respond to the vision. The proud will respond as such that their soul will not be right within them, and that is because the proud seek life from the actions of self. Furthermore, the remainder of the passage uses

imagery of the life of a haughty [*proud*] man whose life is betrayed by seeking life from him because he has defined himself as the foundational origin of life (Robertson). Those desires are not meant to be of literal alcoholism, but that of slavery to earthly desires originated from self, which never leads to satisfaction and contentment in his soul. On the other hand, the righteous will respond as such that their soul will be right within them, and that is because the righteous will seek life from the actions of faith.

The righteous will live by his faith. I have discerned through word study (see attached), that the words righteous, live, and faith were used consistently by Habakkuk and his prophetic contemporaries Zephaniah and Jeremiah (Wiersbe). The Hebrew word transliterated to *tsaddiyq*, which is translated to 'righteous,' in the context of God's use through Habakkuk, was used to describe an individual who was just and whom might experience persecution for the sake of God. The Hebrew word transliterated to *chayah*, which is translated to 'live,' in the context of God's use through Habakkuk was used to describe a conduct from which brings forth spiritual contentment. The Hebrew word transliterated to *emuwnah*, which is translated to 'faith,' in the context of God's use through Habakkuk was used to describe obedience to God's truth. (Crosswire)

Therefore, as a whole statement translated based on my hermeneutical attempt, in the context of Habakkuk, an individual who acts justly and whom might experience persecution for the sake of God will conduct himself in a way that produces spiritual contentment through obedience and priority to God's truth. This is truth that has been revealed to them through the Law of Moses, and upon the reception of the forthcoming vision to Habakkuk, the truth of the soon to come Deliverer. This truth of a forthcoming Deliverer (revealed after this passage, but still in the context of Habakkuk), is what

brings Habakkuk spiritual contentment even through the shortly coming persecution by the Chaldeans seemingly because of their citizenship to God, even though it was God who sent the Chaldeans. Nevertheless, the truth is what brought Habakkuk and all others who will read the soon-to-come vision on tablets spiritual contentment, the desire to act justly because of it, and the label of righteous. “[Habakkuk’s] name means ‘to embrace’ or ‘to wrestle,’ and in his book, he does both. He wrestles with God concerning the problem of how a holy God could use a wicked nation like Babylon to chasten the people of Judah; and then by faith, he embraces God and clings to His promises” (Wiersbe).

Galatians 3:10-14 (NASB)

In Paul’s journey to the churches of Galatia, he lays forth a stern and solemn message filled with deep emotion and aggressive feelings where he declares freedom from legalism to the justification through Christ Jesus by faith (McGee). “For all those who are willing to take God at his word, Galatians shows the way to true freedom. That genuine liberty is neither legalism nor license. It is the freedom of bondage to Christ” (Hendriksen). Throughout the book of Galatians, Paul is very concerned with the Galatians losing hold of the only true Gospel. The people in the churches of Galatia had prioritized the Law and works overtop of faith, and Paul is taking the time to defend his spiritual children against attackers (Hendriksen).

Paul introduces himself as the author and states his authority as an apostle of Christ Jesus returning to see his spiritual children in the churches of Galatia. Paul sees the destruction to the churches that has resulted from false teachers distorting the doctrine by means of restricting the conversion of gentiles due to perversions of the

Law. Paul is worked up emotionally through the stating of his own testimony, going from a persecutor of the church to a defender of the church, and therefore states his desire for the church to be unified behind the true doctrine and message of Christ Jesus.

I would argue that the remainder of the Book of Galatians is spent correcting the theology perverted by the false teachers who aimed to exclude or inhibit the ability of gentiles from experiencing salvation through Christ under the curtain of the Law. Paul first reprioritizes the Law in the first half of chapter three (vv.1-14) by confronting the Law, clarification of righteousness, and a clarification on faithfulness. Paul confronts the Law by placing it on a pedestal alongside faith in a way to evaluate which of the two brings forth life, and which of the two brings forth the reception of the Spirit. Paul places a higher priority on faith than on the Law; Paul does not throw out the Law as invalid, but rather corrects it so it is held in the appropriate manner in the lives of Jews and gentiles. For “cursed is everyone who does not continue to do everything written in the Book of the Law” (Gal. 3:10); however, Paul is getting at the motive of the heart from which the observance of the Law is the result. This is affirmed in the answer to Question #10 in The Heidelberg Catechism, where God will certainly judge justly those who act in disobedience and rebellion (Ursinus and Olevianus, #10). Paul then describes how Abraham is deemed righteous not because he perfectly followed the Law but because he had a deep belief and devotion to God, which as a result caused Abraham to follow the Law to the best of his ability considering his sinful nature. This leads Paul to the pivotal passage in the Book and the statement of importance in this discourse, which is the differentiation between the Law and faith, and the crucial line separating the two is that faith is internal whereas observing the Law is external.

The remaining three and a half chapters of the Book of Galatians is for correcting and evidencing Paul's claim that the internal act of faith is prioritized over the external act of following the Law which is born out of the internal act of faith. Paul states first that those who seek life must seek it through following faith, not through following the Law, because the Law does not bring forth life. Not only does the Law not bring life, but also Paul then argues that following the Law more than following faith produces slavery that can only be freed by bondage to Christ Jesus through following faith more than following the Law. Paul concludes the Book of Galatians with instructions on how to maintain a sense of the true doctrine of Christ Jesus and instructions on how to correct one another in times of key issue differentiation that inhibit the mission of Christ Jesus.

Paul's declaration that "The righteous man shall live by faith" is one that connects the first half and the second half of the Book of Galatians. The first half he states the problem, and the second half he offers solutions through correction. However, the correction's viability hangs on the fact that the righteous shall live by faith under the umbrella of emphasizing the internal faith over the external observance of the Law through works. "Justification is the gracious act of God whereby He declares the believing sinner righteous and gives that believing sinner a perfect standing in Jesus Christ. The 'just' person isn't someone who has met all of God's requirements by means of good works, 'For by the works of the law shall no flesh be justified' (Gal. 2:16; Rom. 3:20)" (Wiersbe). The churches in Galatia were using the Law as an overarching means for salvation, the Law is our spiritual skeleton holding us up, but faith is our figurative heart pumping life supply to the body, including the skeleton by which we are help up. Without the life from which we receive from living our lives by faith, the act of observing

the Law or not observing the Law is meaningless as it pertains to salvation. In fact, the Law gave believers structure, but structure is what helps hold the life up, which means the structure the Law brings is not what actually brings forth life (Plantinga).

The righteous man shall live by faith. I have discerned through word study (see attached), that the words righteous, live, and faith were used consistently by Paul in his writings to the churches of Galatia as well as his other writings. The Greek word transliterated to dikaios, which is translated to 'righteous man,' in the context of Paul's writings to the churches in Galatia, was used to describe a justified representative of grace. The Greek word transliterated to zao, which is translated to 'shall live,' in the context of Paul's writings to the churches in Galatia, was used to describe a following of the guidance of the Spirit. The Greek word transliterated to pistis, which is translated to 'faith,' in the context of Paul's writings to the churches in Galatia, was used to describe the reliance upon God for salvation (Crosswire).

Per my research, dikaios was not used limitedly by Paul to describe those within the political nation of Israel but to include the gentiles' potentiality of receiving the Spirit. The use of zao is crucial because it heightens the valuation of receiving the Spirit as an internal guide by which following occurs, rather the following preceding the receiving. The use of pistis was vital, in that it reoriented the process by which people conducted their lives by putting the emphasis on receiving and off achieving. All of this was to get back to the core teaching derived from God's answer through Habakkuk, and Paul is speaking in order to remove the perversions from the truth amidst that vision (Cavallin).

Therefore, as a statement in whole translated based on my hermeneutical attempt, in the context of Galatians, living out of the Law makes an individual cursed

since the Law before God gives no justification because the Law is not life. Believers, specifically gentiles, should live under the hope of future salvation from God through the grace of Christ Jesus taking the curse from gentiles via the cross so that the gentiles may receive the blessing of Abraham and the promise of the Spirit. Moreover, a justified individual finds contentment through living by the hope of a future salvation through Christ Jesus than through living by the Law.

Results

In the passage in Habakkuk, the Jews are breaking commandments where it is convenient for them all while claiming to be followers of the Law, whereas in the Galatians passage, the churches in Galatia are following distorted teaching based on pugnacious teachers. In the Habakkuk passage, faith produces contentment through persecution under the precept of hope for a forthcoming deliverer to save them from their persecution, whereas in the Galatians passage, faith produces contentment under the precept of hope for a forthcoming salvation through Christ Jesus whom was the deliverer in which the Jews whom read the vision of Habakkuk had faith. In Habakkuk, the righteous seek life from faith; in Galatians, the righteous receive life from faith.

The faith discussed in both passages ultimately brought contentment; however, the contentment was in hope for two separate but intrinsically connected things: Christ Jesus the Deliverer. Additionally, in both cases, the phraseology of 'by faith' described the process by which one receives life, not necessarily how one is deemed righteous. This distinction is imperative because it means the righteous have life because they have faith rather than the faith itself making somebody's life righteous; faith brings forth life, and having life is the attribute of the righteous (Robertson). This explains why the

soul of the proud is not right within him, because the lack of faith in the proud therefore does not produce life, causing the soul of the proud to not be right; the soul craves for life.

In his sermon "Faith: Life," Charles Spurgeon states that "life is received by the faith which makes a man just." He continues to say that man begins to live justified before God the moment he has faith in Christ Jesus, because faith in Christ Jesus is how one is raised to spiritual life from the darkness of death, and through the sustaining of that faith, a man is thus made just (Spurgeon). Spurgeon's take on life through faith has no mention of the performance of works or keeping to the standards of the Law by which nobody could live unblemished. All three aspects of righteous, live, and by faith are therefore interconnected, and the exclusion of observance to the Law is key.

While the Jews whom read the tablets recorded with Habakkuk's vision were not aware of Christ Jesus (so we know from what is recorded in scripture), they were looking forward in time to an anointed time by which an individual or thing that would deliver them would come. Since we have the entirety of the canon at our disposal, we can discern that the forthcoming deliverer that the Jews in the time of Habakkuk were living contently by was through Christ Jesus. Nevertheless, it is vital that we do not make the mistake of stating that the Jews were aware of whom the personhood of Christ Jesus was from this vision, which is why the critical distinction of deliverer versus savior is used to describe what their faith was in.

Although personhood is not implicit from the Habakkuk 2:2-5 passage, it is not out of the question for the people well versed in the Septuagint who were the original hearers to have suspected that possibly this deliverer in Habakkuk's vision would be a

savior-like figure-person. This is drawn from Genesis 15:6. “Abraham’s belief in God had a very specific focus in that ancient context. He believed God [would keep] the promise of a seed (Gen. 15:4-5), and so his faith was reckoned as righteousness. This blessing of a seed finds its full meaning only in terms of a salvation for God’s people accomplished by a singular saving hero (Gen. 3:15)” (Robertson). Interestingly enough, there is an imagery connection between this single saving hero in the Genesis passage and in the vision Habakkuk received. In Habakkuk 3:13, one of the descriptions of the forthcoming Deliverer includes “...You struck the head of the house of the evil...” In Genesis 3:15, we see that this saving hero “...shall crush [the serpent] on the head...”

At the point of Paul’s reiteration of God’s words through Habakkuk in the Book of Galatians, Christ Jesus had come. Christ Jesus had taken the eternal curse of man with Him on the Cross in order to redeem man, and was resurrected to life so that all man, including gentiles, could be eternally justified through faith (Ursinus and Olevianus, #37). In both instances, faith is hope in something forthcoming; however, the forthcoming event is different in both passages: a forthcoming deliverer in Habakkuk, and a forthcoming salvation because of the Deliverer in Galatians.

Implications and Application

“One thing Habakkuk did right was to bring his concern to the only one who could do something about it” (Williams). This is a characteristic that followers of Christ are urged to emulate in the modern Church: “Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time, *casting all your anxiety on Him*, because He cares for you” (I Peter 5:6-7) (emphasis mine). In order for us to meet this sense of urgency to cast our anxieties to God, consider writing down questions about

the nature of God that you may have in a journal, dating each one. As questions are answered throughout seemingly normal life circumstances, take a picture of the journal entry and post it to your social media page with an explanation so your friends can see how God answers your questions about His Word, being, and intentions.

By doing this, we can imitate the humble spirit of Habakkuk craving for more knowledge of our God, the Holy One, and through our authenticity, God will move; He may not change the circumstances, but He will change the way we approach the circumstances encouraging our faith through contentment in trials. Another aspect of this is through the recording and sharing of the visions God sends us about who He is, and the purposes behind why he may allow seemingly or actual terrible things occur in our lives as a way to give us hope through the trial.

“What took Habakkuk from the valley to the summit? The same spiritual disciplines that can take us there: prayer, vision, and faith.” In the third chapter of Habakkuk, we see him first praying for the work of God. “Habakkuk prayed because he wanted God’s work to succeed. God had told him that He was ‘working a work’ in the world (Hab. 1:5), and now the prophet prayed that God would keep that work alive and cause it to prosper” (Wiersbe). Since the implication prior was in regards to vision, the discourse will not reiterate for reasons of redundancy. After the vision, we find Habakkuk declaring his faith in God in the passage of Habakkuk 3:16-19. The terminology Habakkuk uses is succinct: I must wait quietly (v.16); I will rejoice in the God of my salvation (v.18); The Lord God is my strength (v.19): I will wait, I will rejoice, and I will rely. Those statements of faith are what we should emulate.

To put this into practice will be easier if you are already doing the prior discussed application; however, this application is an internal application that becomes an external act rather than the other way around. When you humbly submit your questions to God, submit to Him in a way that lets Him know that you want Him to give you His answer on His timetable. Totally submit to His will, and wait for Him to reveal Himself to you. At the time for which He does reveal Himself to you in the form of an answer to your question, make every attempt to rejoice and praise Him regardless of if the answer is as desirable as you had hoped. You rejoice regardless because God answered you, through revealing Himself to you, which is a great way to revere Him despite the trials that *will* come. Lastly, in the trials and in the victories, submit to His guidance and rely on His Spirit. These three things declare loudly that the Lord God is to whom your faith is in.

Moreover on relying on God. The Romans passage in discourse begins by describing those who rely on the observance of the Law and the death that it brings. Paul declares that the Law does not bring forth life, then cited the passage from Habakkuk in discourse. Observance of the Law is not what brings forth life, but rather is what life brings forth. Those who have life observe the laws given by God, because it is through that life for which we have been justified. Paul corrects the Churches of Galatia by turning the tables back to how they should be so that life brings forth the observance of the law, rather than observance of the law bringing forth life. God originally gave the Ten Commandments to the Israelites *after* they had been freed from Pharaoh because although they were set free, they were not living free. Just the same, through Christ Jesus we have been set free from the bondage of sin, and by relying on God, the laws He gave us enable us to live free in the midst of our freedom from sin.

Submit to God in prayer a request for His Spirit to move in you an area of your life where you need to rely more heavily on Him. When I did this, the result was my finances. As a substitute teacher, my entire livelihood hangs on 'chance;' on the hope of getting an automated phone call in the morning, and if I do not, then I do not work. So upon that, I submitted to God that all the money I receive is from Him, that regardless of if He supplied me with much or less that I would give 15% rather than 10% to the local church as a way to show Him (and myself) that I was taking reliance upon Him seriously. Has God abundantly blessed me financially because of it? Not in dollar figures; however, He has blessed me abundantly by changing the way I see my finances to where for several months now since this experience initiated I have had enough money to cover my needs for the month and save a little for family planning after keeping my end of the bargain through the tithe. This is not to appear that in two months I have mastered the reliance conviction, but it is a starting point that has demonstrated God's faithfulness to me. So when you submit to the Lord to reveal where you need heavier reliance upon him, act, and do not postpone when He answers.

The second half of the Romans passage in discourse explains how Christ Jesus has redeemed us from the curse of reliance upon the Law. Paul explains that when Jesus was crucified, with him He took our curse and bore it so that the curse would be lifted from our lives should we choose to follow Him. The crown of thorns was our curse. The pierced ribs were our curse. The spit in His face was our curse. The lashings on His back were our curse. And the ultimate death He experienced was our curse. Christ Jesus took our curse from us so that we would be justified before God by faith, and therefore receive the promise of the Spirit blessing originally given to Abraham.

Along with your discipleship group or your family, exercise the freedom from the curse of sin through faith in Christ Jesus through the following illustration. Spend fifteen minutes in prayer and in writing, submitting to God to reveal to you areas of your life where you need to better remember that the eternal curse has been taken from us so that we might experience life. Whatever He reveals to you, write it down on a piece of paper. One-by-one, and safely I will add, light the paper on fire until it has burned out. Once everyone in the group is done burning, go around the circle and one-by-one do not say the things you wrote down, but describe to the group how you envision your life going forward having been reminded that what was written down has been removed by faith in Christ Jesus.

Conclusion

God revealed to Habakkuk that those who have faith in the soon-to-come Deliverer will receive life, and the sustaining of that faith will produce justness in the faith-filled-person. Paul reiterated this point to the churches of Galatia that those who have confidence in the soon-to-come salvation because of their faith in Christ Jesus, who did come to deliver, will receive life, and through the faith in Christ Jesus the life received is one that is justified before God. What once produced justness, now produces justification, and what was once faith in a Deliverer is now faith in that Deliverer who did come. Through the teachings of God through Habakkuk, we can apply obedience, authenticity, and reliance upon God to our lives; and through the teachings of Paul to the churches of Galatia based on the teachings of God through Habakkuk, we can apply reliance and contentment in our lives by means of our freedom from sin, into bondage to Christ.

Jesus stays with us in Spirit,
Who renews our hearts,
Moves us to the faith,
Leads us in the truth,
Stands by us in our need,
And makes our obedience fresh and vibrant.

- "Our World Belongs to God," *stanza 31* (CRCNA Synod)

APPENDIX A: Clause Outlines

Habakkuk 2:2-5

INTRODUCTION: Then the Lord answered me and said,	II.
INTRODUCTION: Record the vision and inscribe [the vision] on tablets	III.A.
REASON: That the one who reads it may run.	III.A.I.
PURPOSE: For the vision is yet for the appointed time;	III.A.II.
DESCRIPTION: [The vision] hastens toward the goal	III.A.II.A.
DESCRIPTION: and [the vision] will not fail	III.A.II.B.
DESCRIPTION: though [the vision] tarries, wait for it;	III.A.II.C.
DESCRIPTION: For [the vision] will certainly come	III.A.II.D.
MANNER: [The vision] will not delay.	III.A.II.D.I
ASSERTION: Behold, as for the proud one, His soul is not right within him	I.A.
CONTRASTING ASSERTION: But the righteous will live by his faith	I.B.
BEHAVIORAL DESCRIPTION: Furthermore, wine betrays the haughty man,	IV.
REASON: So that he does not stay at home	IV.A.
ILLUSTRATION: [The haughty man] enlarges his appetite like Sheol	IV.B.
ILLUSTRATION: And [the haughty man] is like death, never satisfied	IV.C.
DESCRIPTION: [The haughty man] also gathers to himself all nations and collects to himself all peoples.	IV.D.

Passage Summary Statement

The soul of the righteous is content within him because he has heard about what will one day come, and conducts himself humbly before God without indulging upon earthly desires because of it.

Galatians 3:10-14

INTRODUCTION: For as many as are of the works of the law are under a curse;	II.
EVIDENCE: For it is written,	II.A.
EVIDENCE: "Cursed is everyone who does not abide by all things written in the book of the Law, to perform them"	II.B.

EXPLANATION: Now that no one is justified by the law before God is evident;	I.B.
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ASSERTION: For, "The righteous man shall live by faith."	I.A.
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DESCRIPTION: However, the law is not of faith	I.A.I.
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DESCRIPTION: On the contrary, "He who practices them shall live by them."	I.A.II.
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EXPLANATION/EVIDENCE: Christ redeemed us from the curse of the Law having become a curse for us	III.
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EVIDENCE: For it is written,	III.A.
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EVIDENCE: "Cursed is everyone who hangs on a tree"	III.B.
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REASON: In order that in Christ Jesus the blessing of Abraham might come to the gentiles	III.C.
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PURPOSE: So that we would receive the promise of the Spirit through faith	III.C.I.
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Passage Summary Statement

A justified person is content upon not by whether they followed the Law, but by if they sought life from the hope of receiving salvation.

APPENDIX B: Word Studies

Habakkuk 2:4 Word Studies: Righteous, Live, Faith

Righteous – H6662

Habakkuk 1:2-4

- Not perverted
- Upheld justice
- People who are persecuted by the wicked
- Just
- Waiting for true justice

Habakkuk 1:12-17

- Better than the wicked
- More just
- Law abiding
- People persecuted by those more wicked than they
- Vulnerable

Habakkuk 2:2-5

- Humble man
- Not a murderer
- Content
- Selfless
- Not indulgent upon desires

Zephaniah 3:1-7 *same time period in Judah*

- Not rebellious
- Seeker of correction
- Trusts the Lord
- Just
- Uneager to corrupt the Lord's Law

Jeremiah 12:1-4 *same time period in Judah*

- Just
- God-centered mindset
- Godly
- Those who speak truth
- Examinable heart

Jeremiah 20:7-13 *same time period in Judah*

- A person persecuted for declaring God
- Lacks selfishness
- Unable to keep quiet
- Eternally unashamed
- A people tested by the Lord

Jeremiah 23:5-6 *same time period in Judah*

- Worthy
- Receiver of God's favor
- Wise
- Just

- Godly

Ezekiel 3:16-21 *same time period in Babylon*

- Just
- Responsive to correction
- Revere the warnings of God
- Godly
- Not withholding of correction for others

Ezekiel 13:20-23 *same time period in Babylon*

- A person persecuted by the wicked
- Not a murderer
- Sometimes tested by God
- Not perverted
- Not dependent upon witchcraft

Ezekiel 18:5-9 *same time period in Babylon*

- Just
- Something more than actions
- Follower of the Law
- Selfless
- Hope of a future life

Righteous Summary: a just individual

(Will) Live – H2421!a

Habakkuk 2:4-5

- Conduct himself
- Basis of action
- Motivation
- Prioritize desires
- Characterization

Habakkuk 3:2

- Wake up
- Something to come
- Reveal
- End the silence of...
- Clearly demonstrate

Zephaniah 2:12-15

- Renew
- Conduct harmoniously
- Peaceful existence among desolation
- Blank slate
- Be secured

Jeremiah 21:8-10 *same time period in Judah*

- Reward for obedience
- Repent
- Physical life temporarily spared
- Not passive
- A response to correction

Jeremiah 27:12-15 *same time period in Judah*

- A way to avoid death
- Willing to serve
- Trusting God's word
- Defiance against false prophets
- Obedience

Jeremiah 38:17-22 *same time period in Judah*

- Spiritual life received
- Physical life spared
- Obedience
- Repentance
- Turned away from sin

Jeremiah 49:7-11 *same time period in Judah*

- Reward for obedience
- Protection for the vulnerable
- Trusting God in times of uncertainty
- Seek wisdom
- Live in contentment

Ezekiel 3:16-21 *same time period in Babylon*

- Spiritual life
- Reward for obedience
- Revere the warnings of God
- Seeking spiritual godliness
- Defiance to sin

Live Summary: a content soul

Faith – H530

Habakkuk 2:4-5

- Hope
- Sobriety
- Satisfaction with what is in front of him
- Lacking problems with soul
- Looking forward to restored justice

Jeremiah 5:1-3 *same time period in Judah*

- Practices justice
- Seeks truth
- Authentic witness
- Correction/repentance
- humble

Jeremiah 7:27-28 *same time period in Judah*

- Correction/repentance
- Seeks truth
- Seeks obedience
- Declarer of the Lord
- Reverence toward the Word of the Lord

Isaiah 11:1-5 *major prophet prior*

- A battle tool
- Guidance of the spirit
- Reverence toward God
- Hope in the Lord's true justice
- God's wisdom

Isaiah 33:1-12 *major prophet prior*

- Hope during uncertain times
- Contentment
- Trust
- Unashamed
- Balance

Isaiah 59:1-8 *major prophet prior*

- In truth
- Hope that the Lord saves
- Confidence
- Authentic
- Peace

Hosea 2:14-20 *other prophetic writing*

- Trust that God provides
- Turn away from other gods
- Eternal covenant
- Knowledge of the Lord
- Reverence of the Lord

Lament. 3:19-38 *other writing by Jeremiah*

- Hope in the Lord's promises
- Waiter upon the Lord
- Silent Seeker of the Lord
- Seeker of compassion on others
- Seeks obedience to the Law

Faith Summary: obedience to God's truth

Habakkuk 2:4

"...the righteous will live by his faith."

CONCLUSION: The just individual will experience contentment in his soul by his obedience to God's truth.

Galatians 3:11 Word Studies: Righteous, Live, Faith

Righteous – G1342

Galatians 3:10-14

- One who does not live by the Law
- Rejecter of works
- Not cursed
- Blessed
- Receiver of the Spirit's promise

Romans 1:16-17

- Unashamed of the Gospel
- Receiver of salvation
- Believer
- Godly
- Demonstrated of salvation

Romans 2:12-16

- Just
- Someone who does
- Representative
- Unifying
- Not accuse

Romans 3:9-18

- Nobody
- Seeker of God
- Understanding
- One who does good
- Peace to build peace

Romans 3:21-26

- Someone who has faith in Jesus
- Someone who has witnessed redemption
- Someone who has experienced Christ Jesus' grace
- Someone whose sins have been passed over
- Someone whose belief is distinguishable

Romans 5:6-11

- Godly
- Loved by God
- Justified by Christ Jesus' blood
- Saved from the wrath of God
- Enemy of God reconciled

Romans 5:18-21

- Condemnation-less
- Surrounded by grace
- Receiver of eternal life
- Those made sinless before God
- Those protected by grace

Romans 7:7-12

- Correcting
- Holy
- Good
- Awakened
- Alive

Righteous Summary: The justified individual

Live – G2198

Galatians 2:11-14

- Be in the world not of the world
- Evangelize intentionally
- Represent Christ Jesus in all you do
- Intentional discipleship
- Active, not passive

Galatians 2:15-21

- Letting go of earthly self
- Fight to resist sin
- To seek correction
- Actively repent
- Hand over life to Christ Jesus

Galatians 3:10-14

- Do life with hope in
- Focus earthly life around something
- To devote oneself
- To turn away from that which perverts earthly life
- Experience the freedom of Christ Jesus

Galatians 5:25-26

- Following the Spirit
- Seek the Spirit
- Unifying
- Conduct ourselves
- Do life humbly

II Corinthians 1:8-11

- Persecuted
- Heavy burden
- Unable to handle alone
- Find hope for life through Christ Jesus
- Trust God when faced with death

II Corinthians 3:1-3

- Active
- Pursuant
- Intentional
- Designed with a purpose
- Conduct in accordance to Spirit's guidance

II Corinthians 4:7-12

- Persecuted because of Jesus

- Down but not out
- Death to self
- Recognizing God's power over personal power
- Manifest the life of Jesus

II Corinthians 5:11-15

- Devote earthly life to Christ
- To be controlled by the love of Christ
- Focus on heart and soul
- To let our earthly lives be used to manifest God
- Evangelize others to revere the Lord

Live Summary: to be revived by the Spirit

Faith – G4102

Galatians 1:18-24

- The witness
- The testimony
- Declaring the name of Christ Jesus
- Focusing our attention on God
- Humble declare to others the glory to God

Galatians 2:15-21

- Justified by belief
- Belief in Christ Jesus
- Handing over of one's life to Jesus' control
- Die to self
- Grace before works

Galatians 3:1-5

- A mindset toward life
- An approach to personal conduct
- Spirit-filled
- Prioritized over following the Law
- Believing

Galatians 3:6-9

- Hope of a future blessing
- Believers
- Those prophesied to be blessed
- Justified
- Grace

Galatians 3:10-14

- Not the Law
- Not in the physical form
- Grace
- Hope in the promise of the Spirit
- Belief

Galatians 3:19-22

- Grace
- Precursor to receiving the promise of Jesus

- Belief in a two-way mediation
- Trust in the mediator
- Impartation of life

Galatians 3:23-29

- Justifying attribute
- Reliance upon God
- Guidance of the Spirit
- Following the Spirit
- Relinquishing body and mind to Christ Jesus

Galatians 5:2-6

- Waiting for righteousness
- Hope in future righteousness
- Loving others
- No physical act
- Spiritual acts of obedience

Faith Summary: Reliance upon God

Galatians 3:11

“...the righteous man shall live by faith.”

CONCLUSION: A justified individual is revived by the Spirit by reliance upon God.

APPENDIX C: Book Charts

Habakkuk: God responds to Habakkuk's questions by revealing to him the big picture

God is going to judge Israel through the Chaldeans, an even more evil people, and reveals to Habakkuk through His answers to his questions the big picture of His intentions and Habakkuk finds peace through his joyful prayer to God.

1:1-2:20					3:1-19				
I. The Prophet Habakkuk inquiries about God's intentions: Habakkuk receives answers to his two questions directed to God: why He permits evil, and why He allows evil individuals and groups to be the means through which He judges individuals and nations.					II. Habakkuk prays: [Result] After God engaged the questions of Habakkuk, he better understood the big picture behind God's allowance through the imagery of the Oracle and praised God through prayer for what was yet to come: the forthcoming of a deliverer.				
1:1-11		1:12-2:20			3:1-2		3:3-15		3:16-19
I.A. God answers why He permits evil: Habakkuk asks God why He allows evil to happen in the world and God reveals that He is raising up the Chaldeans in order to judge the nation of Israel.		I.B. God answers why He is using a more evil nation to judge a less evil nation: [continuation] Habakkuk asks God in a follow up question why He would allow a more sinful, immoral nation as the medium to carry out judgment on Israel, and God reveals to Habakkuk that the Chaldeans will also be judged for their sin.			II.A. Habakkuk's final plea: [interchange] Habakkuk pleads to God that he show mercy to Israel as He judges their sins.		II.B. Habakkuk's Vision: [Explanation] Habakkuk sees what is yet to come through imagery of a soon to come Deliverer		II.C. Habakkuk finds peace: [Response] Knowing the big picture, Habakkuk finds peace in the temporary distress soon to be.
1:1-4	1:5-11	1:12-2:1	2:2-20				3:3-7		3:8-15
I.A.I. Why God permits evil: Habakkuk asks God this first recorded	I.A.II. God answers: [Response] God engages Habakkuk's first question by revealing His intentions to	I.B.I. Why God uses evil to judge evil: [interchange] Habakkuk asks	I.B.II. God assures: [Interchange] While God explains that evil is evil and sin is sin, He also assures Habakkuk that the Chaldeans' sins will also be judged.				II.B.I. Habakkuk describes what is coming: [reason] God will come to earth as an invincible		II.B.II Habakkuk describes the invincible warrior: [Illustration] The warrior will come to earth more
			2:2-5	2:6-8	2:9-11	2:12-14	2:15-20		
			I.B.II.A. God differentiates: [response]	I.B.II.B. God taunts Chaldeans:	I.B.II.C. God's first issue with	I.B.II.D. God's second issue with	I.B.II.E. God's third issue with		

question in a conversation tone to better understand who God is.	judge Israel through the Chaldeans	God a second question in response to God's answer to his first question	se] Difference between Chaldeans and the godly is spiritual	[basis] God taunts by means of a song.	Chaldeans: [result] They wrongly gain from others	Chaldeans: [result] They are violent to others	Chaldeans: [result] They humiliate others		warrior.	powerful than any other army.	
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Romans: Paul Seeks Unity through Correction

Paul wants the churches of Galatia to have a message for the gentiles that is unified with the message of the Church outside Galatia on key issues such as righteousness, faith, and where the Law fits into their lives and corrects them to do so.

1:1-2:21				3:1-6:18						
I. Paul's authority: Paul states Who sent him, his testimony, and ministry passion.				II. Paul corrects: [Response] Paul looks at how the churches in Galatia are operating and corrects their theology, so to speak, on issues where he feels the Church should be unified on.						
1:1-5	1:6-10	1:11-24	2:1-21	3:1-14			3:15-29	4:1-31	5:1-25	6:1-18
II.A. Paul Introduced: Paul, the apostle is the author.	II.B. Paul's frustration: [preface] Paul sees the churches have been vandalized by false teachers	II.C. Paul's Testimony: [justification] Paul states his journey from unrepentant to repentant	II.D. Paul seeks unity: [purpose] Paul desires unity among the churches on key issues	II.A. Paul reprioritizes the Law: [Response] Paul discovers that the Law has taken priority over faith and explains why the Law does not bring forth life.						
				3:1-5	3:6-9	3:10-14	II.B. Life by faith: [continuity] Paul corrects Gentile theology by stating life is not granted by following the Law, but by following faith.	II.C. the Law and slavery: [continuity] Paul corrects Gentile theology by stating that seeking life from the Law produces slavery	II.D. Faith and Freedom: [continuity] Paul corrects Gentile theology by stating that seeking life from faith produces life.	II.E. Correcting others: [postscript] Paul instructs how to correct others humbly and with love.
II.A.I. The Law Confronted: [problem] Paul confronts the Law with faith as it pertains to receiving the Spirit	II.A.II. Righteous by belief: [clarification] Paul states that Abraham was righteous because he believed in God, not the Law	II.A.III. Righteous by faith: [solution] Paul states that the difference between the Law and faith is internal.								

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