

*Text of messages delivered by Mikayla Reid at Windsor Park Baptist Church on Sunday 3rd August 2025.
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Habakkuk: Holding Tight in the Wrestle

哈巴谷书：在挣扎中紧紧抓住

In this sermon we unpack the conversation between God and Habakkuk. Habakkuk wrestles with the social evils in his world, and even when God does not give the answers Habakkuk hopes, even when he sits in grief - Habakkuk continues to draw close to God. In this we see the true heart of the prophet, and the true heart of God for His people.

在这篇讲道中，我们将剖析上帝与哈巴谷之间的对话。哈巴谷与他所处的世代中的社会邪恶搏斗，即使上帝没有给予哈巴谷所盼望的答案，即使他悲痛欲绝，哈巴谷仍然继续亲近上帝。由此，我们看到了先知的真心，以及上帝对他子民的真心。

Kia Ora, Windsor Park whanau, it is a pleasure to be here with you all as we continue our series exploring the ways the ancient voices of the Minor Prophets speak into our modern lives. I have a real soft spot for the minor prophets - the first class I did at Carey was on the prophets, and they have captured my imagination and my heart. The imagery they use, the clear thirst for justice and righteousness, the call back to holiness and true worship - the pure wonder the prophets have for all God is and does and is doing impacted me profoundly. And this wonder - the wonder at who God is and the way He comes to draw His people to him - has been found throughout the prophets we've looked at so far.

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In **Amos** we find a just God calling his straying people back to His ways, in **Hosea** we see a loving, kind God, who relentlessly pursues His unfaithful people, in **Micah** we see a grieving God who mourns what his people have become yet even still continues to call His children back to humility, to mercy and to justice, and in **Joel** we see a God who speaks of a hope for Israel - promising to be there as they return to Him.

This morning, we turn our eyes to **Habakkuk**, again coming face to face with the wonder of who God is - but in a slightly different way. Because in Habakkuk, we don't find proclamations or monologues from on high. In Habakkuk, we find a conversation. A conversation between Habakkuk and God.

So if we've been around this thing called Christianity for a while, we know the first character in this conversation: God. But we might not know Habakkuk. In fact, I'm sure some of us haven't even got past attempting to pronounce his name. So, let's get to know Habakkuk. He was an Israelite living at a similar time to Amos. Israel appears to be doing well; they are performing economically, building temples, and observing their fasts. Habakkuk himself is a recognised prophet in the King's household and seems to be living the good life.

Windsor Park的弟兄姐妹平安，很高兴能和大家一起，继续我们的系列讲座，探索小先知书的古老声音如何与我们现代生活对话。我对小先知书情有独钟——我在神学院上的第一堂课就是关于先知书的，它们深深地吸引了我的想象力和心灵。他们运用的意象，对正义和公义的清晰渴望，对圣洁和真实敬拜的呼唤——先知们对上帝一切的本质、作为和正在做的一切所怀有的纯粹的敬畏之心，深深地触动了我。而这种敬畏之心——对上帝是谁以及他如何吸引他的子民归向他——在我们迄今为止探讨的先知书中随处可见。

在阿摩司书中，我们看到一位公义的神呼召他迷失的子民回归他的道；在何西阿书中，我们看到一位慈爱仁慈的神，他不屈不挠地追赶他不忠的子民；在弥迦书中，我们看到一位悲痛的神，他为他的子民沦落到如今的境地而哀恸，却仍然不断呼唤他的子民回归谦卑、怜悯和公义；在约珥书中，我们看到一位神为以色列人带来希望——他应许在他们归向他的时候，他必与他们同在。

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今天早上，我们来看哈巴谷书，再次与神面对面，探讨他究竟是谁——只是方式略有不同。因为在哈巴谷书中，我们找不到来自上天的宣告或独白。在哈巴谷书中，我们看到的是一场对话。一场哈巴谷与神之间的对话。

所以，如果我们接触基督教已有一段时间，我们就会知道这场对话中的第一个角色：神。但我们可能不认识哈巴谷。事实上，我敢肯定，我们中的一些人甚至还没念出他的名字。那么，让我们来认识一下哈巴谷吧。他是一位与阿摩司生活在同一时代的以色列人。以色列似乎发展得很好；他们经济繁荣，建造圣殿，并遵守斋戒。哈巴谷本人是国王家中公认的先知，似乎过着幸福的生活。

But Israel has fallen far from God - worship idols, live unjustly and oppressively, and lack love, especially for their poor and their marginalised. Israel is a far cry from being the light God intended it to be. Habakkuk, even from his privileged position, sees this. And, unlike the other Hebrew prophets, doesn't accuse Israel or even speak to the people on God's behalf. Instead, Habakkuk takes all he sees - all the corruption, the oppression, the broken and misdirected worship - all of this Habakkuk turns and takes to God.

So our book today opens not with a word from God, but with Habakkuk taking the world and presenting it to God.

How long, Lord, must I call for help, but you do not listen?

Or cry out to you, "Violence!" but you do not save?

Why do you make me look at injustice? Why do you tolerate wrongdoing?

Destruction and violence are before me; there is strife, and conflict abounds. (Habakkuk 1:2-3)

How long, Lord? This is Habakkuk's opening cry. As he looks at these seemingly insurmountable, corrupt and unjust systems, Habakkuk asks God how long. He asks why this God, this just and good God, seems to be standing back - letting this nation he loves crumble just like all those around them. Habakkuk is wrestling with the evil in the world - we often call this a theodicy - a theology of evil - much like Job, who wrestles with the sudden loss of his livelihood, here Habakkuk wrestles with

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social and institutional evil. And I don't know about you, but Habakkuk's prayer sounds rather familiar to me.

How long will God let people seeking aid in Gaza be bombed? How long must we ask you to stop the war in Ukraine? How long, Lord, must we keep asking for you to protect victims of domestic violence in our own nation? How long, Lord, must we watch the conflict in our own land - between political factions, religious groups, different cultures? How long, Lord, must we see children go hungry, and walk to school with nothing on their feet, while our country's richest continue to own investment properties that sit empty?

How long must I have to go and visit children who are sick yet again because their house is damp and mouldy, but their parents cannot afford to stay anywhere else? How long must the mental health system fail people who need it because there just isn't funding, how long will children suffer because their parents cannot access the support they need? Justice is indeed perverted, God. How long must we endure it?

Many of us likely resonate with Habakkuk, even as we occupy positions of power and privilege, feeling our hands are tied and that we can do far less than we long for.

And while we might seldom hear the audible voice of God as we utter these broken-hearted prayers, Habakkuk gets a very concrete response.

但以色列已经远离了上帝——他们崇拜偶像，生活不公，欺压人，缺乏爱，尤其缺乏对穷人和边缘群体的爱。以色列远非上帝所期望的光明。哈巴谷，即使身居高位，也看到了这一点。而且，与其他希伯来先知不同，哈巴谷没有指责以色列，甚至没有代表上帝向以色列人民讲话。相反，哈巴谷将他所看到的一切——所有的腐败、压迫、破碎和误导的敬拜——都转向上帝，带到上帝面前。

所以我们今天的书不是以上帝的话语开始，而是以哈巴谷将世界呈现在上帝面前。

耶和华啊，我要向你呼救到何时，

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你才垂听呢？

暴虐横行，我向你呼求，

你却不拯救。

你为何让我目睹罪恶？

你为何容忍邪恶？

我眼前尽是毁灭和暴力，

到处是纷争和冲突。（哈巴谷书 1:2-3）

主啊，这还要到几时呢？这是哈巴谷书开篇的呼喊。面对这些看似不可逾越、腐败不公的制度，哈巴谷向上帝祈求，这还要到几时呢？他质问，为什么这位公义良善的上帝，却似乎袖手旁观——任由他所爱的这个国家像周围的所有国家一样崩溃。哈巴谷正在与世上的邪恶搏斗——我们常称之为神义论——一种邪恶的神学——就像约伯在与突然失去生计的痛苦搏斗一样，哈巴谷在这里与社会和制度的邪恶搏斗。我不知道你们怎么想，但哈巴谷的祷告听起来颇为熟悉。

上帝还要让在加沙寻求援助的人们遭受轰炸多久？我们还要请求您停止乌克兰的战争多久？主啊，我们还要多久才能祈求你保护我们国家的家庭暴力受害者？主啊，我们还要多久才能眼睁睁地看着自己的土地上充斥着政治派别、宗教团体和不同文化之间的冲突？主啊，我们还要多久才能看到孩子们挨饿，赤脚走路上学，而我们国家最富有的人却继续拥有空置的投资房产？

我还要多久才能去探望那些因为房子潮湿发霉而再次生病的孩子，而他们的父母却无力承担其他地方的住宿费用？精神卫生系统还要多久才能因为资金短缺而辜负那些需要帮助的人？孩子们还要多久才能因为他们的父母无法获得他们所需的支持而遭受痛苦？神啊，正义确实被扭曲了。我们还要忍受多久？

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我们中的许多人可能都与哈巴谷有共鸣，即使我们身居高位，享有特权，却感到束手无策，所能做的远远少于我们的渴望。

当我们发出这些伤心的祷告时，虽然我们很少听到上帝的声音，但哈巴谷得到了非常具体的回应。

“Look at the nations and watch— and be utterly amazed. For I am going to do something in your days that you would not believe, even if you were told.

I am raising up the Babylonians, that ruthless and impetuous people, who sweep across the whole earth to seize dwellings not their own.” (1:5-6)

God replies, and I imagine Habakkuk cringing, shaking his head with frustration as he hears what God has to say. My homegroup teases me because I pull a very specific face when I’m trying to hold myself back from arguing - and I imagine Habakkuk here doing the same.

Because this is definitely not the answer Habakkuk expects. Look, says God - I will do something you will not believe. I am raising up the Babylonians - a group of people renowned for the brutality of their torture, for worshipping a myriad of Gods, none of them Yahweh, who come and trample and rob and strip other nations. Those Babylonians are the ones God is allowing to come and take over Israel. And it’s not like God is blind to their evil, he names it Himself.

So Habakkuk is taken aback. He has asked God to bring justice, and God is telling Him he is going to bring a hostile takeover. Surely this cannot be. Not the God of justice, not the God of love, not the One who calls Israel his treasured possession?

Habakkuk knows the Holy character of God, so he cannot understand why God would judge wicked Judah by exalting even more wicked Babylon. It would be a little like if you were asking God to change something in our current government - you can choose your given pet peeve - and His response is to reinstate the Nazi government - you might begin backtracking a little too.

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But Habakkuk - even in his distress and confusion does not turn away from God, does not accept apathy, does not accept helplessness or fall into despair. Habakkuk does not want to just let this go - he knows this is a hard conversation, that choosing to face suffering will hurt, that wrestling with God's work in that brokenness means no easy answers, but Habakkuk is willing to sit in it. Lingers in the grief, the heartache, the uncertainty, and in this place waits patiently for God's answer.

**耶和华说：“你们环顾列国，
仔细察看，
必惊奇不已，
因为我要在你们的时代行一件事，
即使你们听说了也不会相信。
6
我要使凶残、暴虐的迦勒底人兴起。
他们要席卷天下，（1:5-6）**

上帝回答道，我想象着哈巴谷听到上帝的话，必定会畏缩不前，沮丧地摇头。我的家人会取笑我，因为我强忍着不与上帝争论，脸上会露出一副非常特别的表情——我想象着哈巴谷也会做出同样的表情。

因为这绝对不是哈巴谷所期待的答案。上帝说，看哪，我必行一件你们不会相信的事。我必兴起巴比伦人——一群以残酷的酷刑、敬拜众多神祇（其中没有一个是耶和华）而闻名的人，他们来践踏、抢夺、掠夺别国。正是那些巴比伦人，上帝允许他们来占领以色列。上帝并非对他们的邪恶视而不见，祂亲自指明了他们的邪恶。

哈巴谷大吃一惊。他祈求上帝伸张正义，而上帝却告诉祂，祂要带来敌意的接管。这肯定不可能。这不可能是公义的上帝，不是慈爱的上帝，不是那位称以色列为祂珍爱的产业的上帝。

哈巴谷了解上帝的圣洁品格，所以他无法理解上帝为何要通过高举更加邪恶的巴比伦来审判邪恶的犹大。这有点像你祈求上帝改变我们现任政府的某些方面——你可以选择你最讨厌的事情——而祂的回应是恢复纳粹政府——你可能会开始有点退缩。

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但哈巴谷——即使在痛苦和困惑中，也没有背离上帝，没有接受冷漠，没有接受无助或陷入绝望。哈巴谷不想就此罢休——他知道这是一场艰难的对话，选择面对苦难会让他痛苦不堪，在破碎的心灵中挣扎于上帝的工作意味着没有简单的答案，但哈巴谷愿意静静地承受。他徘徊在悲伤、心痛和茫然之中，耐心地等待上帝的答案。

***I will stand at my watch
and station myself on the ramparts;
I will look to see what he will say to me,
and what answer I am to give to this complaint. (2:1)***

Even as he wrestles with this seemingly incomprehensible plan of God, Habakkuk sits and waits, not ready to walk away from this wrestle. I don't like elevating characters in the bible - they are all fallible humans like us, but I do really admire Habakkuk for this. Because I feel like I tend to have a very short attention span with things like this - if I can't see a solution I like quickly, I'm done with the issue. The messiness of whole systems that seem built on oppression - how do you even start to unravel that?

But Habakkuk is willing to do the work, willing to sit and to hear God's heart, and see God's hand in this. I wonder if for some of us this is a call to go and sit once again on the ramparts, to be watchmen once again, and to pick up that cause, to face the darkness we once fought and have now become a little too comfortable with.

Because as Habakkuk waits, God again replies.

And it is quite some reply. Habakkuk's waiting appears to be well worth it, and there are a few things I really want us to take note of here.

Firstly, God knows the enemy is prideful, unrighteous, and He is mourning that too. God is mourning the state of Israel and the state of Babylon, just as Habakkuk is. This isn't God turning away while

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Habakkuk cries out, but Habakkuk's mourning and grief over the brokenness in the world is a direct expression of God's heart beating in him.

In this second reply of God's, we see four 'woes' - four things that God sees and grieves. In the first woe, God asks the same questions as Habakkuk - how long? How long will people continue to extort their way to wealth, lead unfairly, and exploit their workers? How long will this last?

Habakkuk has not brought anything to God's attention that He wasn't already aware of. We sometimes talk about God as this emotionally distant character - the bearded man in the sky who looks down, judging all of earth, but never feeling - but this is not the God we see in any part of the Bible, and certainly not in Habakkuk. This is a judgement from God - yes - but it is deeply emotive. God is hurt by what is happening. He grieves, he rages against those who uphold and benefit from these corrupt systems. This is a mark of the prophetic - that Habakkuk can hear God's voice but also feel his **heart**. Because God doesn't come as a distant hand to set the uneven scales of justice back to centre - he feels deeply about what is happening and comes close to reveal not just His words but his heart.

And I think we often fall into two camps here - might even ricochet between the two. Some of us forget to just sit with God's grief, His heart for the lost and for the broken world we live in. We glaze over Jesus' lament for Jerusalem, prophetic cries for the downtrodden, because we want solutions, we want it all put right, right now. And God promises He is working all things together for good, but he sits in the grief, he feels the breaking of his heart for what is happening here and now, too. For those of us who prefer to turn away, to numb the pain or to intellectualise our way to solutions - I think Habakkuk calls us to open our eyes and to lean into God's heart.

我要登上瞭望塔，
站在望楼上等候，
看耶和華要對我說什麼，
要怎樣答复我的抱怨。 (2:1)

即使哈巴谷正在与上帝这看似难以理解的计划搏斗，他仍然坐着等待，不愿放弃这场搏斗。我不喜欢抬高圣经中的人物——他们和我们一样，都是会犯错的凡人，但我真的很钦佩哈巴谷的这一点。因为我觉得自己对这类事情的注意力往往很短暂——如果我不能迅速找到我喜欢的解决方案，我就对这个问题不感兴趣了。整个体系似乎都建立在压迫之上，混乱不堪——你该如何开始解开它呢？

但哈巴谷愿意付出努力，愿意坐下来聆听上帝的心意，并看到上帝在其中的作为。我想知道，对我们中的某些人来说，这是否是一个呼召，让我们再次站在城墙上，再次成为守望者，肩负起那份事业，面对我们曾经抗争过、如今却有些习以为常的黑暗。

因为就在哈巴谷等待的时候，上帝再次回应了。

这回应相当深刻。哈巴谷的等待似乎是值得的，这里我真心希望我们注意几点。

首先，上帝知道敌人是骄傲的、不义的，祂也在为此哀恸。上帝正在为以色列国和巴比伦国哀恸，就像哈巴谷一样。这并不是说上帝在哈巴谷哭泣的时候转身离开，而是哈巴谷对世界破碎的哀恸和悲痛，直接表达了上帝的心在他心中跳动。

在神的第二次回应中，我们看到了四场“灾祸”——四件神看见并忧伤的事。在第一个灾祸中，神问的问题与哈巴谷的相同——还要多久？人们还要继续敲诈勒索财富、不公平地领导、剥削工人多久？这种情况还要持续多久？

哈巴谷没有向神提及任何祂尚未察觉的事情。我们有时会把神描绘成一个情感冷漠的人物——一个长着胡须、在天上俯视、审判全地、却毫无感觉的人——但这不是我们在圣经任何部分看到的神，当然也不是在哈巴谷书中看到的神。这是来自神的审判——是的——但它却令人深感伤痛。神为正在发生的事情感到伤心。他忧伤，他对那些维护并从这些腐败制度中获益的人怒

不可遏。这是先知的标志——哈巴谷既能听到神的声音，也能感受到他的心声。因为上帝并非远在天边，伸手将不公义的天平扶正——祂深切体会正在发生的一切，不仅启示祂的话语，也启示祂的心意。

我认为我们常常会陷入两种境地——甚至可能在两者之间摇摆不定。有些人忘记了与上帝的悲痛同在，忘记了祂对迷失者和我们身处破碎世界的心意。我们漠视耶稣为耶路撒冷的哀悼，以及祂为受压迫者发出的预言性呼喊，因为我们想要解决方案，想要一切立即得到纠正。上帝承诺祂会将万事互相效力，叫人得益处，但祂却沉浸在悲痛之中，祂也为此时此刻正在发生的一切感到心碎。对于那些宁愿逃避、麻木痛苦或用理性思考来寻求解决方案的人——我认为哈巴谷书呼吁我们睁开双眼，倚靠上帝的心。

Part of why Habakkuk wrestles with God so well is that he comes to God first with his grief. This wrestle is not a diplomatic debate on how to fix things, but the reshaping of a heart so that it reflects the heart of God.

And for the bleeding hearts - those who long for justice, those who feel the hurt of the world - when you feel alone in the ache, when the weight of the world feels heavy on your shoulders - when you sit in the place of the prophetic - know that God is sitting next to you. Don't confuse the apathy you see in the world, in other Christians; don't confuse the apathy you see in the church with the apathy of God. The reason you have the gift of your broken, bleeding heart is because of God. He is the one who gives you that sense of justice, that sense that this is not how the world should be, that there could be and should be better. He has put heaven so close in your hearts that you mourn what is not yet but is certainly to come. The way you care is a beautiful, tender insight into the heart of God, and an essential reminder for those of us too caught up in the realities of this world.

Along with the grief and the heart of God in this reply, one other thing is very clear: God is not done yet. He sees the corruption not only of Israel but also of Babylon, and He already has plans for them to be overtaken.

You will be filled with shame instead of glory.

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Now it is your turn! Drink and let your nakedness be exposed!

The cup from the Lord's right hand is coming around to you, and disgrace will cover your glory.

The Lord is in his holy temple;

let all the earth be silent before him. (2:16-17, 20)

And now, if you're tracking this, at the surface level it seems like a vicious cycle - one country becomes corrupt, another takes over but is also corrupt, so it gets taken over. This endless cycle of injustice and brutality, and violence seems destined to haunt humanity endlessly. We might again want to take up that cry of 'how long, oh God.'

Because the practices described here aren't unique to Babylon - given the human condition, most nations will eventually become Babylon. This leaves us with the unsettling question: Will God let this cycle go on forever, letting Babylon-like empires ruin each other and his world? And this is the wrestle Habakkuk, and we ourselves sit with, and can sometimes even be broken by if we just wait for the right system or political leader to come and save us.

There's no answer in this book. There is no timeline, no instruction manual. There is no one perfect nation that will fix it all. We have Jesus, and we know the goodness of His kingship; yet still now, we wrestle with the same question: how long will this go on? Just as creation continues to groan as it waits for Jesus return, so we continue to cry, 'How long, oh God.' as we wait for Jesus to come with His Kingdom.

But if we continue to cry, continue to come to God in this pain we might not see answers, or at least not the ones we want - but we will grow our faith in who the God we call Father is. As God says to Habakkuk at the beginning of this second reply, 'The righteous shall live by their faith,' but that doesn't mean not wrestling; faith is not passive. God is calling us to a kind of faith that both embraces and wrestles, the kind that questions God, yet trusts him.

And the example we see in this of Habakkuk is remarkable, worthy of emulation - but this is when we must turn our attention to the final chapter of the book. Because we see that Habakkuk does not simply wake up one day able to wrestle well, he does not simply decide to seek God's heart. No,

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Habakkuk is formed into the prophetic figure who wrestles with God, who maintains faith even in tragedy and uncertainty.

Because at this point there is a strange break in the book - the conversation stops, Habakkuk gives us a Psalm - a song - likely not one he wrote but one sung for many years by the Israelite people. There's no more conversation or clarification, but Habakkuk turns to worship.

哈巴谷与神摔跤如此成功，部分原因在于他首先带着悲伤来到神面前。这场摔跤并非一场关于如何解决问题的外交辩论，而是重塑心灵，使其反映神的心意。

对于那些心如刀割的人——那些渴望正义的人，那些感受到世间伤痛的人——当你在痛苦中感到孤独，当世界的重担压在你的肩上时——当你坐在先知的位子上时——要知道，神就坐在你身边。不要混淆你在圣经中、在其他基督徒身上看到的冷漠；不要混淆你在教会中看到的冷漠与神的冷漠。你之所以拥有破碎、心如刀割的恩赐，是因为神。是他赋予你正义感，让你意识到这个世界不应该是这样的，这个世界可以、也应该变得更好。他把天堂放在你心中如此之近，以至于你为尚未到来却必将到来的事物哀悼。你的关怀之情，既美丽又温柔，让我们得以洞悉神的心意，也对我们这些被世俗现实所困的人，是一个重要的提醒。

除了这封回复中流露出的悲伤和神的心意之外，还有一件事非常清楚：神尚未完结。他不仅看到了以色列的腐败，也看到了巴比伦的腐败，并且他已经计划要将他们毁灭。

你们必饱受羞辱，毫无荣耀。

你们喝吧，露出下体吧！

耶和华中右手中的杯将传给你们，

你们的荣耀将变成羞辱。但耶和华中住在祂的圣殿中，

世人都要在祂面前肃静。（2:16-17, 20）

现在，如果你仔细观察，你会发现表面上这似乎是一个恶性循环——一个国家腐败，另一个国家接管，但同样腐败，最终又被接管。这种不公、残暴和暴力的无休止循环，似乎注定要永远困扰人类。我们或许会再次发出那句“上帝啊，还要等到什么时候？”的呐喊。

因为这里所描述的行为并非巴比伦独有——考虑到人类的处境，大多数国家最终都会沦为巴比伦。这给我们留下了一个令人不安的问题：上帝会让这种循环永远持续下去，让像巴比伦这样的帝国相互毁灭，最终毁灭他的世界吗？这正是哈巴谷书和我们自己所面对的挣扎，有时我们甚至可以通过等待合适的制度或政治领袖来拯救我们而得到突破。

这本书没有答案。没有时间表，没有使用手册。没有一个完美的国家能够解决所有问题。我们有耶稣，我们认识祂君王的美德；然而，直到现在，我们仍在纠结于同一个问题：这种情况还要持续多久？正如受造之物在等候耶稣归来时不断呻吟，我们也在等候耶稣带着祂的国降临时不断呼求：“神啊，还要等到几时呢？”

但如果我们继续呼求，继续在痛苦中来到神面前，我们或许得不到答案，至少得不到我们想要的答案——但我们对那位我们称为父的神的信心会增长。正如神在第二个答复的开头对哈巴谷所说：“义人必因信得生。”但这并不意味着不挣扎；信心并非被动。神呼召我们拥有一种既拥抱又挣扎的信心，一种质疑神却又信靠祂的信心。

我们在哈巴谷书中看到的榜样非凡，值得效仿——但这正是我们必须将注意力转向本书最后一章的时候。因为我们看到，哈巴谷并非某天醒来就能好好挣扎，他并非只是决定寻求神的心意。不，哈巴谷被塑造成一位与神角力的先知人物，即使在悲剧和不确定性中也坚守信仰。

因为在这点上，书中出现了一个奇怪的转折——对话停止了，哈巴谷给了我们一首诗篇——一首歌——很可能不是他写的，而是一首以色列人传唱多年的歌曲。没有更多的对话或澄清，哈巴谷转向了敬拜。

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This Psalm is beautiful. It speaks of God's greatness and His power, reminding us that He is the one from whom light and life come. ***His glory covered the heavens, and the earth was full of his praise. (3:3b)***

As it continues, it reminds us of how God relentlessly pursues justice - that He is the God of the last, the lost, and the least. That He cares for and works for the salvation of His people. ***You came out to deliver your people, to save your anointed one. (3:13a)***

And throughout this Psalm, we hear descriptions of God in the wonders of nature—the unexplainable powers of the world, storms, and earthquakes—and Habakkuk is reminded of the old stories of God's faithfulness, mainly the Exodus. He is reminded, as he sings this, and as he turns to worship, of the way the same God he worships now rescued his ancestors from a corrupt and unjust nation.

Habakkuk turns back to these stories of God's faithfulness, God's power, the might and the awe of God. He turns to this song and the stories from old, that he likely remembers singing in his childhood, that is etched deep into his bones. And the way he remembers his God, the repetition of songs like this in his head, allow Habakkuk to hold tight to God's character, particularly His faithfulness, even in the midst of the wrestle.

Just as the song Jesus loves the little children still comes echoing back from a preschool classroom when I feel like I have seen too many sick children in a day, just as your word is a lamp to my feet and light for heart comes back to me from my primary school when the world has run out of solutions and answers. Just as the faith of my grandparents and parents grounds me, knowing this God who has been faithful to them will also be true for me.

In Covid I felt a sense of connection to Habakkuk. I struggled to even read the bible - it all felt so far removed from what was happening in the world. But in those moments I looked back - I looked back to photos of camps where I'd encountered Jesus, I could still sing the songs that formed my faith, I learned new songs that if I hear them again pull extra hard at my heart strings because I know that they helped me wrestle well when I was singing them with a broken voice and through tears.

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Our worship matters; it forms us, etches truths about God deeper into us than we could imagine. These stories, words, and songs etched into us tether us to God, even in the darkest moments. They allow us to wrestle, to question, even sometimes rage against God - because we know not just in our mind but deep in our heart, deep in my soul - who this God is.

This song from Habakkuk is less about clear answers, less about seeing the blueprint of the world before us, and far more about knowing the God who is the Alpha and Omega. The main characteristic of the prophets is not foreknowledge of the future, but insight into the present character of God. When the world is crumbling around us, is this where we seek comfort? Do we want the fortune-telling God, or can we sink deep into the peace of knowing His character?

这首诗篇优美动听。它颂扬上帝的伟大和祂的大能，提醒我们，光明和生命的源头在于祂。祂的荣耀遮蔽诸天，
颂赞祂的声音响彻大地。 (3:3b)

接下来，它提醒我们，上帝如何不懈地追求公义——祂是末后、失丧和最小之人的上帝。祂眷顾祂的子民，并为他们施行救赎。你出来是为了拯救你的子民，
拯救你膏立的王。 (3:13a)

贯穿这首诗篇，我们听到上帝在自然界的奇妙——世界无法解释的力量、风暴和地震——中的描述，这让哈巴谷想起了上帝信实的古老故事，主要是出埃及记。当他吟唱这首诗，并转向敬拜时，他想起了他所敬拜的同一位上帝，如今如何将他的祖先从一个腐败和不公的国家中拯救出来。

哈巴谷回顾了这些关于神的信实、神的大能、神的威严和敬畏的故事。他回顾了这首歌，以及那些他可能还记得童年时唱过的、深深印在他骨子里的故事。他对神的记忆，以及在脑海中反复吟唱的类似歌曲，让哈巴谷即使在挣扎中也能紧紧抓住神的品格，尤其是祂的信实。

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就像当我感觉一天中看到太多生病的孩子时，幼儿园教室里仍然会回响着“耶稣爱孩子们”这首歌一样；就像当世界找不到解决办法和答案时，你的话语是我脚前的灯，是我心中的光，在我的小学里再次回到我的身边。正如祖父母和父母的信仰让我脚踏实地，认识这位对他们信实的神也让我拥有真正的信仰。

在新冠疫情期间，我感到与哈巴谷产生了一种联系。我甚至连读圣经都感到吃力——感觉这一切与世事相去甚远。但在那些时刻，我回首往事——我回顾那些我遇见耶稣的营地照片，我依然能唱起那些塑造我信仰的歌曲，我学习了新的歌曲，如果我再次听到它们，它们会更加触动我的心弦，因为我知道，当我声嘶力竭、泪流满面地唱着它们时，它们帮助我更好地挣扎。

我们的敬拜至关重要；它塑造我们，将关于上帝的真理深深地铭刻在我们心中，远超我们的想象。这些铭刻在我们心中的故事、文字和歌曲，即使在最黑暗的时刻，也让我们与上帝紧紧相连。它们让我们挣扎，质疑，有时甚至愤怒地反抗上帝——因为我们不仅在头脑中，而且在内心深处，在灵魂深处——知道这位上帝是谁。

这首来自哈巴谷书的诗歌，与其说是明确的答案，不如说是看到我们面前世界的蓝图，而更多地是关于认识那位自始至终的上帝。先知的主要特征并非预知未来，而是洞悉上帝当下的品格。当世界在我们周围崩塌时，我们是否能从中寻求安慰？我们想要那位算命的上帝，还是能够深深地沉浸在认识祂品格的平安之中？

At the end of this we get a beautiful prayer:

***Though the fig tree does not bud
and there are no grapes on the vines, though the olive crop fails
and the fields produce no food, though there are no sheep in the pen
and no cattle in the stalls, yet I will rejoice in the Lord,
I will be joyful in God my Saviour. (3:17-18)***

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The fig tree, the vines, the olives and the fields here are taken from promises of God. That every man shall sit under his own vine, that each tribe shall have their own land. Habakkuk knows these promises of God, knows that God has promised these things, just as he knows God has promised to hold the unrighteous to account. But in this place, Habakkuk is saying even when we have no evidence before us of these promises, even when it looks like they might never come, even then he will rejoice in the Lord - because of who God is, because God has time and time again proved to be the God of salvation.

Habakkuk challenges us to say that these are promises of God - they will come. But even when they are not here yet, even when we cannot see any of God's goodness, even when it looks like all is falling apart, we will trust in God.

Habakkuk sees the darkness of the world as an invitation to faith. And not just a faith that hopes for a light at the end of the tunnel, but hope for light even in the darkness of the tunnel. Because God does not stop being faithful, does not stop calling us to Him in the darkness.

This is where Habakkuk is different - while the other prophets shine a light to the brokenness in the world, Habakkuk shows us how to sit in that darkness and know God is right there with us - to be able to see the brokenness as God sees it and still hold trust, and hope in God. Habakkuk recognises just how dark and chaotic the world and our lives can become, but he also sees how this strengthens us in the journey of faith, trusting that God loves this world more than we can imagine and that he will one day deal with its evil once and for all.

Now, as we finish, I recognise this is quite heavy, that some of this might be weighing on your heart, so we're going to take a minute to come before God in whatever way you need to.

- Do you need to yell at God about something - let your heart break again and re-engage in that wrestle?
- Do you need God to show you His grief - to come and sit alongside you as you weep?
- Do you need to remember the character of God - to remember his goodness of the past, so you can hold hope for the future?

在这段经文的结尾，我们听到一个美丽的祷告：

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**即使无花果树不发芽，
葡萄树不结果，
橄榄树无收成，
田地不产粮，
圈里没有羊，
棚里没有牛，
我仍要因耶和華而欢欣，
因拯救我的上帝而喜乐。 (3:17-18)**

这里的无花果树、葡萄树、橄榄树和田地都源于上帝的应许。即人人都要坐在自己的葡萄树下，各支派都要有自己的土地。哈巴谷知道上帝的这些应许，知道上帝已经应许了这些事，正如他知道上帝已经应许要追究不义之人的罪责一样。但在这里，哈巴谷说，即使我们面前没有这些应许的证据，即使它们看起来永远不会实现，他仍然要因耶和華欢欣——因为上帝是救主，因为上帝一次又一次地证明了他是拯救的上帝。

哈巴谷挑战我们，说这些都是上帝的应许——它们会实现。即使它们尚未实现，即使我们看不到上帝的任何美善，即使一切似乎都支离破碎，我们仍然要信靠上帝。

哈巴谷将世界的黑暗视为对信心的邀请。这不仅仅是指望隧道尽头有光明的信心，更是指望即使在黑暗中也能找到光明的信心。因为上帝从未停止信实，从未停止在黑暗中呼唤我们归向祂。

这就是哈巴谷的不同之处——其他先知照亮了破碎的世界，而哈巴谷则向我们展示如何在黑暗中静坐，并知道上帝与我们同在——能够以上帝的视角看待破碎，同时仍然对上帝抱有信靠和盼望。哈巴谷深知世界和我们的生活会变得多么黑暗混乱，但他也看到这如何在信心的旅程中坚固我们，让我们相信上帝爱这个世界远超乎我们的想象，并且终有一天，祂会彻底解决这世界的邪恶。

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现在，我们讲完了，我知道这段经文很沉重，其中一些内容可能压在你的心头，所以我们将花一点时间，以任何你需要的方式来到上帝面前。

你是否需要向上帝呼喊——让你的心再次破碎，重新投入那场搏斗？

你是否需要上帝向你显明祂的悲伤——在你哭泣的时候来到你身边陪伴你？

你是否需要记住上帝的品格——记住祂过去的美善，这样你才能对未来抱有希望？



These questions are intended to help you think more about this message. We hope they might enable conversation, encouraging you to wrestle with how God might be challenging us to apply what we have heard/read.

Reflecting on Sunday 27th July 2025: Last Sunday Pastor Grant gave us homework from the prophet Joel. To *return* to God in prayer at 4pm on Thursday. How did that go for you? Did you have other opportunities to *return* to God last week?

Questions from this week's teaching:

1. Habakkuk first comes to God because he looks around him and cannot understand how a good God is working in a broken world. Do you ever feel like this? When do you struggle with this most?
2. Habakkuk sits and waits on the ramparts for God. Do you feel comfortable sitting in grief, in confusion, in hard situations and waiting for God? What makes this hard/easy?
3. This sermon talked about how Habakkuk did not bring anything to God he doesn't already know. Do you feel like God knows your grief? Knows your anger at the brokenness in the world? What is a way you could bring that to God this week?

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4. What are some forms of worship that keep you connected to God in the wrestle? That help you trust in Gods faithfulness? Is there a song, a bible verse, a memory, a spiritual rhythm you have that keeps you anchored to God even when the world looks dark?

If you'd like to chat with someone about your spiritual journey or anything else going on in your life, please contact us at care@windsorpark.org.nz; **we're better together and no perfect people are allowed.**



Below are some further resources that may take the message further and deeper and enable you to explore other viewpoints on the same theme. We also encourage you to engage with the preacher if there are further questions you have or if you'd like clarification on anything. Email info@windsorpark.org.nz and we'll direct your query to the appropriate person.

1. The **Bible Project** has excellent resources for the book of Habakkuk. Start by clicking on this link, <https://bibleproject.com/guides/book-of-habakkuk/> and follow your nose at the bottom for more.
2. **The Prophets'** by Abraham Joseph Heschel is an excellent book looking at the character of the prophets and how they experience God. He writes insightfully about how they come not just to carry Gods word, but His ethos - His heart too.
<https://www.amazon.com.au/Prophets-Abraham-Joshua-Heschel/dp/0060936991>
3. **Pray Yet** is a RightNow Media resource that looks at the call of Habakkuk to engage with God and pray - there is so much in the book of Habakkuk so this is a great opportunity to dive in deeper. <https://app.rightnowmedia.org/en/content/details/476016>

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