

When God Confuses

Jon Benzinger
Habakkuk 1:12-2:1
February 28, 2021

Well, Hello, Redeemer family. Wasn't that cool with Mission Bible Church? Isn't that amazing? Yes, absolutely. We love that church. We love Albert. And if you were here at Christmas time and you participated in that, thank you so much. Also thank you for being here, thank you for watching, especially the seven of you in the gym. Thanks for being there in our mask only section. If you're a guest, I'm John, I'm one of the pastors here and the ushers are going to come up now. If you look in your lap and you don't have a program, you don't have a Bible, you don't have notes to follow along, we got all that for you. And so just wave to them. We even got pens, just wave to them let them know what you need, and they will give you what you need to continue in our worship today.

So, like Mission Bible Church East Valley, you are sitting in a church that five years ago everybody could have fit in these two sections right here in one service. So God has miraculously turned this church around and I pray the same exact thing for Mission Bible Church as well and in fact, Costi right now is preaching at the Mission Bible Church in California. And so, we really feel a kindred spirit between our churches, it's just amazing, great stuff. So, open your Bibles to Habakkuk chapter one, Habakkuk chapter one. If you got a Bible from one of those ushers, keep it, it's yours. Don't give it back, it's our gift to you today. Habakkuk one is in on page 872 in those Bibles, Habakkuk chapter one. Now, if you're able, please stand for the reading of God's word.

Habakkuk chapter one dropped down to verse 12, this is God's word, "Are you not from everlasting oh Lord my God, my Holy One? We shall not die. You oh Lord have ordained them as a judgment and you oh rock have established them for reproof. You who are of purer eyes than to see evil and cannot look at wrong. Why do you idly look at traders and remain silent when the wicked swallows up the man more righteous than he? You make mankind like the fish of the sea, like crawling things that have no ruler. He brings them up with a hook, he drags them out with his net. He gathers them in his dragnet. So he rejoices and is glad. Therefore, he sacrifices to his net, makes offerings to his dragnet, for by them he lives in luxury and his food is rich. Is he then to keep on emptying his net and mercilessly killing nations forever? I will take my stand at my watch post and station myself on the tower and look out to see what he shall say to me and what I will answer concerning my complaint." That is God's words, you may be seated.

As you are, let's pray. Father, just on the surface it is easy to see that Habakkuk was incredibly confused with what was going on in his life and what was going on in his country. And many right now here in America are also confused about what's going on in our country. We see things that are so out of step with your truth, we see evil good and good evil called evil and we don't understand. We're confused as well. So Father just like you helped Habakkuk I pray that you would help us too, please open our eyes to see the wonderful things that are here. So that with eyes open, we can look out into the world and see the world through your eyes. Please help us do that and Father, please do that with Albert at mission Bible. I know they're finished by this time,

but Father bless the preaching of the word this morning and the hearts of the people that were there even now, maybe they're at lunch, maybe they're back at home, whatever, may you continue to conform the people that were there into the image of Jesus, through the preaching of your word, continue to bless it throughout this day and please Father, bless your word now, here, for the glory of your name, Amen.

So, if you were one of those Christians that really made a big deal out of the National Day of Prayer, maybe you tuned in to watch it. Maybe you went to it, you were devoted in yourself to prayer. You saw the degeneration of our country; your righteous soul was tormented so you prayed. Maybe you even fasted, maybe you worked and gave and prayed some more. You prayed for the nation, you prayed for our president, you prayed for both houses of Congress. You prayed for the Supreme Court. You prayed for your governor and all the state officials. You prayed for police and fire and armed forces and you prayed for teachers and you prayed for churches. Now imagine that as you're doing that, imagine as you're begging God for revival, God, please turn our nation around. Imagine God showing up and saying no, stop praying. I'm raising up ISIS to invade America, overthrow the government, paint the White House black, and you can't stop it. I am raising them up to do this.

What would you think in that moment? How would you respond? Would you be a little, maybe confused, maybe even a little scared, maybe angry? That's what Habakkuk is wrestling with right now as we enter the text. He's going to help us today understand how to respond when God confuses us, when God doesn't make sense, what should we do? Isn't that where many Christians were after the last election, isn't that where many of us are when things like gay marriage or transgender bathrooms become law, and we're going, "What in the world is going on here? Have we lost our minds?" Isn't that where many of us are when we can see things happening in the world that defy God in his world and there seems to be no governor and no seatbelt on that stuff. It just is going and proliferating and spreading and getting worse.

What if the Equality Act passes, both houses of Congress and is signed into law? I'll tell you this, that's not going to stop anything that comes out of this pulpit, but won't sin being codified into law, won't righteousness becoming illegal, won't that cause you at least to scratch your head and go like, what in the world is happening here? When things happen that result in more rebellion aren't we confused about what God is doing. Why does he do things the way that he does? What is his ultimate goal? What is he really doing? Don't we often try to figure him out? Listen, when things fall apart, whether it's in our lives or in our nation, it's human to try to figure out the details. What is God doing? How is he doing it? What, why, what's going on here?

The problem is many of us face trials though, much like the non-Christian world. And what I mean by that is we let our trials reinterpret what we know to be true about God. So we see things going on and we go well, how can a God of love allow that to happen? How can a God who is good allow those things to take place? Rather than reinterpreting our trials, reinterpreting our circumstances based on what we know to be true about God. Never forget when you look at situations, whether in your life or in your country or around the world, never forget at least three truths as we get started today. The first is this, God is working all things after the council of his will. That is simply a quote of Ephesians 1:11, which says, "God is working all things after the council of his will."

He's already determined where history is going and he's controlling everything to get it there when and how he wants it to be. The Sunday school, superstar word for that is what? God is

Sovereign. He is wisely controlling everything that happens to produce his holy will in the world. Second though, God's sovereignty is never disconnected from his character, which means that his control of all things is never divorced from his goodness. His love for his own, his wisdom, his desire to bring himself glory. He never acts in ways that cancel what his word already says about who he is. And then number three, never forget Isaiah 55:9, "As the heavens are higher than the earth..." Let me pause and ask you how high are the heavens above the earth? Just a little bit? Just a tiny bit? No, it's a vast difference, a vast height between the heavens and the earth. He says, "As the heavens are higher than the earth so are my ways higher than your ways and my thoughts higher than your thoughts." Ecclesiastes 3:11 says, we quote, "Cannot find out what God has done from beginning to the end." Romans 11:33, "God's judgments are unsearchable and his ways incomprehensible." But incomprehensible to who? To us, right? We can't figure out what God is thinking. We need his mind, his perspective, his interpretation on life's events, whether those events are personal or whether those events are national. And we have his mind in his word so let's start in verse 12. "Are you not from everlasting Oh Lord my God, my Holy One, we shall not die. Oh Lord, you have ordained them as a judgment and you oh rock have established them for reproof. You who are of purer eyes than to see evil and cannot look at wrong. Why do you idly look at traders and remain silent when the wicked swallows up the man more righteous than he?" In verse 12 Habakkuk is struggling with what he just learned in verse five to 11, when he's sitting there and he's seeing all the rebellion in his country and he's asking God how long are you going to let this continue? And God's response and verse five to 11 is that, yeah, I actually see this and I'm going to do something about it. I'm going to bring a savage army into the kingdom of Judah and they're going to discipline my people Habakkuk's like, wait a minute, I thought what I was seeing was bad, but that's going to be worse. God's answers to his questions actually trouble him more than his original concerns. He learns that he's living in a nation on borrowed time, a nation under God's judgment like I think we are.

When Habakkuk learned of God's resolution, it rocks his theological world. He's confused, he's wrestling between God's actions in the world, the things that God is doing in the world through his sovereignty and how that can possibly correspond with his character. In other words, given God's goodness and his holiness, how are his ways even explainable when violence and rebellion just dominate the world that he's controlling and seem to be getting worse. And now Habakkuk knows what's coming. He knows that the violence and rebellion he's been experienced is nothing compared to the violence and rebellion that's coming when Babylon arrives. He's just going, God, this doesn't fit, this doesn't fit who you are. That word everlasting actually refers to antiquity, which refers to the beginning of Israel's history when he promised Abraham and his descendants that he would create a nation out of Abraham's descendants and would from there, bless the world. So he brings the Jews into existence. He rescues them out of Egyptian slavery. He makes covenants with them that he will be faithful to. He will never go back on his promises. He will never sin against them. Why? Verse 12, "He is the Holy One." Therefore, because of who God is, because of all that God promised, because of all that God is going to do and has done with the Jewish people. Verse 12, Habakkuk proclaims what? "We shall not die." There's that glimmer of faith, means they're not going to be wiped out, they're not going to be annihilated. However, they will be... Verse 12, notice they will be judged. They will be reprov'd, two words that speak of correction. The establishing of what is right after a time of rebellion, the restoration of truth and justice, God will discipline them because he loves them. Even if it means intense trial to do so. Proverbs 3:12, "God disciplines those he..." What? He loves. Job 5:17, "Blessed, blessed is the man who God corrects." And notice verse 12 again, why is this all

happening? What does it say? Because God ordained and established the Babylonians in their power, in their position, on the world stage and he did that to correct his rebellious people. Again, he is sovereign, he's working in the world. This again, doesn't fit with what he knows about God. God is... Verse 13, "Of purer eyes than to see evil." The idea there is that God does not condone or approve of evil.

So how can he use an evil nation like the Babylonians to discipline his less evil people, the Jews? Habakkuk is saying we're bad, but they're worse. I mean not you guys, but these guys, these Babylonians they're worse than we are. How can you punish a less worse people with a more worse people? It seemed like God was favoring traders. It seems like he was blessing the untrustworthy. He says, "God it seems like you're uninvolved here. You're ignoring all of Babylonian... All of their evil. You see what they're doing? How could you see what we are doing and think it's good to use a worse people to punish us?" If God is good, how can he use a wicked nation to bring correction? That's not going to be genocide, verse 12, "We shall not die." It's not going to be a slap on the wrist either, read the book of Lamentations, it's horrible.

Take a step back now and say, can we sympathize with the confusion that Habakkuk is experiencing? I mean, don't, you have the same questions sometimes? How did all of these people who are Just committed to rebellion against God, how did they get so much power so quickly? I mean how did the socialist get all of the influence. When did my skin color become sinful? I went to bed one night and it wasn't, I woke up and it was. How in the world can I put my kid in a school where the bathroom could be used by anybody? Right? You look at all this stuff and you go, what in the world is happening God? God, are you in control of all this, what are you doing? So when God confuses us by what he's doing in our nation or in our lives, let's point #1) ***Realize trials and God's love are compatible. Realize trials and God's love are compatible.*** Trials, hard times do not ever contradict God's love for his people, ever. Not one bit, not even a little bit. And you know that, right? Covenant language fills verse 12. There's a covenant God who's pledged himself to them. He will be faithful. He will never turn from them. His loyal love will persevere, it will continue no matter what, his commitment to his people will never end. we know that right? Did God stop loving the Jews when they were slaves in Egypt? No. Did God stop loving Paul when he was in Second Corinthians in prison, beaten, often near death, whipped, stoned shipwrecked, in danger, sleepless, hungry, thirsty, cold, and exposed to the elements? No. Did God stop loving Jesus when he was falsely convicted, beaten, tortured, and crucified? I don't even need to answer ask that question, right? So why do so many of us think that when trials come, it means that God stopped loving us or that it's proof that he never really loved us in the first place. Romans 8:35 says that nothing can separate us from the love of Christ. That word, nothing is this incredibly technical Greek word that means nothing.

Then to make his point, he starts listing things that we might think do separate us from the love of God. So he says, "Not tribulation, not distress, not persecution, not famine, not nakedness, not danger and not the sword." Which means not war. Translation, if any of that happens to you, did God stop loving you? No, Romans 8:37, "In all these things..." Not when you're freed out of those things, but in all those things in the trial, in the persecution, in the famine, in the war, in the questions, in the doubt, in the pain, in all these things, we are more than conquers. How? Through God who loved us and in the context of Romans eight, God loves us by giving us his Son. So what does that mean? It means this: because God gave you his Son, he loves you infinitely. Infinitely, even if he removes every earthly blessing from your life. Things like safety and rights and comfort and security and food and shelter and peace and anything else you could

put into the category of good things, if he removes all of that from your life, but you still have his son, you are loved infinitely and forever. Do you believe this? Do you believe this when you bring hardship into your kids' lives, do you stop loving them? When you want to teach them a lesson or you want to discipline their behavior and they don't like it and they whine and complain, or they actually feel physical pain as a result. Does that mean you stop loving them? Or is the trial you're putting them through evidence of your love for them? Is it proof that you want what's best for them? Trials in our lives, growing rebellion in our nation, international unrest, whatever, all the confusion that would cause as well, none of that should ever be seen as a removal of God's love for you if you've given your life to Christ. If you've turned from your sin, if you're trusting in him as your savior if you've repented of your rebellion and you bow to him as Lord, if that's true in your life, let goods and kindred go, this mortal life also, the body they may kill. The truth of his love for us abides still. Trials in our lives, the removal of his blessing, all of that. Yeah, trials can hit really hard in our lives, in our nation, whatever, but none of that should ever be interpreted as contradicting God's love for his own. In verse 14 Habakkuk is, he's explaining further his confusion, and he's going to do that by using an analogy, a really easy analogy. It's going to make a bunch of sense, but before I jump into it I want you to know that the word he or him is going to be used 13 times in this little section and it refers to a fisherman, but the fisherman is an analogy for the Babylonian empire. So now let's look at it. You make mankind like fish. So now the analogy begins human beings like fish of the sea, like crawling things that have no ruler. So, here's the fisherman, he brings all of them up with a hook, he drags them out with his net. He gathers them in his dragnet. So he rejoices and is glad. Therefore, he sacrifices to his net and makes offerings to his dragnet for by them he lives in luxury and his food is rich.

Now, the passage is clear that God isn't simply using the Babylonians. He's actually blessing them, raising them up and empowering them to devastate the nation of Judah, as well as the surrounding nations that they will conquer along the way. And Habakkuk here is complaining. He's complaining about why God tolerates their sin and even uses their sin. Notice again, verse 14, God makes the people of the earth helpless before the Babylonians, like the fish of the sea, like crawling things that have no ruler to protect them. Ancient carvings depict Babylonian gods carrying conquered people away in fishing nets. And the people in those nets are pictured as fish, completely helpless to escape because they're defenseless. Notice verse 15, he hooks them. Something the Babylonians would do to conquered peoples was put large hooks in the bottom of their lips and then string those hooks with rope and march them single file hundreds and even thousands of them from the city where they were conquered all the way back to Babylon, just degrading them, just destroying them. Fish can't fight back, that's the point. The nets, it's impossible. Fish can't resist the net, regardless of that one scene in Finding Nemo, right? Just keep swimming, just keep swimming. They have no leader. That's what it says there in verse 14, they have no leader to organize a resistance, they have no leader to protect them. And all of that is imagery of the Babylonian military. They are far too strong; all the people are easy prey. They are no match for their forces. All of this, end of verse 15 makes the Babylonians rejoice and be glad. They look out at their will being done in the world and they gloat over their success. They see themselves rising in power. They see themselves defeating their enemies and they're enjoying the spoils of war. They're happy as they inflict pain and humiliation and suffering on their enemies. And for all of this verse 17, he doesn't worship God, he worships his net, which is a metaphor for the Babylonian war machine, like verse 11, the Babylonians worship their own military strength, their own ability to conquer people. They worship that, why? Because notice

verse 16, it gives them luxury that they get to live the prosperous lives. They had all their needs met in abundance and they're not thanking God for their economy. They're not looking out at all of it and going, God at the universe, we thank you for all this. No, not at all. So there's nothing in verse 14 to 16, that depicts the Babylonians in a good light and that's the point. God, how can you use such an uncaring, gluttonous, evil, idolatrous people? And then look over 17 is he then to keep on emptying his net and mercilessly killing nations forever? Notice that word forever.

Are you going to stop them God, or are they going to just keep doing this? They're going to keep winning. Their lies, their cheating, their power, all of that, how are you letting this happen? How will anyone stop them? I mean, if you're going to punish us for our rebellion, what about punishing theirs? Now, as an aside, interestingly, do you know the history of the Babylonian empire? They didn't even last for a hundred years. In 539 BC, which is about 80 years or so after Habakkuk wrote this text, the Babylonians were conquered. You can read all about it in Daniel chapter five. You remember that Belshazzar and all the writing on the wall. That's the defeat of the Babylonian empire by Cyrus the Great who conquers Babylon without firing a shot. And he then allows the Jews to return home, to fulfill two prophecies in Jeremiah that said you will be in exile for 70 years and it is fulfilled literally.

Now safe to say Habakkuk's analogy shows he's confused about how God told him he was going to address all the rebellion in his nation. So, when God confuses us, as we see the prosperity of the wicked, as we see the power of the wicked growing, those who are in rebellion against God and encouraging others to do the same and infiltrating our entire culture with rebellion, that's point #2) ***Admit God uses sin to do good. Admit God uses sin to do good.*** God is Holy, he cannot be tempted by sin, he cannot sin himself. However, he uses sinful people and sinful actions to accomplish good things in the world. His will, which what he wants to happen, it isn't stopped by anybody's sinful choices. In fact, in ways unknown to us, ways that we may never see, he uses human sin to do what's right. How do I know that? Because Joseph told me, turn in your Bibles to Genesis 50, keep your finger here, or your little ribbon and turn to Genesis 50, last chapter in the first book of the Bible. If you got a Bible from one of the ushers that is page 49, Genesis 50. Now, if you're familiar with the life of Joseph, you know that it is a life of suffering. His brothers hated him, beat him, threw him in a large pit, so he couldn't get out. And then they had a conversation about whether or not they should kill him. So they decide, well, let's not kill him, let's just sell him into slavery. You thought your siblings were horrible, that's Joseph's. His master's wife falsely accuses him of a crime, so he's thrown in jail. In jail he helps a guy get out and that guy promises to help him get out but that guy forgets and so he stuck there in jail for many more years, unjustly. He finally gets out; he gets a job in the Egyptian government and he runs into his brothers. Now listen to how he thinks through what they did to him. Verse 20, "You meant evil against me, but God meant it for good." First, what does that word it refer back to? It refers back to their evil. God meant your evil for good. Notice the same plans that led to evil against Joseph, God planned to do good. He meant it for good for Joseph and for his family. So God used their evil to do good.

Now question, is there any other super obscure thing in the Bible where God takes maybe the greatest evil that's ever been committed and uses it for the greatest good possible some obscure passage in some book, nobody reads? Isn't this the core of Christianity? Here you have the cross, the evil of Pilate, the evil of the religious leaders, the evil of Herod, the evil of the soldiers, the evil of the people mocking Jesus that God takes and uses not only for the good of fulfilling multiple prophecies, but for the good of bringing salvation to all who would trust in Christ. This

is Acts 2:23, "Jesus was delivered up according to the definite plan and foreknowledge of God." So that's the good plan of God. Now listen to the rest of the verse, "You crucified and killed by the hands of lawless men." So question, if God used the greatest evil, the torture and murder of Jesus to bring about the greatest good, which is the salvation of sinners for his glory, then why can't God do that in lesser ways all the time? He does. So, what if God uses a socialist invasion to discipline our country? What if he uses Christian persecution in the United States to expose false convert, strengthen his people and show the rest of the United States that Jesus is better than anything else in life. Just like he's doing by the way, with Christians in Islamic countries and in communist countries. Again, Ephesians 1:11 God is right now working every single thing that happens, even the evil and the tragedy and the wickedness he's working, all of it according to a plan that he's already decided will take place. Yes, the more theologically amid us look out at the world and say, "God is sovereign." But if that fact doesn't comfort your heart, if that fact doesn't put steel in your spine in the midst of the trials going on in your life or the judgment going on in our nation, then his sovereignty needs to be like that penny that drops from your head into your chest and go from theoretical to this is how I view all of reality, through this lens of his sovereignty.

Now turn back to Habakkuk. You see much of this series is meant to help us think rightly about what's going on in our country right now and especially if it gets worse. Because the problems of Habakkuk's nation being under God's judgment are strikingly similar to what's happening in ours. So when our problems are big, when they overwhelm our hearts, it's typically because God has become small, but when God is big, meaning when God is put in his rightful place and seen as he actually is, the problems that you may have as you come in here today shrink. They don't go away because they're still problems and they're very real, but they shrink to their proper size in relationship to the greatness of God. Many of our problems come from the fact that we don't see reality through the lens of the Bible. We don't interpret life through what we know to be true about God. Instead, we see God through the lens of our feelings. We see God through the lens of our trials and we manipulate and massage God to try to fit into what we think he should be like. Instead, we should manipulate our feelings and our perceptions of what's going on based on what we know to be true about God. Until we see God rightly, we can't understand what's going on in the world and we're going to have a really hard time understanding what's going on in our lives. So we talk about this now so that when the trials come or when the national scene shifts against us, we have truths that anchor us to the solid ground of God's character. These become rocks that we step on in the muck and mire of life, as all the mud and the garbage is all around, but there are places to step. As we pass through those times in our lives and those places that give stability and strength, it's the character of God and in that moment, then panic, subsides, and clarity rushes in, why? Because God has returned to his throne where he belongs, in our hearts. Without that we stumble in the darkness of our own understanding, kept from the light switch of God's truth, which once we flip it on in the midst of our darkness, that truth sets us free. This was Habakkuk's wrestling. This was his confusion but now that he's expressed himself, he's gotten it all out. He says what he has to say, look at chapter two, verse one, "I've said it all. So I will take my stand at my watch post and station myself at the tower and look out to see what he will say to me and what I will answer concerning my complaint."

So his prayers have questioned the almighty and now he's waiting for God to respond. He doesn't charge God with sin, but again, he's going, "Using the Babylonians to punish the Jews just seems inconsistent with your character and I just don't understand it," he says. So he's taken his problems and his doubts and his fears to God. And he leaves them there with him. What you've

been seeing from him in chapter one has not been angry cynicism. He's not refusing to trust God. In fact, his confrontation of God comes from a heart that refuses to stop trusting him in the midst of confusion about national sin and what God's going to do about it. So, this is the faith of one man seeking understanding when he's incredibly confused about what's going on in his life or what is coming. So he climbs up a tower to overlook the city, stations himself at his post and waits patiently for God to answer. He expects God to answer him but notice he doesn't say I went down to the marketplace and began to talk to people as I waited for God to answer. He's going to be alone. The idea there is that I don't want to talk to anybody else about this. I got all kinds of questions and I'm not talking to anybody else but God. Now, God doesn't owe him an answer. Habakkuk cannot make God answer him, so he just commits himself to waiting until he gets an answer, no matter how long it's going to take, he's going to wait. He's determined to understand what God is doing in his nation and he is not going to settle for an answer from anyone else but God. Now, God's answer will come in the rest of the chapter, but for us now, when God confuses us with what he's doing in our lives or in our world, let's point #3) ***Be patient as God works.*** ***Let's be patient as God works.*** In other words, don't become impatient with God. Don't become angry with God. Don't become frustrated with God. You're not God. Be patient and wait and trust. Psalm 27:14 says, "Wait for the Lord." There's that command. "Be strong and let your heart take courage." And then the verse ends with, "Wait for the Lord." The idea there is that there's a connection between strength in your trials and courage in your hardest times on the one hand and patiently waiting on God to work on the other hand. Psalm 33:20 says, "Our soul waits for the Lord, he is our help and our shield." In our affliction God gives aid and comfort to his own when we wait for him." In the midst of the waiting, he strengthens us and helps. Lamentations 3:25 quote, "The Lord is good to those who wait for him." Don't you want God's goodness in your life? "God is good to those who wait for him, to the soul that seeks him." See seeking God and waiting for him are not different.

Our waiting doesn't mean we don't keep crying out for an answer. We keep bringing our requests to him. No God, what about this? No God, what about this? Waiting can be, here I am again, Lord, praying about this again. When we're patient, when we wait, we're proclaiming that God is God and we are not, he has the right as God to respond in his time not according to our time. So Habakkuk has not been pretending that he was something that he wasn't or pretending that he wasn't struggling when he talked to God, he wasn't putting on some show and thee and thou and all of that stuff. No, he's pouring out his heart. He's like, God, I don't understand. He's not trying to clean himself up and then come to God and going, well, I got this all figured out, so now I'm going to pray. No, he's going to God, because he can't figure it out. In all his confusion, he doesn't stop praying. In all his doubt, he doesn't stop crying out to God over and over and over again. Even when he gets answers he doesn't like, he keeps praying, he doesn't give up. He wanted answers. Unlike us, he wasn't impatient and demanding that God treat his prayers like a drive through. Like, here's my request, here I get it two minutes later, awesome. God's not a bellhop that just like, we make our request and it just shows up at our hotel room. God is not a microwave God. Rather than watching and waiting, we'd rather talk and plan and do, especially with prayers and desires that we're passionate about like Habakkuk is here and we don't like waiting at all do we? Don't like waiting at Disneyland, don't like waiting in traffic, we don't like waiting at the grocery. We don't even like to wait for the website to open. It's trying to talk to the universe, like go all the way up to a... What are those? Satellite and come back down, we don't even like waiting for that. No wonder we find it difficult to wait on God. And those who do wait on God who are like, no, we're going to wait for God's leading or we're going to see what

direction he's going in and then we're going to follow his leadership. We look at that stuff and we go time is money. Time is a wasting, come on. People are dying, let's get on with this. In our impatient generation though, we do not need God to hurry up. We need the truth that time spent being patient while God works is not time wasted at all. So in confusion, pray. If the confusion doesn't go away, keep praying. In misunderstanding, pray. In doubt, pray. All those prayers go to the Lord who will respond to those prayers, but in his time, not yours. So be patient while he works and while you do so don't forget who he is.

Look back at verse 12, I was tempted to do a whole sermon on verse 12. The things that are said about God in verse 12 can be a foundation for your soul when trials come. He is called four things here, all of which can help when we are confused about what he's doing in our lives or in the world, notice twice, he is called Lord. That word is God's covenant name. It's the name that he shares with his people, his name, Yahweh. It means that He Is, that he is self-sufficient that he needs nothing and be because he doesn't need anything from anybody, he's unaffected, which means that he can be loyal and faithful and never leave and never forsake his people regardless of the circumstances, notice he's also called God. We throw that word around a lot, but that word, that title has a meaning. It speaks of preeminence, of sovereignty, of being in charge, of being the king he's Earth's Creator and Sustainer. He's the author of history. All of those ideas are packed into that word God. Notice he is also the Holy One. In a world of injustice and rebellion I mean, what better person then to pour out your heart to than a God who is Holy and good and right and sinless and clean. He's morally pure, he does not... He will never approve of evil, verse 13, which makes him the best person to talk to about evil and injustice and deception going on. Finally notice the end of the verse. He is a Rock. When the trials of life crash against the house of your soul, you will not be crushed if he is your rock, immovable, unshakable, in times of change he stays the same, in times of confusion and uncertainty, he is stable, he is sure, he is certain. He's like a bolder, he's firm. He never moves. And one last thing, I want you to notice the word before the word God, and before the word holy, what is that word? It's the word my. You God are all of these things for me. This trial can never break the bond that we have so I will cling to you with all of my heart, no matter what is happening in my life, no matter what is happening in the world, you will be my rock of refuge. You will be my protection. You will be my strength because you are my God, my Holy One.

When the clouds roll in, which doesn't happen often here, I know, but when the clouds roll in, they might block the sun, but they don't affect the sun, right? When personal trials or national discipline rolls in, it doesn't affect God at all. It doesn't change him at all. He can still be your rock. Take this God into your trials, whether those trials are personal or national or whatever else, take this God into your trial and you'll be okay. Let who he is interpret your trial and wait as he does his work. That's the kind of God that we need when we don't understand what he's doing. When we cannot trace his hand, we trust his heart. We trust his character. May he be that God for all of us in the days and years ahead, let's pray.