

13.8.23 pm

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Date: 13 August 2023

Preacher: Reverend David MacLeod

[0 : 00] Good evening, a warm welcome to the church service this evening. We begin this time of worship, we'll sing to God's praise by singing from Psalm 46, Psalm 46 and the last two verses of the Psalm in Gaelic.

Be still and know that I am God, among the heathen I will be exalted, I on earth will be exalted high, our God who is the Lord of hosts is still upon our side, the God of Jacob our refuge forever will abide.

We'll sing these two verses of Psalm 46 in Gaelic, Psalm 46 verses 10 and 11, and then after that, Farukh will lead us in prayer in Gaelic, please.

Make you ask the champion, make you per rushing life. Peace. I am still getting the champion yet the X Thank you.

Thank you.

[2 : 19] Thank you.

Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you.

[6 : 49] Thank you. Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you.

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[10 : 54] Thank you.

Thank you.

Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you.

[14 : 54] Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. We sing again to God's praise.

Mission Praise 31. The words on the screen. Amazing grace. How sweet the sound has saved a wretch like me. A fishing bridge, how sweet the sound.

But saved a wretch like me. I once was lost, but now am found.

[16 : 17] Was blind, but now I see. It was grace that taught my heart to fear.

And grace my fears believe. How precious did that grace appear.

The earth I first believed. To many dangers, loyous and stairs.

I have already come. Tis grace that brought me safe thus far.

And grace will lead me home. When we've been there ten thousand years.

[17 : 34] Pride shining as the sun. With no less days to sing God's praise.

And when we've first begun. If we could turn please to Habakkuk chapter 2.

Habakkuk chapter 2. Just towards the end of the Old Testament. For those who are flicking through the pages of a Bible.

Habakkuk chapter 2.

And we'll read the whole of this chapter. You remember from last week. Those who were here.

[18 : 50] Habakkuk. He is burdened for his people. The nation of Israel. And he prays. Essentially he prays for revival.

He asks that God will. He'll move again. That he'll hear the complaint. About the state of the nation. And then the answer comes from God.

Which is an answer that's alarming to Habakkuk. That God's going to use another nation. To bring a whole lot of difficult things. Into their experience. Which will ultimately bring them back.

To God. And Habakkuk. He's processing this. He's coming to terms with the fact. That God is sovereign. That he's working. Even in the storms. Even in the hard times.

And he realizes that. He accepts that. But he's still wrestling. He's wrestling. He's wrestling with God in prayer. Because. It's hard to live. In the world that he's living.

[19 : 51] Where he sees violence. Injustice. All kinds of difficult things. He knows God's in control. And he's asking God. To be at work. And so Habakkuk.

At the end of chapter one. Into the beginning of chapter two. Says. I will stand at my watch. And station myself. On the ramparts. I will look to see.

What he. That's God. Will say to me. And what answer. I am to give. To this complaint. Then we have the Lord's answer. In verse two. Then the Lord replied.

Write down the revelation. And make it plain. On tablets. So that a herald may run with it. For the revelation. Awaits an appointed time. It speaks of the end.

And will not prove false. Though it linger. Wait for it. It will certainly come. And will not delay. See. He is puffed up. His desires are.

[20 : 47] Not upright. But the righteous. Will live by his faith. Indeed. Wine betrays him. He is arrogant. And never at rest. Because he is as greedy as the grave.

And like death. Is never satisfied. He gathers to himself. All the nations. And takes captive. All the peoples. Will not all of them. Taunt him.

With ridicule and scorn. Saying woe to him. Who piles up stolen goods. And makes himself wealthy. By extortion. How long must this go on.

Will not your debtors suddenly arise. Will they not wake up. And make you tremble. Then you will become their victim. Because you have plundered many nations.

The peoples who are left. Will plunder you. For you have shed man's blood. You have destroyed lands and cities. And everyone in them. Woe to him. Who builds his realm.

[21 : 43] By unjust gain. To set his nest on high. To escape the clutches of ruin. You have plotted the ruin. Of many peoples. Shaming your own house.

And forfeiting your life. The stones of the wall. Cry out. Will cry out. And the beams of the woodwork. Will echo it. Woe to him. Who builds a city. With bloodshed.

And establishes a town. By crime. Has not the Lord Almighty. Determined. That the people's labor. Is only fuel for the fire. That nations exhaust themselves.

For nothing. For the earth will be filled. With the knowledge of the glory. Of the Lord. As the waters cover the sea. For you. Where he is with you.

For you. Who gives drink. To his neighbors. Pouring it from the wineskin. Till they are drunk. So that he can gaze. On their naked bodies. You will be filled with shame. Instead of glory. Now it is your turn.

[22 : 41] Drink. And be exposed. The cup from the Lord's right hand. Is coming round to you. And disgrace will cover your glory. The violence you have done.

To Lebanon. and your destruction of animals will terrify you, for you have shed man's blood, you have destroyed lands and cities and everyone in them. Of what value is an idol, since a man has carved it, or an image that teaches lies? For he who makes it trusts in his own creation, he makes idols that cannot speak. Woe to him who says to wood, come to life, or to lifeless stone, wake up. Can it give guidance? It is covered with gold and silver, there is no breath in it, but the Lord is in his holy temple. Let all the earth be silent before him. Amen. I may God bless that reading of his word to us. We'll sing again now to God's praise from Mission Praise 674. There is a green hill far away without a city wall where the dear Lord was crucified, who died to save us all.

We may not know we cannot tell, but the Lord is in his holy name. We may not know we cannot tell, but the Lord is in his holy name.

He died to make us good.

But he might go out last to have saved by his precious blood. There was no other good enough to pay the price of sin. He only could unlock the gift of Oh, dearie, dearie, has He loved, and we must love Him too.

[26 : 01] And trust in His redeeming blood, and try His works to do.

Amen. To see exactly what bacteria it is.

They think it's meningitis. They're also going to have to change the drain into her head over the next few days when she's strong enough.

So it's been a hard day for her. She's been moved from the Word into, Jamie was telling me, it's intensive care. I'm not sure whether that was because it was necessary or whether there wasn't a bed in HDU.

But she's struggling a bit more so today. So let's keep praying for her over the next few days. And let's pray just now.

[27 : 22] Heavenly Father, we thank You again for Your Word. We thank You for this book of prophecy, this mysterious man, Habakkuk, that we know so little about.

And yet we thank You that the message that was given to Him, the prayer that was given to Him is a prayer, and it's a message that very much applies still to us today.

We know to differing degrees what it's like to live through stormy times. Sometimes that's in our own personal experience, and sometimes, and especially at this time, we are conscious it's the state of our nation.

And so, Lord, we thank You that You guide us and You lead us, You direct us, You teach us how to pray in the midst of these times. And, Lord, we thank You for the clear revelation in this book that You are the God who is still in control, the God who is always working out Your purposes.

You are the God who hears the prayers of Your people and who loves to show to us mercy and grace as we cry out to You for it. We thank You, Lord, that Your call upon our life is not a call where we are forced to follow a legal code in order to achieve a standard high enough to qualify ourselves for Your presence.

[28 : 57] We know that we could never, by our own efforts, do such a thing. We are sinners, and You are the God who is holy, holy, holy. But we thank You that You have condescended to us.

We thank You that You deal with us in mercy and with patience. We thank You that we are made righteous, not by our works, but by faith in Jesus.

We thank You for His finished work, His redeeming work that we have sang on. That green hill far away, that cross where the Savior hung for us.

And we thank You that when we believe in Him, we have the assurance that we have sin forgiven and life that is eternal. And Lord, we thank You also that we have these promises in Your Word, that You care for us and that You watch over us.

And You help us and You hear us and respond to us as we pray, not just for ourselves, but for others. And we pray on for Shona. We ask, Lord, that as she struggles a little today, that she would know Your hand upon her, that she would sense the prayers of Your people as well.

[30 : 15] We can think back to times in our own lives where all was stormy in our experience, and yet we were aware of a calm and a sense of being held up by You and the prayers of Your people.

And so help us to be faithful in prayer for Shona, and help us to keep on bringing her to You. We ask, Lord, that You would protect her.

We pray that this infection would be driven back. We pray that what needs to happen in terms of the changing of the drain would be possible.

We pray that our strength would increase. We pray for our healing, Lord, if that be Your will. So we ask, Father, that in the midst of everything, that she and the family with her would know Your presence, Your peace, and Your hand upon them.

So hear our prayers. And as we open Your Word now and study it, we pray that You would help us, that You would open our eyes, unblock our ears, clear our cluttered minds, cleanse us from the sin of our hearts, empty us of self, fill us with the Holy Spirit, and enable us to be those who are expectantly waiting to hear Your voice, as Your servant Habakkuk was.

[31 : 34] And we pray this in Jesus' name and for his sake. Amen. Sometimes we find ourselves writing a letter or sending an email.

And if we're honest, although we send the email or write the letter, we don't always expect to get a reply. Sometimes we write a letter maybe to a VIP, to a celebrity, a fan letter.

Or maybe that's something that's being done by some of the younger ones, I don't know. Or maybe when we're a bit older and we're frustrated with the bins and the frequency that they're getting emptied or whatever, we write a letter to an official, an MSP or somebody in local office that has some kind of influence.

And we put the words together. We make a request. But we don't really expect to hear anything back. You know, we would love to get a response.

But we don't expect a response. We're not waiting expectantly for the postman to deliver a letter.

[32 : 44] Or we're not checking every few hours in our inbox to see if there's an email that's dropped in in response to the letter or the application or the form that we submitted.

And sometimes when we pray, we can pray without expectation. Sometimes when we pray, we put the words together and we express our desire to God to see people saved or to see people helped. But there can be times when we pray when perhaps we don't expect these prayers to have impact. And the reason we know that is because we're not really looking for, we're not really expecting, we're not really waiting for the answer.

Habakkuk, in this letter, he teaches us to pray with expectation. And he teaches us to watch and to wait for the answer that God will give.

[34 : 07] So the first point this evening is as we look in on Habakkuk in verse 1, we see the watching, waiting prophet. Habakkuk says in verse 1, I will stand at my watch and station myself on the ramparts.

I will look to see what he will say to me and what answer I am to give to this complaint. So that's Habakkuk 2 verse 1.

Now if we rewind a little to Habakkuk chapter 1, we can see there in the verses that Habakkuk, he's prayed at length. And he's prayed with great fervor, with great earnestness.

He's laid out before the Lord all the things that burden him. And the burden that Habakkuk felt that he was praying in response to was a burden that God himself had given to him.

So Habakkuk, he's opened up the newspaper in the morning. He's flicked through the Sky News app. He's seen all the stories, all the things that distress him. And he's laid out all these bad news stories before the Lord.

[35 : 19] He's asked the Lord to intervene. And now he's waiting. And he's watching. And he's expecting an answer.

So the first lesson for us in application tonight is that straightforward lesson that runs all the way through this book.

And that's, it's a lesson regarding prayer. When we pray, let's pray believing. When we pray, whether it's that personal prayer in the private place or the prayer as we come together corporately week by week, let's pray believing that God is hearing, that he will respond.

Let's be those who are watching and waiting and expecting his answer. It might be that some of us here, we've been praying for a loved one, for their salvation for a long time.

And with Habakkuk, we're at the stage where we've gone from praying almost to screaming on the inside, saying, how long is it going to be, Lord? Or maybe we're conscious of a prodigal.

[36 : 35] Someone who once walked close with God and now is at a distance. Someone whose heart once was warm and who were so full of zeal. And now they're cold and cool and distant from God.

And we're praying for them. And they're still far away. Or maybe we're thinking about situations that are complicated and that grieve us.

And we can't see a solution to. And we're praying and we're praying and we're praying. And we're bringing the people, we're bringing the situations to God in prayer. And we still can't see an answer. Well, Habakkuk teaches us to keep on praying. And to keep on believing. And to keep on expecting.

And looking for the Lord to answer. See, when we're not expecting. When we're not watching and waiting.

[37 : 41] As Habakkuk was. When we're not on our toes. Spiritually speaking. Then we're not alert to what God is doing.

And we're not ready to take the opportunities that God may give us to be involved in the answer. He may want us to share Christ. With the people that we're praying for.

He may want us to be involved in the situations that we're praying about. So as we pray. And as we watch. In providence. To see how God is responding.

Let's be on our toes. Let's. Look at the posture of Habakkuk. He's not sitting in an armchair. He's not stationary. He hasn't got his feet up on the table.

He is standing. At his watch. Because he is watching. He is waiting. He is expecting. God.

[38 : 46] To answer. And he's ready to be involved. In whatever it is that the Lord would have him do. So keep praying. Keep watching.

Keep waiting. Keep expecting. Says Habakkuk. So we see the. The watching. Waiting. Prophet. That's the first point.

The second thing. That we can note here. Is the watchtower. Because we see the. The attitude. We see the. The inner. Mindset.

The. The heart condition. Of Habakkuk. But we're also told. His location. We see where he is. And in verse one. Habakkuk. He's speaking about a place. A physical location.

A station. And he's positioned. Himself. In the station. Spiritually speaking. As he. As he waits upon the Lord. He says. I will stand at my watch.

[39 : 41] And station myself. On the ramparts. We'll see a little more. About. What that looked like. In these times. In a moment. But. Sometimes it can be helpful.

To have a. A particular place. A routine. A. A location even. Where we. Where we day by day. Go to be with the Lord.

To wait upon him. To speak to him. In prayer. To. To listen to him. Jesus.

In Matthew six. He speaks about the closet. That place. Where we. Where we go in. And close the door. In the world. To be with the Lord.

Jesus. He often. Took his disciples. Onto the boat. Mark four. Is. The place. I think. Where we. Where we see the boat. And.

[40 : 41] Jesus. He often. Took his disciples. Off dry land. Where the cries were. To be in the boat. So they could be alone with him. I remember. Fergus Robertson.

The minister. That. I. Was training under. At the very beginning. Of. My church. Of Scotland. Training. And. He used to.

Every Saturday. Before he would preach. He would head off. Up the hill. You wouldn't get him. To answer the phone. You wouldn't find him. In his manse. He was up. On the slacht.

With his dog. And his sermon. And he was praying. And he was. Reading. And he was. Being with the Lord. In preparation.

To preach. It's always where you'd find him. And Habakkuk. He. He seems to be doing something. Of that nature. He's prayed.

[41 : 38] He's anticipating. The answer. That will come from the Lord. He's expecting. That the Lord. Will have something. To say to him. That he will in turn. And have to pass on. To the people.

And so he says. I'm leaving the office. I'm leaving the house. I'm getting away. From all the distractions. And I'm going. To the watchtower. Warren Weerspe.

The commentator. Says. The prophet. Saw himself. As a watchman. On the walls. Of Jerusalem. Waiting. For a message. From God. That he could share.

With the people. In ancient days. The watchmen. Were responsible. To warn the city. Of approaching danger. And if they weren't faithful. Their hands. Would be stained.

With the blood. Of the people. Who died. So being a watchman. Being in the watchtower. Says Weerspe. It was a serious. It was a serious. Responsibility.

[42 : 37] That's where. Habakkuk is. Now. Today. When we. Think about. Risk. And danger. We have.

We have people. Who are still watching. We have people. Who are employed. By the nation. Who are still watching. We have people. In military intelligence. Who watch.

Coastlines. For the danger. Of attack. Others. Who are looking at. Radars. And who are scanning. The skies. To see if there is. Impending risk.

We have people. Who monitor. Internet traffic. To see if there's. Attack. That's coming from. A cyber angle. And in Old Testament. Times.

Cities. Were. Were enclosed. By walls. High walls. For protection. And when there was. The risk of danger. When there was. A. A possibility.

[43 : 33] Of impending attack. Watchmen. Would be posted. On the city wall. On the watch turn. And they had to warn. For any.

Danger. That they could see. On the. Horizon. And in the spiritual sense. That's what Habakkuk. Was doing. He's already burdened. By the state of the nation.

He knows. That there is impending danger. Coming. From Babylon. And so he's on the watch turn. That's where he is. So what's the lesson for us.

In that location. Well I think. The lesson. For us is. Is that we're to be alert. We're to be in the watch turn.

Jesus taught his disciples. In Matthew. 26. In verse. 41. He said. Watch. And pray. So that you will.

[44 : 34] Not fall into temptation. The spirit. Is willing. But the flesh. Is weak. It's a lesson for Peter. Actually.

In Gethsemane. A lesson. That he. He was slow to learn. Because he. He didn't watch. He didn't pray. And he did fall. And then years later.

As Peter. Writes a. A letter. To us. That we're coming to. In a couple of weeks time. He says. In. First Peter. Five. And verse eight. Be sober minded. Be watchful.

Your adversary. The devil. Prowls around. Like a roaring lion. Seeking someone. To devour. Resist. Him. So we see.

Habakkuk. The. The watching. Waiting. Prophet. We see. Where he's positioned. He's. He's on the watch star. He is. He is alert. He is. He is watching.

[45 : 35] He is waiting. And the third thing. We see that. Is that. Habakkuk. He's given a word. To deliver. He's given a word. To deliver. Verses two.

And three. Then the Lord replied. Remember Habakkuk. He's. He's there. He's watching. He's waiting. His ears are open. Then the Lord replied.

Write down the revelation. And make it plain on tablets. So that a herald may run with it. For the revelation awaits an appointed time. It speaks of the end. And will not prove false.

Though it linger. Wait for it. It will certainly come. And will not delay. So Habakkuk. He's.

He's given a word. To deliver. But first of all. Notice. In verse two. That Habakkuk. He receives the word. And it's God's word. And God simply.

[46 : 30] Gives him the word. Habakkuk. He's not a co-writer in this. This is. A word that is. It's from God. It's not the result of some mystical dialogue.

God reveals his word. Habakkuk's task is to receive it. And to make it plain. And to pass it on to heralds. Who'll run with it. And again.

Going back in time. To the. The whole picture of the watchman. That was. That was their job. The watchman waits. He sees the threat. And when he sees the threat.

He tells the herald plainly. So that the herald. Can then go to the people. And let them know. How they're to. Act and react. So there's the picture.

God gives his word. To Habakkuk. And Habakkuk receives it. He believes it. He passes it on. So that the people can. Can act upon it.

[47 : 34] And we have the same task. All these years later. We have the same task. We have received God's word. Not in the same way.

That Habakkuk received. That we haven't received. God's word directly. We haven't heard it. An audible voice. In our own ears. But we. We have. We have the word. Through the apostles. And the prophets.

In the bible. And just as Habakkuk. Wasn't to interfere. With the word. Or add to it. Or take away from it. Or edit it. Or tone it down. Or ham it up. We have to follow his lead.

All these years later. In a culture that. Admittedly. Is not very tolerant. Of God's word. We have to follow Habakkuk's lead. The bible.

Is God's word. And our place. Is to receive it. And to believe it. And to run into the world.

[48 : 36] Like heralds. And tell people. Plainly. The truth of it. So would there be.

Would there be. Wholesale acceptance. Of the word. That Habakkuk is given. To receive. And to deliver. Well. There wouldn't be. Wholesale acceptance.

And that much. Is made clear. To Habakkuk. In verse 3. God. Tells Habakkuk. That. This is a word. That it wouldn't be revealed.

Immediately. It wouldn't immediately. Come to pass. The things that were being told. To him. And so as time passed. Some who heard. Habakkuk. Preaching and speaking.

Would be saying to Habakkuk. Habakkuk. All this stuff. You're saying. I don't see any of this stuff. Happening. All this danger. All this risk. All this. Invasion. That you're. You're getting so hot. [49 : 33] And bothered about. None of this is happening. Some people would have. Regarded Habakkuk. As he. As he preached. These messages. That God gave him. They would have said. Habakkuk.

It's just a. He's just a crank. He's a crazy person. He's lost his mind. Nothing that he says. Is coming true. But God says to. The Habakkuk. My word. It will not prove false. Verse 3. So don't stray from it.

Stick to it. And wait for it. To come to pass. And that word to him. Is also. A word for us. As we deliver. God's word. Not necessarily. From a pulpit. But. In our workplaces. Amongst our families. In our friendship groups. As we.

[50 : 30] Deliver God's word. As we tell people. About Jesus. Then we're going to need. Perseverance. We're going to need. Patience.

We're going to need. Backbone. Because there's many people. Who will still say. And who are still saying today. You're a crazy person. If you believe this gospel.

In this day and age. Why are you talking about Jesus? We don't want to hear about Jesus. Why do you keep going about this cross? All these things.

That allegedly happened. Two thousand years ago. Why do you keep banging us. Banging on about this stuff. Why are you talking about this? Why are you telling us about Jesus.

Living and dying and rising and returning. Where is he? Two thousand years have passed. Where is he? There is no shortage of people.

[51 : 26] Who will say to us. Jesus is not coming back. There is no heaven. There is no hell. There's nothing. The word you're telling me is nonsense.

As Gordon and others visited over in US. This week passed. And on mission. That was a response that they heard many times. What do you think happens when you die? Nothing. There's just nothing.

The whole gospel is swept aside. And as we face that time after time. The temptation for us. Is either to edit the message. So it's a little more palatable for the culture.

Or just to go silent. And stop being a herald. That's the temptation. But Habakkuk teaches us. To deliver the word of God. Habakkuk teaches us. To tell people about Jesus.

[52 : 30] And the need to trust. Tell people about eternity. That this is not all there is. And that when we die. There's not nothing.

There is something. There is either heaven or hell. Hell. And if we want to get to heaven. We have to believe in Jesus.

And if we don't believe in Jesus. Hell is the place. That we have been warned about. That we will find ourselves in. Tell people that word. Says the Lord.

Even as early on here. In the Old Testament. As through Habakkuk. He's given a word to deliver. And the principle. The message that we get here.

Is that we also. Are given a word to deliver. Fourth point. Is that the word that Habakkuk. Is given to deliver. Is that it's a word that calls people to faith.

[53 : 29] Faith. Verses four and five. In verses four and five. We see a real contrast. We see the righteous. And we see those.

Who are wicked. It's an echo of Psalm one almost. And we see there. In the verses. See he is puffed up. His desires are not upright.

That's the wicked. But the righteous. Will live by faith. Indeed. Why betrays him. He's arrogant. And never at rest. Because he is as greedy as the grave. And like death is never satisfied.

He gathers to himself. All the nations. And takes captive. All the peoples. And so. We have this contrast here. We have the.

The righteous. And we have the wicked. And the wicked. They're puffed up. They're full of pride. They're full of self-confidence. They're arrogant. They're.

[54 : 24] They're restless. They're. They're full of wine. They're full of greed. They're full of violence. And God says through Habakkuk. That's not the way to live. So how are we to live?

What are we called to do? And we have the. The answer there in verse four. The righteous. Will live.

By faith. And that's a verse that. It's a verse that rings bells for us.

Because it's a verse that's imported into the New Testament. And we can think of it popping up in various places. Paul uses it twice. He quotes it in Romans 1.17.

He quotes it in Galatians 3.11. We find that again in Hebrews chapter 10 and verse 38. So this is a key verse. How are we made righteous?

[55 : 32] How can we be accepted by God? How can we be saved? Well it's not by works. It's not by religion.

But it's by faith. It's by faith in Jesus. Ephesians 2 verses 8 and 9.

These familiar verses. It's by grace you've been saved. Through faith. And this is not from yourselves. It is the gift of God. Not by works.

So that no one can boast. And so God through Habakkuk. He calls us to faith. Faith. Hebrews 11 and verse 6 says.

Without faith. It's impossible to please God. And if we're saved. If we are righteous.

[56 : 39] In and through what Christ has done. If we are Christians. One evidence that we are saved. Is that we have a desire to please God. We have a desire to live by faith.

So we see all the things. That are listed in these verses. Pride. And greed. And arrogance. And violence. And we know that. These are things that can rise up. Within our hearts. If we are Christians. If we want to please God.

Day by day by day by day. We put these things to death. We turn from them. We seek with God's strength. To kill them. Because we want.

To live by faith. And in Hebrews 11. We're given a whole. List of examples.

[57 : 41] Of people who live by faith. Abel. And Enoch. And Noah. And Abraham. And Sarah. And Rahab. And the list goes on.

And yet we know. From even a short study. Of these lives. That they were people. Who all failed. In many ways. So the perfect.

Example. Of living by faith. Is Jesus. And our calling. Is to trust him.

Our calling. Is to try. To live like him. That's what we sang. The hymn. That we sang. Finished with these. Words. That we. That we trust.

In his redeeming love. That we see on the cross. And we try. His works to do. So Habakkuk.

[58 : 42] He's the. The watching. Waiting prophet. He. Is on the watchtower. He encourages us. To be on the watchtower. He. Is given a word. From God. That he doesn't interfere with.

He doesn't. Corrupt in any way. He doesn't distort. He just. Delivers it. And it's a word. That calls God's people. To live by faith.

In our terms. We are. We're believing in Jesus. And the final thing. And very. Very briefly. Is that Habakkuk. He. He delivers a word. That warns of judgment.

And I don't have the time. And I. Didn't intend to. I didn't intend to go through this. In. In depth.

Anyway. But. From verse 6. To the end. We're given a.

A list of woes. Weerspe says. To the faithful Jews in the land. God would be a refuge and strength. But to the godless Babylonians.

[59 : 38] Invading the land. He would be. A judge. And eventually. Punish their sins. And give them what they deserved. In this taunt song. God.

Pronounces. Woe. And so in this last section. We have a clear. And serious. Warning.

Of judgment. For sin. So what kind of sin. Do we read of. In these. In these woes. That we're warned of. Well. We read about pride.

And we read about greed. We read about. Self. Aggrandisement. We read about. Violence. And idolatry. And exploitation. And covetousness.

And extortion. And drunkenness. We can scan through. The list of these verses. And we see all the detail.

[60 : 37] Of all the sins. That God. Gives Habakkuk. To list. And all I want to note. About this list.

Is. How contemporary it is. And this is a letter. This is a book. That's. 2,700 years. Old. And yet. Everything. That we read of. In terms. Of the sins. Of. Of that age. Still dominates. Our world today. We battle.

With these things. In our own hearts. And so the word. That's warning. Of judgment. Through Habakkuk. Still applies. To us today.

We tend to think. That. That woes. Are very Old Testament. But if we.

[61 : 35] Fast forward. To the. The passage. That we read. This morning. Jesus declared woes. Immediately before. He declared rest.

He declared woes. He began to. Denounce the towns. In which most of his miracles. Had been performed. Because.

They did not repent. Matthew 11. 20. Woe to you. Chorazin. He says. Woe to you. Bethsaida. For if the miracles.

That were performed. In you. Had been performed. In Tyre and Sidon. They would have repented. Long ago. In sackcloth and ashes. But I tell you. It will be more bearable. For Tyre and Sidon. On the day of judgment. Than for you.

And you. Capernaum. Will you be lifted up. To the heavens. No. You will go down. To Hades. For if the miracles. That were performed. In you. Had been performed. In Sodom.

[62 : 30] It would have remained. To this day. But I tell you. That it would be more bearable. For Sodom. On the day of judgment. Than for you. So Habakkuk.

For you. For you. For you. For you. For you. For you. So Habakkuk. Delivered. A word. That he was given. From God. And it's a word.

Warning of judgment. And Jesus. Where it was necessary. Where he saw that there was resistance. And not repentance.

He delivered. A word. Warning. Of judgment. And it may not be a popular message. But it's a necessary one.

And it's a loving one. And Habakkuk. Teaches us. To preach it. So let me finish.

[63 : 32] Just by saying. There is grace. Offered. To those. Who will receive it. Those who will live by faith. Those who will trust in Jesus.

There is rest. Offered. To those. Who haven't felt the weariness of their sin. Come to the Savior. In faith.

And repentance. But there is the warning. Of eternal. Woe. And judgment. There is the warning. Of hell. To those. Who will not repent. And who will not believe. So repent of sin.

Says God. Through Habakkuk. Have faith. In Jesus. Says God. Even through Habakkuk.

[64 : 36] In Christ alone. In Christ alone. Our hope. Is found. We're going to sing that in a moment.

And can I just ask as I finish. Can you say it? Is it your experience? All of us. Is it your grace? All of us are sinners. Every one of us.

Is a sinner. But there is grace offered. There is salvation offered. There is rest offered.

To those who will repent. To those who will believe. We can come in here. Weary.

And burdened. And troubled. And restless. And lost. And we can leave. Saved.

[65 : 37] Secured. At peace. And knowing. That. When we die. We're not facing judgment.

Because Jesus. Has faced it for us. On that green hill far away. But we have the promise. Of heaven. That's the gospel.

No one. Needs to walk out of here. No one needs to. To go to sleep tonight. Worrying about their soul. The price is paid. The work is done.

Salvation. Is offered. Grace is available. We just have to believe. To have faith. In Christ.

Will you believe. Let's pray. Heavenly Father.

[66 : 42] We thank you for. Your word. We thank you for the. The clarity. Even in these letters. We see. Such. Alarming. Contrast. Between. Those who are made righteous.

Through. Faith. Faith. And we know. That faith. Is not. A faith in self. Or a faith in. In. In faith even. It's faith in Jesus.

Habakkuk is pointing us forward. To Jesus. We thank you. Father. That you sent your son. That he lived. He died. He rose. For us. Now one day soon.

He will return. And all who. Who trust in him. Will. Will go to be with him. Eternally. And those who. Do not trust. Those who do not repent.

Those who. Continue to. Ignore. And resist. And defy him. Will be separated. From him. Eternally. We. We see such alarming.

[67 : 38] Contrast. But we. Thank you that. These contrasts are there. To make it clear. To us. So that we will. Not hesitate. That we won't resist. We won't put off.

Making a decision. But that we will. Simply come. And say. To you in prayer. Lord. Forgive me. For my sin. Lord Jesus.

I believe. That you are the son of God. That you died for me. And you rose for me. Please save me. We thank you that a prayer. Like that. That we can put our amen to. Even tonight. Is a prayer. That saves us. Eternally. From the. The judgment. That we're warned of. And brings us. Into. The experience. Of grace. Which we just taste. In this world. And know in full measure. In the hereafter. So as the gospel. Is proclaimed.

[68 : 35] As that word. Is delivered. To our own souls. Give us faith. We pray. That we would believe. In Jesus. And be saved. And we pray this.

In his name. And for his sake. Amen. We'll sing to finish. In Christ alone. My hope is found. ist die■■■■ers. in■■■PN comarsal grounded.

She said, Von ihm. He is my heart. He is not.

my song. This corner of stone, this solid ground, far through the fiercest drug and storm.

For I saw what heads of peace when fears are still, the strivings cease. My Comforter, my all in all, he and the Lord of Christ has done.

[69 : 54] In Christ alone who took off flesh, foolish of God in hell has been.

This gift of love and righteousness scored by the ones he gave. to save. Till on that cross does Jesus die.

The wrath of God was satisfied. For every sin of him was made. Here in the death of Christ I am. there in the land his body lay, light of the world by darkness slain.

The bursting forth the glorious day, up from the grave he rose again. And as he stands in victory, since Christ has lost his grip on me, for I am his, and he is mine, bought with the precious blood of Christ.

[71 : 18] Christ. No guilt in life, no fear in death, this is the power of Christ in me.

From life's first cry to final breath, Jesus commands my destiny. me. The power of hell, no steam of man, can ever back me from his hand.

Till he returns or goes me home, here in the power of Christ I stand. And I may the grace of our Lord Jesus Christ, the love of God the Father, the fellowship of God the Holy Spirit, be with us all now and forevermore.

Amen.