

Trust the Lord, No Matter What

Habakkuk 1:1-4

Habakkuk is a book for Christians who begin to doubt God when circumstances get dark and difficult. It is a dialogue between a prophet and God, without any statement to others about God's will or intentions. In these first four verses, Habakkuk questions God in the form of a lament or a psalm of deep sorrow. Habakkuk's name means *embrace* or *embraced*. Living through tough times requires the embrace of grace.

- In Chapter 1 the prophet cries out to God in confusion and despair over his circumstances.
- In Chapter 2 we see Habakkuk as a watchman receiving the answer to prayer for God to move.
- In Chapter 3 we have Habakkuk's praise in the form of a psalm to be sung in worship to God.

I. Even those with great faith and trust enter periods of doubting God's goodness.

"How long will I cry...and You not hear?" "Why such violence, and You do not save?" (vs. 1-2). We know very little about the Prophet Habakkuk, except that he lived and preached about the time of Jeremiah, about 600 years before Christ's birth. He represents all those embraced by God's grace.

A. Doubts never affect God.

God's not disappointed in doubters nor is His character compromised by our confusion.

B. Doubts do affect our lives.

"The one who is like a wave of the sea, blown and tossed by the wind" (James 1:6).

II. It's during the darkest times of life that hearing God can become its most acute.

We'll see this principle throughout Habakkuk but let me point out the first occasion of God speaking. The Chaldeans were surrounding Jerusalem (608-597 B.C.). Chaldeans were the chief Babylonians. It would be like saying "Comanche" but referring to all the Plains Indians of Northwest Oklahoma. The Babylonians were wicked, and as we'll see, God was going to use them for good among His people.

***"For the wicked surround the righteous; therefore justice comes out perverted"* (Habakkuk 1:3).**

God: *"Look at the nations and watch"* (1:5). Habakkuk: *"I will look to see what He will say to me"* (2:1).

A. See and hear.

God speaks in the circumstances of life – even the difficult times – for your ultimate good.

The word of God is like a periscope. The work of God is like a rear-view mirror. Use both mirrors.

B. Stop and listen.

Most of us want the Chaldeans gone for we don't see how God can use wicked and evil things.

So we work to control. But we must trust. *"For I am raising up the Chaldeans"* (Habakkuk 1:6).

C. Stand and watch.

The hardest times of life are when the Chaldeans surround you, and you don't see the good.

"Now these three remain; faith, hope, and love; but the greatest of these is love" (I Cor. 13:13).

III. Sometimes outwardly religious people are the most insensitive to the things of God.

"The law is ignored (in Judah) and justice is never upheld (v. 4). The word translated "law" is TORAH. Most likely this is a reference to "The Book of the Law" (the Pentateuch) which was found in the Temple by the Priest Hilkiah during King Josiah's reign (640-608 B.C.). Revival had come to the land. But revival can leave a people as fast as it comes. Faith is something that is both present and active.

- A. Judah had turned cold to God, and Habakkuk was wondering *"Where are You, Lord?"*
- B. God tells Habakkuk that He is moving through the Chaldeans to bring a revival to His people.
- C. Habakkuk is a book that shows how God works in mysterious ways for the good of His people.