

Hatakrub 3:2

SUBJECT: A Review of
the work of God

D-3/90
CP

Heb. 3:2

A REVIVAL OF THE WORK OF GOD

I The world knows him for three things in his work God, since creation

1. He performed the same destruction, captivity of Judah 1:6-10
 (Sided c. 600 B.C. Babylonian captivity 587 B.C.
 Third between destruction) based by Gen 22:9, 10 and Babylonian Capt.
- 2) Bezor 1:1 "under... did see..."
 The people in sin. Judgment, and Amos 3:2 "Therefore you will be destroyed"
 4, 20:5 "a palace and"
 The heavy yoke of destruction, death (KWB "masse" Gen 1:13; Job 7:20
 Isa. 13:1, 15:1, 17:1, 19:1, 21:1, 22:1, 23:1)
- 3) Romans 3:2 "was afraid"
 Matt. 10:28 "can kill... in hell"
 Heb. 11:7 "Noah... moved with fear"
- 4) "did see"
 II K. 3:11-13 Gehazi, Benzeal

2. In the midst of the large people, this world knows of Christ
 2:1, 2 - then this little nation 2:4 "the just... of Christ"
- (1) Paul built his 82 message - the world's best heard people, Bible
 - 40,000,000? message letter to Rome
- (2) The whole world broken into bondage, empty ritual, superstition
 freedom by law, indulgence sold at expense of moral law
 Martin Luther, 28 steps (Scale Sancta (Pilate's scale)). This left little
 Return to wilderness, 95 Theses on door... Reformation

3. This sublime lyric poem
 9. 3:9 "cleanse the earth with rivers"
 next unbroken, related narrow path, death
 in scripture, "rivers" always a living, moving blessing
 Ezech. 47:9 "rivers shall flow ..."
 Ps. 46:4 "make glad the city / river"
 Amos. 22:1 "a river shall flow"

II Bleeding the Mercies of God Upon His People
 3:22 "in great remembrance mercy"
 Job 4:15, 16 "how obtain mercy ..."
 Job's lament: "What blessing is my portion? ..."
 God deliver from destruction, in hands of cruel enemy
 Take any part, actor, language: least in darkness
 Smit, depth and depth

upon our people
 America the most lawless nation on earth
 of God most vile, have a apology to Tolson & Hoover
 more murder in prison, generally than freedom in prison
 more bar made very large than jail in world
 (W. A. Sanders: "The worst part of death is death")
 in the world capital. Three parties: Democrat
 Party leads usually in quality: Republican
 Party
 TV is dumb, reflects us
 more half news go to church, most interested
 more freedom in Russia than U.S. (freedom) Gov: we need divorce kids
 - 1 hour drug addiction

III The prophet took his appeal to the Lord
So John 6:28-29 "What do I do?" "Look to the Son of Man"

1. The prayer 3:1 "a prayer..."
at Doem. "A call to prayer"
at ex table, desk, counter, car, class, bed
So Ps 135:1, Job 1:14, 4:31, 16:22, 17:17, 2:8
Jer 5:16

2. The floods for the instruments of God
3:2 "receive the work"
rest work, men, but not God. what God can do with a
chuck, fork, pasta, hot work. The hidden fire must come
from the altar of incense.
(a) Trans. Rev. C.E. Matthews. "The work of God"
(b) questions received. 2 answers. "Why the work?"
- the work of God

3. The removal

True removal not worked by but played down
were in fields; but no one in field; under trees, under stones
found for work, way and depth, mid 1845

17:17 "Lazarus to make alive, to come to life"

Ps 85:6 "In peace we sleep"
Isaiah 6:3 "glorify the Lord, means..."

"quicken" in Ps 119:25, 50, 93, 107, 154, 156, 159
37, 40, 88, 148

2. Ezra, fort-captivity, Bible read & found
(W & Davidson, Spirit Bible)

Give us another book, tongue of fire

A call to prayer, I cannot sleep
A midnight vigil I must keep
For that dark call - I hear his speed,
To prayer, to prayer, presently I but regret
To prayer, to prayer, presently prayer
The moon for me is everywhere
It covers earth, it fills the air
This report must for myself prayer.

To double here, to double there
Words will to you, that call to me
Because what is in it to be
Shall reach throughout eternity.

O folk, I say, again I say
A truth has been - I heard this day
He is to me, I pray, let come what may
We shall overcome if we watch our way.
Awake, awake, the night awake
Open eyes, I pray, believe or take
Stand in the breach for your soul
We seek to lead, too late, too late.

Habakkuk 3: 2 "O Lord
revive thy work in the midst of the
years; in the midst of the years
make it known."

SUBJECT: A Revival of the
Work of God.

BP
LP

Hab. 3:2

A REVIVAL OF THE WORK OF GOD

Habaluk's day, 600 B.C. Jer. destroyed 587.
He saw the impending doom - only hope in God. "In wrath, abundant mercy."

His day like our day. O-oh down, darkness descend.
Our hope, a coming back to God. A revival of the work of God.

Enough of the work of man, which man can do. His methods, machinery, modernism, his mutilated gospel. But what God can do - with a church, a pastor, a people, let men, untold sins, broken bones, prodigious sin, may-ward slaughter, mischief, mischief, intertwined, intermingled sin. O God, revive thy work...

I. Comes three groups.

1st 18:1, 2nd 1:14, 3rd 4:31; 5th 16:25; 2 Thes 5:17; 2 Tim 2:19; 1 John 5:16

At the first, dead, winter, 2 together, 3, class, man's will, with little, just down...
A call to prayer, I cannot sleep
A midnight prayer for my
For God with child - I am here again
To pray, to pray - I had regret
To pray, to pray, promising prayer.
The more you seek a revelation.
A cross built - it fills the air
The night, more of a just prayer.

To find the way, to find the way
God, call to you, God's call to me
Because what is... is to be
I shall reach through faith, through...
O God, I say again I say,
O God, be blessed in my heart this day
As the more I pray, with love and
as still our church, with love and
As we, our, of saints around
You, you of prayer, believe I feel
I am in the world for you, for
I'll send to earth, before the end.

II. Comes then the presence & power of the Holy Spirit.

These dry, powerless services, O my soul!

Just from motion, words. A power of prayer
No one hundred, cannot, saved. ^{prayer, love}
prayer, love
prayer, love
prayer, love

The power of the Spirit, water to come.

(a) 7th and 8th century, 1100-1300

III. Comes then spiritual and carnal desires.

Let man's humanity to spend time, and then, enter, body, us you...

was, in the
was, in the

The fulsome joy.

(a) 2nd 8th century, 1100-1300

HOLEY LEXUS

HOTTEL TEXAS

FORF WORTH



Visit Ft Worth
March 17, 1930

AFFILIATED WITH THE NATIONAL HOTELS

PORT WORTH'S LARGEST HOTEL - 225 ROOMS - 222 BATHS
THE CENTER OF THE CITY'S BUSINESS AND SOCIAL LIFE

I. Fear

- ① Habitual - "Broom" (expensive)
- ② "Broom" - "Broom" (expensive)
- ③ "Broom" - "Broom" (expensive)
- ④ "Broom" - "Broom" (expensive)

in north - many
California, Wash, Tex
to state, Texas
application
check

II. Remind

- same a nation - English, study
- city - Missouri
- church - Jackson, Tex
- family

III To Ad

- ① food, receive by word
- ② in "Broom" (expensive)
- ③ "Broom" (expensive)

March 17, 1930
Visit Ft Worth

Last two Sundays
you study
Stacy Carter
that with the wordland

Feb. 3:2

Habakkuk. We know little about him. Apparently lived, preached, about 600 B.C. You destroyed
586 B.C. His time one of low 100. By two things the world mostly knows him, from his little book
of three chapters. One, in the midst of the years of moral and spiritual and national low he saw
over and beyond the may and goodness of God, and so wrote the famous little verse, "The just shall
live by faith." you remember it was this little verse upon which Paul built his great
Christian philosophy; it is the thunderbolt he hurled at the false paganism of Galatia; it is
the basis of his mighty letter to the Romans. you remember again when the whole world
had again fallen into the bondage of ritual and empty externalism, when idolaters and priests
from sin were sold at auction, by the papal court, that the priest of Wittenberg, said to
he was climbing on his knees the 28 steps of the Scala Santa, the sacred stairway, said to
have been brought to Rome from Pata's judgment hall, when he stopped dead still. The words
leaped into his heart and vision like a lightning sword, "The just shall live by faith!" he arose from
his knees, left the papal church, returned to Wittenberg, nailed his 85 theses on the church door, and
the Reformation had begun.

The other thing for which Habakkuk is mostly known
is the sublime logic and prayer that comprises the 2d, 3d, last, chapter of his little book. In all
literature nothing surpasses its clarity and beautiful excellence. No spiritual passion, and
illimitable trust in God, make a new height in the world's religious history. The first verse of
this prayer is very ^{in the midst of the years, in the midst of the years, make it} known.
and is moral ^{with which his people had ~~perished~~: now listen to his appeal.}

"O Lord, revive thy work in the midst of the years, in the midst of the years, make it
known."

The title of the message: A REVIVAL OF THE WORK OF GOD.

The text defines the kind of a revival we plead for. "O Lord, revive thy work in the midst
of the years." The title defines the kind of a revival we plead for. "A revival of the work
of God. Not the work of man. [No, not in this meeting. We have convocations
and special sessions for that. No man now is to say to his brother, "Come, let us
oil our church machinery, and let us grease all the squeaky places in our rusty
organizations, and let us turn all our human-power towards the getting of results."]
No, let us be plain now if ever we are to be plain, and let us be understood
from the beginning. We are pleading now, hoping now, praying now, for a revival,
not of the works of man, what man can do, but a revival of the work of God,
what God can do! What God can do with a church, a pastor, a people,
let sunk, undone lives, broken homes, prodigal sons, wayward daughters, indifferent
Christians, submerged, untended lives. "O Lord, revive thy work in the midst of
the years, in the midst of the years, make it known." Dare thy strong arm
to save; let us see the salvation of the Lord, send a Pentecost upon us, O Lord.

Now preacher, you say, we are all agreed. We want a revival, not of the work of man, but of the work of God. We want to see the Lord high and lifted up; we want to feel his cleansing power. We want our sons & daughters, our wives and husbands saved. We want to rejoice in our salvation. But you tell us how; how a revival of the work of God. [Why man, that is the message, the message I pray,] Will you listen as I outline for us all how we can be stirred to our souls depths by a demonstration of the work of the Lord? Heats.

I
Will you notice that Habakkuk took his case to the Lord. He prayed. He had faith; he believed. How else shall the power of God be manifested, except we pray and plead and have faith and believe? John 6: 28-29 "What shall we do that we might work the works of God?" Jesus answers and Christ answers them, "This is the work of God, that ye believe..." Lk. 18:1 "And he spake a parable unto them to this end, that men ought always to pray and not to faint."
Acts 1: 14 "These all continued with one accord in prayer and supplication..."
Acts 2: 1 "And when the day of Pentecost was fully come, they were all with one accord in one place..." & as they were all filled with the Holy Ghost."
Acts 4: 31 "And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost."
Acts 16: 25 "And at midnight Paul and Silas prayed and sang psalms unto God... 26 "and suddenly there was a great earthquake..."

I Thess. 5: 17 "Pray without ceasing"

I Tim 2: 8 "I will that men pray everywhere, lifting up holy hands, without wrath and doubting."

Jas 5: 16 "The effectual fervent prayer of a righteous man availeth much."

We are to pray and pray and pray. At the table, "O Lord, bless the meeting;" At night, "O Lord, save the last." At the desk, with bowed head, "O Father, remember the service" Behind the counter, "Lord Jesus, send a revival." In the street, "Lord Jesus, send a revival." In the home, "Lord Jesus, send a revival." Man and his wife; the mother and her children. The pastor and the deacons. Pray. "O Lord, revive thy work in the midst of the years; in the midst of the years, make it known."

Habakkuk ^{an Exilee from} Seeks the Face of God.

A young contemporary of Jeremiah. c. 610 B.C.

Facing a troubled world (including the doom of his nation, the coming of the Chaldeans)

I. Agonying soul problems. 1:1-17

1. 1:2 Crisis until eyes are tears, called until voice but a hoarse whisper.
The Babylonians 10:1, 2:12

2. 1:3 Why does God permit evil?
John Stuart Mill [big philosopher] "If there is a God, it is not Almighty, or He would put an end to every pain, death, trouble & every kind."

1:4 "Therefore the law is slackened" but "chilled" & paralyzed.
I always seem to interpret that there is a God, a government. How reasonable and would God send that.

3. 1:6-13 The problem of the Chaldeans.

1:5b ff. The coming of the Chaldeans

1:7 "for judgment" for correction. A disaster needed to encourage the elect people.

Jeremiah had predicted that.
Wickedness of that people done.
The nations that will come to it.
Disregarded warnings of Jeremiah prophet, least
written instructions of that time.
Continue to sin; what more? etc? Chaldeans invade, inevitable.

But Habakkuk is torn with a realization of another thing, looked at it from a different view.
He saw the wrong doing of the nation. Rather minimized the guilt
was caught to lay the responsibility on them.
True, finally true, the punishment must suffer.

But 1:13. The Chaldeans were more wicked, had done worse than you.
How can God see such a cruel, heathen nation to punish judgment on the elect?
" " remove the iniquity of the Chaldeans with his own family, believe!"

① The Babylonians migrate from N.Y. acrossing America for help for the
British (Chaldeans, Babylon). Come to Chaldeans to see more. The strength of
British (Chaldeans) was East Prussia. More - challenge by Russia.
This Chaldeans going to the border, connected with Carthage etc. Good warning
is coming must feel: they fearful and, but the greater part of
Russia, the rest, this invasion.

Engaged in danger. The tragedy seemed to have no beginning, no day, no end.