



“Why, and How Long?”

Habakkuk 1:1-11

January 12, 2020

We are going to be in the book of Habakkuk this morning, as well as over the next several months. Habakkuk is a minor prophet located in the middle of your Bible and in the middle of a series of short books, between Nahum and Zephaniah.

We are going to be spending some time with this man of God and brother in the Lord, who knew what it was to live at a place called Wits’ End.

Just to be clear, I am not talking about the ice-cream shop in the small town of Odyssey. Kristy and I were recently with some friends and I mentioned this sermon series to them. They told us about an audio series produced for kids, I think by Focus on the Family called *Adventures in Odyssey*—Odyssey being a small town. In that small town is an ice-cream parlor that is owned by a named Whittaker. So what did Mr. Whittaker name his ice-cream parlor? Whit’s End. Very clever, and that is a pretty cool name for an ice-cream shop.

However, that is not what I am talking about. Being at wits’ end is being at the place where you feel like you are losing your mind. The circumstances of life are so hard and the frustrations are so prolonged and the situation is so far beyond your control, that you come to the end of yourself. Not only do you feel like you are losing your mind, but it can be possible that you feel like you are losing hope. When you go to wits’ end, the very inner part of you feels like it is becoming dim.

It can happen when you have been unemployed and you are searching and searching and searching for work, and it seems like you are getting further and further and further behind. You are thinking, *What gives? When are things going to turn around for me?*

It could be that you have been taken on by an adversary. They want something that you have, whether it be possession or position and your hands are tied. The situation is out of control as somebody is unjustly seeking to take something that belongs to you. It is very, very easy as that endures on and on to feel like you are coming to the end of yourself.

It could be that you are taken to wits’ end when your children are breaking your heart with the decisions they are making, with the direction that their lives is taking. It could happen when your health declines and the chronic pain goes on and on and on and on.

Perhaps even more so, you can go to that place called wits’ end when somebody you love is experiencing physical difficulty, and you want to do anything you can to help, but the suffering is just prolonged.

You are taken to wits' end when you realize that you are up against something that is out of your hands. You want to be able to change it but when you can't, you can become depleted and exhausted. It is a God-size problem and it requires God's intervention if it is going to go well for you.

This is wit's end. I wonder how many of you have been there. I wonder how many of you are there. I wonder how many of you might be there in the months or the years ahead. In the weeks ahead of us we are going to be visiting this place that I'm calling wits' end with a man by the name of Habakkuk.

What we have preserved for us here this small Old Testament book is what I think of as a personal prophetic journal. The entries are so intimate and so raw and so honest before God. As the pain and frustration of his heart rose up within him, Habakkuk wrote these things down. We can sense these feelings rising up off the page all these years later as we see him trying to cope with the sin and the wickedness that was filling the land of southern Israel during his days.

This morning as we begin this series in Habakkuk, I want for us to begin by getting to know our brother. I want to introduce you to Habakkuk, because I think we need to understand where he came from and the things that he wrote. I think that he is going to be a man that you are going to be able to relate to. I think that you will find in him, through his writings, a brother and friend who kind of gets it when life gets hard.

After our introduction to the man Habakkuk, we are going to read his first complaint to the Lord and then the Lord's response. At the end, I would like to apply a few principles of walking by faith when we are at wits' end.

Getting to know Habakkuk: I am not sure if there is anything written about him in the pages of Scripture apart from this book. If my search was correct, the name *Habakkuk* is used twice in the pages of Scripture. It is in the title of his book and then it is used once in Chapter 1 and Verse 1.

What we learn from Habakkuk is learned from this book and from the day that he was living, as described in other portions of the Old Testament. The root of the Hebrew word for *Habakkuk* means *embrace* or to *cling to*. In some contexts, the word is even translated to just holding on. That is the root meaning of his name.

Furthermore as we seek to get to know a little bit about him, it would seem that Habakkuk was a musician or a song writer. The very last sentence of the book of Habakkuk, at the very end of Chapter 3 is something of a postscript. It says:

“To the choirmaster with stringed instruments.”

That postscript might apply to the whole book but more likely, to the final chapter; possibly even the final paragraph as he had come to terms with what the Lord was doing and he was going to find his rest in the Lord. It is interesting to me that Habakkuk had the ability to provide music to the choir, so he was probably situated in the city of Jerusalem and had access to give songs to the choir in Jerusalem.

So here was man whose name meant to embrace, to cling to and to hug and he was associated with music. Does that bring anybody to mind for any of you who have been here at Bethel Grace for any length of time? His name means hug and he is associated with choirs.

Yes, I think of Keith Wells. Keith did not care about people's personal space. There was even a notorious moment in Bethel Grace staff history where Keith found out about a brother who was not the most "huggy" man. Keith, being the opposite, told him he was getting a hug whether he liked it or not. If Keith could not give you a hug in person, he would end his emails with *cheerful, joyful hugs*.

We don't know if Habakkuk had the joyful kind of wiring like Keith did, with the tendency to see the sunny side of life. But, the fact of the matter is, that when agony and difficulty and frustration is prolonged, the soul can be cast down even for people wired like that.

For those who wired one way or the other, prolonged difficulty can discourage the human heart. Again, we don't know what Habakkuk's wiring was, but we know that he was in the midst of hardship and he had to bring it to the Lord.

It would seem that Habakkuk grew up in days in Israel that were good and positive days. As we seek to work out the timeline of Habakkuk, he would have been raised during the reign of King Josiah. Josiah was one of the great godly kings of Old Testament history. Josiah began his reign at the age of eight-years-old. He came under the discipleship of a very godly priest by the name of Hilkiyah. Josiah grew up into a man of God and he reigned with goodness according to the truth of God's Word.

The southern portion of Israel was flourishing under his reign. Sin was being restrained. Good things were happening. It would have been a great time to live in Israel, until, tragically, King Josiah was unexpectedly killed in battle. I think he was only in his 40s when that happened in a battle against Egypt.

A bad king came after Josiah. Then after that bad king, came an even worse king. So, there before Habakkuk's eyes, he saw the social and spiritual conditions in the kingdom of Judah in southern Israel declining. It is always painful to experience those kinds of circumstances, where it seems like evil is going on without restraint.

But here was a man who had lived in a situation where things were as they ought to be, as they should be. When you have lived in such positive circumstances, how much worse when the storm clouds gather and it becomes so painful and difficult. That is what Habakkuk saw happening right in front of him.

As we look at his opening complaint, what we are about to read is that he saw violence and strife and contention. Immorality was filling the land of Judah once again. From his perspective, the law was paralyzed. Justice was not happening anywhere. It seemed that wicked people were pressing in while those who had hearts to see godliness pervade were having their hearts broken.

Habakkuk was looking around him and the bad people were winning. The good people were weeping. Justice was not happening, meaning the cops were crooked. The lawyers were crooked. The judges were corrupt. The governors were corrupt. Even corruption was spreading among the religious leaders as well.

And this man, Habakkuk was just coming to the end of himself. Not only did he see it happening in the streets that he grew up in, it was invading his own life and his own home. He personally was being affected by of it, and he was coming to the end of himself.

He prayed. He prayed. He prayed. He prayed, and it did not seem that those prayers were being answered as sin was being practiced openly in his homeland. He came to the end of himself. He was frustrated. He was burned out. He took his burden to the Lord.

Let's look into this portion of Scripture. We will start by reading Verses 1 through 4, where this man, Habakkuk laid out his lament. Then in Verses 5 through 11, we will see the Lord's response. Habakkuk Chapter 1 and Verse 1:

¹The oracle that Habakkuk the prophet saw.

Habakkuk's Complaint

**²O LORD, how long shall I cry for help,
and you will not hear?**

**Or cry to you "Violence!"
and you will not save?**

**³Why do you make me see iniquity,
and why do you idly look at wrong?
Destruction and violence are before me;
strife and contention arise.**

**⁴So the law is paralyzed,
and justice never goes forth,
For the wicked surround the righteous;
so justice goes forth perverted**

We have this heartfelt plea of Habakkuk. There are two questions that are at the heart of it; two questions for the ages; questions that are so often asked at that place that we are calling wits' end.

The first question is how long? How long is this going to go? How long is this going continue unchecked? It is interesting that when people are in times of anguish, there is an intense desire to know what the duration of the suffering is going to be. How long is it going to last.

It is amazing how much the human being can endure if they see the light at the end of the tunnel. It is amazing how that ability to persevere is increased when there are some signs of positivity in the midst of all the negativity. The human heart seems to be able to endure when there are some signs of life, some signs of breakthrough.

Whereas, if it is all negative and it is all wickedness all the time, that is when despondency can set in. So, Habakkuk was asking how long and saying, *Lord, I have been praying about this, week after week after week after week after month after month after month after month. I have been calling upon You to answer this, and I don't see anything that I can recognize as a breakthrough.*

Lord, these are Your people and this is Your Word. Your Word says that we are supposed love one another. That is not happening. We are supposed to be honest with one another. That's not happening. We are supposed to be forgiving and generous. That is not happening. All I see is sin everywhere—contention, strife.

Habakkuk was being brought low as he asked that first question—how long is this going to go on and how long before you give me some kind of indication of answered prayer? How long, he asked.

The other question was why? Verse 3:

**³Why do you make me see iniquity,
and why do you idly look at wrong?**

I think the essence of this is, Lord, I see it. I see the evil all around me. It is so clear in my eyes. I am so sensitive to it. You make me see the iniquity, yet You idly stand by and watch. Lord, it seems like You are just being a bystander. I know You see all these things. If I see it, You see it, but You are not doing anything about it. Why is this happening?

Imagine somebody is being robbed and they see Clark Kent standing to the side, and he does not do what he is supposed to do by zooming in as Superman and getting the problem solved. Habakkuk was a man who knew the Lord, and he was asking God why wasn't He doing anything.

Here we have this man of God, this prophet of the Lord bearing his soul and bringing his complaints to the Lord at a very, very dim point in Israel's history that was affecting his own soul.

Now we continue and see how the Lord answered. We see God's reply. Get ready! I wonder how many of us ask, *Lord what are You doing.* However, if we were really able to see all that the Lord was doing, we would say, *Whoa!* So look out here.

In the midst of His response, God said, *Behold.* So often in prophetic literature the word *behold* means *put on your crash helmet and get ready.* *Oh, yes, Habakkuk, I see the evil that is happening, and it is going to come under judgment.*

Now the Lord responds as we read through what is written in Verses 5 through 11.

The LORD's Answer

**⁵Look among the nations, and see;
wonder and be astounded.
For I am doing a work in your days
that you would not believe if told.
⁶For behold, I am raising up the Chaldeans,
that bitter and hasty nation,
who march through the breadth of the earth,
to seize dwellings not their own.**

There is the Lord's reply. I am raising up the Chaldeans, which is another name for the Babylonians. Imagine there is a man that sees this land of ours, the good old United States of America, and he is deeply distraught and discouraged at the direction that the character of the nation is taking.

He calls upon the Lord and says, *Lord, everything is being turned upside down. Evil is being called good. Good is being called evil. It is all backwards, even the so-called households of faith are compromising Your Word. They are practicing sin themselves. Everything is corrupt everywhere. The political officials are corrupt. Lord, when are You going to do something about it?.*

And the Lord says, *I'm doing something about it. Behold, here comes North Korea, joined with Iran, joined with Syria, joined with Russia and China with their communistic thrust. I'm doing something about it. Behold, these nations have taken Canada. They have taken Mexico. They now have nuclear capabilities and they are closing in on the United States of America.*

What would that do inside of you? The Lord says, *Behold and be astounded.* In the scenario that I just painted for you, it is something comparable to what God just said to Habakkuk. What blows my mind as I read this is what I see in Verse 5:

**⁵Look among the nations, and see;
wonder and be astounded.**

God used that word *wonder*. Wonder about this. God commanded Habakkuk to take in the news; to let it enter his thought world and to let his imagination run wild with what the possibilities were. Isn't that crazy?

Throughout most of the pages of Scripture, what we find is that the Lord tells His people to get a grip on their thought life, to restrain their thoughts. Philippians 4:6-7 say:

⁶Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. ⁷And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

In other words, our minds and hearts, they will run away with all kinds of crazy scenarios if we are not careful. Yet the Lord was saying to Habakkuk, *Let your mind just run with it. Let loose. Wonder about this.*

Just in case Habakkuk's imagination proved insufficient, God provided continued detail in this oracle that Habakkuk saw. This was the vision of the coming Babylonian invasion and conquest of Judah. We continue in Verses 7 and 8:

**⁷They are dreaded and fearsome;
their justice and dignity go forth from themselves.**

**⁸Their horses are swifter than leopards,
more fierce than the evening wolves;
their horsemen press proudly on.
Their horsemen come from afar;
they fly like an eagle swift to devour.**

I read this and I started thinking of a scene from The Lord of the Rings. There was the orcs and the urukai coming from the gates of Mordor to conquer the world of men in middle earth. But, no, this is not a scene for The Lord of the Rings.

Instead looking more carefully, what we see is that this was a prophetic picture in visions of all the carnivorous animals to describe the ferocity of the Babylonians. Verse 8 says their horses are swifter than leopards. Are leopards pretty fast? If you tried to outrun that animal, you would not be here to tell us about it, because they are super-fast and they are animals of prey.

The Babylonians were coming, the Chaldeans were coming, and they were like evening wolves. That's how fierce they were. They were like wolves at feeding time. They were swift like eagles or vultures or hawks, swooping in. They were like birds of prey.

I remember one Fourth of July we were hanging out over at the van den Ham home, as we do on many celebrations of Independence Day. The van den Hams live by a big field where the power lines go in the city of Lakewood. A bunch of people were there hanging out, and our resident photographer and bird lover, LaVerne Otis, was there with her camera taking pictures of everything.

She was taking pictures of a small and gentle and sweet little sparrow-like bird. We were looking on when a hawk swooped in, gripped the bird in its talons, and flew away. Bye-bye, sweet little sparrow. It was gone. God was using this kind of language to talk about what was going to come upon the wickedness of southern Israel. And it is serious business.

One chilling description that I think is important for this contemporary age, but it proves to be very significant for any age is the description of the Babylonians found in Verse 7 where it says:

⁷...their justice and dignity go forth from themselves.

In other words, they were a law unto themselves. In other words, they did not see themselves accountable to any laws of any land that they came in to conquer. They would have looked at the United Nations and the global guidelines that are supposed to be followed and ignore and mock them.

They were a law unto themselves. Justice and dignity went forth from themselves. This is moral relativism, self-standards of right and wrong. Not only does this deny any kind of international sense of authority, but it denies the capital A-AUTHORITY from the higher power. They decided for themselves what was just and dignified. That is what moral relativism is all about and that leads to great atrocities on the globe that we are living on.

That is what led to the trans-Atlantic slave trade that our forefathers were horrifically involved in. That is what led to Nazi Germany. That is what led to the atrocity of the holocaust of abortion that we are seeing in our land. People decide for themselves what is just and right. When that starts happening, some human beings begin looking at other human beings as less than human, and grievous things begin to happen.

You had these Babylonians that were a law and justice unto themselves, and they were going to decide for themselves what was praiseworthy. Then it continues in Verse 9:

**⁹They all come for violence,
all their faces forward.
They gather captives like sand.
¹⁰At kings they scoff,
and at rulers they laugh.
They laugh at every fortress,
for they pile up earth and take it.
¹¹Then they sweep by like the wind and go on,
guilty men, whose own might is their god!"**

We have a picture of this Babylonian army laughing at kings. What you find as you study how capital cities and fortresses and palaces were built, is that they would situate these important locations in elevated areas.

Then they would build walls around the cities and fortresses and palaces to keep the enemy out. So whenever there was a threatening army that would come, the kingdom would have the strategic advantage against those who were invading them.

However, when the Babylonians were coming in they would see what they thought were puny attempts of the cities to defend themselves, and they would just laugh because the Babylonian army came with its own road crew.

You would have the king that was enthroned and he was watching as this army was coming toward them. Then the army got their machinery and the army would begin to toss up dirt, building earthen ramps. All the king could do was sit and watch while they built a wide road that would lead to the destruction of his city as they went up it into his city.

Then God's Word to Habakkuk concluded by declaring that they were idolatrous. Their god was their own might; their own might is their own god. There are all kinds of species of idolatry—the worship of false gods.

Yes, there is the worship of false deities and graven images that are linked to those false deities, we will deal with that in the next chapter, but here we also see that there is a form of idolatry that is basically the worship of self.

Some people worship their appetites. It is about their pleasure. That is why Paul said in Philippians Chapter 3—their god is their belly. But here it says that their god is their might, their strength and ingenuity, their ability to get things done.

So God concluded this statement to Habakkuk with the understanding that he understand the idolatrous nature of the army that was advancing. There you go! There is God's response to Habakkuk. Shall we close in prayer?

Lord, I just called to You for help! That's is not helping. It's not helping. Not only is my heart sick but my bell is rung. What do we do with that? God, what are you doing?

That is exchange number one. Next week we will get into exchange number two. I say this sincerely, in a humble and in a reverent way, Habakkuk went back to the Lord and said, *What kind of answer is that?! What in the world? If Judea is filled with wickedness, the Babylonians wickedness is even worse than Judea, so why should those who are wicked be punished by those who are even more wicked? Lord, I don't get that and I need some help understanding.*

So we are going to dig into some of these questions as we continue in this book. But right now, also as a preview of what is coming next week, I want for us to understand what I think is the theme statement in the book of Habakkuk and it is also one of the most important sentences in all of Scripture. It is found in Chapter 2 and Verse 4 where it says:

⁴...but the righteous shall live by faith.

The righteous shall live, those who are right with God in the midst of turmoil and darkness and in the midst of struggles that reach deep within. Those who are right with God, they are going to still live and thrive when they know who He is with His holy character and goodness and love and holiness and righteous zeal, they will live when they live by faith in God and what He does.

The righteous shall live by His faith. How many words can be more important than the word *faith* in the pages of Scripture? The word faith is right in the upper echelon, isn't it? Understand that there is the faith that initiates the Christian life, then there is the faith that characterizes and grows throughout the Christian life.

The faith that initiates the Christian life is that faith that understands that I am a sinner too, and I need a Savior. Our tendency in the midst of hard times is to look at the world scene and our society and say, *There are bad people and there are good people. Who are they? They are the bad people. Who am I. I am one of the good people.*

The Lord is very clear in His description of what He sees looking down upon all the human race, all He sees is bad people. Every single one of us has done harm to others with our words and our hands. We are all sinners. We are all fallen. God does in fact hate sin.

His holiness is stirred in righteous indignation against sin. Praise God for the grace and the love that lives in His heart because to save sinners like us, God would send the Messiah. God would send His Son. God would send His Christ who would live a perfect and pure life of holiness and love for us as a gift; who would go to the cross and bear the pain and the guilt that our sin deserves; who would pay the price so that God may be both justice and the one who forgives sinners as we come in repentant faith asking for forgiveness and new life.

There is the faith that initiates the Christian life. In the Old Testament it would be that contrition that would come to understand that that Lamb, it is dying for my sin and it is pointing to the Isaiah 53 Suffering Servant. So it has always been about faith. Faith in Christ is how the Christian life begins.

From there, brothers and sisters, we are those who walk by faith, who live by faith, who trust in the Lord in the midst of all the craziness and the wickedness of this world as we look forward to the day when He establishes His Kingdom, the one that we sung about this morning, the one that is going to last forever and ever.

In the midst of the time we are living in right now, as people who come to know the Lord and walk with Him and become born again and have the Spirit of the Lord guiding hearts and thoughts, even though we know that we are sinners saved by grace, we will become more and more sensitive to the darkness that we see happening all around us.

It is going to affect us and it could become very, very deeply discouraging at times when we see it happening in the land that we love, among churches that we love, among people that we love, and, yes, as it enters into our sphere of life as well. We need to walk by faith.

Again there is going to be a lot of discussion of walking by faith throughout this book. But I want to give you three aspects of this faith at wits' end; three principles of walking by faith that I think can be seen in this opening exchange between Habakkuk and his God.

Living by faith at wits' end:

1. Faith brings frustrations to God.

I was going back and forth in my heart and mind about what the best word that I can use here. What describes what Habakkuk was going through and what describes what we go through. There are a whole series of words that we could put instead of the word *frustration*.

Faith brings its frustration to God. Its sorrow to God. Its pain to God. Its confusion to God. When it is overwhelmed, it goes to the Lord and releases the content of the heart to the faithful Father in Heaven.

What we see in the first four verses is a great example of what both David and Simon Peter meant when they wrote cast your cares upon the Lord because He cares for you. What we find throughout the pages of Scripture, both Old and New Testaments, are men and women of God experiencing heartache, pain, deep burden of soul and frustration and consternation.

They bring these things to the Lord in a very raw and real way. It is like a release valve and is something that is very important. When we have these kinds of frustrations and difficulties, we better not just bottle them in because pretty soon they will explode in other ways.

One of my best buddies in school is also a chemist. He once showed me what happens when you get a two-liter bottle, fill it with hydrochloric acid, put a piece of tinfoil in it, and tighten the lid. We went to the riverbed and we dropped it down the side and it suddenly exploded! I always think about that when I think of the effect of bottling frustrations and pain and anger up.

This is the practice of lament, and the pages of Scripture are filled with lament because life in this world sometimes, if not often, is very, very, very hard. Releasing these kinds of content to the Lord and, yes, to other people, it can be very, very difficult, especially in this day social media that we are living in.

The good things are public—hey, celebrate with me! The bad things are private. I commend the people, when they have struggles in life, they are on Facebook to tell others they are going through something serious. Those people are few. Most people project the image of life that it is all so very positive.

But we in the family of God should know better than that, because this is a fallen world that is filled with sin and it is very, very difficult. We need to learn how to lament and cast our cares upon the Lord; cast our cares upon counselors who are given wisdom of the Spirit to process and sort things out, to dig into things that are deep in the roots of our pain.

Take these things to the Lord. That is what fellowship is all about. When fellowship runs deep, not only do we share our joys, but we share our struggles as well. I think there are far too many Christians that are stoic with it all. They bottle it all up. They hide it away, and they share these things with very few people, if anyone.

You ask most people how they are doing, and they reply that they are doing great. Their world may be falling apart but they tell you they are great. You go to Habakkuk and ask him how he is doing and he says that he is not good at all!

I remember Ed LaLonde. I love that man. Years ago he spoke at a marriage retreat that we did here with Bethel Grace. I remember one time in the midst of preparing for the retreat, I told him that it was good to be together and I asked him how he was doing. Ed said that he was a wreck.

I shook my head and inside and I felt love for this man. He shared some struggles with me then he took them to the Lord, his wife, and to his brothers and sisters. There is the whole process of bringing frustrations to God and to the community in Christ. This is what we see Habakkuk modeling for us.

Faith brings our frustration to God. Also:

2. Faith endures hardships with God.

The hard things of life with God. We have the sense that goes to the Lord saying, *Lord, this is a season of trial. This is a season of pain. This is a season of confusion and difficulty in my life. I need to be close to You in the midst of the trial and the painful things is meant to help me to grow to be more like Christ.*

This is all about the quality of endurance in the Christian life. All throughout the pages of the Bible it is a reality that God allows difficult times in the lives of His people to purify them, to mature them, and to increase His intimacy with them.

In the United States and in the society that we are living in, we are pain intolerant. We resist pain, probably at a historic level. Why endure a headache when there is the bottle of ibuprofen right there?

Pain is so hard us to bare. We want to eject from the trial—no trial for me; no pain for me—when very, very clearly through the Old Testament and the New Testament, God’s Word tells us persistently that pain and difficulty is the arena by which we are matured, refined, tenderized, and by which we come to be more and more like the Lord Jesus Christ.

If you want to see what it is like to deal with pain personally, I commend to you the close study of II Corinthians Chapter 12, where the Apostle Paul told the Lord he had a thorn in his flesh. He did not tell us what it was. He was praying, *Lord, Lord, Lord, remove it. Remove it. Remove it.* He was probably lamenting.

The Lord finally answered and told Paul that He was not going to remove it because His power is made perfect in his weakness. Paul said, *Then I will rejoice in my weakness, for when I am weak, I am strong.*

If you want to see what it is about to experience hardship and pain at the community level, read all five chapters of I Peter, where the word *suffering* or *suffer* is used sixteen times in that short book. This book talks about how, as a community of God, we might be harassed and hassled and persecuted by society, asking the Lord when will it ever end or turn around. We see God’s refining purposes in our suffering taught in such an amazing way in I Peter.

Faith endures hardship with God. Finally:

3. Faith places trust in God.

Faith is such a nuanced. There are so many different aspects to it. But in a world that is fallen with darkness and sin, sometimes your faith is going to manifest itself as trusting God when you are not understanding God.

It is trusting in the Lord when you don't get what in the world He is doing; why He is allowing this; when are things finally going to work out; how is it going to get sorted out in the end. If you have perfect clarity in the midst of the whirlwind, you would be walking by sight. We are to be walking by faith, clinging to the One who loves us enough that He sent His Son into the world to suffer and die for our sin.

We are to walk by faith. Sight is when it is finally resolved. Faith is practiced until it happens. We say, *Lord, I know You, and I am asking You to uphold me, to prop me up, to keep me in Your care and hands, to see me through this issue, and to carry out any purpose that You have by the power of Your Spirit. Lord, I'm coming to You.*

Faith will often come with its frustrations just like we read in the first portion of this passage. We say, *Lord, this is hard. It is hard on me and I need You to know it is hard on me. But I am coming to You and I need for You to see me through.*

Habakkuk was entering a season of his life that would require more faith than ever before. We are going to see it all happen before us in real time. What I love about Habakkuk Chapter 1 is that he was still fried. In Chapter 1, he was pouring his soul out to the Lord. He did not have it all sorted out yet. There is more of this in Chapter 2.

However, as we see the book unfold, it kind of happens in real time. We see things being internalized into Habakkuk's heart. It is pretty amazing to see. His faith was going to need to mature and grow. We will see this happen in this book and as we see it happening to him, I pray that it will also be happening to us because some of you are in the midst of trials and hardships and painful times. Or something may be coming and it is just around the corner, and we are going to need to cling to the Lord in the midst the hardships and take shelter in Him.

In the end I thank the Lord for His omnipresence. God is everywhere present and He has the ability to manifest Himself in powerful ways anywhere. If God is omnipresent, that means that He can show up at that place called wits' end as well. He is there to see us through.

May the Lord bless you. May the Lord help you. May the Lord cause His face to shine upon you in the things that you are facing in this life.

Will you join me a word of prayer.