

Doubting God in Hard Times

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[0 : 00] The reading is Habakkuk 1, verses 1-11.

I don't know what page it is. The oracle that Habakkuk the prophet saw.

O Lord, how long shall I cry for help, and you will not hear? Or cry to you, violence, and you will not save?

Why do you make me see iniquity? Why do you idly look at wrong? Destruction and violence are before me. Strife and contention arise.

So the law is paralysed, and justice never goes forth. For the wicked surround the righteous. So justice goes forth perverted.

[1 : 00] Look among the nations and see. Wander and be astounded. For I am doing a work in your days that you would not believe if told.

For behold, I am raising up the Chaldeans, that bitter and hasty nation who march through the breadth of the earth to seize dwellings not their own.

They are dreaded and fearsome. Their justice and dignity go forth from themselves. Their horses are swifter than leopards, more fierce than the evening wolves.

Their horsemen press proudly on. Their horsemen come from afar. They fly like an eagle, swift to devour. They all come for violence, all their faces forward.

They gather captives like sand. At kings they scoff, and at rulers they laugh. They laugh at every fortress, for they pile up earth and take it.

[2 : 00] Then they sweep by like the wind and go on. Guilty men, whose own might is their God. Thank you.

Thanks guys for having me. Normally on a Sunday, if I'm preaching, the chaldeans are much smaller. This is a bit more intimidating. Generally the guys that come to our service like to shout out when I'm speaking.

So please feel free to do that. It'll make me feel at home. But just try and keep it on track. Some of the comments I get usually aren't on track. What we're looking at.

Have a quick, okay, have a quick chapter one. If you heard that reading, or if you read it prior to coming, and you're thinking, what on earth was that all about?

Do not fear. You are not alone. The first time that I read this, I had to struggle to understand what it was about. But I hope that after this weekend, you will not only understand Habakkuk, but you will treasure Habakkuk as a book.

[3 : 14] Because this little book deals with a huge question. Here's the question. How do we trust God in a world that is filled with evil and injustice?

It's a big deal now. This world that we live in is messed up. Just think about what has happened this past week. A man walks into a primary school in Texas and kills 19 children and two teachers.

Think what has happened over the past few months. The Russian invasion of Ukraine. The civilians that have been killed as part of that.

You may remember not so long ago when the Taliban took over Afghanistan. That brutal and evil regime that has been responsible for the death of many. And the oppression of many, especially women.

Remember those images on the news? The abuse of the people so desperate to escape that. That they were clinging to the wheels of airplanes that were taken off and fallen to the death.

[4 : 22] Evil. Justice. That's the world we live in. Globally we see it. Even what we see in our news that has happened.

It's just a tiny percentage of what is going on all across the world. And closer to home we see it as well, don't we? You know, I work with people in my church who have been victims of sexual and

violent abuse.

And almost always it comes from within their own houses. I see kids who have never had the privileges I had growing up. Kids who don't have parents that are sober enough to look after them. Maybe it's an experience that some of you might have had here. It doesn't even have to be that extreme. Just the brokenness of this world can be felt.

Injustices that you feel you're experiencing by being bullied. By being marginalized. By being isolated at work or at university. There is something wrong.

[5 : 22] There's a big problem in this world. And if you believe in God. The God of the Bible. Who is perfect and good and all-knowing and all-loving and all-powerful.

When you see evil and injustice. And when you experience it for yourself. You cannot help but ask this question. Does God really care?

If you've ever felt that. Let me just encourage you. Right from the onset. You're in good company. Because what we just read.

Was from a good godly man. Called Habakkuk. And look at the question that begins his book. Look at verse 2. How long Lord. Must I call for help.

And you do not listen. Can you feel the anguish in that? The pain in that statement. Folks. This book that we're about to study today and tomorrow.

[6 : 23] Is all about what God is doing when times are hard. And what it is. Basically. It's just a conversation between this man Habakkuk and God. A conversation about God's justice in the face of evil.

And so as we read through it together. We're going to walk with Habakkuk. And although it's small. It's only three chapters. We're going to witness a change in Habakkuk. He is going to move from doubt.

And uncertainty. Into joyful praise. The situation he is in. Will not change. Actually it will get worse. But that is the movement.

That happens with him. And so it's my prayer. That as we study that. As we study this book. We will join him. On that journey. That we will take our doubts and confusion.

And be able to have a joyful faith. No matter what circumstance you may find yourself in. A lot of you might be doubting. Right now.

[7 : 26] In fact. Let me just say this. For those of you that have followed Jesus. I think this is helpful. Just put your hands up. If you've ever doubted.

Yeah. You're in good company. I think that's helpful. Because doubt is. It's a normal part of being a Christian.

I was just preaching on Matthew 11. Sunday past in Charleston. John the Baptist. Jesus says. Was for the greatest man ever born of women. He had some doubts.

He was struggling to see. How. What he read of in the Old Testament. Matched up to what Jesus was doing. Jesus was very gently. Encouraged him. He showed him the truth. That one of the greatest guys that ever lived.

Had doubts. But we need to also see that. When we talk about doubt. It's quite complicated. As well. Some people will say. They are doubting God.

[8 : 22] But really what they mean is. They don't want to follow God. Often it's because. They want to do something sinful. So. Rather than wrestle through that. They say. Oh I'm having doubts. That's more what the Bible would call unbelief.

And I think it's helpful. To draw a distinction. Between unbelief. Unbelief. And doubt. Unbelief is refusing to want to listen to God. Whereas doubt is. Listening to God.

But just struggling to see what he is doing. That's Habakkuk. He's someone who. It's like someone who wants to follow Jesus. He's given a life to follow Jesus.

But they just cannot make sense. Of what's going on. Around about him. And maybe that's you. You don't get what God is doing. It feels like he's a million miles away. Well I hope you'll leave this weekend.

The way Habakkuk leaves. Chapter three. With joyful. Confident. Praise. Maybe you're fine. And you're here. You're buzzing to be here. It's great being with your church family.

[9 : 21] You're pretty confident. You're on fire for Jesus. You still need this book. Because let me tell you. There will be days. Where you're well down. And you will struggle.

And maybe you're here. And you're not sure. If you are a Christian. You might have been coming to church. For a long time. And you're not sure. Where you're at with Jesus. Or maybe you're here. You're investigating Christianity. Please listen to this. Because let me tell you. The number one objection. I get to Christianity. Is to do with people's experience. Of evil.

And suffering. But the Bible. Is so not silent. To this. Praise God. For books like Habakkuk. It's real about the pain.

That we experience. It's real about how it feels. But it's also real about the hope. That it offers. And there is nothing else. In this world. That can do that. In the face of injustice. And evil. So.

[10:15] Stick with us. As we journey through Habakkuk. Now. Let's dive in. Let me just give a wee bit. Of context here. Habakkuk is set around. 600 years. Before. The birth of Jesus.

At that time. God's people. One nation. The nation. Of Israel. They were the ones. That he had chosen. He had given them. Promises to. That would. Promises to. That would eventually. Bless the whole world.

And one of the ways. That God spoke to Israel. Was through individuals. Called prophets. Now. Habakkuk 1. Verse 1. Tells us that Habakkuk. Is a prophet. So he has this unique.

Connection with God. Now. Here's what else. You need to know. Israel. Has spent most. Of its history. As a nation. Ignoring God.

And rebelling against them. They had some good moments. They had some good kings. But for the most part. The kings that ruled them. Were. As we would say in Dundee.

[11:09] Total bans. There was a kingdom. In the south. Called Judah. And a kingdom. In the north. Called Israel. The northern kingdom. Was ruled.

By some real bands. Some really wicked kings. And they eventually. Got wiped out. By this huge empire. Called Assyria. Which is in pink. On the back here. I love a good map. Habakkuk.

Lived in the south. In that wee turquoise bit. Called Judah. And. It hadn't been destroyed. But it was just as messed up. They were meant to be. God's chosen people.

They're. They're meant to show. The nations. What God is like. By how they lived. And yet. The way that they conducted. Themselves. Was so horrible. That even the pagan nations.

Looked in. Disgust. Habakkuk lived in a time. When. They were worshipping. Other gods. Their government. Was corrupt. They were exploiting. The poor. They were sexually.

[12:02] Promiscuous. And they were violent. And aggressive. To each other. No. Nothing new under the sun. Well. This was particularly bad. We could say.

This is getting close. To the lowest moment. In Israel's history. Something else. You need to know. Syria. Big power. Can't you see it on the map there.

But in green. There's this little. Up and coming nation. Called Babylon. And they're about to become. One of the dominant powers. In the ancient. Near east.

Habakkuk. Habakkuk. Habakkuk. Habakkuk. Is living in a time. Where there just seems to be. So much corruption. And evil. And he's confused. As to why God.

Is doing nothing. About him. So let's walk through then. His first conversation. With that in mind. What's going on. Let's walk through. His first conversation. With God. I've got two simple points.

[12:57] They're not that punchy. But hopefully. They sum up. Basically. What's being said. The first point is this. The prophets doubt. Where Habakkuk says. Why are you silent. When your people are wicked.

Second point. The Lord's response. I will destroy my people. Because they are wicked. So let's walk through it. And then we'll see. Kind of. How this helps us today.

Prophets doubt then. This is what Habakkuk says to God. Why are you silent. When your people. Are so wicked. Just read with me again. From verse two. How long Lord. Must I call for help.

But you do not listen. Or cry out to you. Violence. But you do not save. Why do you make me. Look at injustice. Why do you tolerate wrongdoing. Destruction and violence.

Are before me. There is strife. And conflict. And violence. So this guy is living. In a brutal time. And during this time. And with all this corruption. With all this evil. He is praying to God.

[13:52] And every time he prays. It just feels like his words. Are bouncing off the wall. That nothing is happening. That God is doing nothing. That God is not listening. That is a dark place.

Whatever you have been there. Moments crying out for help. And you are met with a silence. That is almost deafening. Does God even care? Habakkuk.

He is seen fighting. And anger. And pain. All around him. He cries out violence. But God does nothing. You are praying.

God please end this. Brutal invasion. That we see happening in Ukraine. Turn on the news. You will be able to. Primate women killed. In a maternity hospital.

Bombing. In Ukraine. What is God doing? Look at the words. That Habakkuk uses.

[14 : 53] To describe what it was like. In this time. This is not just. One or two. Incidences. That are happening. Look at the words. Used in verse 3. Injustice.

Wrongdoing. Destruction. Violence. Strife. Conflict. This is not a good time. To be a prophet in Judah.

He would have seen people. Getting ripped off. Cheated. He would have seen. Fighting in the public. He would have seen. Abuses of authority. And people getting away with it. He would see widows. Lose a husband.

And then. Not have any means. To support themselves. So they get booted out of their house. And forced to live on the streets. Not that far away. From what we might see today. Broken families. Addiction. Abuse. People falling out with each other. Mistreating each other. Wicked people. Doing wicked things. And getting away with it. Jimmy Savile. Spends.

[15 : 49] His entire life. Almost. Abusing. Young girls. And it's not until. A number of years after his death. That they find out about him. But do you know.

The thing that really kills Habakkuk. Is that. This isn't something. That is happening. Out there. In the pagan nations.

All of this is happening. Amongst God's people. The leaders of the corruption. Are not evil empires. It's Israel. It's.

The ministers. It's the priests. It's the elders. It's the church. It's those who are using the name of Jesus. The ones who should know better.

But they have tossed aside what God says. It's the image that he uses in verse 4. The law is paralyzed. And that's a reference to God's law.

[16 : 47] These people are so corrupt. It's like they've cut the legs off of God's law. And it has no movement amongst them now. It has no traction. They don't care about God.

They don't listen to God. They're just living for themselves. You know. We can look at the injustices in our world. But you know. There is something particularly bad. And crushing.

When we think about the injustices we see in the church. And those who claim to be God's people. When the guys who say they follow Jesus.

Just use Jesus to exploit others. Oh that happens. And it is crushing. The largest denomination in our country.

The Church of Scotland. Had its General Assembly. Last week. And at that assembly. They paralyzed God's law. We have seen people who say all the right things.

[17 : 50] Teach the Bible. And yet have been responsible for. Abuse and hurt in the church. Church. It's what happened just now. I think in the report.

With the Southern Baptist Convention. In the state. It's what we've seen. Across the board. Even smaller scales. Seen it in my own denomination.

Let me tell you. That really shit wrecks people's faith. When that happens. When you see people who claim to follow God's law. But they have paralyzed it. And see when you see that in a church. Or maybe with a friend who was a Christian. But they're saying they're Christian. But they're not living like they're a Christian. You really despair. And one of the questions that comes up is. Is this even real?

Why did God let. Why is God letting this happen? I mean it's trashing his reputation. And it cuts Habakkuk. Because as he says in verse 4. From his perspective.

[18 : 50] It just seems that justice is not prevailing. Justice is perverted. People are getting away with it. From God's own people. They're doing these evil things.

They're getting away with it. And God is saying. And doing nothing. Now. Let's just stop for a moment. Because this is raw right. You see the Bible.

Never runs from these difficult questions. Never. This is raw. And emotional. And I think it's helpful. Because it resonates with what we might feel. But let me say something very clearly.

About Habakkuk. He is not an angry atheist. Looking for an excuse to have a go at God. This is not unbelief. He loves God.

But he is confused. So what does he do here? He brings his pain in all its raw honesty. He brings it to God in prayer. First and foremost.

[19 : 46] And that is what we need to learn. If we're thinking. How can we move. From doubt and uncertainty. To joyful praise. We need to begin. By coming to God. In honest prayer.

Because here's what we might be tempted to do. When things in life are hard and confusing. We can run away from God. And leave him. Or we can suppress all our anger.

And pain. And pretend that everything is fine. Both those approaches are wrong. You see. To run away from God. Doesn't make any sense. And Habakkuk won't do that.

Evil and justice is a problem. We all have to face. And it's a problem. No matter what you believe. But let me say something. It's an even bigger problem. Without God.

I can kind of understand. But. I don't really get when. When. When. Folks say to me. I can't believe in God. Because this happened to me.

[20 : 40] In my life. Because removing God from that. Doesn't make that problem. Easier. To deal with. It makes it infinitely worse.

There was a lady I know. Whose son tragically died. In a car accident. And her neighbour asked her. How could you possibly believe in God. After what happened.

And her response was. Simple. How could I not. Habakkuk is hurting. But he doesn't run.

From God. He runs. To God. The atheist has nowhere to turn. When they see the injustices. In this world. It's just darkness.

Indifference. Nothing. Nowhere to turn. We have. Somewhere. To turn. Don't run.

[21 : 38] From him. Run to him. But don't pretend. When God knows. That everything is nice. And rosy. And it's all going to be fine. Be real with God.

Be honest. Speak your anger. And your frustration. And your pain to him. There's one thing that.

Whenever I read the Bible. Just. You see God wanting. Jesus wanting. It's integrity.

Isn't it? It's honesty. And so. In these first four verses. We see how. How important. Honest prayer is. We must not give up. When we feel alone. Or hurt.

It's the first step towards. Joyfully praising God. In hard times. And let me say something. Just before we move on. To God's answer. And you would not be the first.

To pray. And feel silence. Habakkuk felt it. Countless others in the Bible. Feel it. But most importantly. Jesus did.

[22 : 32] Jesus prayed to God. The night before his execution. When he was in great anguish. In the garden of Gethsemane. Praying. Crying out for help. Crying out for some. Other way. There was no.

Audible reply. To his pain. But it never meant then. Nor does it mean now. That God does not care. And that God was not working. God might not answer the specifics.

Of the questions that we ask. But he has spoken. And to Habakkuk's surprise. God does answer. And no one.

Least of all Habakkuk. Was ready for what God was about to say. And this is the second point we see here. The Lord's response. I will. Act swiftly.

And destroy my people. Because they are wicked. Look at verse 5. Right. If we didn't know Habakkuk. Okay. We hadn't read ahead.

[23 : 27] And we just came to verse 5. This sounds great. Doesn't it? Look at verse 5. Look at the nations and watch. And be utterly amazed. For I am going to do something in your days.

That you would not believe. Even if you were told. Ha. Here we go. This is it. God's going to act. It sounds like our Bible's going to break out.

Look at the nations. This is going to be wonderful. In fact. People have often misquoted this verse. To kind of back up. Like this wonderful thing that God's going to do. Oh my goodness.

Sounds good. But it's really not. God says. You're going to be amazed. By what I am doing. But that's not because it's going to be so wonderful.

Rather. You'll be amazed. Because I'm about to do something. So dreadful. That the people in Israel. Wouldn't believe. That I would do it. What's he going to do?

[24 : 31] Verse 6. I am raising up the Babylonians. That ruthless. And impetuous people. Who sweep across the whole earth. To seize dwellings. Not their own. They are feared.

And dreaded people. They are long to themselves. And promote their own honor. So here's what God's saying. In response to your cries for justice Habakkuk.

I'm going to raise up a people known as the Babylonians. Or Chaldeans. As some of your translations might say. And I'm going to send them. To sweep across the earth. And they're going to wipe out. And destroy everything. Including my people. Here's what this is like. You're praying to God.

For help. Imagine the church was so corrupt in this country. You pray to God. You ask for help. And this would be like God saying. You're right. So what I'm going to do.

[25 : 29] I'm going to send the Taliban in. To take over Scotland. And to destroy the church. Now if you heard that. You wouldn't believe it. I mean God.

He's technically dealing with. His people's failure. But not in the way. That anyone would have expected. Surely. Surely God won't destroy.

His own people. With an even more wicked people. In fact. That's the problem. With the way of thinking. Of many at Habakkuk's time. They just assumed.

That because they were God's people. They were safe. They never really cared about God. And actually for hundreds of years. God had told them. Look this is going to happen. Really from the time of Moses.

He said. This is going to happen. If you keep rebelling. I am going to send a nation. To wipe you out. And now he's saying to Habakkuk. The time has come.

[26 : 23] And not only is it going to happen. But I want you to know. Habakkuk and Israel. It's going to be swift. It's going to be comprehensive.

And it's going to be utterly destructive. And so what God does. And he does this a lot in the prophets. Is he uses these really striking. Vivid images.

To convey a point. And I was thinking. Why does he do that? So if you read like. Is we were looking at Ezekiel recently. Just the imagery that's used in it. Maybe it's because.

These people were just not listening. And he's trying to hammer home. How real this is. And how devastating it will be. And so. He talks about the Babylonian cavalry.

Now. Remember in the ancient world. Cavalry was like. You know. That was the tank unit. The Babylonian cavalry. And look at how he describes them. How God speaks them. Verse 8. He says. Their horses are swifter than leopards.

[27 : 21] So. If you go on to the next slide. Think about some of these images. Their horses are swifter than leopards. So think about that. David Attenborough. Okay. And those images of a leopard. Chasing down the gazelle.

The gazelle's got no chance. It pounces on it. It devours it. That's what Babylon's attack on. Judah's going to be like. Or he says. In verse 8.

Think of a pack of wolves. At dusk. And that poor little helpless bunny rabbit. And the wolves are encircling around it. That's what the Babylonian cavalry will be like.

Think of an eagle. Hovering above a field. Waiting to grab that poor little helpless field mouse. As it swoops down. And grabs it in its talons.

Or. In the end he says. Think of a sandstorm in the desert. That big cloud. Coming towards you. At great speed. It's like. Do you remember those images.

[28 : 19] Of September 11th. When the towers collapsed. And those. Those clouds. That were just engulfing the people. That they couldn't run from. Can you feel.

What God is trying. To get Israel to feel. You can almost hear the wolves galloping. Babylon is coming for you.

And it will be quick. And it will be bloody. And no one. Is going to escape it. Look at verse 10. These people are so ferocious.

That they make fun. Of kings. A small fortified city to them. Is just like a Jenga tower. They can knock over. They are so powerful.

So ferocious. So strong. That they worship their own strength. Like it's a god. Think of. The blitzkrieg.

[29 : 17] Of the Nazi invasion of France. In the early 1940s. In the early 1940s. Ploughing through. We are meant to hear this.

And we are meant to tremble. Judah is about to get pummeled. And God said. No one is going to believe. I will let this happen. That's God's answer.

Now. What are we to make of that? It's confusing. And we are going to see. In the next session. Habakkuk has got a bit of a problem. With this. As the answer. But for now.

I think there is an important application. We need to grasp. And it's this. God has spoken. It might not be the answer.

That Habakkuk wanted. Actually God said this. A long time ago. Been saying it for a while. But it's an answer. Isn't it? And God has spoken to us.

[30 : 14] And here we have. The very word of God. And let me tell you. God will not often. Give you the answers. You want to hear. But he will always give you.

The answer that you need to hear. If we are to move from doubt. To joyful praise. Let's cry out. And pray in our pain. But let's also listen. To what God has said.

And in this response. To Habakkuk. I think we get two applications. On what we need to do. With what God has said. And the first application. Is that there's a warning here. A warning to those.

That aren't listening. Remember this is Israel. They're not listening. And the warning is. You know. Be careful. You can complain. About injustice and evil. But if you don't care about God.

You yourself. Are actually in. A dangerous position. Israel at this time. Isn't listening. And that is why. They're in this dangerous position. And so. If we cry out to God.

[31 : 11] And we ask for justice. Against evil. Well here's something to think on. Where does that justice stop? Is it just the evil tyrants.

That we want justice on? We want God to punish them. Well. What about the abusers. And the murderers. Yeah. We want God to punish them. Let's go further. What about the liars?

What about the cheats? What about the gossips? What about the proud. And the arrogant. What about the evil. If you ask God. To eradicate evil. It gets to a point.

Where you've got to look at yourself. Because evil is not just a thing out there. It's inside us all. And so it's a dangerous thing. To ask God.

To be just. And yet ignore him. Because it's like. We're asking for our own destruction. And if you're honest. You get a new question. A far more troubling question. Here's the new question.

[32 : 06] How could God punish evil. Without punishing me. Folks. We have an answer to that question. His name is Jesus.

600 years after Habakkuk. God sent his son Jesus. And Jesus experienced. All the evils. And the injustices. That we face. Coming from God's own people. He experienced it.

And more. He died. And was crucified. By evil men. As the only truly innocent person. Why? Because on that cross. He took the punishment.

For all that is messed up. In my life. So that I would never have to be punished for it. Jesus is the only way. God could punish my evil.

Without having to punish me. So yes. I have these problems now. I have these difficulties. These unanswered questions. And I must cry out. And ask them to God. But have we looked at what God has already said.

[33 : 06] Has already done. Don't ignore that. God's response. To Habakkuk. Is a warning. To Israel. And it's interesting. That the Apostle Paul. Quotes from this chapter.

To warn the Israel of his day. Not to reject Jesus. Just turn with me in your Bibles. To Acts chapter 13. Acts chapter 13. Acts chapter 13. Acts chapter 13. Acts chapter 13.

And we'll look at verse 38. Paul speaking to the Jews. Says this. Therefore my friends.

I want you to know. That through Jesus. The forgiveness of sins. Is proclaimed to you. Through him. Everyone who believes. Is set free from every sin. It's a great verse to highlight.

Isn't it? A justification. You are not able to obtain. Under the law of Moses. Take care. That what the prophets have said. Does not happen to you.

[34 : 14] This is Habakkuk. Now. Luke you scoffers. Wonder and perish. For I am going to do something. In your days. That you would never believe. Even if someone. Had told you. Through Jesus.

You can be set free. From every sin. Have you responded to that. Or have you have ignored that. Because if you have. There's a warning here. He will bring justice. And it will come.

And it will be swift. And it will be certain. And don't presume. Because you've been brought up in a church. And that you are safe from that. The question. That is asked. Is. Are you listening? Have you accepted.

Jesus now. Do we realize. Who we are speaking to. When we ask him. To bring justice. But if you do follow Jesus. There is also an encouragement.

In what God says here. Encouragement is. That God does care. About evil. He does care. About injustice. It's not the answer.

[35 : 10] That Habakkuk wanted. Or that we might have wanted. But it shows. That he does care. And he is involved. And acting. To destroy evil. He does it in his way. Which is not our way.

But we do need to look at what he has said. And then we'll realize. Look. God. I can't understand what's going on. But when I look at your word. I know you do care. When I look.

And I see your son. Hanging on a cross. For my sin. I know you care. And so. As we pray. We need to focus on that.

Let's listen. Let's remember. That God is not like us. He does not operate on our terms. And even though it confuses me. I know. Especially when I look at Jesus. I know that no matter what happens.

He is good. And evil. Will not get the last word. With him. We still got a lot to wrestle through. With Habakkuk.

[36 : 11] But for now. Let me pray. As we close. Father. Help us to. Take heed.

And to listen. We want to just. Thank you. For the Lord Jesus. God. Thank you.

Thank you. It was made it possible. For you to destroy. And judge the evil. In our lives. Without having to judge us. Thank you.

That he has taken that punishment. For our sins. In our place. He is our sacrifice. And our substitute. Father. And Father. We praise you.

That is the greatest act of love. Ever shown. We pray. Father. You would help us. To ignore that. But to. Give our lives to that.

[37 : 04] To listen. And even though. There are so many questions. That are unanswered. So many questions. That we cry out.

In pain. Help us see. That you have not been silent. Father. Help us. To bring them to you. In prayer.

Open and honest. Not to run from you. But to run to you. Help us to listen. To what you have said. And to hold on to that. In these types of uncertainty.

And doubt. Father. We just want to praise you. For the Lord Jesus. And we pray. Father. That. As we look at Habakkuk. And as we continue to look at it.

Later on. That we would see him. More and more. And he would be our focus. Our hope. He would be our anchor. And he would be the one. That we hold on to.

[37 : 59] In the hard times. It's in his name we pray. Amen. Great. Thanks Andy.

In a moment we'll break. For coffee. Let's just.