

Habakkuk 2:4 Implications in Biblical Counseling

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ABSTRACT

Habakkuk 2:4 illustrates the stark dichotomy between the life of an arrogant individual, characterized by pride and deceit (עַפְלָה/aphal), and that of a righteous person (צַדִּיק/tsaddiq), who embraces faithfulness. Habakkuk elucidates the notion that every individual harbors a unique relationship with God and is thus called to live in steadfast allegiance to Him. Those who exhibit arrogance place their trust in human prowess and capabilities, whereas the righteous navigate life by placing their faith in God. This verse, referenced by Paul (Rom. 1:17, Gal. 3:11) and the book of Hebrews (Heb. 10:38), underscores the significance of maintaining loyalty to God and relying on Him across all facets of existence, underscoring its implications in the realm of Biblical Counseling.

Keywords: high-hearted, arrogant, true, loyal

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INTRODUCTION

Habakkuk 2:4 presents a captivating contrast between two distinct ways of life. In this verse, the prophet unveils the perilous path of the arrogant individual, marked by pride and a deceitful heart (עַפְלָה/aphal). This stands in stark opposition to the righteous person (צַדִּיק/tsaddiq), who walks a life characterized by unwavering faithfulness. Habakkuk delves deeper, illuminating the concept that each individual possesses a unique bond with God, demanding a life lived in unwavering allegiance to Him.

The verse paints a clear picture: those consumed by arrogance place their trust solely in human strength and achievements. Conversely, the righteous navigate life's complexities by anchoring their faith in God's providence. This pivotal verse, echoed by Paul (Romans 1:17, Galatians 3:11) and the book of Hebrews (Hebrews 10:38), emphasizes the paramount importance of unwavering devotion to God and absolute reliance upon Him in every aspect of human existence. This exploration of faith and its centrality is particularly relevant within the field of Biblical Counseling, where understanding this core principle can equip counselors to guide individuals towards a life grounded in trust and obedience to God. This present study delves into the profound message of Habakkuk 2:4, unpacking its implications for the practice of Biblical Counseling. By examining the contrasting characteristics of the arrogant and the righteous, the

study aims to illuminate the transformative power of faith in God. Through this analysis, the research seeks to equip Biblical Counselors with a deeper understanding of how to guide individuals towards a life anchored in faithfulness, ultimately fostering a more fulfilling and meaningful connection with God.

RESEARCH METHOD

This research endeavors to investigate the profound dichotomy delineated in Habakkuk 2:4 between the lives of those characterized by arrogance and deceit, contrasted with the righteous who uphold faithfulness. Through an exegetical analysis of the Hebrew text, this study aims to elucidate the distinct behavioral and attitudinal manifestations associated with these two divergent paths. Drawing on biblical references, particularly Paul's citations in Romans 1:17 and Galatians 3:11, as well as the book of Hebrews 10:38, the research will delve into the theological implications of this verse and its relevance to contemporary issues, particularly in the realm of Biblical Counseling. Utilizing qualitative research methods, including textual analysis and thematic exploration, this study seeks to unravel the nuances of loyalty to God and its impact on individuals' psychological and spiritual well-being. By examining the implications of Habakkuk 2:4 in the context of counseling, this research aims to provide insights into effective approaches for addressing issues of pride, deceit, and faithfulness within a biblical framework. Ultimately, the findings of this study aspire to contribute to the development of practical strategies for integrating biblical principles into counseling practices, fostering holistic healing and spiritual growth among individuals seeking guidance and support.

RESULTS AND DISCUSSION

Analisa Teks (Thom Blair, 2013)

MT	LXX
הִנֵּה עֲפֹלָה לֹא־יִשְׁרָה נִפְשׁוּ בּוֹ וַצְדִיק בְּאַמוֹנָתוֹ יִתְיַהֵ:	ἐὰν ὑποστείληται οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται

הִנֵּה (*hinnêh*), Interjection, an exclamation point is a word or phrase used to express feelings or to ask or demand something to pay attention. Interjection: an imperative that can serve as an interjection when it uses (Ronald James Williams, 2004). In this case singular as a particle, which means “Behold!”

עֲפֹלָה, (*aphal*) – verb עֲפַל Pual - Perfect - third person feminine singular *aphal* (factive/intensive medio-passive). There is a suffix ה used as a clue to a direction or target. Where in this text indicates to “he” the third person singular (Ronald James, 1976). And עֲפַל *aphal* means “high heart”. So עֲפֹלָה means. “He (3rd person) is high-hearted”

לֹא־יִשְׁרָה consists of

- לֹא (*lō-*) Description - Negative particle with nominal or adverbial predicate: prepositional phrase (Ronald James, 1976). Which means “the”
- יִשְׁרָה from the word יָשַׁר (*Yashar*) The verb - Qal - Perfect - third person feminine singular, is a static verb, and the suffix ה is used as a clue to the direction or target. (Ronald James, 1976) So it can be interpreted as “not straight in life”

נִפְשׁוֹ It consists of the word נֶפֶשׁ (*nephesh*), noun common both singular construct suffix 3rd person masculine singular. And the conjunction of coordination וְ with “and” (Ronald James, 1976). Noun - feminine singular construct | masculine third person singular “and his soul”

וְ (*bōw*) Preposition | masculine third person singular “and he (person)”

וְצַדִּיק (*ṣaddîq*) is an adjective, singular, absolute and preceded by the conjunction vav. It is used as a disjunctive conjunction that shows a contrast to the previous part, e.g., good and evil “and. (Ronald James, 1976)

The conjunction וְ is used as: (Ronald James, 1976)

- As coordination, with the meaning of “and”
- Disjunctive that shows contrast with the previous section “and”
- Indicates adversative resistance “but”, as an alternative “but”, As an explicative explanation “i.e.”, a pleonasm, accompaniment, comparison, emphasizes “even”, shows sarcasm, expresses the effect of apodosis. The addition of the adjunctive “also and the meaning of the distribution of “each, every”

The word *ṣaddîq* has many English meanings such; fair (10), true (15), and truth (76), used 841 times in the Old Testament (Philip Birnbaum, 1996). In this verse the adjective - masculine singular: "in the righteousness."

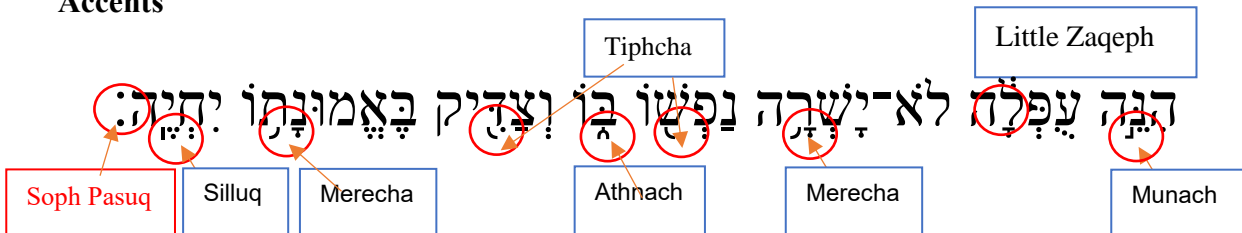
יִחְיֶה (*yihyeh*), Verb - Qal - Imperfect - third person masculine singular: "live" a *Qal 3rd singular masculine*.

בְּאֱמוּנָתוֹ (*emunah*) from the root אמונה preposition-b | *Nouns, common, feminine, singular, constructions with the 3rd masculine singular suffix* preceded by the preposition בְּ are used to indicate a person's mental state (Ronald James Williams, 1976). So this word means “by” and (*emunah*) which means “loyalty.”

Habakkuk Translation2:4

Look! He (the man) who is lofty in heart does not righteous his life, and he (the one) who lives in the truth, (he) lives by his faithfulness.

Accents



The hierarchy:

Emperor		Sophs Pasuq		
King	Near	Silluq		
	Remote			Athnach
Princes	Near	Tiphcha		
	Remote		Little Zaqeph	
Duke	Near			

	Remote			
Conjunctive Accents			Munach, Merecha	

Clausula Division

הִנֵּה עֲפֹלָה לֹא־יִשְׁרָה נִפְשׁוֹ בּוֹ
וְצַדִּיק בְּאֱמוּנָתוֹ יִתְּיָה
 (E Nestle and K Aland, 2018)

Clausula 1: “Behold! He (the man) who is lofty in heart does not go straight in life,” (2:4a)

Clausula 2: “And he (the man) who lives in the truth, (he) lives in his faithfulness.” (2:4b)

Clausula 1 and 2 are decapitated by the accent atchnach (distant accent) in the word **נִפְשׁוֹ** and after silluq (close accent) in the word: **יִתְּיָה**

Relationship clausula 1 and 2 is a comparison where Clausula 1: the one who is not straight in life (v. 4a) Clausula 2: About living in faithfulness (v. 4b)

Clause 1 “Behold! He (his soul) of high-heart is not righteous in life” (2:4a)

This verse is very clear to show the contrast between the life of faith and the life of the Babylonians, who made their own power as their own gods (1:7,11,13) and lived lavishly and abundantly by plundering and killing without mercy (1:16-17). But Habakkuk's words go beyond historical references of the time. Where man depends on this world for intelligence, wealth, honor, social status and technology, all of which are not from God for the attainment of a satisfactory and secure way of life, true life will not be found.

הִנֵּה (*hinnêh*), Look! A statement becomes the truth where God opens Habakkuk's eyes to a fundamental truth, which is invisible to human perception or thought. Habakkuk is given the understanding that everyone has a personal relationship with God, illustrating how God demonstrates his irresistible obedience to the principles set forth in 2:4. This should be made clear using uppercase letters and legible handwriting. There should be no room for confusion, error or inaccuracy. He who reads or hears these words must be a significant messenger of communication because God intended for the message to be conveyed by everyone who reads it (James Bruckner, 2010).

The second word **עֲפֹלָה** (*'uppālāh*) some meanings of *'uppālāh* are "exalted" (KJV), "inflated" (NIV, ESV), "pulled back" (LXX [*huposteilētai*]), "unbelieve" (VUL [*incredulus*]), "the arrogant" (NASB). The meaning related to "pride" derived from *'uppālāh* comes from the same root as **עָפַל** *'ophel* {*o'-fel*} *'ōpel*, in its nominal form meaning "hill" (2 Kings 5:24; Isaiah 32:14) or "tumor" (1 Sam. 5:6). (*uppelah*) **עַפְלָה** an unrighteous person who lives with a high-hearted, not one who live depend on God. "There are people whose hearts are not pure to have good relationship with God: instead of believing in Him, they believe and depend on themselves alone” (Thomas Edward McComiskey, 2019)

The expression "his will is not right", **נִפְשׁוֹ** (*napšōw - nepeš*), (soul, desire). The soul refers to the whole person. (Hans Walter Wolff, 1974) It has the potential to be good or used for evil. The word originally meant "to live in relation to others." God does not take responsibility for the life's choices of His creations (Gen. 4:7). The phrase "his will is not righteous" is a fundamental part of Jehovah's response to Habakkuk's complaint. So, with these words, it explains that arrogant people who are not honest, consequently cannot live in righteousness. For Habakkuk, it seemed that the boisterous and proud Chaldeans would continue to prosper but they experienced condemnation and judgment (Robert D Haak, 1997).

Wherever man depends on something of this world—whether it is intellectual achievement or wealth or military power or aesthetic ability and appreciation or pride in birth and status or even the ability to overcome and solve problems and master the complexities of modern life—wherever trust is placed in human faculties and not in God’s, for the attainment of a satisfactory and secure way of life, there true life cannot be obtained (Elizabeth Achtemeier, 2011).

Clausula 2 “The righteous shall live by his faithfulness.” (2:4b)

צִדִּיק (šaddiq) “The righteous,” the life of the righteous in the OT (Exodus 20; Ps. 15; 24; Job. 31; Yeh. 18:5-9), characteristics of the righteous (Isa. 26:7; Ps. 1:6; Job. 17:9; Proverbs 2:20; 4:18; 20:7; Eccl. 7:15). Habakkuk invokes faith in the prophetic word (Eze 14:14; 18:5-9,14-17,20) D. Waylon Bailey Kenneth, 1997. The righteous live-in relationship with God and His people will live by relying on God's promises. In 3:17-19, faith means trust and even joy in the midst of difficulties. The most complete expression of the original meaning of “the righteous shall live by his faith” (James Bruckner, 2010).

The righteous of now days are those who accept the word of God's promise in a world dominated by the horror of Babylon’s power described in the previous verses. If “righteousness” is applied in the understanding of the law, then the righteous are those who are declared righteous by God (O. Palmer Robertson, 1990). Seeking salvation in a persecuted world requires faithfulness. The righteous are imperfect, but they live according to a relationship with God. Being impartial and being right to God has a strong ethical dimension: fulfilling God's requirements for oneself and others. The righteous will stand before God on Judgment Day (Ps. 1). Psalm 15 exemplifies the attitude of the righteous, through words, money, and influence in a positive way. In the LXX the word צִדִּיק (šdq) uses the word δίκαιος (dikaios) from the root word in the *deiknimi* group which generally means “embankment” terms, “show”, “show (Ceslas Spicq, 1994).

Achtemeier defining the righteous living in fidelity as a closer relationship: “It does not mean moral constancy, honesty, and sincerity. It does not signify proper performance of ethical or cult duties. But faithfulness means trust, dependence, closeness to God. Faithfulness puts one's entire life in God's hands and trusts Him to fulfill it, regardless of all outward and inner circumstances. Faithfulness is living by the strength of God not by our own strength (Elizabeth Achtemeier, (Elizabeth Achtemeier, 2011).

The word šaddiq is a typical OT concept of truth with the position of a law. Where the OT perspective on right and wrong is usually regarded from a legal point of view as a matter to be resolved by a judge, and that this point of view is emphasized in words derived from šaddiq. This was characteristic of the Hebrew concept of truth in all its developments: whether it becomes moral quality or religious status, it tends to be viewed as itself debatable and incomplete until it has been confirmed with what is equivalent to judicial punishment (O. Palmer Robertson, 1990).”

The word יִחְיֶה (yihyeh) a *Qal 3rd singular masculine*. The most common use of יִחְיֶה is “to live” used 310 times in the OT in connection with one's life (Gen. 20:7; 42:2; Lv. 25:35-36; 2 Kgs. 4:7) Jeffrey Jay Niehaus, 2008. Although yihyeh is read “will live” in Hab 2:4b it refers to “way of life,” this meaning is not attested elsewhere in the OT, which makes it impossible here (Ralph Smith, 2020). In contrast, a person's “way of life” is usually referred to in Hebrew as “walking.” The idea of “walking” as a “way of life” (*hlk*) that results in “survival” (*hyh*) can be found throughout the Hebrew Bible.

LXX there are two different words for life: βίου and ζῶν. The word ζῶν, is completely related to the way of life, while bios is connected with the functions of the biological body of life (Geoffrey Bromiley, 1964). In the context of Habakkuk 2:4b, God not only encouraged the Israelites to exist, but reminded them of a rich and fully lived life to come, both on earth and in heaven. As Harring notes, “walking” is a more appropriate term for “way of life” in Hebrew (Deut.

5:33, 1 Kings 8:25, 2 Chr. 6:16, Zech. 3:7, Ps. 1:1,3), so it is not appropriate for 2:4b. Unlike the Hebrew understanding of life, the Greek understanding contrasts sharply between the two possibilities for true life. On the one hand, determinism considers life as a set of determined events, while on the other, Stoicism considers life to be nothing but human choice and will.

While the immediate context of Habakkuk leads one to conclude that physical life on the ground is a gift, one must not separate this reality from its eternal theological implications. Therefore, one must understand that there is a steadfast interpretation of God providing the means for life and man living those provisions, which results in both temporary and eternal life. Through a complete study of the word, life must be understood first of all as the life given in Canaan to the original listeners, and eternal life, which began on earth and continued to Glory, for anyone who had Jehovah as their Lord.

בְּאֱמוּנָתוֹ (*be'ēmūnātōw*), Habakkuk emphasized the importance of truth and faithfulness, constancy, fortitude, steadfastness. Where a person's actions in doing loyalty come from the attitude of his heart. A person will display abilities in honesty, loyalty, toughness, and calmness that can portray a righteous person who lives with integrity. Some translations translate **בְּאֱמוּנָתוֹ** (*be'ēmūnātōw*) using the words “faith” *faithfulness* (NIV), *faith* (ESV, KJV, NAS, NASB 1995, NASB 1977). Faith in God is the key to peace of life, even when evil is rampant and justice occurs (1:2-4).

The word for faith (°@mūnâ - *trust*) is an expression of the believer's conviction to endure when God chastens them (1:5-11) unable to understand His ways (1:12-17) (Cyril J. Barber, 1985). This provides solutions to questions about God's providence (2:1-3) and understanding God's just judgment (2:4-20). Ultimately, faith is the key to understanding God's sovereign purpose and leading people to worship (3:1-19).

Hebrew does not have many nouns that could be considered equivalent to the English term “faith.” In fact, *emunah* has a better meaning with the word “faith” the idea that Habakkuk wants to convey. Equilibrium in the OT context indicates that “belief” or “faith” is able to explain its use (Proverbs. 28:20; Ps. 31:24, 37:3). The *emunah* text is “an inner attitude that is a prerequisite for true life.” Suffice it to say that in some cases in the OT the main aspect of the term 'emund seems to be in the inner attitude entrusted. Habakkuk 2:4 is different but perhaps not unique in its use of the term.

Another possibility for translating 'apal is “loss of faith.” This fits better with Habakkuk in LXX (“loss of faith”), quoted in Hebrews 10:38.2 This interpretation leads to a similar interpretation of pride, for it is faith in Jehovah's vision of victory over lost evil (Hab. 3). When faith in Jehovah's promise of victory is lost, the pride of free man reigns. People will then say, “The LORD will do nothing, good or bad” (Zeph. 1:12; Jer. 17:15; 2 Pet. 3:3-4).

About Habakkuk 2:4

Habakkuk prophesied in the late seventh century B.C., in which the prophet announced the resurrection of the Babylonians (1:5-6), defeated the Egyptians at the battle of Carchemish and then attacked Judah (Dan. 1:1-2). Habakkuk spoke of “prophecy seen” (Hab. 1:1, Proverbs 1:1; Mic 1:1). In the vision where Habakkuk spoke with God (Hab. 2:1, Jeremiah 28:10-15). Message about the coming of the Babylonians who would destroy the city of Jerusalem. Habakkuk invites people not to despair, but to live by faith and share joy in the Lord (Hab. 3:18) (J. Gordon McConville, 2012).

There are challenges to the interpretation of Habakkuk 2:4, some differences in interpretation in giving the meaning **נַפְלֵה** ('uppəlāh), **וַיִּדְרִיקָ** (*wəšaddîq*), **בְּאֱמוּנָתוֹ** (*be'ēmūnātōw*), **יִהְיֶה** (*yihyeh*). The statement about the wicked in verse 4a is so common that it describes what happened to the wicked both in Judah and in the cruel Babylonians. Verse 4b quotes Paul (Rom. 1:17) and Hebrews 10:37-38 quotes Hab. 2:3b-4, basically in the form of LXX text, but with a line

reversal at 2:4. Habakkuk 2:4 is broken down into antithesis parallelism structures, part 2:4a contradicts section 2:4b. Habakkuk 2:4 Interpretation (Douglas J. Moo, Romans, 1991).

Habakkuk 2:4 has been one of the affirmations that the Bible has given people a way of life to have faith. His teaching was not only very important to Paul (Rom. 1:17, Gal. 3:11, Heb. 10:37–38), and not only forms a kind of fundamental compendium of the Protestant Reformed faith but, as mediated through the New Testament, now also forms the basis of mutual agreement between Protestants and Roman Catholics (see 1983 Catholic–Lutheran statement on justification by faith). Likewise, the Talmud agrees that it represents a summary of the law: “In this one sentence, the righteous will live by *'emunah* (his faith), the 613 teachings, which the Lord of Sinai once preached, gathered into a summary.” How, then, does this concise doctrine envision a life pleasing to God? There are two poems that are displayed in semantic parallelism in verse 4 and grammar that can help establish their meaning. Each colon begins with a particle to introduce each statement, **הַנְּה** dan. The two words **עַפְלָה** and **לֹא־יִשְׁרָה** are complementary appositional forms. Where the soul (**פְּלִהָע**), the haughty **נִפְשׁוֹ** dan is not upright (**עַפְלָה**). The literal translation of this verb is “His soul is haughty, not upright.”

However, grammar allows little room for variety. Both **עַפְלָה** and **לֹא־יִשְׁרָה** are feminine singular verbs. **עַפְלָה** is pu'al (factive/medio-passive intensive), the person has been made/become haughty.” **יִשְׁרָה** “ is a stative verb, (qal perfect 3rd person female singular from **יִשַׁר**).

The second part contains contrasting semantic parallelism, although the grammatical structure is different. **יַצְדִּיק** is an adjective meaning “just, righteous.” Semantically, it parallels **לֹא־יִשְׁרָה**. These two parallel terms are arranged in chiasm - A, B, A', B'.

Behold,	B Not straight in heart
A “One who puffs out one's chest”	A' But a righteous person
	B' will live by his faithfulness

Chiasm includes **אֲנִי מְלִיץ** and **עַפְלָה**, arrogance contrasted with faith, first “having been haughty” and second “living by faith.” The second term is supplemented with, instrument preposition **בַּ** and the verb **יִחְיֶה** “shall live.” Some translations of *'ūppālāh* (second word of Hab 2:4) are “exalted” (KJV), “inflated” (NAS, NIV, ESV), “inflated” (HCSB), “pulled back” (LXX [*huposteilētai*]), “unbelieved” (V, T), “the arrogant” (NASB), “rash” (NAB, NABRE), “the reckless” (NEB). The translation related to “pride” derives from the assumption that *'ūppālāh* comes from the same root as *'ōpel*, which in its nominal form means “mound” (2 Kings 5:24; Yes. 32:14) or “tumor” (Deut. 28:27; 1 Sam. 5:6). The root explanation takes on ethical connotations, referring to the “bloated ego” and it has been noted that the verb form of the root *'pl* meaning to be “negligent” (*BDB*) or “brash, foolish” (*HALOT*) is found in Numbers 14:44. However, the meaning of *'pl* here is uncertain and cannot be used definitively to determine the meaning of *ūppālāh*. (Robert D. Haak, 1991)

Notable texts in the Christian tradition by the apostle Paul in Romans 1:16–17 and Galatians 3:11, and Hebrews 10:37–38. It is also a controversial verse in Habakkuk because of the difficulties that arise in translating and interpreting it. Furthermore, this verse is a definite turning point in the book as a whole because it contains answers to Habakkuk's complaints.

I. Intertextual Relations of Habakkuk 2:4 with other verses

Chapter 1 of the Book of Habakkuk is filled with the sorrow and longings of a prophet who saw God's people destroyed by the Chaldeans. In 1: (James K Bruckner, 2004) 3-4, Habakkuk asks his question; in 1:6 God replied that he

has chosen to use the Chaldeans for His glory. This issue, God's justice, gave Habakkuk reason to question the divine ruler and his council. At this point, some will receive God's initial response. However, Habakkuk did not obediently go and preach God's response, instead, Habakkuk replied in 2:1, in a way that showed that he was dissatisfied and was waiting for a different answer.

Chapter 2:1-3 begins with what seems like an internal thought similar to a child refusing to obey until he gets what he wants. It also reveals Habakkuk's response is very bold.

Habakuk 2:1-3, 2:5	Habakuk 2:4
<p>¹I WILL stand on my guard post And station myself on the rampart; And I will keep watch to see what He will speak to me, And how I may reply when I am reproved. ² Then the LORD answered me and said, “Record the vision And inscribe <i>it</i> on tablets, That the one who reads it may run. ³ “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. (Hab. 2:1-3 NAS)</p>	
	<p>⁴ “Behold, as for the proud one, His soul is not right within him; But the righteous will live by his faith. (Hab. 2:4 NAS)</p>
<p>⁵ “Furthermore, wine betrays the 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. (Hab. 2:5 NAS)</p>	

Verse 2:5 Add the reasoning of 2:a people who are considered high-hearted.

Habakkuk 2:4a	Habakkuk 2:4b
<p>Therefore, the law is ignored And justice is never upheld. For the wicked surround the righteous;</p>	<p>Therefore, justice comes out perverted.</p>

J. Implications in Biblical Counseling

The first part 2:4a is one attitude of an arrogant man, his soul is not in righteous. There is a prominent difference, the difference between an arrogant person and a righteous person (David Weston Baker, 1988). An arrogant person is one who relies on himself with all his strength, ability, intelligence. These arrogant people consider themselves as safe as towering mountains, high hills, tall towers, and fortress walls (Jr. Robert B. Chisholm, 2009). They viewed themselves as best-in-class, like a huge “trading” ship and an impressive “Tarshish ship” capable of traveling across the Mediterranean to distant western ports.

Arrogant people do not need the help of others and God. An arrogant person does not listen to correction or who does not want to admit that he is sinful and guilty. The obstacles of arrogant people in the counseling process are often

arrogant people do not want to look weak, incapable. He became a person who should be praised and judged well. A person needs to admit that he is in need of others, needs the support, help and encouragement of others. Arrogant people are described as bloated people who are not upright. Arrogant can also be translated as “the haughty” The proud (Robertson, 2021) man will be subdued and the proud will be humbled; the LORD alone is the most-high on that day (Isa. 2:17).

Arrogant people have different backgrounds of problems. Habakkuk described here is perhaps best understood as a Babylonian, but Habakkuk also complained about at first, namely the people in Judah who were responsible for the destruction, violence, strife and conflict that resulted in the paralysis of the Torah and the perverted justice. People who are “arrogant” or “presumptuous” are not upright (meaning straight or flat) and therefore they will not win.

Despite all the strength they have now, destroying others, they will eventually perish. Everyone who experiences problems that stem from self-pride will experience problems in the future. The arrogance shown by the unrighteous becomes the door to the problems of all mankind. From the beginning, the source of all sin was pride. Contrasting pride with faith helps understand Habakkuk 2:4. For the pride of men is destroyed (Isa. 2:11–17, Isa. 13:11; Yeh. 7:10, Zeph. 3:11–12; 24).

Arrogant people often cover up weaknesses, sins, mistakes so they will not look weak. In biblical counseling, all that boils down to pride needs to be confessed before God, Because God hates pride (Proverbs 8:13). Like Psalm 51, the prophet Nathan was able to soften David's defenses after adultery with Bathsheba and the murder of Uriah. David confessed and evaluated his guilt and sin after being confronted by Nathan.

Loyalty, human obedience, can be arrogance. If eternal life is based on the faithfulness of believers, then believers have the right to boast of keeping the law. Israel experienced the consequences of self-righteous pride as recorded in Numbers 14:44 and Deuteronomy 1:43. However, if believers are saved by God's faithfulness, then there will be no pride in believers (Robertson, 2021).

In contrast to the proud living in dishonesty, the righteous live by faith (faithfulness). This sentence is quoted twice by Paul (Rom. 1:17, Gal. 3:11) and once in Hebrews (Heb. 10:38). Because basically “Faith is the foundation of everything we hope for and the evidence of everything we don't see.” (Heb. 11:1) When faced with problems, difficulties, struggles, fears, disappointments, faith teaches to have hope for help from God. Faith is not a single act that is performed and ends on a particular day: it is an action that is continued and maintained throughout human life.

The righteous man not only begins to live by faith, but continues to live by his faith: he does not begin in the spirit and ends in the flesh, nor does he go so far by grace, and the rest through the works of the law. Faith is very important during this time; every day and all day, in everything. Our natural life begins with breathing, and must continue with breathing; Just as breath is to the body, that is faith to the soul (Charles H Spurgeon, 1968). The truth teaches one to have faith and hope in God in any situation, even on unexplored roads. As Paul declared, “All the writings of God behave ... to educate people in truth.” (2 Tim. 3:16)

CONCLUSION

Habakkuk 2:4 teaches two important things in a person's life. First, the one who puffs out his chest (boasting) lives a dishonest life and second, the righteous will live in faithfulness (faith). Habakkuk has given the understanding that everyone has a personal relationship with God and must live in dependence and obedience to Him. People who are proud and do not believe in God will experience condemnation and judgment. Text “Look! He (a person) who is lofty in heart is not righteous in life” shows that humans often tend to rely on worldly things, such as wealth, power, and achievement, to achieve a fulfilling and secure life. However, true life can only be found by relying on God and living in His

dependence.

Biblical counseling answers the struggle of those who live in the fall to become arrogant persons, acknowledging each of these weaknesses and letting go to God, ultimately letting go of the life that will always be insatiable in him except to God alone. The message conveyed by Habakkuk is important and it must be understood what causes pride, what is being sought for people who live in pride. People should avoid pride and trust in themselves, and instead, they should go through life dependent on God.

Habakkuk emphasized the importance of living in faith, dependence on God, and avoiding pride and self-belief. True living and the meaning of a fulfilling life can only be found through a right relationship with God. The righteous, as described in the Habakkuk text “and he (one) who lives in the truth, (he) lives by his faithfulness (faith),” is everyone who lives in faithfulness and faith in God. They have a strong belief and do not waver in the face of difficulties and challenges in life.

Hebrew concepts of truth, including the righteousness of the righteous, are often associated with law and court. The righteous of that day were those who were declared righteous by God and lived according to His will. In addition, the text states that life for the righteous is not only about physical life, but also includes spiritual and eternal life. Faith in God is the key to understanding and accepting His sovereign purpose, and leads man to worship and live with integrity. Faithfulness of faith helps everyone who experiences “weary and heavy laden” that the Lord promises “I will give you rest. (Matt. 11:28) The attitude of the heart to continue living in faith and faithfulness to God will bring salvation and stand before Him on Judgment Day.

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