

When God is Silent

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Habakkuk 1:1-4
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Hey, Good Afternoon. That was awesome. How are you guys doing today? This is my last service, so I feel so free right now. So, uh, thanks for being here all of you. And if you're watching, thanks for watching, especially if you're in our gym right now in our mask only, thank you for being here. And by the way, if you're watching right now, and this is your church, you just haven't been here maybe since the Spring, please send me an email. Just let me know how you're doing. I've been reaching out to people who who I just haven't seen in a while and would just love to hear from you. So I'm Jon, if you're a guest, I'm one of the pastors here.

And last weekend we saw a bunch of people come to our Next Steps meetings, which is just where I I tell you about the church and I answer your question, but I just want you to know if you have questions about our church or if you, there's just things that you want to know, just just know you don't have to wait until the next Next Steps meeting, you could ask us. Pastors are here at every service. And so we'd love to talk to you, answer any questions or concerns you might have. All right. All right, ushers, you can come up right now. Open your Bibles to Habakkuk chapter 1, Habakkuk, who knows how to say this word, but Habakkuk chapter 1. These guys are up here right now. If you need a Bible, if you need a program, if you need a pen to take notes, just wave to them and they will give you one or all of those if you need. And by the way, if you take that Bible, uh do not give it back to us. Write your name and it's yours. You can keep it. It's great to have, because I'm going to give you the page number every single time we turn somewhere and the page numbers correspond to those Bibles.

Habakkuk chapter 1, that's page 872. 872. Now if you are able, please stand for the reading of God's word, Habakkuk chapter 1, drop down to verse 1 and this is God's word., "The Oracle that Habakkuk the prophet saw. Oh Lord, how long shall I cry for help, and you will not hear? Or cry to you 'Violence!' and you will not save? Why do you make me see iniquity, why do you idly look at wrong? Destruction and violence are before me; strife and contention arise. So the law is paralyzed, justice never goes forth. The wicked surround the righteous; so justice goes forth perverted." We'll stop there. That's God's words. You may be seated. As you are, let's pray.

God, my prayer for us today is that you will help us see just how relevant and applicable this passage is to our lives. It's easy for us to think that a 2,600-year-old book would be so disconnected from the 21st century that that it won't have any significance for us, but that would be so not true. There are incredible things in this, this passage for us this morning and I pray that you would open our eyes to see them. And God, I pray the same thing right now for Christ's Church. I know most of their services are probably done. Maybe Adam is finishing his last one. God, I pray that you will bless is preaching right now. I pray that there'd be blessing on all of the preaching that took place there this weekend, that the people that worship there would would sense your presence, would be saved, would would grow that there there would be a true impact that you do through Christ Church this weekend. Father bless them and do the same thing here. I pray for the glory of your name. Amen.

So the silence of heaven may be the most confusing thing about the Christian life. In case you missed that let me say that again. The silence of heaven may be the most confusing thing about the Christian life. When tragedy strikes your life or strikes the nation, people rush to give answers and answers that they they hope are going to make sense and they're going to comfort and help and care. However, the one person we want, all of that from is God, right? We want to know why and many times generalities just, they they won't do we want specifics? Why us? Why now? Why here? Why this? Why did this happen? And what do we hear? Silence.

I remember sitting with a dad whose daughter just died of cancer. Tears filling his eyes, looking at me, "Pastor, why does God let rapist and terrorists live and takes my daughter home?" What do you say in that moment? That's not a time for platitudes, right? "Well, God moves in mysterious ways. God needed another angel." Just so unbiblical. "It's all going to work out. Suck it up. He's teaching you. He's preparing you for something big." No, we need real answers. And that's what Habakkuk gives us. The tragedy that is striking his life is national. He's living in a nation under God's judgment for their sin. Much, I believe like we are in America. He doesn't see everything exactly as God sees it. So he's confused. He's having trouble reconciling what he sees going on in his culture on the one hand and what he knows to be true about God in the other. And it just doesn't make sense for him. But notice those words in verse 2, "how long." This is not something that he just came to and then started writing this book. How long tells us that he's been thinking about this for a while. He's been praying, crying out to God and God has been silent. He's not doing anything about it. He's letting things happen with no intervention. And Habakkuk is confused about that. And as I'm sure, many of us are. Why are things happening in my life, in my country? God seems to not be doing anything about it. How many times did I see people at the poll? How many times did I go to the, did I pray on the National Day of Prayer for revival and God to take our country back? And all of those things, nothing. Seems to be getting worse. God doesn't seem to be doing anything about it. Habakkuk is confused and what we're going to see here, not just in his teaching, but also in his example is how to live when God is silent, how to respond when God is silent. You and I, we're going to face times in our lives when God is silent.

When we really want him to just say something, anything that we know is him, that's not us like like forcing it on him. It's not wishful thinking, it's not coming from our own minds, but something we know, that we know, that we know is from him. And here's what I want you to know. No matter what happens in our lives personally, nationally, internationally, God has not been silent. He's been very vocal, in fact. He used 40 authors over hundreds of years to let us know exactly what he thinks about a whole ton of things. But here's what we want. We want to bypass the Bible so that we can get direct revelation from him. And I'm just going to argue that's not what he normally does. What what he normally does is he works through his word. And that's specifically from Habakkuk today. He's going to teach us what to do when we really want God to talk. We really want God to respond. We really want him to act, but he's silent. And the Jewish nation in the day that Habakkuk wrote this had fallen far from their commitment to God.

Turn to Deuteronomy 28, keep your finger there, in Habakkuk we will be back in a minute, but turn to Deuteronomy 28. You have a Bible from the ushers, that is page 187, Deuteronomy 28. Deuteronomy 28 is probably, in my opinion, it is the most important chapter in the Old Testament for understanding the rest of the Old Testament. This passage right here tells us, God is clear. If you bless me, I'm sorry if you obey me, I will bless you. If you disobey me, I will curse you. The blessings that he promises are chapter 28 verses 1 to 14. The curses he promises

are chapter 28 verses 15 to 68. And we have a dozen promises on the one side, a few dozen curses on the other.

So he is, so chapter 28 verses 15 to 68 is the background we need to understand why God is going to punish the people in Habakkuk's day. And what I want you to see is specific, the specific uh punishments to start in verse 45. They will experience everything I'm going to read. They will experience it to a T. God says, Deuteronomy 28: 45, "All these curses will come upon you and pursue you and overtake you till you are destroyed because you did not obey the voice of the Lord, your God to keep his commandments and his statutes that he commanded you. They will be a sign and a wonder against you and your offspring forever." So these words, whenever you see these things happening, Jewish people, he's saying that is an indication that something greater than just the specific events are taking place. He's saying these curses are coming from me because you did not serve the Lord, your God with joyfulness.

"Well, I thought he was just okay with me serving him begrudgingly, because I have to." No, "you did not serve the Lord your God with joyfulness and gladness of heart because of the abundance of all things," idea there is God blessed them incredibly. And instead of obeying him, they ignored him. "Therefore, you shall serve your enemies, whom the Lord, your God shall send against you in hunger and thirst, in nakedness and lacking everything. And he will put a yoke of iron on your neck until he has destroyed you. The Lord will bring a nation against you from afar, from the end of the earth, swooping down like the eagle, a nation whose language you do not understand. A hard-faced nation who shall not respect the old or show mercy to the young, who shall eat the offspring of your cattle and the fruit of your ground until you are destroyed. It also shall not leave you grain wine or oil, the increase of your herds or the young of your flock until they have caused you to perish. They shall besiege you in all your towns until you're high and fortified walls in which you trusted." You didn't trust in the Lord. You trusted in your own personal protection till those walls "come down throughout all your land. They will besiege you in all your towns throughout all your land in which the Lord your God has given you." In some 20 or so years after Habakkuk wrote his book, everything we just said was literally fulfilled. Babylon did come and do all of these things to the Jewish people. Turn back to Habakkuk chapter 1. Why did that happen to them? It happened to them because of the way that they were living, which Habakkuk describes that we just read Habakkuk chapter 1 verses 1 to 4.

So let's take a look at these verses here and try to understand, okay, how should, how should we live in a nation under God's judgment? How should we think through response, our response when God is silent. Look at chapter 1 verse 1, "The Oracle that Habakkuk the prophet saw." The word "oracle" means a message from God, but a more literal translation, that word means a burden. Some of your translations say that, "the burden that Habakkuk the prophet had." That that word burden is a good word. It's it's appropriate for describing this book. See Habakkuk is looking out at his culture and it's creating a burden for him. It's it's weighing on him, all of the rebellion going on amongst all the people that he, that he was interacting with. And then what he learns is that, that God was burdened by it too. God is so burdened, He's going to punish them for their sins, which adds an even more burden on top of Habakkuk's back to carry.

There's this foreboding sense of danger for the Jews in this book. And if you read it enough, you'll feel that burden as well. Imagine you know when your country is going to be destroyed. God told you it's going to happen and you know why it's going to happen. But you just don't know when. That's Habakkuk. One huge burden that only increases as the book continues and notice the text, this is an oracle notice that he saw meaning this was communicated to him from

God. He now sees the nation the way that God sees the nation. And it's it's a very great burden. As we pause there and we think, okay, how does this, how should this impact our lives?

Well, when God is silent point 1) ***You must take what burdens you to God.*** When God is silent, when you don't understand what's going on, that should not stop you from taking your burden to God anyways. Even though as we're going to see Habakkuk doesn't understand even though he's confused about God's way in the world, he did the right thing. He went to God with it anyway. He took his trial. He took his confusion. He took his burden to God. And that's, that's what we should do too. Listen to Psalm 55:22, "Cast your burden on the Lord. And he will sustain you." "Cast" means to throw, to to eject, to dispose yourself up, dispose yourself of that burden, toss it in God's hands through prayer. And he will what? He will sustain you. He will strengthen you. He will lift you up.

I was talking with a woman after the first service in this text, I took her back to it and she said, it was like you were talking to me when you read that text. And I just said, no, no. That was God talking to you through his text, helping you understand that the that the trials that you're going through, the pain that that you can't handle anymore, God wants to sustain you as you give him your burdens. The question for us is, do we believe it? Do we really believe it? We we do. We, we believe it if we actually do that, when we're burdened. 1 Peter 5:7 says, "Casting all your anxieties on him because he cares for you." But if you walk back to the beginning of the previous verse, you see that the context that keeps us from doing that is pride. It says, "Humble yourselves, casting all your anxieties on him, because he cares for you." So if our mindset is, "Uh, I can do it myself or I'll talk to everyone else about it but God or I've tried talking to God about this, but it just doesn't work." That's pride.

We take our burdens to God as a sign of humility. As a recognition "this is too much for me to carry, and in fact, I'm, I'm an idiot if I carry this, try to carry this without you. I'll humble myself. God will you will you carry this with me? Will you help me with my burden?" When in my younger years I got, I got really good at moving a ton of furniture by myself. So I remember moving an entire office for this nonprofit that I worked for all by myself, except for one piece that was just too big. I couldn't figure out with furniture and angles, how to do it. Well today, I'm not doing much any of that at all, right? Like I got pain in my back to tell me, you probably shouldn't do that anymore, but here's the thing. When I'm younger, I'm prideful. I can do this. No problem. Now I'm going, no, I need as much help as I can get.

Do we do the same thing with God, "God I got this. I'm good. I'm just going to suck it up. I'm just going to push through" or do we humble ourselves and say, "God I need your help." Do we humble ourselves even further and ask other Christians for help. Right? Not not only we're supposed to take our burdens to the Lord, Galatians 6:2, we're to take it to other Christians so that they can carry those burdens with us. But neither of those are going to happen if we're prideful. If we don't tell people what those burdens are. If we don't ask for help, that's our pride is going to keep us from receiving the blessings that we need when we have these burdens. So if like Habakkuk, you're burdened by what you're seeing in your nation, take that burden to the Lord, not social media. That does nothing anyway.

Habakkuk shows us that living as the people of God in a nation under his judgment means taking the burdens that that reality causes us, to him. Talk to him about the sin that is now okay in your nation. Talk to him about the good that is now sin. Talk to him about this growing sense of targeted persecution that once seems so left behindish, but but now is quite possible. And listen,

non-Christian, do you recognize that you're carrying a burden called your sin? Do you recognize that, that burden, maybe you spend your time trying to ignore it, but that, that that burden is real. And I'm talking about it now, because I want you to feel the sense of the burden of your sin. You know why? Because I want you to know that Jesus will trade you. He will trade you for that burden. He will take that burden from you and trade you his perfect life of no sin. I mean, wouldn't that be amazing? He's going to lose on that deal, but he will take all of the entire burden of your sin. He will take that from you. And he will exchange that for his perfection, his divine perfection will be yours. So if you haven't done so already, tune me out right now and talk to him, give him your life, turn from your your rebellion. Give him your life. Trust him. And that burden will roll away. There are other people around here right now that can attest to that, can't you? You don't feel the burden of your sin anymore because Jesus took it. I pray that it will be true for you today. Habakkuk took what burdened him to the Lord. And I want to see, see him do that in verse 2. "Oh Lord, how long shall I cry for help and you will not hear or cry to you 'Violence!' and you will not save?"

Prayer is how we take what burdens us to the Lord. We talk to him about it. We ask questions. We describe the situation. Of course, he sees all of it anyway, but so what if he sees it? We talk to him. He's a person and we interact with him like a person, even prayers about the confusion and the pain that we have is appropriate. But only as long as those prayers are offered with an attitude of courageous trust. See, we never see God rebuking Habakkuk for his questions. Unlike Job, Habakkuk never questions God to the point of sin. He always trusts him. He's trusting God on the one hand, but he doesn't understand on the other. He's not being sinful in these prayers that these questions he's asking, his trust in God is being expressed in these prayers. God, I don't get it. And he's asking God to respond. Why? Because he's seeing brutality. That word "violence." He's seeing brutality without without protection. He is seeing sin. He's seeing injustice in crimes without punishment. And this seems notice, seems to be going on all around him with no end in sight. It just seems to be getting worse. See what what's happening is he's seeing God's providence, God's action in history and it didn't seem to match God's holiness on the other hand. Because he's not rescuing the righteous from danger. Notice what it says, "crying to you 'Violence!'" and you don't protect, "you don't save." So he is saying God your reputation is at stake here. Do about this out of your goodness, out of your compassion, respond to the evil that's going on. Those words. "How long," not only does that mean, does that suggest he's been praying this for a long time, but just know he's not asking for information, like God is it going to be five years? Will it be 15? How long is this going to go on? No, this is him protesting. How long are you going to watch this? When are you going to get up from your throne and finally respond to what is happening?

Well, all the prayers that maybe you've prayed for our nation or all the prayers that you prayed about the trials that you're facing, this is what we can know for certain. When God is silent, point **2) We can expect God to respond in his time. Expect God to respond in his time.** There is no doubt God will respond to your prayers. He will respond to prayers for help and protection, for truth and justice and righteousness to prevail. Those are all according to his will. So he will answer those prayers. We just don't always know when he will respond and we don't always know how he will respond. We may never see it, but he will. By praying how long Habakkuk expects God will act. He knows God will act. Habakkuk has reached the breaking point. He's saying, "God, have you reached that breaking point yet? Because that's where I am." But isn't that our mistake? Don't we think our view on what should take place is what God's view should be on what should take place?

Now God responds to this question. Look at chapter 2, verse 3. He says, oh, I I, I know you're asking me how long, but verse 3, "the vision awaits its appointed time." There is an appointed time when I'm going to deal with all of this. "It hastens to the end - It will not lie"; that that this proclamation of judgment, it's it's not going to lie. It's not false. "If it seems slow, just wait for it; It will" what what's that word? It might come, that in your Bible? "It will surely come. It will not delay." It is going to happen. God's response. What that response would be, when it would be, how it would be, all of it, was, had already been determined. There should be no hesitation as to whether or not God is going to deal with the trial you're facing or the downfall of your nation. He will no doubt deal with it. The only question is when and how, but not if. So, if you read that book, Live Not by Lies yet by Rod Dreher. We encourage you to read that back in November if you haven't. It's a great book, Live Not by Lies. It's about how Christians in Russia maintained Christianity when Christianity became illegal. I want you to think about that. Put yourself in the shoes of a Russian Christian, at the, when when, in 1917 when when the communist revolution began. Okay? So here you are you're a Christian in your country, communist revolution, you're seeing brutality. You're seeing murder, strife, contention. You're seeing wickedness in high places. And so if you're a Christian, what are you going to do in that moment? You start praying, "Oh God protect our nation. Oh God rescue us." You realize that God did not answer all of those prayers, in 1917. He answered them in 1991 when the Soviet Union fell. Here you are in 1917, begging, crying, "God protect us." "Oh, I'll do that, in 1991." God responds in his time, not ours.

God is never obligated to justify his ways to us. You know that right? The standard for judgment is not us. What makes sense to us, what we think is never the standard. We are the creatures. We're the creation. He is the Creator. He never has to present his actions or the reasons for his actions to us so that we can judge whether or not those are acceptable. That's not what Habakkuk is doing by the way. He's confused. His questions are are faith seeking, understanding. "God, I trust you. I just don't understand. God your your ways are not making sense to me based on what I know to be true about you." Because faith is not a blind commitment of trust to a God who's ways random, who's based on just some feeling that he's having today. So, I'm just going to do this. Now, faith is a commitment to the truth we already know and we're already convinced of.

Faith is based on ideas and reasonings that are understandable so that when situations hit our lives or hit our nations, when all this stuff happens and we can't wrap our minds around it's right to want an intelligent understanding of what's going on. Because faith isn't closing our eyes and jumping into a dark hole and hoping that we land safely. Faith is committing yourself to all that you know about God, all that all that he is, all that he's done is committing yourself to that. Knowing you are safe in his arms, no matter what is happening around you or what is happening to you. It isn't faith to demand that God do your will. Demanding that God do your will is not faith. It's arrogance. Faith is trust in God when he does his will, whether it's in your life or whether it's in in your nation. So rest assured God is going to respond to your trial and he will respond to what's going on in the world, but he will do it how he wants and when he wants and our struggle is going to be embracing the truth that he's in charge. Not us. The questions continue. Look at verse 3. "Why do you make me see inequity, and why do you idly look at wrong? Destruction and violence are before me;" They're right in front of my face, "strife and contention arise." They're, they're increasing. He's he's showing the decline of the Jewish nation into worse and worse depravity. So taking our cues from these words in verse 3, this nation is now marked by violence, brutality, oppression, actions that were intended to inflict pain on other people. People in positions of authority and influence are using those positions to deceive and deliberately mislead the population. Controversy, litigation, complaints to courts that don't

matter because the courts can't be trusted. All of that is shaping the way that people are treating each other, looking out and going all of our institutions that kind of hold our society together. Those are now becoming wicked. So now wickedness doesn't matter. That's what Habakkuk is describing with the words that he uses in verse 3. Was he describing America too? And to all of that, Habakkuk says, what? Why, Why in your sovereignty, oh God, do you make me see all of this? Why do you see it and do nothing about it? Again, from Habakkuk's example, we learn a valuable truth, namely that when God is silent, we should point **3) Anticipate confusion with God's ways. Anticipate confusion with God's ways.** Realize, you're going to be confused by what God is doing in the world. Can we all just admit it now that we aren't God? Can we all just admit that he's a lot smarter than we are?

Isaiah 55: 8, 9. Every time you look out at the world in light of uh Ephesians 1:11 that "God is working all things according to the council of his will." When you look out at the world and you're like, "okay, God, you're Sovereign over all things. You're, you're in control of every atom. I get it. But, like what is going on here?" Just remember Isaiah 55: 8, 9 where God says this, "My thoughts are not your thoughts. Neither are my ways your ways declares the Lord. For as the heavens are higher than the earth so are my ways higher than your ways and my thoughts higher than your thoughts." Let that sink in next time you think, you know what God is doing in your life or in the nation, in the world.

So, if the way God does things is different than how we do things, why do we want God to do things our way? Wouldn't it be idiotic for him to do things our way, a God who knows everything, getting advice from us? Really? Sure we want a better place where justice is always done, where truth is always platformed, where trial's never come, but that's heaven. That's the millennium before that. We imagine a world where there's less depravity because many of us have lived in that world. But that world seems to be going away. And I want you to see something about Habakkuk. He doesn't resign himself to like, "woe is me, it is what it is. God is Sovereign. So get over it." He's not blaming. He's he's not using God's Sovereignty to blame all of the immorality going on around him. "Well, God is Sovereign, you know, just just get over it like so many weak man, pleasing Christians are doing today. Stop fighting, get over it. Stop your whining and your fussing. God is Sovereign, just, just deal with it."

Hypocrisy is just mind boggling, but I'm going to control myself right now, even though I don't have to because it's the last service. But here's the thing, unlike so many Christians today, Habakkuk isn't like, "well just got to embrace the fact that this is just, this is just the way it is you know." He just, he doesn't make peace with the rebellious status quo. He doesn't give up on his nation. He resists and he is like, God, will you resist too. He's like the widow in Luke 18 who, who just refuses to stop bothering the judge, I want justice going there all the time, going give me justice, give me justice. The judge is like, "if I don't give her justice, she is just going to keep going forever." This is Habakkuk, he's trying to persuade God to act, to end the wrong to platform justice and truth, to rid the nation of the brutal and the oppression and to do so based on God's loving and kind and merciful and just character.

So like Habakkuk, if you're confused about what's going on in your life or if you're confused about what's going on, notice verse 3, before you, in front of you, in your nation, just know that you're, you're part of a very exclusive club, a bunch of people that do not understand what God is doing in the world. You should anticipate that you're not going to understand what's going on in the world because you're not what? God. Again, let him be your Creator. You be his creation. Recognize his ways are higher and better and more moral and more satisfying than your ways

could ever be because they are and pray. It's not either or. It's pray, pray, pray. When you start to lose heart and you're praying, pray some more persevere, push through all of the obstacles to praying and keep praying about these things.

What does Jesus say will happen? Luke 18:7, the conclusion of this parable about the persistent widow. "Will not God give justice to elect who cry out to him day and night? Will he delay long over them? I tell you, he will give justice to them speedily." Like Habakkuk confusion about God's way should never keep you from praying to God about what burdens you. Even though he's silent, even though he's not acting, even though he's not acting in the way that you want him to be acting. Well, this depravity is producing some results. And I want you to see those results in verse 4. The first word is "So," so what's the result of all of this rebellion. "The law is paralyzed and justice never goes forth. For the wicked surround the righteous, so justice goes forth perverted." The Jewish nation had become so rebellious that God's word, the foundation of their nation, their culture, their society, God's word didn't guide them anymore. The laws that were on the books, it was like, we'll just find ways around those. Like paralyzed limbs, the Bible made no impact on them anymore. It had no authority over them, no influence on them. And listen, when that marks the nation, as as uh obedience to the Bible goes down and justice goes up; there is a direct connection between the Word of God and justice in the nation. When the Bible is ignored injustice increases. So listen, if you're like justice, what is that? Biblically? Because there's so much confusion about that word. Two things you need to listen to watch whatever the first, Costi did a sermon on uh Biblical justice in The Gathering back, I think around November, October. Just go back and listen to it. "Marks of Biblical Justice," incredibly helpful. Also, justice was the centerpiece of the message, that the first message in the "Stand" series. So if you want to get really clear on Biblical justice, which is critical in this day, go watch those two messages.

Because here's the thing. When God is not feared, there is no motivation for justice. When God is not feared everything degenerates into might makes right. I have the power. So I make the rules. When the power, whatever the powerful want they get being connected, being in power means never having to give an account for illegal and moral activity. And, look at verse 4, when people want to do what's right, when there's truth and justice to be had verse 4, "the wicked surround" them. The wicked oppose them. They outnumber them. They intimidate them. They enforce their will on them and on anyone else. So, eventually the righteous, who who see all this and they're like, wait, that's that's wrong and and wait, what's going on here. We need to do what's right. We need to, where's the truth.

Eventually they go, "uh, I'm not going to say anything anymore." The result, look notice verse 4 again. "Justice goes forth perverted." The courts, the Kings, the leaders could no longer be trusted. Evil is going to be ignored. The good will be punished. The schemes of the wicked will prevail. Why? Because the people making decisions about those schemes are also wicked. Am I describing America with that? Now we don't laugh because it's tragic. How how much this book is pegging our day right now. In those words, "paralyzed, never goes forth and perverted"; we see in Habakkuk, who had every reason to give up, throwing in the talent and walk away; We see a guy who didn't do that at all. With a society falling apart on one side and a silent God on the other, we see another response to a nation under God's judgment. Namely, we all should stay mad. Stay incensed. Stay just enraged at increasing rebellion. Stay enraged at increasing rebellion. Translation, don't become okay with it. Don't accept it as the new normal. Don't don't give up and I'm going to go fishing. I'm out of here. If Habakkuk did that, we wouldn't have this

book. I talked to a student in high school after the first service. He's like, "thank you so much for saying this, this part right here. He said, because at my high school, everything that God hates is now accepted as standard and promoted. And this is the way it should be and it's so hard to not just give into that, to not just be like, I'm just going to shut up and not even care about this anymore." Yeah, Habakkuk is emotional about it. Yeah, he's frustrated and confused. He's angry, but here's what we do. We think if I just trust God with what's going on, I'm never going to get angry.

I'm going to be as calm as a Hindu cow. No matter what's going on Hindu cows, don't have to worry about being killed and eaten because they're divine in Hinduism and so I'm going to be just fine no matter what's going on around me. That's called using an un, that's using biblical truth in an unbiblical way. Why do I say that? Doesn't God get angry at sin, but we're like, "oh no, I'm not going to do that." Isn't Jesus angry at sin? Aren't there, aren't there vignettes in his life where it's like, he hates sin? Absolutely! Question is, are we better than they are? "Well, God, you can get mad at all that stuff. But you know, I got to keep my composure. Because all those non-Christians need to be saved." What? We think that somehow we're going to affect that, if we get angry at the things that God is angry at. "God can be angry with sin, but you know, I got to be okay with it because I got to reach lost."

We imbibe, we take biblical truths and use them in unbiblical ways so that the world will love us. And the problem is when we do that, we are discounting God's opinion on these things and saying, "oh, that's negotiable, but the opinion of the world that's non-negotiable." There is a little phrase that I wanted to say right there, but thank God for the Holy Spirit, protecting me. Was Moses just like, "Ah, that golden calf. Ah God. Yeah, sin, you know sinners are going to sin." Was he good with that? I mean, there there's so much anger at sin in the Bible. Yeah, there is human anger that is righteous and that the easiest righteous anger is anger at your nation or your situation where sin is gaining the upper hand and destroying something or someone that you hold dear. Now righteous anger is not anger that then leads to disobedience. It's not selfish. It's not self-seeking, but it is anger at people or a situation where God's Glory and what's best for people is being ignored or being attacked.

It's anger at injustice. It's anger at exploitation brutality, cruelty, all the words that he talks about here. The guilty going free, the innocent being punished, the wrong gaining strength, the truth being suppressed, lies being promoted as fact, that should anger all of God's people. And we see all of that in Habakkuk's demeanor as his actions, his his thoughts, his demeanor towards sin reflect the heart of God towards the increasing rebellion of the Jewish nation. He knows God's words well enough to know this isn't right. And he's not just like, ah, whatever. So it's right to see abortion returning to its sacred status under the new administration as evil and get angry about it. It's right to see the loss of protection for our girls in youth sports and in their bathrooms as evil and get enraged about it.

Let's be more angry at the things that defy God than the things that offend us. I mean, let's just do a heart check. Do I get more angry at the stuff that I see being pumped out from our governments that defy God or when I get cut off on the freeway. What rouses my my emotions more? Which one? We get very angry at all that stuff and we just shrug at divine rebellion. "Ah, it's just the way it is." Now, it's right to be angry at corruption. It's right to be enraged at cheating. It's good to fight against injustice. It's right to make war with sin, but let's not forget because the Bible is no longer defining things like justice and truth in our culture. Justice may never be done. And

justice may reign far more than it has in the past as our country continues to be given over by God, to our rebellion.

And that may be true, but here's what I see Christians doing. "Well, God is Sovereign. So whatever, it's no big deal, that's just what's going to happen. Doesn't matter what's what's going on because God is Sovereign. Kingdom's coming, whatever." I don't see that in Habakkuk's response at all. On the one hand, he is, "God I don't understand" and on the other side, he's enraged at what's going on around him. "God, why is this happening? What are you doing about it? This is violence. This is sinful. God help, help us." We're the remnant. We're the salt that God left in the world to, you know in this increasingly rebellious culture. So can we be a little salty?

Let's be mad at rebellion. Let's not be, let's not just be fine with, "oh God is Sovereign, so whatever, you know it's it's just the way it is." Again, if Habakkuk did that, we'd never have this book. Let's not be okay with it. The moment we are okay, the moment we make peace with the rebellion going on in our culture, "that's just the way it is. God is Sovereign" again. We're going to have a hard time understanding our lives and our nation through God's eyes. And we're going to have a hard time understanding God's response to all of it, which, we're going to see God's response to all of this next time. So let's pray.