

Amen. May the reading of God's word be a blessing to us all. We'll continue in praise by singing in Mission Praise 200.

Mission Praise 200. Great is thy faithfulness, O God my Father. There is no shadow of turning with thee. Thy changes not, thy compassions they fail not, As thou hast been, thou forever wilt be.

[22 : 14] So we'll stand shortly to sing these words to God's praise.!

Reach is thy faithfulness, O God my Father.

There is no shadow of turning with thee. Thou changest not, thy compassion, say, fear not.

As thou hast been there forever with me. Great is thy faithfulness, great is thy faithfulness.

For in thy morning new mercies I see. All I have needed thy hand has provided.

[23 : 22] Great is thy faithfulness, Lord unto me. On earth and winter and springtime and harvest, sun, moon and stars in their courses above.

Join with all nature in manifold witness. To thy faithfulness, mercy and love.

Great is thy faithfulness, great is thy faithfulness. Lord, I have needed thy hand has provided.

Great is thy faithfulness, Lord unto me. Harden for sin and a peace that endures.

Thy own dear presence to cheer and to guide. Stretch for today and write hope for tomorrow.

[24 : 53] Blessings on earth with ten thousand beside. Great is thy faithfulness, great is thy faithfulness.

For in thy morning new mercies I see. All I have needed thy hand has provided.

Great is thy faithfulness, Lord unto me. We'll turn back together to that chapter we read in Habakkuk, chapter 3.

And the verse I want to kind of hang our thoughts on is verse 18. Yet I will rejoice in the Lord. Yet I will rejoice in the Lord.

And we'll see how meaningful that verse is as we look at it. Now if I was to ask you to paint a picture of peace. Boys and girls, if you were to paint a picture of peace.

[26 : 10] What would you paint? Maybe you'd go down to Luskan Tyre today. You'd see the yellow sands. Blue turquoise water from the sky. It's very nice today.

Very peaceful. Or you might go down to Tarbert there late at night where the water is like a mirror.

And you might paint the boat on the reflection. And it's all very peaceful.

But I remember hearing a story about a king that asked for a painting of a picture of peace. And he asked two artists to paint him a picture of peace.

And they both came back with their paintings in their time after they had finished and revealed their paintings. One was a nice painting of, I don't know what it was, but it was a nice picture of peace.

A beach or a reflection or something like that. Tarbert maybe in a nice day. Something else peaceful to look at. But the other painter, when he showed him the picture, it was a painting of war.

[27 : 12] And the king asked, well, how is this a picture of peace? And he said, well, look at the bird. And there was a wee bird in this painting that was singing.

Amongst all the war, there was a wee bird that was at peace. And that's really what peace is. When everything's falling apart around you.

When there's no peace to be seen. True peace is when there's peace in your heart. Peace within you. The bird in the picture had peace.

And that's kind of what's going on here with Habakkuk. As you may recall, we've been working through Habakkuk. And we've seen this prophet complaining, asking loads of questions about God. Why are you doing this? Why are these things happening? Babylon's coming. Why are you using Babylon to come and destroy us? He's asking loads of questions about God.

[28 : 12] He's complaining in prayer. And as we have seen, there's been a complaint the last two weeks. That's been his prayer to God. But as we come to our chapter tonight, it is entirely prayer.

We don't have a response from God like we had in the last two chapters. But we come to an entirely different prayer as well. An entirely different words. And we could say an entirely different man after getting these responses to his questions from God.

He's praying in a different way. And although he asks questions, they're rhetorical. He's not asking deep searching questions of God in this prayer, demanding an answer as he has been in the last two.

But I would like to suggest that although he isn't asking the questions of God, I'd like to suggest that he is the one that baffles the unbeliever who doesn't believe in God.

And he is the man. Habakkuk becomes the man. But the nations are asking lots of questions about him. How does he have so much peace when Babylon are coming and everything's upside down? [29 : 31] How can he praise God when things are the way that they are? He is a man that provokes questions from those in the world around him.

And the Christian will do that too. If they're faithful and believing in God, the world will look on and ask, how can they live like that?

And how can they be so happy? So this prayer, it's, as we would be more familiar with prayer, it's in the privacy of our own hearts.

But this prayer is a wee bit different. And this prayer isn't a prayer that he makes in his bedroom. This prayer is a prayer for the people. And it's a prayer of praise as well.

That the people could come back to and read through and sing together. And we can notice that distinction because the way it starts, it's a prayer of Habakkuk the Prophet in verse 1, according to the Shigionoth.

[30 : 35] If that's how you say it, I'm not sure. But that's maybe like a musical instrument, that word there. And then you've got the Silas running through it as well, if you look at your Bible. That's, again, a questionable word.

It's either musical or something to do with Sam singing, that they would use and fit in. And then it finishes to the choir master with strings.

It's a prayer for the people that they could come back to, that they could sing in their own hearts. So we have this different prayer tonight compared to what we had.

He's not complaining. He's not asking questions of God. So as we look at this prayer, there's three distinctions in it, really. And the first distinction is that he makes a request to God in verse 2.

From verse 3 to 15, he recalls what God has done in the past. And then from verse 16 onwards to the final words, it's a resolution that he makes in his heart.

[31 : 38] It's a personal word again. So we have this request. He recalls then what God has done and is doing. And then he comes back to a personal resolution that he makes in the last bit.

So what are we going to say about the request that Habakkuk makes here? His request there is in verse 2. O Lord, I have heard the report of you and your work.

O Lord, do I fear. In the midst of the years, revive it. In the midst of the years, make it known. In wrath, remember mercy. He's no longer doubting with lots of questions to God.

He's trusting. And that's a huge difference. It's said, if we doubt, we don't trust. And if we trust, we don't doubt. That's what we have here. We have now a man that is trusting and not doubting.

He's heard the report of God. God's told him what he's going to do. And it's something that arrests him with fear.

[32 : 49] He thinks of the work of God, probably in its entirety as we'll come to. And he stands in reverence and awe. Weishbe says, this is him saying, thy will be done.

Whatever you shall do, O Lord, my God, thy will be done. And he goes on then to say, in the midst of the years, revive it.

In the midst of the years, make it known. He's wanting this work to be revived throughout the nation in his day. He's wanting faith to be revived amongst the people in his day.

He's praying for the people. And when you see there, in the midst of the years, revive it. That it can also be a hymn in the translations.

In the midst of the years, right now he's pleading with God, revive the nation. Revive him who has turned away. And make your work known throughout the people.

[34 : 01] That they will be people that will see you and fear you like I fear you, O Lord, my God. He knows his God.

And he knows the power and might of his God. And he wishes that the people would know all about his God. Is that not what the Christians should be praying?

As they know their God, that they will be praying for the people around them who do not know. That revival would come again. Come again.

And everyone would know his God. His own God. But he remembers that God has promised that the Babylonians are coming.

They're going to come into this land and sweep through it and destroy it. And he's saying, if this is your work, let the people know it. But in your anger, have mercy on the people.

[35 : 14] Have mercy on us. He's pleading for his nation. Habakkuk here is an example to us to be praying for one another.

Praying for those who do not know God. Who have turned away from God. But what a prayer in his context. Knowing that this destruction is coming.

He's saying, in your wrath, have mercy on us. May it be your will. He is saying, so be it, Lord.

But they're expecting, Habakkuk's expecting here, ruin. Material ruin. Financial ruin. Everything's going to be taken from them.

They're going to be put into slavery. And he's saying, so be it. He accepts it. If this is what is needed to turn this nation back to you, so be it.

[36 : 22] This is his prayer. And I wonder, have you ever prayed so boldly like that as a Christian? Have you ever prayed? It could be a fearful thing to pray so boldly like that.

That we would lose our comforts. That all our finances would be taken from us. That the economy would crash. If it meant that the nations would turn back and worship God.

How would we react? If we knew that's what was coming. If our houses were going to be taken from us. If we were going to be taken away to another country. Would we say, God, so be it.

If this is your work. That you are going to do. A work that I would not believe. Even if you told me.

As we've seen in chapter 1. And you have promised that you will keep your righteous people alive.

That we will live. And yet everything else is going to be taken from us. Could you pray like that? If it meant revival.

[37 : 30] In our nation. If it meant that the churches would be full. Again. It's a searching question to ask. These Habakkuk here.

They're going to be made slaves. They're going to be taken away. He himself has come to trust God in the last two chapters.

He has been asking questions of God. And with God's response to him. His heart is now fixed and prays to God. For all that he will do.

With fear and awe. At how God is going to work. Pleading for the people.

That's where revival starts. That's where revival starts. In our own heart. When we ourselves are changed. Disconnected from the world and our circumstances.

[38 : 31] And lift our eyes to God. Trusting ourselves entirely to God. Even if everything is taken from us. That God will do our work.

That will be good. And that he will rescue us if we trust in him. This is his request. Lord revive us.

But in your wrath remember mercy. He's praying for his people. And then he goes on in his prayer. To recall who God is. This great recollection from verse 3 to verse 15.

And I read a quote that says. The power of prayer consists in the knowledge that God is our God.

The power of prayer consists in the knowledge that God is our God.

And if God is your God. You can make powerful prayers. Because you know who he is. That's what Habakkuk is doing here. He's recalling who God is to him.

[39 : 38] Who God is to Israel. God is his God. God is their God. God is a promise keeping God.

And he puts all his faith in. This is the bulk of Habakkuk's prayer. But for the time that we have.

We're just going to essentially throw a skimming stone over it.

We're just going to land in bits of it. And just picture what Habakkuk is trying to say here. Last Sunday. We. You might remember that. As he prayed.

He was recalling bits from Deuteronomy. He's doing the same thing here. He's recalling back to the Bible. The law. And he's feeding that into his prayer. And he comes to Deuteronomy chapter 33.

Is where we get that first place of Taman. And Mount Paran. But really what these places are. Is it's Mount Sinai. Really. Simply. Food.

[40 : 36] And Mount Sinai is where the people of Israel. Were taken to after coming out of Egypt. And this section here. Is recalling that great salvation. That God worked.

In taking Israel out of Egypt. And you can see that's what he means. If you jump to verse 5. It talks about pestilence and plagues. Jump to verse 6.

It talks about shaking mountains. As Sinai did shake. Jump to verse 7. He mentions nations of Cushan and Midian. They were groups that oppressed Israel.

And then if we land on verse 8. It talks about water and sea. Of course. Which God had control of in splitting the Red Sea. So it's clear that he's coming back to this great and awesome work of God.

The greatest of works of salvation of his people in this moment. And as he recalls that. His mind then thinks about God.

[41 : 38] As being this great saviour. This great warrior. Who fights for them. On their behalf. And we can picture.

We get that picture. As you carry on looking through from verse 9. The language is about bows. Arrows. Spears. Horses.

All implements of war. All things that the warriors. The fighters. The soldiers would use. God here. As the great rescuer. And the work that he has done.

He says. God is our great fighter and defender. God is our great protector. He has fought for us. And we had only to be silent.

And such control and power does this great God have. That he mentions in verse 10.

[42 : 33] That the mountains saw you. And they were full of fear. The water swept on. The sun and moon stood still in their place.

God has control over everything. He did have control over everything. In the Exodus. Mountains. The waters.

The sun and the moon. And as you look through this whole section. There's lots of biblical references to it. Which we don't have time to go into.

And then we come to verse 13. And it tells us why. Because you went out for the salvation of your people. God did all.

He looks back. And he says. God did all of this. For saving Israel. Saving his anointed people. And in doing so.

[43 : 33] He is the warrior that crushed the head. Of the house of the wicked. Crushing Pharaoh. And exposing all his evil works.

Laying him bare. As the acts of the body. The acts of evil. From thigh to neck. And you see.

This part of his prayer. Knowing God shapes it. Knowing his Bible. Through the word of God. And all these references into it.

Encourage him as he thinks about who God is. David Pryor. The commentator. Says that his prayer here. Is a blend of Moses' song. Deborah's song.

And David's songs. Recalling the greatest works of God. Where these people rejoiced. He is rejoicing in his heart.

[44 : 31] In his time. For what God is doing. God will not abandon the righteous. God will save us.

When Babylon comes. So what does this mean for us tonight? Well for sure it's an encouragement for us to know our Bible.

To know our Bible. And to know our God. Who he is. What he has done in the past. So we can look back. And stand in absolute awe.

Of what he has done. And to say. For sure there is no work. Like yours. And Habakkuk says all this. Without the knowledge of Jesus Christ.

So he comes back. To the greatest recollection. That he has. Of God's work. In saving his people. The Exodus. He comes back.

[45 : 29] To that great work of God. Saving his people. From the enslavement. In Egypt. There was no greater work of salvation.

For him. In his day. But for us. In our day. We have an even greater work of salvation. To come back to.

As Habakkuk comes back. To the God. Of the Exodus. We come to. Jesus Christ. That saved his people.

At Calvary. And we should be people. That are constantly. In our prayers. Recalling. What has been achieved.

For us at the cross. That we come to the cross. And we go. Wow. That we stand in awe. Of what Jesus has done. For us. That he is.

[46 : 25] The one. To save his people. He was the anointed one. That represented the anointed people. He is the one that. Died.

On the cross. At Calvary. To save us. And he is. Our saviour. That will crush the head. Of the house. Of the wicked. Ultimately. He is the greatest saviour.

That will expose all the works of the devil. He is the greatest saviour. That we can come to. So if you are feeling discouraged.

If you have got questions. About what God is doing. Come back to the cross. Work your way slowly. Up to the cross.

Stop at the details. And see what God has been doing. That is what we are doing. In our men's Bible study. We are working our way up to the cross. To see this greatest work of salvation.

[47 : 29] That has been done to save us. To save all who believe in him. That we will be encouraged.

As we keep our mind fixed on God. His work through Jesus Christ. The son that died on the cross for us.

There is no work like it. There is no love like it. There is no mercy like it. Habakkuk recalls who God is.

We should be recalling what God has done for us. And then he goes on to make a great resolution. In verse 16.

He makes a request. He recalls what God has done. In the work of salvation. And now he makes this resolution.

[48 : 30] From verse 16 onwards. He has had his eye on God. He has had his eye on the work that God has done. This great warrior. That has rescued his people. And then he comes back.

To speak about himself. And it is maybe not the words. That you would expect. I hear. I hear. And my body trembles. My lips quiver at the sound.

Rottenness enters my bones. My legs tremble beneath me. Yet I will quietly wait for the day of trouble. To come upon the people who invade us.

He is not immune from what's coming. And he knows it's coming. And he's fearful about what's coming.

It's a vivid picture. It's a vivid picture. It's a vivid picture. That rocks him to the core. And causes distress to his soul. God's judgment will come.

[49 : 34] These people will invade us. Because he knows it's a fearful thing to fall into the hands of the living God. But yet he says.

Yet I will quietly wait for this day. This day of trouble. And you think quietly. Did we not say that Habakkuk was a watchman?

He was a prophet. He had to go out and announce to the nation what God was saying. Well he's not talking about his mouth when he speaks about being quiet.

He's talking about his heart. He waits peacefully. Amidst this great trouble that's going to come. That he's going to shake him to the core. Still he finds peace in God. In his heart. Because he's found his trust in him.

[50 : 38] No more doubts. He's trusting in God. Fully. And he goes on. Finally to paint this picture.

From verse 17. And it's quite a bleak picture. Though the fig tree should not blossom. Nor fruit be on the vine. No food.

The produce of the olive fail. The yields yield no food. The flock, the animals be cut off from the fold. There'll be no herd in the stalls. Animals will be gone.

Everything will be taken from them. There'll be no provisions for them to have. It's a bleak picture. And see. Then says. Yet I will rejoice in the Lord.

I will take joy in the God of my salvation. It's a dreaded picture. But.

[51 : 38] That's okay. This is the Lord's will. The Lord has told us he will do a great work. The Lord has told us. He will.

The righteous shall live by faith. And so. If this is what is to happen. If this is the Lord's will.

He is saying. Yet I will rejoice. Rejoice. He resolves. To go with God. To commit to God.

And be faithful to him. To praise him. In the midst of difficulties. And uncertainties. God is my saviour.

He's saying. He is my joy. He is my strength. And the circumstances. Do not matter. He is a God.

[52 : 39] That will make me. Skip like the deer. As a deer. Jumps over. Great rocks. And great fences. Great problems.

He will skip. Over them. Knowing. That God is in control. He will not be stopped. By them. And he will carry on.

Going. To tread. In the high places. To be with. God. That spiritual. Sort of. Emphasis. To trust in God.

Beyond this world. He. Habakkuk. Becomes. To us. An example. Of how to live.

By faith. In the worst. Of experiences. Where everything. Can be taken. From him. We find him.
[53 : 40] Rejoicing. We find him. Praising God. And writing this great. Prayer. And song. Looking back.

To what God. Has done. Surely. The world. Would have been asking. Questions. Of him.
Destruction. Destruction.

Is coming. When. Destruction. Came. Habakkuk. Would have been. Praising. God. Habakkuk.
Would have been. Like. Job. Praising. God. When everything. Was taken. From him. Habakkuk.
Would have been. Like. Paul and Silas. Singing. In the prison cell. When they were locked up.
Habakkuk. Would have been. Like. Horatio. Spafford. Who wrote. The hymn. It is well. With my
soul. When all his children. Died at sea. It is well.

[54 : 36] With my soul. Habakkuk. Is maybe like. The people here. Who have experienced. The
hardest. Of circumstances. And yet.

You're still here. Praising God. For all that he has done. For you. That he has kept you. And that
you. Have resolved.

To say. Even that the Lord. Take it. And the Lord. Gives. Blessed be the name. Of the Lord. You
see.

What Habakkuk. Circumstances. Aren't everything. He rejoices. Knowing. God. Will be faithful. To
him. What about you?

Do you think. You could rejoice. If everything. Was taken from you. Do circumstances.

[55 : 40] Matter. In your life. Of faith. Would you turn. Against God. If he took from you. Your home.
Or worse. Habakkuk.

Becomes. The bird. In the picture. Peace. When everything. When everything's upside down.
Praise.

Singing. When there's a war cry. All around. That's what the Christian has. Peace. In his heart.
Trusting in God. In the most difficult. Of circumstances. We see him. In prayer. Here. Making this.
Great request.

To revive. The nation. To have mercy. We see Habakkuk. Recalling. His great God. Who has done.
[56 : 39] Great works. And he has. Made. A great. Resolve. He has chosen. To stick with God.

To trust God. To be faithful to him. Knowing. That God. Is his salvation.

Trusting in God. To be his strength. Each and every day. Probably coming back. In weakness. But
trusting.

And trusting. And trusting. And trusting. May your will be done. Yet.

I will. Rejoice. In the Lord. So three verses. That we can hang our thoughts on. About Habakkuk. In
conclusion.

[57 : 39] We had. In Habakkuk. Chapter one. God. Doing a work. In your days. That you would not
believe it. If told.

God is doing a great work. And God told him. You wouldn't believe it. If I told you. In chapter two.
Verse four. He had. That great promise.

From God. But the righteous. Shall live. By faith. And then we have Habakkuk here. In the midst. Of
all that's going to happen to him.

Rejoicing. In praise. With peace in his heart. Singing a song. To his saviour. Can you sing a song.
To your saviour. Tonight. I pray. That you. Will have. That peace. And comfort. And security.

[58 : 39] In Jesus Christ. Your saviour. Pray these thoughts. Would be. Blessed. To us all. We'll
conclude. By singing. In.

Psalm 46. Psalm 46. Which speaks. About. God. Being. The psalmist. Refuge. And strength. Even
in the midst.

Of great. Troubles. Even as the world. Was removed. From him. He will not. Be afraid. God is our
refuge. And our strength. In straits.

At present. Indeed. Therefore. Although the earth. Removed. We will not. Be afraid. The hills.

Amidst. The seas. Be cast. The waters. Roaring. Make. And trouble.

Be ye. Though the hills. By swelling. Seize to shake. A river. Is. Whose streams. Do glad. The city.
Offer God.

[59 : 34] The holy place. Within the Lord. Most high. Hath hers. Abode. God. In the midst. Of her.
Doth dwell. Nothing. Shall her. Remove. The Lord. To her. And help. Her will.

And that. Right. Early. Proof. We'll sing. These verses. From verse 1. To 5. In conclusion. And I'll pray after. God is our refuge. And our strength.

And we'll stand. To sing. God is our refuge.

And our strength. In states of present day. that one.

I will not be afraid. Though hell's amends, the seas becast.

[60 : 46] Though waters rolling may. And trouble me in over the hills.

By swelling seas to shame. A river is whose things do glide.

The city of our God. The holy place where in the Lord.

Most high path is the road. God in the mist of her does dwell.

Nothing shall her remove. The Lord to the unhelpful will.

[62 : 18] And that writer he grew. Conclude in prayer.

Our Lord and our God, we pray that you would revive us within our hearts. That we would be people of prayer. And people that come back to remember what you have done in years past.

Your great work of salvation for us. And so Lord, give us confidence amidst uncertainties. That we would go out rejoicing and praying.

That Jesus is our Saviour. And give us peace in our hearts as we part we ask. In Jesus' name.

Amen.