

The Three Eternal Destinies #174 Behold the Proud

Hab 2:4 — The *proud* — high-brow opera and money lovers — how are they to love their neighbors to any extent except for *social* and *status* reasons? Understand the word *proud* (“Behold the *proud*, his soul is not right within him...”) in contrast with the humble man who lives by his *faithfulness* (Hab 2:1-4, Amp).

The Three Eternal Destinies brings the first category to light in Rev 22:11. What does it mean to **behold the proud** (#3093 in Hab 2:5)? Rev 11:18 — Proud, elated with security or pride, arrogant, haughty as Eze 16:49. Hab 2:4 — Elated in spirit instead of sober by the fear of death. Lifted up in spirits or by spirits is *elate* — to exalt the spirit of. *Exalted* or *elated* always refers to the spirit in man. “Within him” — his soul is not right within him since there is an *excitement of spirit* which Gen 3:16-19 does not call for. The word *elation* or *elated* means following upon success or good fortune, self-satisfaction, as the self-satisfied elite class, having undue self-satisfaction.

Zeph 3:11 — The proud and exultant ones will be removed. The reason for the first part of the verse in Zeph 3:11 is because of the second part — those who *rejoice* in their pride. *Exultant* emphasizes outward expression of the (false) pride within the spirit of those lifted up in pride. Zeph 3:11 (Amp.) — “No longer carry yourselves arrogantly on My holy mountain” — in My Edah, in one of the twelve tribes, in one of the clans, in one of the households. God says, “I will remove!” How many so far has He removed?

Zeph 2:15; 3:1,2,11-14 — Pride is *contrasted* in verses 11 and 14. He rejoices over us and we rejoice over Him (verse 17). Zeph 3:18-20 — “At that time I will **BRING** you home (Jn 12:26; 14:3). The word *bring* — to cause to come with Him to His home where He lives. *Bring* (#935, Zeph 3:20) — to cause to come with Him (or you) by conveying, leading or carrying; the opposite of take. (“Take you home” indicates it is not where He lives.)

The proud and exulting ones (NASB) will be removed, taken out of the way — those who rejoice in their pride (NIV). But in Hab 2:4 it says, “**Behold** the proud.” So we must *behold* the proud — to keep in sight, look at, watch in order to *discern* their WAYS — the ways that *betray* fact that their “soul” or “spirit” is *not* upright (righteous) within them.

In Hab 2:4 we see the first two categories in Rev 22:11 — the contrast between the Unjust (and/or Filthy) and the Just, that is, the (not) *upright* (#3474) and the *just* (#6662).

Upright (#3474) — *fit* for God, *not justified* (as the Holy), but upright according to conscience.

Just (#6662) — lawful in conduct and character. The word translated *just* in the KJV *does not* mean “justified by faith” as Abraham or God’s Holy people are in Messiah.

When Hab 2:4 says “his soul is not right (or upright)” it is not referring to the right standing with God as Abraham was *right* with God (or justified by faith, etc.); it simply means the same as the Just of Rev 22:11 who live by their own *righteousness* or *faithfulness* to their own conscience as Gen 3:22, keeping the Everlasting Covenant (Isa 24:5), which is Gen 3:16-19.

Faith in Hab 2:4 is #530, which means *faithfulness*, fidelity, firmness, steady, stability, truthful to one’s own conscience (God’s *vice regent*). This kind of *faith* and *righteousness* is as Heb 11:1-7 while Abraham’s kind is in the following verses.

Two Kinds of Faith and Righteousness

There are **TWO** kinds of *faith* and TWO kinds of *righteousness*. *Faith* in Dt 32:20 is #529 and it means faithful, trustworthy. Gal 3:9 speaks of the people of *faith* (#4102) who live by “faith” or *fidelity* to God in assurance of their salvation, as *faithful* (#4103) Abram did. Gen 26:5 — Abraham walked blameless (Gen 17:1-2), for he was faithful to “keep my charge” (Rom 8:4; Gen 26:4; 22:1,12,16,18). Abel, Seth, Enoch, and Noah were also righteous men who lived by their *faithfulness*; they were not *proud*. Gal 3:11 is true, but that does not nullify the other kind of righteousness or faith. Verse 12 is not the kind of faith that *justifies* a person before God, making him the Holy (Rom 2:12-16). Paul borrowed the phrase in verse 11 from Hab 2:4, but had another application. Gal 3:9-13 — Even the righteous of the world must treat their own righteousness as filthy rags to *gain* God’s righteousness by another kind *faith*

— the faith of Him (Eph 3:12, KJV). *Faith* in Gal 3:9-13 is #4102, which is *fidelity* — faithfulness is proof of one's *assurance* (1 Jn 3:14).

Hab 2:4 — “Behold the proud!” We see a grand picture in the following verses of the proud whose soul is not right within him (verses 4-19). These are the proud of the nations, not Israel, as verses 5, 8 and 12 give us understanding, in contrast to the Holy (verse 20). Jms 4:6 — He resists the proud *among us* but gives grace to the humble (Zeph 3:11), as in the nations also (Hab 2:4) there are the proud and the humble. The judgment of the Edah (2 Cor 5:10) determines whether the sins, as the nations, are deserving of the second death or not.

Behold the proud whose spirit is not right in them — see, look, watch, have insight into what? Hab 2:5-19 gives us clarity as to how they live, which is not as the righteous or upright do. They do not live by their faithfulness to the Everlasting Covenant, but in contrast to the *Just*, take a “good look,” beholding the way of the proud, crooked, unjust of the nations. See how they are not like Mt 10:42 or 25:31-40.

Hab 2:12-14 — The work of building Babylon reveals the Three Eternal Destinies of Man. “The time is coming” — Hab 2:2-3 refers to verse 14. “Though it tarry, wait for it because it will surely come; it will not be *behind-hand*” on it's appointed day (verse 3) — to reveal the proud, and the righteous who live in a *humble way*. This day in verses 2- 3 will be something to behold (verse 4). Verse 14 is the DAY we are waiting for (Hab 1:5). Hab 2:14 is the foreshadow of Isa 11:9, which must come before that DAY in Isa 11:9 can come, as Mk 9:12 must come before Acts 3:21, and as Mt 24:14 and Heb 10:13 must come before Rev 11:15 and 20:1-2.

God *opposes* the proud. Pride is an *affront* to God and to conscience (His vice-regent inside every man). Hab 2:4 says that the proud man is not right *within* himself — deep down his heart (Rom 2:14-15), but the righteous is *approved* inside. The proud, who is not righteous, is *opposed* inside.

Notice the difference between the *proud* and the *humble* — between someone whose soul is not right within him and someone whose soul is right within him.

Behold the *proud*...

Behold the *righteous*...

Behold the proud and wicked...

Behold the humble and righteous...

To *behold* is to notice, stop and look at, give a good look, see and understand, discern how the proud live and see how the humble live. God looks at (beholds) the humble in the land. His eyes are on the humble but He detests the proud whose soul is not right within them.

The *humble* are as: Zeph 3:12; Lk 1:47 (“*In God I will exult*”); Job 22:29; Ps 9:12; 10:12,17; 34:2; 69:32; Pr 6:3; 16:19; 29:23; Isa 57:15; 5:15; Dt 8:2,16; Mt 18:4; 23:12; Jms 4:6; 1 Pt 5:5-6.

Their Own Faith

Hab 2:4 in the Hebrew language reads “The just shall live by his faith(fulness).” The “Just” such as Noah, Lot, and thousands who have lived by *their faith*. But the word *faith* is not “faith” as was brought into the New Testament, but #529 and #530 in the Old Testament. This is *faithfulness* — one's own faithfulness.

In the New Testament *faith* is of God, a gift of God which comes to a person by hearing the good news from one who is *sent* by God, one who is without falsehood, deceit or the like, which *disqualifies* (Mt 10:41) one from being “righteous” as all disciples are “righteous.” But it is not only because of the gift of faith, but because of their *faithfulness* to the faith which they received as a *free gift* from God on account of the good news they heard from a disciple who is without sin upon him (since the Spirit can't be *passed on* or communicated if *sin is upon a person*).

Paul did not misunderstand Hab 2:4, since he wrote Rom 2:6-10 and 14-16, which refers to the “world” or “Gentiles.” But he did apply Hab 2:4 in a way which is analogous to the way we understand the *obedience of faith* (Rom 1:5) in the New Testament sense. Hab 2:4 speaks of the eternal destiny of the one who is *unjust* as verse 6, and the eternal destiny of the one who is *just* who is faithful to what he *knows is right*. The soul of the *unjust* is not right within him, but the soul of the *just* is right. The soul of the *unjust* is

crooked within him, while the soul of the *just* is upright within him (Rom 2:15). Hab 2:5 breaks the Everlasting Covenant (Gen 3:16-19). Hab 2:6 describes a crooked professional, businessman, lawyer, doctor, or politician (Ps 10:3-13; 11:3-5). Hab 2:7 — Those that were taken advantage of will rise to *condemn* them (Rev 20:12). Ps 11:5 — God tests the righteous of the earth.

Hab 2:4 says to *behold* or look at the unjust, proud one who is lifted up in his soul over his humble neighbor — greedy as the grave (verse 5). Hab 1:5 also says “look out” — it addresses the nations (Gentiles), that they should watch and be utterly amazed.

What is our Father going to do? Do you want me to tell you? Will you believe it? (Hab 2:13,15). Ps 11:3 means the foundations of morality (Isa 24:5-6), which the wicked undermine (Ps 11:5-7; 10:3-13). Hab 2:1-4 — Habakkuk kept watch to see what Yahweh would speak, and what He was going to do — *to distinguish between* the unjust and the just of the world, so they would be able to *see themselves right* (as they really are) so that the unjust and the just could see Messiah’s salvation. And those who did not see and *hear* the good news down through history will go to a second life or second death according to how they lived their lives.

When we *preach* we don’t need to preach the eternal destiny of the righteous unless we introduce it as in Jn 3:18 — being judged already for not believing the gospel when it is presented to even a righteous one (or one who may deem himself as righteous). The gospel is good news to the unjust and the filthy, whose eternal destiny would be the second death (along with all the righteous who heard the gospel and refused it or rejected it, Lk 10:16; Jn 3:16,36). Jn 3:36 speaks of those who disobey the Son, that is, His voice speaking to them in the gospel (Rom 10:17; 5:24). *Disobeys* — to refuse to believe after hearing the good news of salvation is the cause of the wrath of God *remaining up* on a person. This *wrath* is obviously the second death due to the kind of life of sin they practiced, as Hab 2:4 — the proud, whose soul is not right within them. But the righteous (if truly righteous) will rejoice at the good news of deliverance from the first death — they will hear and respond. We don’t preach the Three Eternal Destinies *per se*, but it will naturally come up, which will make both the unjust and the just see their sins.