

- He knows that it is different from the MT? By omitting the pronoun he avoids a fight over it?
- In the context of his argument, it would all have to be framed differently in order to clarify that it is God speaking and God saying “my faithfulness”
- Is Paul trying to allow a plenary reading? I.e., allowing and encouraging reader to think both of God’s faithfulness and the person’s faith?
- Issue returns again to whether point is a) {One who is righteous by his/her faith/fulness} shall live OR {One who is righteous by God’s faithfulness} shall live OR One who is righteous {by faith shall live}

Where else is Habakkuk 2.4 cited? (using OTP index, TSK, Locati)

- **2Baruch 54:16** For assuredly he who believeth will receive reward.
- **Galatians 2:16** εἰδότες [δὲ] ὅτι οὐ δικαιοῦνται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιοθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου, ὅτι ἐξ ἔργων νόμου οὐ δικαιοθήσεται πᾶσα σὰρξ.
- ^{NET} **Galatians 2:16** yet we know⁴⁹ that no one⁵⁰ is justified by the works of the law⁵¹ but by the faithfulness of Jesus Christ.⁵² And⁵³ we have come to believe in Christ Jesus, so that we may be justified by the faithfulness of Christ⁵⁴ and not by the works of the law, because by the works of the law no one⁵⁵ will be justified.
- **Galatians 3:11** ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ δῆλον, ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται.¹² ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ’ ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς.
- ^{NET} **Galatians 3:11** Now it is clear no one is justified before God by the law, because **the righteous one will live by faith.**^{22 12} But the law is not based on faith,²³ but the one who does the works of the law²⁴ will live by them.²⁵
- **Hebrews 10:38** ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται, καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.
- ^{NET} **Hebrews 10:38** But **my righteous one will live by faith,** and if he shrinks back, I⁴⁶ take no pleasure in him.⁴⁷

>> Paul is consistent in his citation and understanding of Hab 2.4. Note Gal 2.16 where it is clear that is "from faith/fulness of Christ."

Hebrews a) reverses first/second halves of Hab 2.4 and b) supplies the pronoun "my" but attaches it to "righteous" instead of "faith." (Kind of a nice way to use the LXX but keep a Pauline reading of the text!)

Hab 2.4 in ANF using Logos

- IgnTars 1: I therefore, the prisoner of Christ, who am driven along by land and sea, exhort you: “stand fast in the faith,” and be ye steadfast, “**for the just shall live by faith;**” be ye unwavering, for “the Lord causes those to dwell in a house who are of one and the same character.”

- Iren AdvHaeer 4.34
- ClemAlex
- Tert AdvMarc 4.18: But even if the stimulus of her repentance proceeded from her faith, she heard her justification by faith through her repentance pronounced in the words, “Thy faith hath saved thee,” by Him who had declared by Habakkuk, “**The just shall live by his faith.**”
- Tert AdvMarc 5.3: For he remembered that the time was come of which the Psalm spake, “Let us break their bands asunder, and cast off their yoke from us;” since the time when “the nations became tumultuous, and the people imagined vain counsels;” when “the kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ,” in order that thenceforward man might be justified by the liberty of faith, not by servitude to the law, “**because the just shall live by his faith.**” Now, although the prophet Habakkuk first said this, yet you have the apostle here confirming the prophets, even as Christ did. The object, therefore, of the faith whereby the just man shall live, will be that same God to whom likewise belongs the law, by doing which no man is justified.
- Tert ExhChastity 7: For he remembered that the time was come of which the Psalm spake, “Let us break their bands asunder, and cast off their yoke from us;” since the time when “the nations became tumultuous, and the people imagined vain counsels;” when “the kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ,” in order that thenceforward man might be justified by the liberty of faith, not by servitude to the law, “**because the just shall live by his faith.**” Now, although the prophet Habakkuk first said this, yet you have the apostle here confirming the prophets, even as Christ did. The object, therefore, of the faith whereby the just man shall live, will be that same God to whom likewise belongs the law, by doing which no man is justified.
- Cyprian Treatise 12, Test 5(and 42): In Isaiah: “And if ye will not believe, neither will ye understand.” Also the Lord in the Gospel: “For if ye believe not that I am He, ye shall die in your sins.” Moreover, that righteousness should subsist by faith, and that in it was life, was predicted in Habakkuk: “**Now the just shall live by faith of me.**” Hence Abraham, the father of the nations, believed; in Genesis: “Abraham believed in God, and it was counted unto him for righteousness.”
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What are to make of all this data?

- The reading of Hab 2.4 is complicated and subject to discussion. Pauline use provides one legitimate way of reading Hab 2.4 and its place in tradition of reading
- Paul's reading of Hab 2.4 is a bit strained, but as the Galatians examples show, he is consistent. It really only works if Paul is thinking that God's faithfulness = faithfulness of Christ (!?)

>> Check Carson/Beale commentary: much to like, much to question!

Note conclusion on p610: “On the assumption that as usual the LXX is the basis of Paul’s citation, his omission of the first-person pronoun reflects the sense of its rendering, even if he

shifts attention to the call to believe. To ‘live by *my* [i.e., the Lord’s] faithfulness’ is to live by faith.”

>>> Isn’t it simpler to acknowledge that Paul is saying directly: The one who is made righteous by God’s (Christ’s!) faithfulness will live.

[targ_jonathan:](#)

02041 קָא רְשִׁיעֵינָא אֲבִלְבְּהוֹן אָמְרִין /אמריין בלביהוון" לית כָּל
אֵלִין וְצַדִּיקָא עַל קוּשְׁטָהוֹן יתקנימון:

Peshitta:

0204 0204 סכנלא לא כבא נפצת. סוגסא כחטנאלא נא.

הבואה הזאתה תהי חטנאלא נא

