

When God Is Enough

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Habakkuk 3:16-19
March 28, 2021

Well, hello, Redeemer family. Thank you for being here. You wanted to say hello, you go ahead. Hello!

Thanks. Thanks. I have more freedom because there's no service after us. So thanks for being here. Thanks for watching. Hey, before we get started, I want you to see something on the screen here. You guys have that is our micro site on the website. Today, like last service, isn't that amazing? So if you're a guest, I'm John. Guys, you can come on up. These are ushers. If you need a program, pens or you need a Bible, just wave to them and they will give you one or all of those things. And if you take that, you can keep it, keep that Bible. It's our gift to you. Thanks for being here. Couple of things before we get started. First, thank you for being in this service.

Thank you very much. I know it's growing and there's less and less room but thank you for doing that. The other services are so packed and so this is just awesome. Thank you for that. Also, just want to let you know, there's something happening next weekend, some holiday, something going on. And so a lot of people come to church that weekend. So just want to let you know if you're regular here, please park in the parking across the street at the Medical Center. We've got a shuttle that's going constantly. Hopefully we'll have two shuttles going constantly so that you can get here easily. I talked to a friend of mine in the first service and she said, hey, I met someone on the shuttle and we became friends on the shuttle. And so if you're feeling disconnected, ride the shuttle, you can do that.

Also, you can see that we're doing a food drive here through the City of Gilbert. And so if you have any items that you want to donate and they haven't expired yet, please make sure to, you can come do that. And also last night, yesterday, channel three came to take video of what we were doing and even asked me to get on there and talk about what we were doing. And if anybody, did any of you see that anybody here see that, couple of you. All right? So for those of you who saw it, I just, I want you to know that every answer I gave had the gospel in it. So it's like, Jesus loves us. And so we want to love our valley, it was like every answer, that's like six questions. Every answer I gave was that and there was one clip, which was the clip that they aired last night where I said, oh, when one person here hurts, we all hurt. And so we want to help people. And that was what they put in there.

So I just wanted you to know, I did not fumble on the one-yard line. I preached the gospel on television and they edited it. So right, enough of that. Open your Bibles to Habakkuk chapter three, Habakkuk chapter three. If you have a Bible that we give away, it's page 875, 875 Habakkuk chapter three. Now we are coming to the conclusion of our series in Habakkuk and I hope it's been a blessing and if it hasn't, hopefully today we'll be a blessing. So if you are able, please stand for the reading of God's word, Habakkuk chapter three, dropped down to verse 16. This is God's word. That's why we're standing.

"I hear and my body trembles. My lips quiver at the sound. Rottenness enters into my bones. My legs tremble beneath me. Yet, I will quietly wait for the day of trouble to come upon people who

invade us. Though the fig tree should not blossom nor fruit be on the vines, the produce of the olive fail and the fields yield no food. The flock be cut off from the fold and there be no herd in the stalls. Yet, I will rejoice in the Lord. I will take joy in the God of my salvation. God, the Lord is my strength. He makes my feet like the deers. He makes me tread on my high places. It is God's Word, you may be seated as you are. Let's pray.

Jesus, before you were crucified and resurrected, you told your followers that you would send your spirit to be our guide into truth. And so I pray for the ministry of the spirit, that ministry to be happening here right now. Please teach us the truth. Please help us understand the truth so that we may live in light of that truth. And please don't just do that for us. I pray for Center Church. I pray for Pastor Rich right now. He's probably wrapping up his sermon through the book of Hosea today. I just ask that you would bless the result of that sermon that people would be saved there this morning, that people would grow in their salvation because of the work that you do there. I've been telling people today, who've been amazed that we pray for churches, that we're just a Sunday school and the big sea church on this earth. And so we pray for the benefit of Center Church. We pray for your blessing here as well, please. Do it for the glory of your name. Amen.

So as a pastor, I've had the privilege of having a front row seat and some people's, just the horrific tragedy in their lives. And I've often wondered in those moments, how can people in the midst of intense pain, how can they respond with unspeakable joy? I've been to a funeral where a father loses his whole family in a car accident. And yet he rejoices. I've been there when people dying of cancer are singing worship songs in the midst of their final moments in utter pain, smiles on their faces. And I wonder if horrific tragedy were to come our way, would that be true for us? Would that be true for me? It was for Habakkuk. He was living in a nation under God's judgment. His people were just drenched in sin and living on borrowed time.

It was inevitable, unstoppable that they were going to be disciplined for their rebellion. In a decade or so from the time that Habakkuk writes this book, their country would be no more. Every city would be devastated. The land just ravaged, people, slaughtered and the Babylonian army arriving at Jerusalem would show absolutely no mercy. The siege would last for months. They surrounded the city and anyone trying to escape would be killed. The people inside the city would commit just horrific acts just to survive. Eventually the city would be broken into, the people in there would either be slaughtered or they would become slaves and taken over to Babylon. The king would be blinded for his rebellion, but they put hot poker in his eyes after he watches all of his children killed. And then the temple, the symbol of God's presence would be reduced to ashes.

How did that happen? What changed him? And is that change even possible for you and me or is that just like the superstars in the Bible? I don't think so. I think he is a pattern for us. I think he helps us even though 2,600 years separate Habakkuk in us, I think this was written not only for his time, but even for our time. He ends this book by showing us that even though he's living in a nation under God's judgment, he shows us what it looks like for God to be enough. He shows us what it looked like when God satisfies, even though everything happening around him is just destruction. When God and nothing else is the source of rest and joy and strength, even though judgment was still coming. Even though he knows what's happening around him, all the violence. Even though he knows the future and what's coming for all of them, for some reason, by the end of this book, he's able to rise above it. And the reason is because God had become enough for him.

After all the questions, the doubt, the complaints, the confusion what we see in Habakkuk, the only thing left for the child of God to express is worship that this is what it looks like to thrive in a nation under God's judgment. Even when all physical joys are taken away. Because there are tons of reactions that Christians are having to the depths of rebellion that our country is sinking into right now. Those reactions, interestingly follow the path that we see Habakkuk going through in this book. Many of you have commented on that. Just how relevant this book is for the 21st century American Christian, because like him, there's complaining about violence and injustice and cheating and lying that's all going unpunished. There's no help in protection. God's rules are being ignored and it's like, God, what are you doing? Why aren't you fixing this?

And then there's doubt, God how can you let this happen? How can you be giving power to people who are so vehemently opposed to everything you stand for? Why aren't you stopping this? Why hasn't the national day of prayer worked and what we don't see Habakkuk but we do see from Christians today can be understood as hopeless resignation. Well, no use crying over spilled milk. I'm like, whatever's going to happen can't be stopped or there's a sense of stoic detachment. Just don't even think about it. Don't even let it affect you. Just go on with your life. Pretend it's not even happening or there's escapism. Distract yourself with entertainment and sports or move to the woods and build the bunker or there's naivete. Every dark cloud is a silver lining, right? Or there's irrational courage, suck it up, be a man, bring it on. Right? Because we just devolve rapidly. There are all these different responses that Christians are having. But I wonder if Habakkuk will show us a better way, a way that doesn't change, a way that stays the same even when circumstances not only go from bad to worse, but go from bad to worse, to horrible, to horrific. Is there something there that will keep us and will strengthen us even in the midst of all of that. Let's see what it looks like for God to be enough, not when the pain is over, but for God to be enough in the pain, in the doubt, in the discouragement, in the face of impending judgment.

Now to set the context, verses three to 15, we looked at last week. Habakkuk is reminded of God's past victories over the wicked who despised him and seek to destroy his people and how God rescued them. It's a recounting of the Exodus and how the Egyptian armies were just decimated when God, this terrifying warrior comes and fights for them. His response like others in the Bible to this vision, it wasn't joy, it wasn't boredom. Notice the response in verse 16. The response is fear, exhaustion and a loss of his physical faculties. Look, I hear, I hear about you. I hear about what you did and my body trembles. My lips, quiver at the sound. Rottenness enters into my bones. My legs tremble beneath me. So Habakkuk exceeds the past salvation that God had accomplished over his enemies. And it gives him hope for the future. Hey, God did that to the Egyptians. He can do it again to the Babylonians and he will do it again to them. But as he sees what he did notice the response there and it's not going to be salvation from God's judgment.

What he's going to experience in the Jewish people is salvation through God's judgment and notice what it does to him. He trembles from head to toe, from the core of his insides to the extremities on his outside, he is reacting to what verses three to 15 are going to mean not just only for his people, but even for the Babylonians. He sees God as this terrifying warrior coming after his enemies and his responses is I'm terrified even for the Babylonians it seems. This is horrible. Notice his lips quivered at the sounds. So, whatever it is that he experienced in verse three to 15, there was sound attached to it and the sound of God destroying his enemies caused him, you see this there, to just be staggered just to be pummeled, but he doesn't stay there. Verse

16, I see what you're going to do. I see what you've done. Yet, I will quietly wait for the day of trouble to come upon people who invade us.

In the midst of what he sees from the past, in the midst of what he knows about the future. He's able to quietly wait that word in Hebrew means to rest, utter destruction is coming and yet I'm going to rest. It seems completely irrational. He will rest in the knowledge that though his people, the Jews will be punished. He's now clear that the Babylonians will be punished as well. Look at verse 16 again. I will quietly wait for what? For the day of trouble to come upon people who invade us to come upon the Babylonians. We think through what that actually is. He's not just waiting for the Babylonians to punish them. He's waiting for God to punish the Babylonians for punishing them. A process that took total about 80 years from Habakkuk writing in his book until the Babylonians are defeated. This is about 80 years.

That's a lot of waiting. I don't think he lived to the end of that waiting. So he died waiting for God to give justice to his enemies. Let's pause there and think about, okay, how am I supposed to respond to that 21st century? Point #1) ***We see God is enough.*** Even in a nation under his judgment when ***we surrender to God's unavoidable justice, surrender to God's unavoidable justice.*** I'm not talking about spiritual justice in hell. I'm talking about national justice, which is hardship and destruction. When we submit to the fact that God is right to punish nations that are rebellious against him. When we submit to him doing that, listen, even to our blessed United States, if he sees fit, when we can be calm in the face of his justice, God is enough. Again, he's gone from how long God, until you do something about all this rebellion to, I will quietly wait for the day of trouble. I will quietly wait for the day of trouble. That's surrender.

No more protests, no more complaints, agreement seeing in this book. You'll establish justice on the earth by punishing wickedness. And he is saying and we are people marked by wickedness. I may not like it. I may not like the implications, which we're going to see in verse 17, but I'm not going to fight against what you are doing anymore, he says. I'm not going to trust my own understanding, my own opinions, my own perspective. I'm done fighting and complaining. I will just rest. I will in the words of the text quietly wait and that's not fatalism. That's not, I'm just giving up. That's not unfeeling uncaring detachment. It's not passive resignation to the inevitable. He's saying I surrender to you because you are Lord, you are God, you have the right to do what you want. I have no right to demand anything from you. I will simply wait. Notice the end of verse 16. You will bring a day of trouble for those who harm us, just like you did to the Egyptians, you will write all of their wrongs. You will establish truth and justice again. So I will wait.

Could you say the same thing? God, I fought. I did my best. I posted all of those articles on social media and now I will quietly wait while socialism resets our entire nation. It's one thing to talk about some dude 2,600 years ago. It's another thing to take that truth into right now, 21st century, 2021. Historically, the Jews were finally decimated by the third attack of the Babylonians in 586 BC. So, from this book being written to that happening is somewhere between 10 and 20 years of waiting for that to happen. And then, like I said, from that moment to the end of the Babylonian empire was another 50 years. So again, we're talking 70 to 80 years before God would act injustice against the Babylonians. Just like Habakkuk says he will wait for the end of verse 16. So if you surrendered a God's will for a coming judgment on this country. If it should come, are you getting your heart closer and closer to calmly submitting to the rod of God's justice which by the way, the US does deserve, right?

Yeah. We fight against it. Yes. We pray for God's mercy. Yes. We pray for national repentance. Like the Ninevites right. That's what we pray for. That's what we hope for. That's what we long for. But what if everything we're seeing is proof that God's mercy is over for our country. What if that's what it is? Romans 1: 24-32 is clear that God has already given our nation over three times to our rebellion. And yes, there's a remnant like us here that we're praying and we're hoping, and we're posting articles, we're like, God, please. But what if he's like, no. I mean, we're living in between God's word saying this is what I do to rebellious nations. And God's actually doing it to a rebellious nation. The train of rebellion just seems to be hurling toward the mountain of God's justice. It seems like the conductor is asleep and the breaks are out. I'm not a prophet. Nobody is. So no one knows what God's will ultimately will be for America. But what if judgment does come? And if at, at this point, there's really no reason it shouldn't right. Can you say in your heart come what may, I will wait. Now again, I'm not saying don't fight against it. I'm not saying don't work and pray and give and get involved to make sure that our state or our country is turned around. That's what we long for and hope for. By all means, go for it. But what if God says no to all of it? Will you say God, I surrender to what you're doing. No anger, no anxiety. I will quietly wait and rest in the judge of all the earth who only does what is perfectly good, just and right all the time. Because here's the thing, I want us to thrive if that happens.

I don't want us to be people that respond the way that everybody else does. I want there to be something different about us that no matter what happens in this world or what happens in our lives, that there is something about the way that we go through those times versus the way other people go through those this time that makes people go, what is that? And that only happens is we're waiting. We're resting. Well, what is it that Habakkuk is surrendering to exactly. It's not pretty. Look at verse 17, "Though the fig tree should not blossom nor fruit be on the vines, the produce of the olive fail in the fields, yield no food. The flock be cut off from the fold and there be no herd in the stalls." We'll stop there mid-sentence. This describes a series of events that were inevitable, not hypothetical. He was anticipating all of this to come when the Babylonian army shows up, invades them and conquers them. What's listed here are the sources of economic security in the ancient world.

The desolation of war would leave the land and the people in ruin in other words. These commodities here in verse 17, start out with luxury items and move down to necessary items. So it includes the things that are optional and includes all the things that are essential. And the idea here is that all of it is gone. This is utter devastation. This is complete economic depression. Now, the loss of one of those things in that list that's survivable lose all of it at the same time. And that's absolute famine. God promised, Deuteronomy 28, this would be the result. If you ignore me, you continue in your rebellion against me. I will curse the land. I will bring an army to destroy you. You know what they did to all that? Oh yeah, LA LA LA LA LA. I'm going to do whatever I want and just ignores everything they know about God. Sound familiar here.

So everything they needed to sustain life would be taken away. So when God punishes the nation, he is experienced as enough. When point number two, we accept the coming suffering, accept the coming suffering. Oh, I came to church to hear that today. Yeah, you did because we don't live in some pollyannish everything is just going to be roses and puppy dogs and ice cream forever. That's heaven. That's not here. If national suffering was coming for their sins, which is what God promised would happen. If they kept rebelling against him without repentance. What Habakkuk shows us here in verse 17 is a heart that sees God as enough, regardless of the suffering coming his way. Again, this isn't him giving up or refusing to fight or is none of those

things. This isn't him surrendering in anger or becoming some unfeeling statue. He knows that God always and only does what's right. In the words of Job 1: 21, he is blessing God's name when God gives and what? And God takes away. Whether he gives or takes away what? Blessed to be the name of the Lord.

He is willing Job 2:10, to accept both good and evil from God's hands while still at the same time, trust in God's heart. See we don't do that. We look at here and now and go, well, that tells me about God's heart. So if things are horrible, then God must not like me and things are great, God must really like me. That is not biblical. At the same time as we receive horrible things into our lives, God can still have a heart of infinite love for us. And first Samuel chapter three, God tells Samuel he's going to punish Eli, who is a priest. He's going to punish Eli's sons who are also priests because they're just wicked evil men. And God tells him, this is what I'm going to do. And Samuel goes and tells Eli. And Eli says, in response, it is the Lord who said these things to you, let him do what seems good to him. Can we say that? Let God do what seems good to him. Even if it means suffering for our nation. I mean, what if judgment does come to America? Will God be wrong in sending it to us? It's hard to answer that question, huh? He won't be wrong. What if all of our luxury items go? What if all of our necessities go? Like, I don't know, toilet paper. Has that ever become scarce? What if the lines that we saw a year ago come back, but they're 10 times longer? A hundred times longer? And most of us, probably all of us have never seen that here, but we all know it happens in other parts of the world. Are we just like special? God's going to just keep ignoring our rebellion. Will you accept that if suffering comes to our nation, that it is right and just, and good response to what our nation is doing to the one true God.

Think about it. Our nation is not ignoring God. Our nation is taunting God. Right? I mean, I didn't get in a lot of fights as a kid. I was this tall in eighth grade. So there weren't a lot of kids bigger than me. I know it seems like I ate one of those junior high kids by this point. But I was smart enough to know the big kids, I probably shouldn't get in a fight with them. They're bigger than me. So, I'm in seventh grade and I'm going to get my bike. And one day big Al shows up and I was his actual, that's what we all called him. Because he was massive as an eighth grader. And so he walks over to me, John, I want your bike. Okay Al. I'm this tall. Okay Al. You can have it. Thankfully another eighth grader came up and said, Al, you don't want to do that to this kid. You don't really need that. And I just, while they're talking, I just got my bike and rode away. It didn't take me much though, to realize like this kid's going to destroy me so I need to give him my bike.

Our nation keeps poking the bear. Our nation keeps punching God in the face with our rebellion and eventually God's going to catch it and go my patience is over. What if he does? Will you accept it as justice for our nation's rebellion? And beyond that, will you respond? Will I respond? Will we even be able to come close to responding? Like verse 18. Remember I stopped mid-sentence. So let's read the whole sentence now, "Though the fig tree should not blossom nor fruit be on the vines. The produce of the olive fail and the fields' yield no food. The flock be cut off from the fold and there be no herd in the stalls. Yet, I will rejoice." Second time there's that, "Yet, I will". The first "yet I will quietly wait", now "yet beyond waiting, I will rejoice in the Lord." I will take joy in the God of my salvation.

These words are said at a moment when nothing had changed in Habakkuk's life. Nothing about the coming judgment in the future had changed. Nothing about the violence and wickedness that was growing in his nation. Nothing about the Babylonian invasion, the economic depression, which chapter two verse three says would surely come. None of that changes. And yet what? He

worships. Look at those two words in verse 19, rejoice and take joy. Those are strong emotional words. This isn't reluctant unenthusiastic, woe is me, I just go like, oh, okay. Praise him. Jesus loves me, this I know. His weak physical state in verse 16 does not change the powerful spiritual state that his soul is now in. Why? Because this is joy, notice where? In the Lord. In God. This is moving from worshipping the giver for his gifts to worshipping the giver for who he is. That's different, right? The source of his joy notice was not connected to this world at all.

The fact that God was a covenant keeping Lord, faithful, loving, and true. That, that fact alone now is what gives him joy. He is, notice verse 19 or verse 18, "The God of my salvation. This God who rescues me. He worships him knowing that regardless of what happens in this life, whether it's ultimate rescue, if by death and going to heaven or its ultimate or it's temporal rescue by being rescued from the Babylonian invasion and going into exile, whichever one it is, I will worship you, nonetheless. When judgment comes to a nation, God is enough when we, point #3) ***Choose to worship no matter what. Choose to worship, no matter what.*** I use that word, choose on purpose because I'm not talking about something that is easy. I'm not talking about something that is automatic. Not only would he calmly surrender to the inevitable judgment, verse 16, not only would he accept whatever suffering was coming his way, verse 17. But on top of all of that, he will praise. He will praise the God who sends the suffering before it comes and he will praise the God who sends the suffering when it comes. Why? Because you see it. It's one sentence though. Every single one of God's blessings fail, he will worship him anyway. Regardless of what's happening here, we can, in the words of Psalm 13: 5, trust in God's faithful covenant, sure, steadfast love. And because we have that, we can rejoice in our salvation.

This is Psalm 4:7, "You Lord, you have put more joy in my heart because of who you are than when grain and wine abound for non-Christians. All of the joy, all of the merriment that they have when everything is right and everything is good and they have everything they need, that joy pales in comparison to what we have, because we have you. The command in Philippians 4: 4 is to rejoice in the Lord and it's repeated right. Rejoice in the Lord, always and again, I say rejoice. Because when it's not easy to do, we choose. We resolve to find our joy in him no matter what. First Thessalonians 5:16 is another command to keep on rejoicing always. Regardless of what's happening, regardless of the loss, regardless of the pain, regardless of the unfairness of whatever it is, no matter what, we are to rejoice. Why? Why? Because even in the worst of afflictions, he is still the God of my salvation. He is the hope when all hope is lost.

Think about it, Habakkuk has every reason not to rejoice, right? Invasion, destruction, famine, death, slavery awaited him. And he's one of the good guys, right? Hey, I'm not doing all that bad stuff. I'm faithful to you. I go to church. I give. I'm a faithful one. I don't deserve all of this. Yet, it seems that taking away all physical necessities and enjoyment drives him to the ultimate enjoyment, which is the only thing you'll have left. Just God. He worships the Lord when everything is taken away from him by the Lord. Some pain, we never get over. It never goes away. It's always there. Jesus weeps at the tomb of his friend. However, in Christ, there can be a firm foundation and anchor of joy settled underneath the sorrow that we face in this life.

The hurricane on the surface of the ocean can show little about the calm that is happening at the bottom. And that can be true for the heart of the Christian, whether it's personal trial or national tragedy. It's not just that, when the blessings fail and the grief is too much. When all of that is truly happening, the love, the mercy, the salvation of God that you have can be your joy, not when the pain is over, in the pain itself. We can rejoice, not just in God's blessings, but in God himself. Because when all earthly blessings are taken away, we still have what? We still have

him. And so often we just got to, oh yeah, we have Jesus. But you know, I like, I really like if I take this away from me, like that would be the worst. Is he enough? Or is it as long as I have Jesus and fill in the blank, that's enough? Whatever you would fill into the blank, if that was taken away, would you be able to worship God anyway? Would I be able to?

See in the garden, Jesus did. He said, not my will yours be done even though he was facing in that moment, the most important thing to him, which was God. It's not the intense physical suffering, that's nothing to him compared to the revulsion of becoming sin. And then God forsaking him as he receives God's wrath for sin. So this loving, precious, intimate relationship that the son has with the father, that had lasted for all eternity, that was the most important thing to him that was going to be broken. And yet he worships anyway. So listen, if Habakkuk's example here, if my digging into it and trying to apply it to your life, if that's caused regret, because as you're thinking through times and pain in the past, you think about the future and like, ah, I did not worship him through that.

Listen, where you failed to do this, where I failed to do this, Jesus didn't. He trusted God perfectly. He rejoiced in the Lord in every moment when we fail and this isn't, hey, Jesus did it. So you need to also. No, this is if you are his follower, if you are a Christian, his perfect record of worship is yours. It belongs to you forever. If you believe in Christ, that perfect record of sinless obedience, perfect submission, perfect worship no matter what was happening, that belongs to you. He traded all your doubt, all your anger, all your fear, all that confusion in the midst of pain for his perfect worship and that grace, that compassion for sinners that salvation can make us rejoice in the Lord when we don't feel it.

And if you're not a Christian, he freely offers his sinless perfection as a trade for all of your sin. All of it. Every last one, past, present future, he will trade all of your sin for all of his perfection. What are you waiting for? Don't push against that. It is the greatest gift possible. Come to Christ, run to Christ, give your life to Christ, trust in him. And as you give him your life of sin, he will give you his perfection and then God, your sins punished on the cross. His perfection that he deserves, that intimate relationship with God forever, he gives to you. It's nothing better than that. Now can we do all of this on our own and just muster all of this up in our own strength. Absolutely not. But can God do this in you and God do this through you?

Absolutely look at verse 19. How is it that we could, we could worship in utter devastation? How is it that we would be singing worship songs in the hospital body racked with cancer in total pain and still singing with smiles on our face? Verse 19, "God, the Lord is my strength. He makes my feet like the deers. He makes me tread on my high places. Notice, it is not just that God gives strength, but God, what? God is his strength. This loving, faithful, covenant keeping God will sustain him regardless of what comes for him. All his doubts. By the time we get to this book, it's amazing. By the time we get to the end, all his doubts, all his confusion is gone. God has gone from this being that I can't understand how you can be a Holy God and use the Babylonians just to punish us. He goes from this confusing, I don't understand you cloudy thing to a rock in his soul that stabilizes him and equips him for the future no matter what's coming.

Despite the devastation on the horizon, God will give him whatever he needs to endure. Notice verse 19, the repetition of those words he makes, he makes because God is his strength. God strengthens him for the painful, intense, overwhelming trial that was coming his way. Notice he uses an illustration like the feet of a deer on craggy, rocky, unstable mountain sides with paths that are like a centimeter big. He's got feet that are stable. He's got feet that are strong, no matter,

no matter what comes his way. In fact, notice Habakkuk, notice the end. He anticipates treading "on my high places." Huh? Are you talking about your high places? I think what he's talking about is Israel, the land, the land belonged to the Jewish people, belongs and the high places were the positions of power and victory. If you were an army and you came into a land, you would go to the high places and look over the land and say, this is what we own now because of our victory.

The high places were often devoted to idol worship because you would go to the high place and it would say like the idol, this demon god, this is the land that it owns. Habakkuk is saying, I think, I will walk triumphantly in Israel. Again, the hills that overlook Jerusalem when God's enemies no longer own this land and oppress us. This will be my land again. I will tread on my high places. God will see to it. So when judgment comes to a nation, God is enough. When we point number four, expect God's strength for the trials ahead. Expect God's strength for the trials ahead. Everyone's happy and strong when they have everything they need, nothing to fear, nothing to lose. But when evil enters our lives, when fear increases, when everyone is falling around us, we need the Lord for strength.

It's easy to honor God when it's just blue skies and smooth sailing and butterflies and angel singing. You don't need to be saved to thank God in that moment. You just need to be alive. Anyone can talk about the man upstairs when their bank account is full and everybody likes them. What about when that changes? Psalm 68: 35, awesome is God from his sanctuary, the God of Israel. He is the one who gives power and strength to his people. This strength, this endurance that God gives, his "power" is made perfect in what? In our weakness. And that's what we see here, this very weak, confused, doubting, angry prophet by the end is full of strength. Why? Because when we are weak, then we are strong.

Second Corinthians 12, when we're angry or distraught, we receive the strength we need. Ephesians 3: 16 through God's spirit in our inner being. So we're told Ephesians 6: 10 to be strong in the Lord and in the strength of his might. And when we are, no matter what happens in this world, Philippians 4: 13, we can do all things through him, through the Lord who strengthens us, who gives us everything we need to endure no matter what comes our way. And again, God doesn't answer his questions. He doesn't explain everything to him. Hey, this is what going to happen. Here's the days ahead, this is what God does. He says, I am a God of justice against those who rebel against me. I am a God of mercy and grace to my people. And these two things God's justice and God's mercy was finally, by the time we get to the end of chapter three, that was finally enough. God was God of justice and mercy and Habakkuk is now content.

He will submit himself to God's will, as he remembers who God is. And because he remembers who God is, he's able to worship him. He's going to give him what he needs to get through the trials that were coming his way. His faith was planted firmly, not in his circumstances, but in God's character. And because of that, he would be strong. And ultimately end of the verse, he will stand strong. He will not walk. He will tread, that word means to march. He will march victorious over the hills in Israel as God restores his people to the land. But I don't think God actually restored her back to the land because it was 80 years. So what is he talking about? I will make me tread on my high places. I think this is a whisper of the resurrection on the last day when God's people will be regathered to Israel. Jesus will reign Supreme and they will finally be victorious over all of their enemies. And the land that was promised to them millennia ago will be theirs forever.

By the way, Christian, you will be there on that day. That is your coming future. No matter what happens here, you can be strong. You can be like a deer that easily walks on the unstable ground though dangerous toils and snares may be coming our way. Do you believe that God will do the same for you? That God will be the same for you? No spiritual vertigo anymore. No more walls closing in, soul growing dark, heart getting queasy as we watch what's going on the news. How can all of that happen for us? How can all of this be certain? Not some pie in the sky. Platitude only meant for cheesy greeting cards but can really be true and actual for real life and is only possible for those who trust the Lord. That's it, in the midst of whatever is coming, the core that produces the waiting, the joy and the strength, the core that births all of these things is trust, it's faith.

It's Habakkuk 2:4, the righteous, those who are right with God are right with him by faith. And those who are trusting him will live. They will live in the context through the wrath that was coming for the Jewish people, the Babylonians, they will live through that and they will live through the wrath that is coming upon all of God's enemies. But more than that, verse 18, we take verse 18 and we take chapter two verse four and we put them together. We realize that this entire book is about those who trust God can worship him in the worst of times. Let me say that again. This is not just about trusting God. How important as that is. Those who trust God can worship him in the worst of times.

Do you believe that? This seriousness has my hope for this has been that this serious will put steel in our souls for whatever comes our way, whether it's some national craziness or whether it's personal tragedy, even the most terrifying experiences cannot break our trust in the Lord when he is our strength. When his promise is our hope. When our future is sure. I mean, no wonder this is set to music. Look at the end of verse 19. To the choir master, to the worship director with stringed instruments, this song of submissive, humble trust that was going to be sung by a congregation who is waiting for justice to come, who would experience justice and would sing after the justice has already come. To look at stringed instruments, harps or guitars would accompany these profound words to encourage God's people, to trust him in the worst of times. So listen. So they will worship him, not just when the worst of times are over, but we'll worship him in the worst of times as well.

So that's been my hope for this series. I don't know what's coming for our lives personally. I don't know what's coming for our lives as a nation. I just don't want us to get through it. I want us to thrive. I want us to thrive. If the days ahead for us are like the days ahead were for him, as we live between the present and what may be coming, my hope is that Habakkuk has helped us ready our hearts to be at rest and find strength in him. When we trust him, no matter what we show that our God, Father, Son, and Holy Spirit, when we trust him, no matter what's going on, when we worship him, no matter what's going on, he is seen to be enough.

He's better than anything in this life when he is still worshiped, when everything else is gone. To my hope whether it's our lives personally or America, whether we face anything close to what Habakkuk did, my hope is that we will not just say intellectually, but we will actually be able to sing, the Lord is my strength whom shall I fear I will rejoice. I will take joy in the God of my salvation, no matter what. Why? Because Jesus is enough for me. May God do that in all of our hearts, I pray. Amen. Let's pray.

Father, please do that in all of our hearts as the team comes back up here to sing one more song. Father, I'm reminded of the words of a distraught father coming to Jesus and saying, I believe

help my unbelief. Father, please do this work in our hearts. Please help us sanctify us, strengthen us so that no matter what comes in the darkest of days, we would be a shining city on a hill that shows your goodness, your greatness, that you are enough, no matter what happens. And that people will be drawn to Christ because of the way that you've worked in our hearts, giving us strength to trust you and to worship you in the worst of times. Do this, please. I pray for our good. Do this, please. I pray for the glory of your name. Amen.