McInteer Sermon Outlines - Habakkuk

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HOW LONG, O LORD!
Hab. 1:1-4

1. The burden of Habakkuk the Prophet.
   A. Who is Habakkuk?
      1. His name means "strong embrace."
         a.) God enfolds soul in tender supporting love.
         b.) Some say name akin to plant or veg. - or
         c.) To clasp, a favorite, a struggler.
         d.) "Wrestles" - because of love for God or with
             God perhaps.
         e.) The theme is greater than man, thus the brief
             mention of his name.
   2. The Prophet.
      a.) Added only to Hab., Haggai, & Zech.
      b.) Special office.
   3. Speculation.
      a.) Know nothing of writer except what's inferred
          in book, thus --
      b.) Was he a musician?
      c.) A Levite authorized to do temple service?
      d.) Rabbis taught he was son of Shunammite woman
          2 Kings 4:16 "Thou shalt embrace a son."
   4. His burden.
      a.) The Chaldeans will overthrow Judah.
      b.) Then the Chaldeans themselves will be overthrown.
      c.) Selected messengers retain their individual style.
   5. Time & facts of prophecy.
      a.) About 600 BC - (perhaps 612-605).
      b.) Zephaniah, Nahum, & Jeremiah contemporaries.
      c.) Apparently during reign of Jehoiakim.
      d.) Assyria declining, Babylon rising.
e.) N.T. references.
Rom. 1:16-17 "For I am not ashamed of the gospel of C
Gal. 3:11 "But that no man is justified by the law in t
Acts 13:40-41 "Beware therefore, lest that come upon
Heb. 10:38 "Now the just shall live by faith: but if an
f.) Commentary found in Dead Sea Scrolls.
g.) Invasion in 1 yr. - they are overthrown 50 yr.
later.
h.) Wrestles c theodicy - divine justice.
i.) Those who believe in multiple gods have no
problem c evil - those of 1 God faith do!
6. He saw.
a.) Vision.
b.) Contrasts c self-induced trances & methods of
divination used by sorcerers, mediums, fortune
tellers.
c.) Saw insecurity of prophets, strife faction, laxity
in administration of law, the good suffer unjust!
openness & audacity of evil.
d.) Future events are known to God - He reveals
them to whom He will.
B. Outline.
1. Watch & See C Chapter 1
2. Stand & See Chapter 2
3. Kneel & See Chapter 3
II. The Eternal Qt. - How Long Shall I Cry? (V. 2)
  A. God vs. Man's Timetable.
1. Punishment does not come w/o sin. 
2. Sin does not endure w/o punishment.
3. Why then isn't something happening?
4. Hab. asks hard qt. - how long & why?
5. How can God be indifferent to sin?
   a.) Gives wickedness full time to show its evil.
   b.) Gives men time to repent.
B. I Cry.
   1. Stands as one - gathers all cries & presents as one to God.
   2. Conversation between Hab. & God - dialogue.
   3. Prayer allows our human weakness to be linked to God's power.
   Ps. 92:7 "When the wicked spring as the grass, and wh
5. Tho we may not think so God still groans.
   Rom. 8:23 "And not only they, but ourselves also, wh
   Jer. 14:8-9 "O the hope of Israel, the saviour thereof
6. Good men as well as wicked men have their prayers denied.
C. Surely God Can See the Evil Everywhere if I can,
   Why won't He Act.
1. I cry.
   a.) God seems not to awake to avenge His cause
      (where's Babylon today?)
   b.) Never denies existence of God - but why doesn' He act?
   c.) Doesn't seem prophet had any wrong done to him personally.
2. I see sins.
   a.) All forms & shapes of sin are multiplied.
      (1) Oppressive violence.
(2) Iniquity unequaled.
(3) Grievance - burdensome toil.
(4) Spoiling - open robbery.
(5) Strife & contention - perversion of law.
(6) Law in disrespect.
(7) Human justice perverted.
(8) Public presumptuousness.
(9) Inveterate.
b.) Men say they can sin on with impunity.
c.) If sin is public & men see it, surely God can.
D. The Law is Slacked - Judgement never goes forth.
1. Law is slacked - chilled, paralyzed thru lack of
   fire of love, its "pulse beats no more." Look
   a.) Uses same word about Jacob. \lit.
Ps. 38:9 "Lord, all my desire is before thee; and my gr
Ps. 27:3 "Though an host should encamp against me, m
b.) Sounds like today - law not enforced, no justice
   in courts, wicked outfro. the righteous, bribes &
   trickery prevail.
c.) See Living Bible.
2. Judgement proceedeth wrested (lit.).
3. Grievance is "trouble willfully caused."
4. Why should I live when I do & have
   these experiences? Why would I live
IV. Transfer to Today. \are these times?
A. Whole point of cry - when are you going to do
   something about it?
B. Most of us have felt despondent with a diet of
   headlines to "blue" us in.
C. No good man should be indifferent to moral & spiritual age where he lives.
D. Good men should bear highest interest of their country before God in prayer.
E. When we see the deep necessity of something, we value it all the more when it comes.
F. Good men know:
1. God is on the side of righteousness.
2. God hears prayers, altho & even if answers are delayed.
3. Right will eventually triumph.
4. Your faith may be shocked while you wait.
West End 1-10-79
Recently Charles Walsh, a 55 year old former bookkeeper of Jersey City, New Jersey, was arrested in Portland, Oregon. Early this year a computer had incorrectly deposited $100,000 to his New Jersey checking account. He immediately withdrew the full amount including $1,500 which was his and for several months "lived it up" in travel across the United States.

Was he sorry for spending $11,000 (the amount he'd spent when caught)? He was sorry that he was caught before he could spend the total amount. He waived extradition, was brought back to New Jersey to "face the music." He just knew that people in his hometown would boo and say, "For shame, for shame." Instead he received a hero's welcome along with new friends, T.V. and newspaper interviews, a feeler for a movie and a standing ovation from a lunch-time crowd of mostly lawyers in a restaurant near the court house. He said they "patted me on the back saying, Don't worry, nothing's going to happen to you; I guess I lived out everyone else's fantasy," and he further stated "It's been fun, one big adventure. I guess I'm a celebrity."

The bank received the $75,000 in cash and $14,000 in checks he had in his briefcase when arrested along with $55,00 pocket cash. They've sued him for the remainder but will probably will not get another penny which is a bit on the funny side at least to Mr. Walsh, not the bank. He is waiting for a criminal trial, but he's not worried about it.

The whole account was sickening. We've become accustomed to corruption and dishonesty of all kinds in federal and state government. The FBI is now investigating the sale of prison paroles by high officials in the state of Tennessee. Now the attitude of Walsh and his New Jersey neighbors, with other such accounts, indicates that truth and honesty have fallen in the streets in our generation. Can you believe a standing ovation for a criminal act?

All of this can become a major problem for Christians who live in such a society. How easy it is to blend in with little pains of conscience. With Job we need to say, "My righteousness I hold fast and will not let it go," Job 27:6. Paul said, "Walk honestly toward them that are without," 1 Thess. 4:12. "Providing for honest things, not only in the sight of the Lord, but also in the sight of men." II Corinthians 8:21

In spite of it's popularity, dishonesty is still a sin!!! Christians must think on honest things. Phil. 4:8.

E.H.
GOD USES FOLKS NOT HIS OWN
Hab. 1:5-11

I. I want to be his favorite child.
   A. Are we jealous of others?
      1. Individuals?
      2. Congregations?
      3. Sections?
   B. What about using others?
      1. Is Billy Graham his child?
      2. How do we measure?
         a.) HS = Word - then whoever has Word has Spirit?
         b.) HS produces character - if I love, I must have the Spirit?
      3. We speak of religionist.
   C. But what about God allying Himself with my enemy & one who also is His enemy - would He ever do anything like that??

II. He Did!
Hab. 1:5-11 "Behold ye among the heathen, and regard A. God used Chaldean against Israel.
B. He used a folk that did not acknowledge Him.
C. In principle can He not use Communism today against the church; Moslems against truth?

III. Study the Events of Long Ago - Prologue of Today.
A. Earlier section Hab. talked to God.
B. Now God talks to Hab. God does answer "how long."

IV. I will work a work.
   A. Some things even when you see it are hard to believe.
Jere. 5:12 "They have belied the Lord, and said, It is
1. God announces a future in which He's most visible.
2. The Supreme is behind all second causes.
3. Never dawned upon Israel a Chaldean conquest possible.
4. Some didn't believe flood.
Matt. 24:39 "And knew not until the flood came, and
2 Pet. 3:1-10 "This second epistle, beloved, I now write to
5. The "work" they won't believe is about the Chaldean victory.
6. "Work" repeated in NT.
Acts 13:41 "Behold, ye despisers, and wonder, and pe
7. Overwhelmed in wonder.
8. Be amazed - "wonder marvelously" - double to emphasize.
B. I'll raise up the Chaldean.
1. Not yet in Judea.
2. Learn from heathen what you refused to learn from me.
3. God bears long but will not always refrain.
4. Brings a common enemy upon his warring people.
5. Behold & regard = look narrowly - weigh well.
V. Describes the Chaldean.
A. Bitter.
1. Appetites & passion rule.
2. Bitter = cruel.
B. Hasty nation (Impetuous).
1. God raises up by permitting.
2. Activity & ferocity prompted by hunger.
C. March - breadth - Possess - not theirs.
1. March thru Earth in all dimensions.
2. Dwelling place not his by right, won't retain tho given him awhile.
D. Terrible & dreadful.
1. Laugh at authority & every atten. pt. to stop adv
2. Got everything by violence.
E. Judgement & Dignity proceed of themselves.
1. Worship might, not right.
2. Trample on moral & social law thinking God will not intervene.
3. Their judgement & dignity proceeds from themself (straw man argument of Shugart on Bapt.)
5. God does not give nations wicked passions.
6. Does not coerce or force nations.
7. Law unto themselves - no source higher.
F. Horses swifter than Leopards - fiercer than evening wolves.
1. Light of foot.
2. Leopard or panther - fierce beast.
G. Horsemen.
1. Neither distance nor march shall weary.
2. Diffusion won't weaken.
3. Eagles = vultures.
H. Come for violence.
1. Violence was sin of Judah - now to be his punishment.
I. Faces Sup up East Wind.
1. Sweep over everything impetuously like scorching blackening, blasting wind, Devastation.
2. Sucks up all moisture.
3. Faces set eagerly forward.
4. Determined to accomplish their purpose.
J. Gather captives as Sand.
K. Soff at Kings - Princes: Scorned.
   1. Sets them up for sport.
   2. Mock all authority.
L. Deride Stronghold - Heap Dust.
   1. Tyre (rock) make mound into sea.
   2. Mound used in siege.
   3. Throw up enlargement of earth to take fortress.
M. Mind Change.
Dan. 5:19-20 "And for the majesty that he gave him,
   1. Pass over = go beyond all restraint & exceed all
      limitations in cruelty & aggression.
   2. Worship their own strength.
   3. Pass over all bounds & restraints.
CAN A HOLY GOD USE IMPURE FOLK TO PUNISH HIS PEOPLE? Hab. 1:12-17

1. Our subject (see above) poses a problem.
   A. Some qts. about God very hard.
      1.) Can He do everything? - (No, can’t make another God?)
      2.) Is any limitation of power proper?
      3.) Will I ever grasp all He does?
   B. But if I am God’s, how should He handle me — with special treatment?

II. Pious, reverential statement about God (V. 1:12).
   A. Thou art --
      1. From everlasting.
         a.) God’s unchangeable.
         Ps. 93:2 "Thy throne is established of old; thou art from everlasting.
         b.) Contrasts his God with false Chaldean one.
         c.) Called noblest verse in O.T.
      2. My God.
         a.) God becomes 1 c man by taking him unto Himself.
         b.) His God was everlasting, omniscient, couldn’t look on evil c indifference.
         c.) Religion more than ritual, grip on God.
         Ps. 18:1-2 "I will love thee, O Lord, my strength. Thou art my God.
      3. Mine Holy one.
         a.) Holiness a virtue celebrated above all others in Heaven.
         Ps. 5:4-5 "For thou art not a God that hath pleasure in evil. God is holy, fountain, power, perfection.
         b.) God is holy, fountain, power, perfection.
         c.) He’s mine — not the Chaldeans."
d.) Certain truths he resolves to live by.
B. We shall not die.
1. Impossible to think God would cast them off or let
   them perish.
2. God won't permit their destruction.
3. While the world stands, God will have a people
   in it.
4. God's prophecy may suffer, but not obliterate.
C. O Lord, thou hast ordained them for judgement –
   O Mighty God.
1. Lit. Rock (Almighty).
   a.) Shows fastness.
   b.) Hab.'s safety.
Deut. 32:4 "He is the Rock, his work is perfect: for al
2. Ordained them to execute His judgements.
3. Are they responsible?
4. World can shake - God won't.
D. Thou art of purer eyes.
1. All sin despicable in God's eyes.
2. Goes does not behold sin c satisfaction.
3. We could not worship one who is not supremely holy.
4. Good men are still imperfect. Our eyes not too
   pure to behold evil!
5. Of some evils we are tolerant.
6. God not impulsive.
7. Bears sight of evil knowing he'll overcome it.
8. God allows some things He does not approve of.
9. The thought of God standing at bar of human justice
   is staggering.
III. Statement of the Problem.
V. 13 "Wherefore lookest thou on them that deal treach
A. Is it a contradiction?
1. Can God be holy & use unholiness.
2. Faith staggered by conduct of Chaldeans & God using them.
3. God looks on in silence, does nothing, says nothing (V. 13).
4. Judah deserves punishing, yet her "switch" more wicked than she.
5. God's silence not consent.
Ps. 50:21 "These things hast thou done, and I kept silence
6. Some if cannot reconcile all good & God move to atheism.
7. Why does God tolerate evil & permit triumph of wicked? Surely it offends His holiness.
9. If God uses them, is He like them?
10. Chaldeans had monotonous success - unchecked - how long?
B. Resultant action.
1. Men made as fish & creeping things.
   a.) Dumb.
   b.) Helpless in a restless element.
   c.) None to guide, order or protect.
2. Take c an angle.
   a.) Ancients put hooks in nose & lips of captives, then rope.
   b.) Victim subdued.
Amos 4:2 "The Lord God hath sworn by his holiness, if
  c.) Gov. meant for good of man.
Rom. 13:1-2 "Let every soul be subject unto the highe
d.) Fish have no ruler or defender.
e.) No more conscience to kill a man than pull a
    fish out of water.
3. Catch in net.
  a.) Swept away.
b.) Selfish employer cares nothing for men who work
    for him - treats as a fish, not a bro.
Deut. 8:17 "And thou say in thine heart, My power ar
c.) Where every man is for himself, the devil will
    have all:
d.) Drag = large fishing net.
4. Sacrifice into the net.
  a.) Whatever man trusts is his God. Exalts the
    apparatus they employ.
Isa. 10:13 "For he saith, By the strength of my hand h
15 "Shall the axe boast itself against him that
Ezek. 14:4 "Therefore speak unto them, and say unto
  b.) Men think too highly of themselves.
Deut. 8:17 "And thou say in thine heart, My power ar
Ezek. 29:3 "Speak, and say, Thus saith the Lord God;
Dan. 4:30 "The king spake, and said, Is not this great:
c.) We worship human powers.
d.) In church we trust form, ceremony, machinery,
    organization.
James 4:6 "But he giveth more grace. Wherefore he:
e.) Idolize themselves & their own cleverness.
f.) Whatever you've got give Glory to God!
Ps. 74:22 "Arise, O God, plead thine own cause: remember how the Chaldeans worshipped weapons of war.
5. I am the master of my fate.
4. I am the captain of my soul - Henley Invictus.

C. Wicked are well provided for.
1. Well fed.
2. All choice things stood at Neb. feet.
3. We reap what we sow tho.
4. Reign of wicked will terminate.
5. God's judgement will come.

1 Cor. 15:25 "Far he must reign, till he hath put all enemy under his feet."
6. God's righteousness demands their defeat.
7. Wicked's ambition - be fat & meat plenteous.

D. Remember --
1. Cherish a faith that pierces the mist.
2. Do it via prayer.
3. Do it via air of expectancy.
4. Do it via trust.
5. "Hitherto shalt thou come & no further."
6. Our existence is a gift of God - how dare we ask "What have we received."
7. Their qt. ans. in next chapter.
8. God designs to bring good out of mischief of men.
DOES GOD GIVE AN ANSWER FOR HUMAN SUFFERING? Hab. 2:1

1. Perhaps no problem has plagued man more than reconciling a Good God, Who is Sovereign, allowing a world that has evil & suffering.
   A. It came as a great problem to Habakkuk.
   B. If we can find his search & his answer, maybe we can find rest for our own souls.

II. Here is our Problem.
   A. Good people have doubts when their practical experiences of human life seemingly contradict the doctrine of their religion.
      1. The doctrine of a righteous & holy Father God is beautiful if we can accept it, but does not nature shriek against it & the tragedies of life contradict it?" (Speakers)
      2. If there is a righteous Father, why is there a world of pain?
         a.) Geo. Harris in "Uncle Tom's Cabin" bitterly enumerates the atrocities committed by slave owners: "They buy & sell us & make trade of our hearts, blood & groans & tears & God lets them, He does, God lets them."
         b.) Dickens has demented Barnaby Rudge baffled by same perplexity. He finds a prostrate, bleeding victim of highway robbery & says, "See, when I talk of eyes the stars come out! Whose eyes are they? If they are angel's eyes, why do they look down here & see good men hurt & only wink & sparkle all the night?"
3. Hab. asks both God & man what it all means.
4. Pause comes in prophet's inner struggle. Mood changes from remonstrating to waiting.
5. When we can't reconcile it all, prepare to wait further action from God.
6. Distinction of Hab. now is not what he says but in the direction he is facing.
7. Face set opposite of "a prophet." They address nation on behalf of God - he speaks to God on behalf of nation.
8. He's 1st philosophical school of Heb. prophets.
9. Called a devout free thinker.
10. I too stand at same perplexity:
   1. Trouble.
   2. Pain.
   3. Failure - why?

III. Here's Hab. Method & Solution.
   A. "I will stand upon my watch"
      1. Stood as a servant awaiting his master.
      2. Stand - wait.
         a.) God's purposes are all wise - I'll wait & see.
         b.) David spoke 25 X of waiting.
         c.) Picture of a man alert & expectant - spiritually alive.
      4. Do we think chance runs the world?
Ps. 77:6 "I call to remembrance my song in the night:
   73:17 "Until I went into the sanctuary of God; the
5. Watch.
a.) Title of prophets espying.
b.) Takes stand apart from men & cares of the world
    in his lonely watch.
c.) To hear from God draw away from world & get
    above it.

Col. 4:2 "Continue in prayer & watch in the same thor

B. Set Me Upon the Tower.
1. He went to "set" - a fenced place.
2. Climbs tower of faith & looks abroad.
3. Ascends his tower to get a better view.
4. He took time, irrespective of physical setting -
    whether physical tower or not, to be alone c God.

Ps. 73:16-17 "When I thought to know this, it was too

5. What's our watch tower?
   a.) Early A.M.
   b.) Late P.M.
   c.) Place undisturbed.

6. Do we lack the spiritual discipline to find it?
7. Doesn't shirk the contradiction but c rev. &
    humility asks why.

8. Sometimes qts. are blasphemous & destructive.

C. See what he will say unto me.
1. God ans. the individual.
2. Arrogance & faithfulness both have their reward-
    the Chaldean shall not escape!

3. **Revelation & Redemption** are the two great words
   of Scripture - both give God priority.

4. What will God ans. - is He unjust or inconsistent

5. Modern writers raise qt. but no solutions - is Hab
   of that school?
6. Note the spirit of the question.
   a.) It's daring but *reverent*, frank & sincere.
   b.) Qt. not against God, but to God.
   c.) Simply finds faith baffled by experience.
   d.) Qt. arise out of purity & tenderness of character.
   e.) God has meant for us goodness & He has no
       controversy that arise out of such qts.
7. Religion is the right action - but behind it is
   something more important: there is God.
D. What I Shall Answer.
   1. Dignity of a man who can converse c God.
   2. Duty & profit will come from meditation.
   3. Whatever spirit of God dictate as an answer he
       will accept.
   4. When we read God's word, let's set ourselves to
       do what it says!
IV. What Then Was the Ans. for Wicked's Prosperity &
   Good Suffering?
   A. Ans. were not full & complete - more clues than
      answers. Secrets still belong to God.
   1. Why all suffering is allowed not directly answered.
   2. We see Ans. in principles.
   B. Here's the Ans.
   1. Read V. 3.
      a.) Appointed time.
      b.) End shall speak not lie.
      c.) Tho tarry wait for it.
      d.) It will come.
   2. Proud shall perish & righteous will ultimately live
   3. Trust God, throw self on God's character, assure
self that God is in control, & believe wickedness cannot finally triumph.
4. Righteous is right: and wrong is wrong to the end of the world.
5. It is better to suffer & to be upright than to flourish & be crooked.
6. The only house of life which can stand against the storm & tide is a building whose every stone is squared to the plummet of righteousness.
7. Heart of religion is not to have all doubts solved or all yes answers to prayer but to be sure God is & enter real & loving fellowship with God.
8. All we can say sometimes is "at the end it shall speak & not lie."
9. God wants for man:
   a.) Salvation.
   b.) Moral ascent.
   c.) Hearty choice of higher things.
   (This creates a problem for Him - at each stage of life we must be able to feel that the condition to which we have come is the steady & unaltering outcome of our own behavior encountering the higher will of God, & we are constantly accountable to Him & to ourselves).
   d.) Later on God will intervene.
10. Put God to the proof & expect great things.
11. "Only when faith is taken off its feet does it discover it has wings."
WRITIN', RUNNIN', AND READIN'  
Hab. 2:2

1. Truly, the Lord knows how to answer: 
   A. Content.  
   B. Method. 

II. The Lord Answered Me. 
   A. Highest Source - God. 
   B. Truthful Answer. 
   C. Personal - Me. 
      1. Lit. "In me." 
      2. God speaks inwardly too - not just outwardly. 
      3. Prayed for Rain. 

III. Write the Vision. 
   A. Write. Judges 5:14 "out of Zeb, they that handle 
      1. In large letters. 
      2. In permanent form. 
      3. Legibility necessitated. 
   4. Oral tradition subject to mistakes; written words 
      reduce error & add certainty plus greater ability 
      to preserve. 
   5. Engrave - clear & unmistakable type of inscriptions 
   6. Do your reporters get up bright & early? Just 
      early. 

7. Don Easterling, U. of Tex., at Arlington coach, 
   after his Rick Nesbit won the NCAA 100 yd. 
   breast stroke: "He swam like a ball bearing in a 
   Saucer of grease." Sports Illustrated 4/22/68 

B. Make It Plain. 
   1. Plain to all regardless of haste of his moving. 
   2. Let it be for easy reading (Clip on aint).
Prov. 8:9 "They are all plain to him that understandeth them.
3. Plain & legible so that reader can run eye thru it.
4. Study plainness to make clear to meanest capacity.
Deut. 27:8 "And thou shalt write upon the stones all these words.
5. Boy wrote One Less.
7. Fractured English.
8. Macro billing.
9. Rabbit wars.
10. Rabit Hunt.
11. Rabbit Hunting.
12. Fish 10 ozs.
13. Fish 10 ozs. - New mind.
1. Boxwood covered c wax on which national events were engraved can iron pen.
2. Hong in public place.
Luke 1:63 "And he asked for a writing table, and wrote.
3. Sources - Murfreesboro contest.
5. Tremens.
6. Healthful living.
D. Run that Readers or Reader May Run Having Read.
1. Read in quickly whoever sees it (Drug shop ads).
2. Run used in sense of run & announce the divine revelation. House Afire: how get them don't have interest read more.
3. So legible that whoever reads may run to tell the good news. Death bed scene. "You put me in it.
Rev. 22:17 "And the Spirit and the bride say, Come. Jer. 23:21 "I have not sent these prophets, yet they run.
4. Run thru it - read it at once w/o difficulty.
(Moderne Living Clip). 2 phones rang.
5. Misquote "he that runs may read" has become proverbial. (Moderne Living Clip).
6. What he said was that he may run that reads--it.
(CUR CONCERNS) 10 204634.
3. Excites him & puts him to work. (Robin Card).

7. Make message so plain runner can read then run tell another of the coming event. (Churchill & Astor Card).

8. Black men card on water

ACU Leadership, Mass Communication
Evangelism Symposium 2-21-79
Mass Media 3-21-79
A recent poll of women drivers revealed that: 91.4% believed radiator hose to be a brand of nylons; 62.4% advocated a change in the ignition system; 79.8% were positive a brake drum was a musical instrument; 65.2% said universal joints were an international disgrace.

SOUTHERN ENVELOPE MANUFACTURERS

MORE GOBBLEDYGOOK

You can see this on the door of one of the government buildings in Washington: “General Service Administration, Region 3, Public Buildings Service, Buildings Management Division, Utility Room, Custodial.” In plain English: “Broom closet.”

Fractured English

A connoisseur of fractured English unveils the masterpieces of his collection garnered around the globe:

Here’s a notice from a hotel in Tokyo: “Is forbidden to steal towels, please. If you are not person to such is please not to read notice.”

And a hotel in Athens resignedly admits that “Visitors are expected to complain at the office from 9 a.m. on 11 a.m daily.” The Deutscheland in Leipzig has this sign in its lobby: “Do not enter the lift backwards, and only when lit up,” and a hotel in Bucharest had this one: “The lift is being fixed for the next day. During that time we regret that you will be unbearable.”

A hotel in Italy “Invites” you “please, not to spit about”; one in Switzerland warns you that its wines “leave you nothing to hope for,” and one in the mountaineering district of Austria requests you “Not to perambulate the corridors during the hours of repose in the boots of ascension.”

John Calvin (who refrained from writing on the Revelation) in his exposition of Daniel 7:25 has a delightfully naive statement: "Interpreters differ widely about these words, and I will not bring forward all their opinions, otherwise it would be necessary to refute them, but I will follow my own custom of shortly expressing the genuine sense of the prophet, and thus all difficulty will be removed."

We follow the good example of Calvin! In doing so and thus avoiding all the subtleties of the controversial method, it should be possible within the brief compass of a few lectures to express simply and intelligibly the central teaching and present-day value of the book of Revelation.

"The Revelation of Jesus Christ: An Interpretation" - By Donald W. Richardson

Page 5
GREAT ideas are certain to be seized upon and repeated by others. As time goes on, the public may credit someone in the procession of users with having germinated the thought. We are indebted to W. J. McAuliffe's column in the Kingsport (Tenn.) Times (March 17, 1964) for relating one such instance.

When A. Preston Gray of Kingsport (now retired) was minister of Central Christian Church, Murfreesboro, Tennessee, the local News Banner sponsored a contest for advertising slogans. Mr. Gray wrote one for the sheriff who was running for re-election, as follows:

"I stand not upon a platform but upon a record—not because of what the county can do for me, but because of what I can do for the county."

The slogan won first prize. If the words sound only slightly familiar it is because "I" and "me" became "you" and "your" and "county" became "country" in the latter phrase which is now a part of current American history.

Oh, yes, the date of the Murfreesboro contest was 1921. It's a good idea, and it matters not whence came the first utterance.

THE CHRISTIAN
ONE OF THE many things some people lament as having been lost in this modern, sophisticated age is personal journalism.

Newspapers just aren't like they used to be, it is said, and the change is most noticeable in writing styles. News reporting now is concise and almost impersonal whereas once articles were done in a sort of first name familiarity with great regard for the smallest details and sometimes even a little bit of editorializing.

Although I'm convinced papers are better today than ever, I won't debate the matter; I'll simply give you a sample of the way stories were written 50 years ago and let you be the judge.

**Telling It Like It Was**

This is the way a wedding was reported in an Indiana weekly paper shortly before World War I:

"Miss Jennie Jones and Bob Henry were married last night.

The bride is the daughter of Constable Jones, who has made a good officer and will doubtless seek re-election this spring. He offers a fine horse for sale in another column in this issue.

"The groom runs a grocery store on Main Street and is a steady patron of our advertising columns. He has a good line of bargains in his ad this week. All summer he paid two cents more for butter than any other store in town."

"The young couple was married by the Rev. Josiah Butcher, who last week called at this office and gave a nice order for printing. He is also going to give some time to the real-estate business. So say the business cards we recently printed for him.

"Jennie and Bob left on the 10 o'clock train for Chicago to visit the bride's uncle, who, we understand, has lots of money and an incurable disease."

**NCAA Telecast**

IF, AS the boast held, NBC really did import 50 experts to Louisville to televise the NCAA basketball tournament last week, the network might try getting by with several fewer next year. I've seen better pictures produced and narrated by a one-man amateur home movie crew.

**A Hearty Check**

HEART SUNDAY last month brought thousands of contributions to the Kentucky Heart Association, but none was more unusual than the $100 check from H. A. Thomason of Leitchfield. Since Heart Sunday was his own birthday, he played the heart theme to the fullest, as the picture shows.

**That Little One!**

LAST YEAR David McAnelly and Nathaniel Buis of Liberty officiated a basketball game at Pine Knot, reports Fred Burkhard, and on the way home they stopped to pick up a youthful hitchhiker.

"Where you been?" McAnelly asked.

"To the basketball game," the kid replied.

"Who won?"

"They did—the referees beat us."

"Pretty bad, were they?" McAnelly pressed.

"The big one was fairly good," the boy almost spat, "but the little one wasn't worth a damn!"

McAnelly was the little one.
Psychedelium Tremens
Remember when Hippie meant big in the hips,
   And a Trip involved travel in cars, planes and ships?
When Pot was a vessel for cooking things in,
   And Hooked was what Grandmothers rug might have been?
When Fix was a verb that meant mend or repair,
   And Be-in meant simply existing somewhere?
When Neat meant well-organized, tidy, and clean,
   And Grass was a ground-cover, normally green?
When lights and not people were Switched on and Off,
   And the Pill might have been what you took for a cough?...
When Dig meant to shovel and spade in the dirt,
   And Put-on was what you do with a shirt?
When Tough described meat too unyielding to chew,
   And Make-A-Scene was a rude thing to do?
Words once so sensible, sober, and serious
   Are making the Freak Scene like Psychedelirious.
It's Groovy, Man, Groovy, but English it's not;
   Methinks that the language has gone straight to Pot.
   
JANE GOODSELL, in Sinal Speaks, 5-2-69.

A young chaplain, new with the prison system, was sent to console an inmate soon to be electrocuted.
As the prisoner was being led to the chair, the flustered chaplain, not wanting to say, "Goodbye" which sounded terribly final; or "see you later," which really wasn't what he wanted; finally said to the condemned man, "More power to you!"

WAR VETS—Burial Aid
The government provides a $250 burial expense grant for any honorably discharged war veteran, as well as for peacetime veterans who have a service-connected disability. The funeral allowance may go as high as $800 for a veteran if death was service-connected. Free burial in a national cemetery is provided where space is available. That's true for an eligible veteran's wife.
THE JUST SHALL LIVE BY FAITH
Hab. 2:1-4

I. Times are tough.
   A. How do we survive?
   B. Is there any right & justice?
   C. What could I say to myself that makes sense when I don't see all the pieces of the jigsaw puzzle?

II. Hab. faced this same dilemma.
   A. Saw the wicked prosper.
   B. Saw God use wicked to punish Israel.
   C. He saw sin.

V. 4 "Behold his soul which is lifted up is not upright i
   1. Lifted up soul.
      a.) Lit. swollen.
      b.) Long march of history, nations that trust their power & resources: and defy morality are doomed - they do not live.
      c.) Some think their own hands are sufficient.
   2. "Not upright in him."
      a.) Source of sin is pride.
      b.) What is not upright is bent away from God.
      c.) God is ousted from thoughts.
      d.) Pride objects to system of revealed religion.
      e.) We are poor judges of what is good.
   3. Thus 20 words in KJV show two parts:
      a.) Philosophy of history, vs.
      b.) How one is to be righteous before God.
   4. On the 1st the aggressor will not win - tyranny is suicide.
   5. When a nation is committed to self-aggrandizement thru oppression of others, it has written its own
III. How then shall we live?
"But the just shall live by faith."
A. Who are the just?
1. The only lasting element in a wicked world is character.
2. It's one who is righteous before God.
   a.) Not by what he earns.
   b.) But by his faith in the finished work of Christ.
3. Just man weighs candor whatever is brot before him.
4. It's that good & honest heart.
5. Won't reject it because it's hard, grievous, new or difficult--just asks, "Is it right?"
B. Define live.
1. It's the sense of enjoying God's favor with or w/o temporal benefits.
2. Living not in material prosperity but moral security & triumph.
3. Call no man happy until you see how the kind of life he is living works out.
4. It should issue in faithful proclamation of its message & obedient action upon what God has revealed.
C. It's lived by faith.
1. Define faith.
   a.) A trusting reliance & believe in the Creator.
   b.) Unbroken & unswerving.
   c.) The relation of Creator & creature - one of unshaken trust.
d.) Heart stayed on God is center & cause of life of righteousness.
e.) Life by faith in daily life - trust God in every way & for everything.
f.) Trust Him in all adversity, trial, every circumstance of life.
g.) Justifying faith results in faithfulness to God & His commandments.
h.) Same faith that saves us keeps on saving us in every crisis of life.
i.) It's really faithfulness (more than faith.)
faithfulness, integrity the principle of life.
j.) Humbly believes the report & rests soul on the promises.

2. Facts to receive.
a.) Our entrance to salvation is by faith & our continuance is by faith.
b.) In the last day only the believer is saved.
c.) Shall we trust self (wisdom, riches) or let self go & live entirely by faith upon the heavenly truth God gives His people?
d.) Word for "faith" is either faith or faithfulness, steadfastness, trust - worthiness in the performance of duty.
e.) Life begins in grace, lives on in glory. Belief in God's freely justifying the ungodly, makes him righteous thru the blood of Christ, it is continued in faith which works by love, it is perfected when faith & hope are swallowed up in love beholding God - you live by this creed.
GOD WILL BALANCE THE ACCOUNT
Hab. 2:3-4

1. Man is perplexed - Mrs. Milliken, dying of cancer, said, "Why does God put things on man?"
   A. We are puzzled about inequities.
   B. We are embarrassed the sinner succeeds.
   C. We ask, "When are you going to do something, God?"
Hab. 2:3 "For the vision is yet for an appointed time,
II. I know some things:
   A. In God's economy there is an appointed time.
      1. Fixed counsel for the accomplishment of every promise of God.
         a.) Christ's incarnation.
         Dan. 9:25-26 "Know therefore and understand, that fi
         Lu. 2:38 "And she coming in that instant gave thanks
         b.) Abraham's departure.
         Exo. 12:40-42 "Now the sojourning of the children of c.) Church.
         Ps. 102:13 "Thou shalt arise, and have mercy upon Zi
         2. When that time comes, however impossible it seems, it will be fulfilled.
         Isa. 46:10 "Declaring the end from the beginning, and 3. God's train is never late.
         4. God has time set for good to triumph over evil.
         5. He'll keep His appointment.
         6. Respect it then--
            a.) In humility.
            b.) In Faith.
         Rom. 4:20 "He staggered not at the promise of God th
Acts 27:25 "Wherefore, sit, be of good cheer: for I be
Judges 6:36-40 "And Gideon said unto God, If thou w
B. "At the end it will speak"
1. God does not disappoint the believer.
2. Speaks of God's truth as an animated thing, alive
   not dead letter.
3. Idea is continually appearing, giving sign of
   itself, yet delays coming.
4. May be the 2nd coming.
5. It longs to fulfill its destiny - literally pants to
   do so.
6. Breathe out - blast out words.
Prov. 12:17 "He that speaketh sheweth forth righteousness.
7. Speak = panting, grasping for breath.
8. Furthermore - "won't lie".
   a.) Every threat of God also true.
2 Tim. 2:12-13 "If we suffer, we shall also reign with
   b.) Every word is true.
C. I'm to wait.
   1. May tarry - if slow it's still sure.
      a.) Don't lose hope.
      b.) Don't draw back.
Heb. 10:38 "Now the just shall live by faith: but if an
2. It will come.
3. Trust God in all adversity & trial as well as every
   circumstance of life.
4. God will do all He said He would.
Nu. 23:19 "God is not a man, that he should lie: neither
Heb. 10:23 "Let us hold fast the profession of our faith
 resemble End 3-31-79
I. Hab. introduces 5 woes.
   A. All pertinent - 5 stanza, 3 verse ea.
   B. We study each.
   C. We begin with one on wine.

II. 1st see the sin of wine.
   A. He deplores drunkenness.
      1. I'm aware some say it is not literal wine of which he speaks.
      2. I do believe the context bears out drunkenness.
         So we do have a problem on our hands. Qumram Commentary says it's drunkenness.
   a.) Spend $72.00 per yr. for every man, woman & child.
   b.) $14,451,000,000 on alcohol - 2X all contributions.
   c.) 6.5 million alcoholics.
   d.) 1 out of 18 become alcoholics & no way to know when you start.
   e.) Absolute insurance against alcoholism is lifelong abstinence.
   f.) Some wish Jesus had changed wine into water.

3. Drunkenness takes its toll.
   a.) Pusey said wine 1st gladdens, then deprives of all reason, lays a man open to any deceit.
   b.) Cyrus calculated Baby. drunkenness & took the city via empty river.

Prov. 20:1 Wine is a mocker, strong drink rage-deceit.
Prov. 23:29-35 Read
c.) Drunkenness puts a man in hand of Satan to do whatever he wills: lie, swear, rob, murder.

d.) A drunken man is like a fool, a madman a drowned man; one drought too much makes him a fool, the second melts & the third drowns him" Shakespeare.

e.) "When a man is drunk, tho he makes himself a beast, yet he thinks self great, like a King, & prides himself in what he shames himself" - Henry.

f.) We'll see the result now of wine & how it begets a proud contempt of Divine things.

B. Results of Drink.

1. "He is a Proud Man." (Amazement)
2. "Neither keepeth at home." (Never at rest)
   a.) Ceases to dwell either with his will or w/o it.
   b.) Invaders take it away - Greedy as the grave.
3. Enlarges desire as Hell - cannot be satisfied.
   a.) So covetous he takes away another's home (but by providence of God shall lose his own & become homeless.)
   b.) Restless ambition takes him away.
   c.) Soul becomes what it loves - all appetite, ambition, etc. He that loveth silver shall not.
   d.) Hell's insatiable be satisfied c silver; nor he that
   Ecc. 5:10
   e.) Ill gotten wealth not his to keep, but "woe" is.

4. Laded self c thick clay.
   a.) Really "pledges" - like in a debt.
b.) Clay is a figure of the crushing things of life.

c.) Makes heavy against himself.

d.) Weighed down c earthly things once we transfer
our ambitions.

Jer. 17:11 The rich man is not by right, but
Ecc. 2:22-23 What hath man of all his labors

e.) Clay (gold & silver are) (white & yellow earth)
is everything to some folk & it crushes.

f.) Covetousness keeps us from having no joy in all
we gain.

g.) "The covetous man is like Tantalus, up to the
chin in water, yet thirsty."

h.) It leads to injustice & oppression.

i.) He enjoys things but is always burdened &
anxious for more.

C. See end result.

1. Rise up and bit.
   a.) Plunders will be plundered.
   b.) Creditors come & take you.
   c.) Tables turned.
   d.) Vengeance ever outdated, like film, God repay
   e.) Be booties for others - not little shoes!

2. Be spoiled.
   a.) Destruction comes quickly.
   b.) Sow we reap.

3. Be it ever remembered: things other than wine
can cause us to lose our head - tho it makes a
step toward it.

Yest. End. 10-21-79
WOE OF COVETOUSNESS
Hab. 2:9-11

1. Covetousness - both good & bad.
   A. The Good.
   1 Cor. 12:31 "But covet earnestly the best gifts: and y
   B. The bad.
   Hab. 2:9 "Woe to him that coveteth an evil covetousness!

C. What is covetousness?
   1. Desire to have something - lawful gain a blessing
   1 Cor. 14:39 "Wherefore, brethren, covet to prophesy
   2. Inordinate desire to have something.
   Luke 12:15 "And he said unto them, Take heed, and be
   Eph. 5:5 "For this ye know, that no whoremonger, nor
   Col. 3:5 "Mortify therefore your members which are un
   3. Excessive desire of what belongs to another.
   Exo. 20:17 "Thou shalt not covet thy neighbor's house
   Rom. 7:7 "What shall we say then, Is the law sin?

D. What does it lead to?
   1. Foolish & hurtful lusts.
   1 Tim. 6:9 "But they that will be rich fall into tempta
   2. Infidelity.
   1 Tim. 6:10 "For the love of money is the root of all ev
   1 Tim. 6:10 "For the love of money is the root of all ev
   4. Domestic trouble.
   Prov. 15:27 "He that is greedy of gain troubleth his
   5. Murder.
   Prov. 1:18-19 "And they lay wait for their own blood
   5. No wonder Hab. spoke of it as his 2nd woe.
II. Hab. Woe.

A. Evil Cov. to His House.
1. Wants to get ahead at any price.
2. Hurts his neighbor.
3. Plotted & devised the shame.

B. Nest on High - Delivered from Power of Evil.
1. Babylon like an eagle nest.
2. Walls 335' hi - 85' broad, palace 7 miles in circumference, gardens 400' square on 75' arches
   Temple 600' high.

Dan. 4:30 "The king spake, and said, Is not this great
3. Nest of personal comfort & secure from enemies.
4. Men think their wealth adds comfort & happiness.
Ps. 49:11 "Their inward thought is, that their houses shall
5. Social distinction - high & mighty.
Ecc. 7:12 "For wisdom is a defence, and money is a d

Prov. 11:4 "Riches profit not in the day of wrath: but
17. None noticed the poor.

Prov. 14:20 "The poor is hated even of his own neigh-
2. He who wrongs his neighbor does a much more

D. Stones & Timber Cry.
1. Read V. 11.
2. All things have a voice in that they are God's

work.
3. Startling personification.
4. Guilt conscience endows dead materials of their own dwelling.
5. Timber speaks to stone.
6. "Men & women may sometimes after great effort, achieve a creditable lie; but the house which is their temple, cannot say anything save the truth of those who have lived in it." R. Kipling.
7. What do our homes cry out?

Heath End 10-28-79
WOE OF INCREASE VIA VIOLENCE
Hab. 2:12-14

I. We come to the 3rd woe of Hab.
   A. Woe of Wine.
   B. Woe of Covetousness.
   C. Woe of Violence.

II. Of all we've discussed, this one seems most foreign.
   A. Build a town by blood?
   B. Establish a city by iniquity?
   C. But try V. 13 for size—
      1.) Not of the Lord that people shall labor in the
          very fire, nor
      2.) Not weary themselves in vain - (Marginal reading
      D. Of all the above, our task is to see what it means
          & what the changeless God was opposing.

III. Woe of Violence.
   A. Israel dealt c some violent folk.
      1. Neb. had inner city encircled by 3 walls.
      2. Also outer city circled by 3 walls.
      3. All of burnt brick.
      4. Built it thru cruelty & slavery of conquered nation
         especially Jews. They might well think this
      5. It had an inward rottenness.
   B. Only God can establish a city.
      1. Cowper, "God made the country & man the town":
         Ps. 127:1 "Except the Lord build the house, they labor
         I Cor. 3:11 "For other foundation can no man lay than
         Isa. 11:9 "They shall not hurt nor destroy in all my hol
         11:14 "But they shall fly upon the shoulders of the
      2. We should not build w/o God.
C. City of Iniquity will Fall.
1. Sin finds us out.
2. God grants no permanency to evil.
3. Fortunes so made become chaff & are blown away.
4. Do we in any way hold or oppress?
5. NEB: "Founded a city on Fraud"

IV. Note now Perishable quality of Man's efforts.
A. Men's labors go to the fire.
   Jer. 51:58 "Thus saith the Lord of hosts; The broad wall
   1. Such end of labors w/o God.
   2. Gratification & ambition to nought.
B. If our efforts are only here, where is there any
   lasting glory - stone falls; righteousness remains.
   1. For of V. 13 means we should not build only to
      satisfy self.
   2. We need to construct heavenly house.
   3. NEB: "Toil for a pittance".
   4. NEB: "People weary themselves for a mere nothing
   5. RSV: "Behold is it not from the Lord of hosts that
      people labor only for fire & nations weary themsel
      for naught?"

V. God's Desire.
A. "For the earth shall be filled":
   1. With buildings?
   2. Man made edifices?
   3. Church houses?
B. No - Knowledge of the glory of the Lord.
   1. God wants an ever increasing knowledge of Him.
   2. Waters cover sea beds, bottoms.
   3. Knowledge of God not to dry up.
2 Cor. 4:6 "And these things, brethren, I have in a figure VI. Questions:
A. Where do I fit in the scale of the above - wouldn't build a city - company maybe - division - my little store?
B. Do I live out God's will & wish?

Note End 11-11-79
OSWALD—Lee Harvey

Four years went into the research of what happened on that one day in Dallas. In time, I may forget much of what I uncovered. One thing will stay with me: Lee Harvey Oswald killed a president for no other reason than to be remembered. He hungered for fame.

Politically, he liked John F. Kennedy. The loner, the nobody, got lucky with a $24 rifle. It was John Wilkes Booth who said: "If you pull down the Colossus of Rhodes, they will have to mention you in the history books." — JIM BISHOP, 8-21-79.
AMERICA THE VIOLENT
(From an address by P.L. Briand, Jr., Prof. of English at SUNY, delivered at SUNY Convocation, July 8, 1970)

America was born in violence, she lives in violence, and—unless she heeds the problems which beset her at home—she will die in violence.

Crimes of violence in America will double in 1972—the rate is nine times faster than the growth of the population. More crime is committed in New York City than in England, Wales, and Scotland combined. In 1968, serious crimes in America totaled 9,000,000.

America loves violence. It is as American as apple pie and the corner drugstore. The cult of the gun, epitomized in our mythic hero, the western cowboy, and in his city cousin, the private eye, best explains, perhaps, our firm and ingrained belief in violence as the quickest and easiest way to solve our problem.

Of the nine million serious crimes committed annually in the United States, only half are even reported to the police; only twelve percent result in the arrest of anyone, only six percent result in the conviction of anyone, and only one and one-half percent result in the incarceration of anyone. Whatever the recommendations are for improving the criminal justice system in this country, as presently operated, it does not deter crime, does detect crime, does not convict crime, and does not correct crime.

The behavior of the young should be testimony enough that the portrayal of crime, sex, and violence in our mass media results from observation and imitation in criminal, sexual and violent behavior. It is the young who are hurling excrement and destroying property in their confrontations with the establishment; it is the young for whom the sexy and violent movies are made—they are the modern day movie audience—and for whom the sexual revolution is taking place; it is the young who are committing crimes in America—50 percent of them by youngsters under 18 years of age; and it is the young who get into more automobile accidents than anybody else. As the older generation has sown so now must it reap. It had better start pointing its index finger of blame and accusation at
world War II, when we dropped the atomic bomb on two populous Japanese cities killing hundreds of thousands of innocent people.

The Wall Street Journal, we think, has put its finger on our troubles when it pointed out last week that the violence afflicting our country has been "accorded an aura of legitimacy."

 Violence is "not only being condoned by opinion molders," said the Journal. "Ministers of God have been heard advocating violence under certain conditions in such causes as civil rights. Other intellectuals justify the violence at Columbia University as a useful advance of social progress. These men are to be blamed for the precept and example they set, not least the encouragement they give to the deranged among us."

Elaborating on this point last Wednesday, Gov. Ronald Reagan stated: "The average man, decent, law-abiding, God-fearing, is as disturbed and worried as you and I about what happened. He and all of us are the victims of an attitude that has been growing in our land for nearly a decade—an attitude that says a man can choose the laws he must obey, that he can take the law into his own hands for a cause, that crime does not necessarily mean punishment."

"This attitude has been spurred by demagogic and irresponsible words of so-called leaders in and out of public office and it has been helped along by

(Continued on page 4)
When Will the Violence End?

some in places of authority who are fearful of the wrong, but timid about standing for what is right. So doing, they have thrown our nation into chaos and confusion and have bred a climate that permits this tragedy.

"This nation can no longer tolerate the spirit of permissiveness that pervades our institutions."

Gov. Reagan named no names, but some of the most irresponsible statements about civil disobedience have come from the very people who last week were deploring what they considered to be the climate of hate pervading the country. Our highest leaders have condoned the violence; with hideously tragic irony, three of those who so nonchalantly appeared to tolerate civil disobedience—Dr. Martin Luther King, John Kennedy and Bobby Kennedy—have been struck down by assassins.

President John F. Kennedy in 1963 said that "in too many parts of the country, wrongs are inflicted on Negro citizens for which there are no remedies at law. Unless the Congress acts, their only remedy is in the streets."

Adali Stevenson in 1964 declared that "in the great struggle to advance civil and human rights . . . even a jail sentence is no longer a dishonor but a proud achievement."

Robert Kennedy in 1965 claimed that "there is no point telling Negroes to obey the law. To many Negroes the law is the enemy."

Vice President Hubert Humphrey similarly condoned violence in 1966 when he said that if he had to live in a slum, "I think you'd have more trouble than you have had already, because I've got enough spark left in me to lead a mighty good revolt under those conditions."

As late as March of this year, Bobby Kennedy remarked: "The more riots that come on college campuses, the better the world for tomorrow." And only two weeks ago, John Kenneth Galbraith, the chairman of Americans for Democratic Action, in discussing the Columbia University revolt in which students held a dean hostage and rifled the president's office, declared, amazingly, that "some dissent and some revolt are desirable . . . we should not automatically be on the same side of the barricades as the Columbia trustees."

"Ultimately," he remarked, "I suspect this has something to do with intellectual liberty."

Indeed, the approbation given those who participate in preach violence is startling. Nor is it confined to political leaders courting minority votes. The mass media, including such respected papers as the New York Times, have repeatedly glorified revolutionaries like Fidel Castro. The Macmillan publishing company has just put out a book totally sympathizing with Ernesto (Che) Guevara, describing this apostle of communism and murder as a hero of the "oppressed everywhere" on the globe.

The leaders of Students for a Democratic Society and "Black Power" groups openly advocate initiating guerrilla warfare in this country, but when
WOE OF SOLICITATION
Hab. 2:15-17

I. Which is worse: to do a wrong or to provide the opportunity for another to do it.
   A. Tell story of John Stevens' boy wanting to play at dances.
   B. Our lesson shows again the high value God places on motives.

II. The woe of solicitation
    Hab. 2:15-17 Text
    A. We explore this text by seeing several things:
       1. Obligation of neighbors
       2. Power of drink
       3. Purposes that prompt our action
       4. Sowing and reaping
    B. We will approach it singularly.

III. Obligation owed my neighbor
    A. I have an influence.
    B. He has a right to expect something of me.
       1. We'd kill hogs and share with the Millikens and Shugarts
       2. But this was country - where do you stop in town?
C. I owe him good
1. Love
2. Service
3. Teaching

IV. The Power of Drink
A. It's a force hard to contain
B. Drunkenness leads to shameless conduct
C. State of stupification, prostration, exposure
D. Surely it's wrong to promote drunkenness since it destroys sense of decency

Esther 1:8

E. Quotes
1. Landers
2. Bishop
3. "Dealing with Doubt" C. W. Forister, "An alcoholic, depressed father said to his son: I am a diver in a glass bell; I am sinking...sinking...but you can't reach me."
4. Family Weekly
V. God's Quote Concerned About Our Motives.
   A. Difference in man slaughter and murder; accident and premeditated.
   B. So here - see their evil purpose
      1. Gaze in devilish pleasure on nakedness
      2. Or is it drunkenness thru misery
      3. Do we make ourselves great by pulling down others?

Matt. 7:1-2
   4. God unveils our foulness
   5. Do we gloat over our neighbors degradation?
   6. Pulpit commentary said acme of sin was to exalt in moral overthrow of another
   7. Foreskin shows alien from God and our degradation with "foreigners"
   8. Read Bates letter
   9. Landers quote
VI. We'll Reap What We Sow

Isa. 2:13
Gal. 6:7

A. Every fabric reared on iniquity doomed to fail.
B. These will drink the same cup they've offered others.

Write End 11-28-79
ANN LANDERS: "Alcoholism, which often masquerades as social drinking, has ruined more marriages, careers, healthy bodies and fine minds than any single element known to man."

(Other text and experiences mentioned.)

ANN LANDERS: "Alcohol breaks down the inhibitions. When the booze goes to work the 'censoring agent' takes a vacation. Inebriated people say what is truly on their minds. Buried resentments surface. The language is unguarded. The behavior you see is the real person."

(Continued on next page)
ALCOHOLISM
The Duke of Windsor was an alcoholic. So was Mickey Walker, pug. And Walter Hagen, golfer. Theodore Dreiser, writer. Sherwood Anderson, dramatist. Isadora Duncan, dancer. Edna St Vincent Millay, poet. F Scott Fitzgerald wrote: “In the dark night of the soul it is always 3 o’clock in the morning.” He died at 44. Sinclair Lewis, a noble writer, consumed a quart of brandy each day. Of Lewis it was said: “At 7 in the morning you couldn’t tell whether he was having his first drink of the day or his last of the night.” A great actor, John Barrymore, ended his life in 1942, dazed, confused, trying to remember what could not be recalled. On the screen, he became a parody of Barrymore. He earned millions. When he died, auctioneers sold his furniture and clothes to pay his debts.—JIM BISHOP, 7-30-76.

AUTO CHECKUP CHEAT
Recently, a number of West Coast residents were reported victims of the “auto repair” scheme. Advertisements promised them a transmission checkup for a very low price and the victims responded to the ad. When they returned a day later to get their cars, the victims were billed for $300 or more and told that a mechanic had to rebuild their transmission systems completely. This auto repair scheme is called “low-ballig”, and the game is to lure the customer into the shop with a special offer, then find high-priced things wrong with the car.—Consumer Life.

BANKS—Robbers Are Gassed
Would-be bank robbers had better think twice before attempting a heist at California’s Crocker Banks. The bank branches are equipped with radio-controlled sacks of bogus money that explode on command. The “money bomb” consists of a combination of tear gas and indelible red dye designed to temporarily immobilize the bandit — until the good guys get a chance to win again!—American Home, 1-77.
ALCOHOLIC BEVERAGES

More Americans are drinking alcoholic beverages reports a recent Gallup Poll. Seventy-one per cent of the adults surveyed said they drink alcoholic beverages, compared to the 64 per cent who reported drinking in 1969. — Family Weekly, 9-17-78.

Drinking doesn't drown sorrow; it only irrigates it.

January 29, 1978 —— Page 99
THE WOE OF IDOLATRY
Hab. 2:18-20

1. With this, we come to last Woe of Hab.'s 5.
A. It's the Woe of Idolatry.
B. Let's see it then - and now!

II. He begins with a most practical question - "What profit?"
A. Life still has its pragmatic side.
B. Faith is not the enemy of practicality.
C. No premium is placed on unprofitableness.

III. Next he puts the image in focus. He uses words to describe it, Idol is giving another
A. 1st, it's an image. Love, pleasure, devotion
due God.
1. It's made by somebody.
2. It automatically is inferior to maker.
B. It's graven.
1. It has no life in it—thus any animal superior.
2. Idol usurps the place of God in the heart
Dead representation of living thing; Idol is
Anything which fills the place of understanding
heart, life, which is due God alone.
C. Some are Molten.
1. Love of the aesthetical leads to strange things.
2. Could be sensuous in worship - Eng. church has
belly dancers.
D. Teacher of lies.
1. It keeps people under delusion.
2. It's truthless, thus valueless.
E. It's Dumb.
1. Lit. dumb nothings.
2. It has no power.
3. We may make them big, gorgeous, but they are still dumb, stupid, lifeless, & impotent.
4. They are speechless.
I Cor. 12:2 “Ye know that ye were Gentiles, carried
5. He has no power to do the worshipper any good.
IV. Woe to the Foolishness of Men & Idolatry.
A. Says to the Wood Awake.
   1. Idols avail nothing.
   2. Both idol & priest are false.
   3. Idols can’t move - must be carried about by whoever made it.
   4. Some still praise idols.
Jer. 1:38
   5. You can make an idol, but can’t make it talk.
      a.) Ventriloquism & deceit used by some.
      b.) Could Satanic power give speech to stone.
B. Idols of today. Avoid anything that denies
   1. Science.owers, oppression, false honors
   2. Success. Popularity means Jesus
I Jn. 5:21 “Little children, keep yourselves from idols
   3. Fame, wealth, honor. Superstition, Self
V. Contrasts c God.
V. 20 “But the Lord is in His temple: let all the e
   A. God is in His temple.
      1. He waits as a longsuffering Judge.
      2. He is real.
      3. All summoned before Him.
   B. Keep Silence.
      1. Hushed (then God will speak as man listens.


2. Silence is token submission & subjection to His judgements.
3. Put fingers to lips.
Ps. 46:10 "Be still, and know that I am God: I will be...
Zech. 2:13 "Be silent, O all flesh, before the Lord:...
Zeph. 1:7 "Hold thy peace at the presence of the Lord...
I. We face a skeptical world.
   A. Does God mean what he says?
   B. Is there a hell?
   C. He hasn't, will he do anything about wickedness?
   D. Is he the active God of yesterday and the absent one of today?

II. Let's go to Habakkuk and see what he once did he will do again.
   A. In great poetry he sees God and his faith soars.
   B. The elements bow.
      1. Mountains saw and trimbles.
         a) Inanimate nature feels and attests to the presence of its maker (Pusey).
         b) Destruction complete—from top to bottom.
         c) Yet Habakkuk's faith is radiant and glad though he trimbles.
         d) Mt. lit. writh.
         e) Thus fate of wicked in every age.
         f) Remember all of this is to bring us to salvation.
         g) Tremble—in pain.
      2. Overflowing of waters passed by, deep uttereth his voice and lifts up hands on high.
a) As we by gestures and positive show reverence for God—so waters rise to testify.
b) God of nature can control power of nature.
c) Hands are waves.

Ps. 98:8

3. Sun and moon stood still—arrows went by.
   a) He arrests them.
   b) God's judgments and threats from afar.

Josh. 10:12-13

4. March through land in indignation.
   a) Destruction on whole multitude of his subjects.
   b) Pharoah and Daniel's accusers—Haman and all perished rather than their targets.
   c) Satan powerless were it not for willing instruments he uses.
   d) Threshed the heathen—means tred.
   e) NO obstacle can stop him.

C. Glorious purpose—salvation.
   1. Quickness of God shows he is beyond time.
   2. All his fierce exercised for desired end—salvation.
   3. Wicked perish—righteous saved.
4. Wounds the head.
   a) Gable--top most ridge
   b) Destroy princes
5. God causes upheavals
6. God works in human history--he's ever wise and good.
7. Forehead to neck
   a) High and low
   b) Strike head--lay bear fd. of the neck
   c) Leveled house of wicked--removed roof.
   d) Neck lower and base of the wall.
   e) Discover= make naked.

D. His Instrumentality
1. Staves
   a) Staves in the hands of God are as effective as swords.
   b) Wicked destroyed by instruments with which they destroy themselves.
2. Wicked wanted to ambush the poor.
   a) Cease the helpers
   b) Carry meek to destruction by bringing them falsely to themselves.
   c) Vengeance gets kings and villages--none exempt.
3. Walks through sea with his horses.
   a) Pictured as leading them.
   b) Carried Israel's victories to the great sea.
III. Man's Reaction

A. Heard - Belly trembled
   1. All inward powers trembled (vibrated) in every fiber at the wrath of God.
   2. Horrow hurts mind and body.
   4. Tremble & rejoice--song of whole-hearted trust.
   5. Man needs to fear God, a consuming fire.
   6. Solemn warnings intended to lead us to God.
   7. Best way to prepare for trouble is to tremble at his word.
   8. Do we fall apart as we analyze the situation?
   9. Lips tremble so can hardly speak.
10. Rotteness entered bones.
    a) Strongest part of body weakened.
    b) Bones corrupted.

B. Purpose--that I might rest in the day of trouble.
   1. Can trust God--find relief.
   2. Unbounded courage and conviction at a crucial time.
   3. God manifests himself.
   4. What he's done in the past he'll continue to do.
5. He has an eternal plan fixed and settled (Matt. 28:16-).
6. Invade= rush upon, cast off, attack—with troops.
7. We can have true admiration and respect for him.
8. Faith rests on facts—not ideas.

C. For us— are we:
1. Nearer our salvation?
2. More sternly rejecting evil?
3. Manifesting a reverence for God?
4. Finding peace amidst trouble?
I. We say it in various ways.
   A. Life's no bowl of cherries.
   B. I didn't promise you a rose garden.
   C. Into each life some rain must fall.
   D. I'm as poor as Job's turkey.

II. However, it is said, man will face crises and know heavy losses.
   A. Children of men will pass through dark seasons. Not exempt from trouble.
   B. We say it when we marry - for better or worse.
   C. It's times we'll describe that tests our religion.
   D. Know that the greatest material is possible for a good man.

III. But our lesson will begin with the greatest possible failure as we know fear and trembling, yet ends with joy and triumph.
IV. The Citation of Four Full Failures
A. The Fig Tree
   1. Ultimate failure.
   2. No blossoms - no fruit.
   3. Wiped out.
B. The labor of the olive tree.
   1. Labor - God's ordained that what we get from the earth we do by skill, timeliness, and persevering labor.
   2. No fruit - failure.
C. The fields shall yield no meat
   1. Fields - word shows yellow at harvest time.
   2. But nothing put in the grainery.
D. Flock cut off from fields.
   1. No pasture for them.
   2. Animals fail as do men.
   3. All kept for necessities shall cease.
   4. Entire - not a partial loss
   5. Very sad - all's gone.
V. Question comes - if this happens to me what shall be my answering attitude?
A. Yet I will rejoice in the Lord
   1. When all is gone I still have God.
2. Becomes very personal - note pronouns I.
3. Please note:
   2 - I will - rejoice & joy
   2 - He will - feet & walk
4. My God and I go through the fields together - barren or fruitful.
5. Rejoice
   a) Tougher the time the brighter shines our faith.
   b) Though puzzled by it, I still have something the faithless does not have.
   c) There remains a song of praise forever.
   d) The highest spiritual joy is possible to a good man.
   e) It can come even in the midst of the greatest physical destruction.
   f) We can have joy independently of all external things.
6. In the Lord
   a) God doesn't answer all the "whys" of life, but does show His power - that answers all.
Neh. 8:10  
  b) God alone satisfies.
  c) How much are we concerned about problems around us? Poverty, race, war, politics, profit, pollution?
  d) It's Jesus or nobody.

7. The God of my Salvation.
  a) He sees God as Savior.
  b) Not engrossed by things of time and sense.

1 Cor. 7:32  
Phil. 4:6  
Matt. 6:25  
:28  
:31  
:34
  c) I am- the communicative name.
  d) Salvation triumphs over perishable things.

B. Lord God is my strength.
  1. Can do without figs - cannot without God.
  2. Wraps God around himself - then comes what may.

C. First He will - feet like hind feet.
  1. Species of deer.
  2. Or gazelle.
  3. Whatever can quickly escape.
4. Like deer, more quickly with vitality and strength if we have faith.

D. He will secondly make me walk in high places.
1. God wants us to keep on pressing on.
2. In hope of immortal crown sit loosely on earthly possessions and cheerfully bear up under crosses (Scott) - yet add victory to come. (JBM)