

Wait for It . . .

Introduction

The Text

¹ I will take my stand at my watchpost and station myself on the tower, and look out to see what he will say to me, and what I will answer concerning my complaint.

² And the LORD answered me: "Write the vision; make it plain on tablets, so he may run who reads it. ³ For still the vision awaits its appointed time; it hastens to the end—it will not lie. If it seems slow, wait for it; it will surely come; it will not delay.

⁴ "Behold, his soul is puffed up; it is not upright within him, but the righteous shall live by his faith.

⁵ "Moreover, wine is a traitor, an arrogant man who is never at rest. His greed is as wide as Sheol; like death he has never enough. He gathers for himself all nations and collects as his own all peoples." (Hab. 2:1–5)

Where Is God?

- A. Habakkuk, you recall, is a book for anyone who's ever looked out at the world around him and thought: Where is God? What is he doing? Why would he not make this right? Is he even here at all?
- B. Certainly, the turmoil of our present day has provided many an opportunity to ask such a thing, has it not?
 1. Whether we're wondering where God is in view of the pandemic, or the mass shootings, or the political upheaval and division, or the racial tension and strife, or the mindless bloodshed in Ukraine, or the plummeting economy and impending financial crisis . . .
 2. . . . or perhaps it's something more personal: the spouse who's at odds with you, the cancer that's poisoning you, the boss that's tyrannizing you, the toddler that won't sleep . . .
 - a. . . . whatever it is, we're left asking, you're left asking: where is God?
- C. And while, in some sense, every situation is unique, both on the historical and the personal level, nevertheless, since [Gen. 3](#), men and women have always struggled with this question in the face of a fallen and broken world.
 1. And Habakkuk, the prophet here, is no different. Where is God?
 - a. That's what he's asking—when he looks out at his fellow Jews there in Judah and sees the rampant idolatry and unfaithfulness and injustice and oppression.
 - b. That's what he's asking when he considers the fact that Babylon will soon come and destroy the city of Jerusalem and its temple.
 - i. Where is God?

D. We're all asking it, in one way or another. And, therefore, this is really a book for all of us.

Traveling Along . . .

A. And what's so wonderful about it, as I've said, is it really invites us to travel along with this prophet on a journey—a journey that moves from crying to singing, from a sob to a song, from gut-wrenching sorrow to untouchable joy.

1. That's where these verses are going. That's how the book's going to end.

B. And, undoubtedly, that's where you and I want to get. So how do we get there? What is the path that's laid out here for us?

1. Well, we've seen in previous sermons, it begins with lamenting—crying out in God's direction, on the basis of his Word, with expectation of his response and help.

2. And I spent a couple weeks after that considering this idea that God digs a ditch—that he is able to take the wickedness of men and turn it for our ultimate good in the end.

a. He's going to do it for Habakkuk here with Babylon and he's going to do it for you with whatever you're facing that seems so dire this morning. We need to know that if we're going to have joy even in our suffering.

3. But now, as we come to [Hab. 2:1-5](#), there's something we've mentioned previously to this point that's fit to receive special emphasis here now this morning. It's this idea of waiting. And it's brought out there at the end of [v. 3](#) in particular: "[If it seems slow, wait for it; it will surely come; it will not delay.](#)"

a. We will look at this more in a moment, but all I want you to see now is how this idea of waiting dovetails into all we've said to this point.

i. We lament, and we trust that God is able to turn things for good. But, inevitably, in this, there's waiting involved. It takes time to work out.

C. We don't lament, or put our faith in a promise like [Rom. 8:28](#) or something, and then suddenly "poof" all is instantaneously better around us.

1. This isn't microwaveable Christianity. You put your food in, push a few buttons, and almost instantaneously your food is hot and ready for eating. Now, it's debatable how good a microwavable dinner would be, right? It's chewy and barely palatable. But, hey, it's instantaneous.

a. And I think that's the point: if you want a real good meal you know it's going to take time. It might take a few hours before it hits your plate and you can sit down and enjoy. You've got to wait.

- D. And following Jesus is like that. It's not microwaveable. It's not instantaneous. Sometimes we cry, we pray, we put our mind on God's Word and trust he's up to good, and when we rise from our knees, or we step out from our study, we find nothing's changed, at least out here . . . maybe we sometimes we find things have even gotten worse.
1. I was praying for healing, my whole small group was praying for healing, I go in for the scans, get a call from the doctor a few days later, I've got some bad news. It's spread.
 2. I was praying for a better situation at work. I need more money. I need help. I was praying. I go into the office, boss calls me in. "I'm sorry, in view of the coming recession, I'm going to have to let you go."
 - a. And we're back to the same old question, aren't we: where is God? Does he hear your cries? Is he working it for good?
 - i. Yes, but it takes time. He's cooking up an amazing meal. But sometimes you have to wait.

I Already Know You

- A. I don't have to know you personally to already know one very important thing about you. It's not like I can see into your heart. It's not like I'm a prophet or something. This isn't a cult, don't worry. I just read my Bible and God tells us something about our sinful nature.
1. Are you ready for it? Here's what I know: You don't like to wait. Nobody does. It drives you crazy. You want what you want and you want it now.
 - a. This is why we're always looking for ways to avoid it.
 - b. This is why we're always grumbling when we have to do it.
 - c. This is why we use the microwave. "Get it on my plate and into my belly now!"
 - d. This is why we have navigation apps like Waze on our phones so we can get wherever we need to get in as little time as humanly possible. "I don't care if I'm taking backroads; I don't care if I'm going over the hills and through the woods; I don't care if I have to ford a few rivers or whatever . . . if I don't have to sit in Bay Area traffic, if I don't have to wait, I'm good."
 - e. This is why all our technology is sold to us on the promise that it's going to make things faster, we won't have to wait as long.
 - i. I mean, are you old enough to remember the old MS-DOS computers, where just to get on the internet would take all afternoon? It's making all these noises and dialing in and stuff, it sounds like the thing is connecting with some mothership in outer space or something, and you're just waiting. At the time it was cutting edge so it didn't bug us as much, you were willing to do it, but could you imagine going back?
 - ii. Now, if you can't stream Ultra HD movies with crystal clear quality, you're grumbling, and don't talk to me about when the little twirly wheel of death thing happens, and, God forbid, your internet has to buffer for a moment.

You don't even know what to do. "I guess I'll get up and get a snack. This is ridiculous. Honey, I think I'm finally done with AT&T."

(1) Why? Because you've got to wait. And you don't want to.

B. And yet, God says, you're going to have to. Waiting is a critical part of the disciple's life. Waiting is a critical part of the walk of faith. Waiting is a critical part of this path towards joy in God even in the midst of hardship.

C. So that's what we're going to talk about this morning for a little bit. Waiting.

1. We're going to look at [Hab. 2:2-5](#) in particular. And I'm going to organize my thoughts under three headings: (1) The Vision; (2) The Choice; and (3) The Result.

(1) The Vision (vv. 2-3)

Bit by Bit

A. So let's begin looking at [vv. 2-3](#) now in particular. Remember, Habakkuk's all out of sorts at this point . . .

1. He's been crying out to God. First it was about the injustice in Judah that God seemed to be doing nothing about.

a. But God had a plan and he tells him: "Don't worry, I'm raising up Babylon and those gnarly brutes are going to punish your people for their sin."

2. And Habakkuk says: "Are you serious? That's your answer? I'm wondering why you're letting evil flourish and you respond with a plan where you're going to let a nation even more evil flourish? It doesn't make sense. Help me understand?"

a. And that's what happens next. God responds now for a second time and he begins this way: "²Write the vision; make it plain on tablets, so he may run who reads it. ³For still the vision awaits its appointed time; it hastens to the end—it will not lie. If it seems slow, wait for it; it will surely come; it will not delay" (vv. 2-3).

B. Let's just move through this bit by bit . . .

The "Vision"

A. First, notice that God mentions some "vision" (v. 2) he's giving to Habakkuk. And you say, what is this vision? Well, realistically, it may not have been something that the prophet saw so much as something he heard.

B. The Hebrew word here is [chazon](#): it can mean vision, but it can also mean a word of revelation, and it commonly refers to a prophetic message given to a person from God (e.g. [1 Chron. 17:15](#); cf. [Dan. 10:1](#)).

1. But the idea of vision is still relevant, right? Because God is painting with words as it were something about the future. He uses language to open a window and you can see where all of this is going and what God is doing. He makes a promise. He gives a vision.
 - a. We see it with our ears, so to speak.
- C. And this vision, it would seem, has to do with what's coming later for Babylon and for God's people.
 1. The rest of [Hab. 2](#), as we'll see, outlines the impending demise of Babylon in five woe oracles. There we see, God is not just letting Babylon off the chain and endorsing their evil. Oh no. He's going to right what they've done wrong as well.
 2. And in [Hab. 3](#) we see that God is going to, in that, redeem his people as well and bring them back to himself.
 - a. So there's this vision of the future, of what God is up to, of where God is taking us.

The "Tablets"

- A. And he goes on to say concerning this vision given to Habakkuk: "Write it down; 'make it plain on tablets . . .' (v. 2)."
 1. It's quite interesting here. The word for tablet—this is not the ordinary mode of written communication in the day—that word shows up elsewhere in the OT when referring to the ten commandments written on tablets of stone (e.g. [Exod. 24:12](#)).
 - a. So something of the sort is in view here. We're not talking about writing on paper or parchment. This is carving into stone, or at least into wood.
- B. And there are two things being emphasized in this I think:
 1. On the one hand, the fact that God wants Habakkuk to carve this vision into tablets communicates something of the permanence of it.
 - a. God carved the ten commandments into stone because they don't go away. This is not a passing fad God is recording here, or momentary legislation of some sort. These commandments abide through all generations. There's a permanence to them.
 - i. And so too with this promise and vision of the future where God will do away with evil and redeem his people. He wants us to know it's a sure thing.
 2. But on the other hand, while the durability of this material is meant to emphasize something of the permanence of the vision, it also implies something of its distant fulfillment.
 - a. Carve this thing on stone because it's certain. Yes!

- b. But carve it on stone because you're going to need something that will last, that will still be around many years later, that won't give way to the weather and wear . . . because it's going to be a while before this vision is really brought to fulfillment.
 - i. In other words, right it down on tablets because you're going to have to wait. Habakkuk himself likely won't even be around when the time for fulfillment comes.

The "Appointed Time"

- A. Both of these ideas—the permanence and the distant fulfillment—are brought out in v. 3: "For still the vision awaits its appointed time; it hastens to the end—it will not lie. If it seems slow, wait for it; it will surely come; it will not delay."
 - 1. This vision, we get from God, it may seem slow from our perspective, it may seem delayed. We want it now.
 - 2. But it will be right on time from God's perspective with reference to his good and perfect plan.
- B. I just want to linger for a moment on this idea God has an "appointed time" for things. There's a single word in the Hebrew behind this: *mo'ed*. And it's used all over the OT to show God's sovereignty over the unfolding of history. He appoints a time for things and they happen in time as he appoints them.
- C. Listen, real quick, if I could just say: this isn't like me. I appoint a time for things all the time, and it's a crapshoot, right?
 - 1. If you know me, I'm often late. It's always been an issue. "Oh, I can get one more thing done then I'll get in the car. I can still get there on time if I hit all the green lights and everything works perfectly—I have faith God's going to part the highway traffic like he did the Red Sea. He can do that for me, right?"
 - a. But it doesn't happen. I'm late for my appointment. I'm delayed.
 - 2. Or I make to-do lists, here's what's going to happen on this day, here's what I'm going to get done. And then the end of the day comes, and I'm like: "Really? Like that's it? I had like 127 action items, and I crossed off two. Oh but I kept my kids alive today. So there's that. I fed a few open mouths. I wiped a bottom or two today. I kissed my wife (not right after wiping, alright, I washed my hands first, of course!). Okay, we did something. But man!"
 - a. All of my plans and "appointed times" have to be held with an open hand.
 - i. This is how James tells us to approach it: "¹³ Come now, you who say, 'Today or tomorrow we will go into such and such a town and spend a year there and trade and make a profit' —¹⁴ yet you do not know what tomorrow will bring. What is your life? For you are a mist that appears for a little time and then vanishes.¹⁵ Instead you ought to say, 'If the Lord wills, we will live

and do this or that.’¹⁶ As it is, you boast in your arrogance” (James 4:13–16a).

- (1) Did you catch that? He’s trying to get you to submit all of your appointed times to the Lord’s appointed times, because you’re not God. Your plans may falter and fail. His don’t. Do you want to know what it means to be God? He never misses an appointment.

D. And that’s what we see throughout the Scriptures. I’ll just give you a few examples . . .

1. You remember Abraham and Sarah.

- a. She’s barren. They’re both getting old. There’s going to be no kids for them.
- b. And then God says, “Hold up, I have different plans for you.” And he gives them a vision of a different future, he makes them a promise.
- c. But the years go by, even a couple decades it would seem, and it doesn’t happen. And finally when Abe is like 99 years old and given up all hope, God comes to him and says: “Is anything too hard for the LORD? At the appointed time [moēd] I will return to you, about this time next year, and Sarah shall have a son” (Gen. 18:14). “You thought I was late? You were laughing at the promise. You thought it was a joke now? Nope. It’s right on time.”
- d. So we read Gen. 21:1-2: “¹The LORD visited Sarah as he had said, and the LORD did to Sarah as he had promised.² And Sarah conceived and bore Abraham a son in his old age at the time [moēd] of which God had spoken to him.”
 - i. That’s how he works. He’s always faithful, but sometimes you have to wait for it.

2. Or how about Exod. 9:5-6. I love this. Listen: “⁵And the LORD set a time [moēd], saying, ‘Tomorrow the LORD will do this thing in the land.’⁶ And the next day the LORD did this thing.”

- a. I’m not even going to tell you what the thing was. You’ll have to go back to Exod. 9 and find out. But just know: he set a time to do the thing, and at that time he did the thing. That’s the point.

E. And, of course this same theme carries on into the NT. I mean, you may have thought: “Why did it take so long for Jesus to come on the scene?”

1. If you really try to divide up your Bible into the Old and New Testaments, you realize, there’s a lot more Old than New—like twice as much.

- a. And you think: “Why did we have to go through all of this? Was God just trying one thing and then another and none of it worked. And then finally came up with brilliant idea of sending his Son?
- b. Was Jesus delayed, like he got held up trying to leave heaven, like he’s a celebrity there in the middle of all the angels worshipping him and he just couldn’t break

free, they all wanted his autograph, the paparazzi was hounding him? Was God late?"

i. Oh no. He was right on time.

F. So for example . . .

1. Gal. 4:3-5: "³ [W]hen we were children, [we] were enslaved to the elementary principles of the world. ⁴ But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, ⁵ to redeem those who were under the law, so that we might receive adoption as sons."
2. 1 Tim. 2:5-6: "⁵ For there is one God, and there is one mediator between God and men, the man Christ Jesus, ⁶ who gave himself as a ransom for all, which is the testimony given at the proper time."
3. Listen to how even Jesus speaks at the outset of his public ministry in Mark 1:14-15: "¹⁴ Now after John was arrested, Jesus came into Galilee, proclaiming the gospel of God, ¹⁵ and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.'"
4. Even the cross of Christ had an appointed time. In John's gospel, Jesus refers to it as his "hour." Consider one example, John 12:27-28—with the shadow of the cross now thick upon him, he says this: "²⁷ Now is my soul troubled. And what shall I say? 'Father, save me from this hour'? But for this purpose I have come to this hour. ²⁸ Father, glorify your name." The appointed time has come. And God never misses an appointment.

G. So there's this vision God gives Habakkuk here. And it's sure. But it's not yet fulfilled. He sees with his ears, but not yet with his eyes.

1. With his ears he sees a future where Babylon is undone and God's people are restored.
2. With his eyes he sees a world coming unglued, the fig falling off the tree, the enemy quickly approaching in a cloud of dust off on the horizon. Exile is coming.

(2) The Choice (v. 4)

Two Options

- A. So there's a choice to make. What is he going to do? What are we going to do? When what we see with our ears in God's Word seems to be contradicted by what we see with our eyes out in this world?
- B. Well, the choice is essentially boiled down to two options for us there in v. 4: "Behold, his soul is puffed up; it is not upright within him, but the righteous shall live by his faith."

1. Option number one, to put it simply, is this: rely on yourself. That's what it means to have a "puffed up" soul. "I've got this. I don't need God. If I see a problem, I'll fix it myself. If there's something I want, I'll go out and get it myself."
 - a. In the context, this first option likely refers to the Babylonians and their way of life, but it can include any who are proud and self-reliant.
2. The second option comes there in that contrast given to us at the end of this verse: "[B]ut the righteous shall live by his faith."
 - a. Perhaps no more important words can be found in the OT than these. We shall spend another Sunday or two on these words alone.
 - b. But for now I simply want you to see that this second option entails turning away from self-reliance and trusting in God and his Word and his promise. "[F]aith."
 - i. "Now faith is the assurance of things hoped for, the conviction of things not seen" (Heb. 11:1). I don't see it yet with my eyes, but I see it with my ears in God's Word, in this vision and promise he gives, and I trust him for it.
3. In other words, if I could boil it down even further to connect what we have here with what we've been saying to this point: the choice is between either waiting on God . . . or not.

Ishmaels and Ears

- A. And oh how hard this is. When you're in the thick of trial, when you see his Word and it's not lining up with the world; when you're hurting and you don't want to wait any longer . . . you'll be tempted to puff up that soul and take things into your own hands.
- B. We talked about Abraham and Sarah and the promise of a child, Isaac.
 1. But, if you know the story, you know there was a place in the middle there, a place in the gap between God's promise and it's appointed time of fulfillment, where, they said: "Om, I'm getting tired of waiting. God said we'd have a son. I don't see a son. Years have gone by. He's not coming. I'm not waiting."
 - a. So they have Hagar shack up with Abraham and they produce an Ishmael—a child of the flesh (cf. Gal. 4:21-31). "Let's take it into our own hands. Let's help God out. Let's stop waiting . . . and stop trusting." It never goes well. It always creates a bigger mess.
- C. We talked about Jesus and the cross, his "hour."
 1. The disciples were all hoping he'd be the one to redeem Israel, which they took at the time to be something merely political. And so when things are looking bad for their guy, when the soldiers and temple police led by Judas come in to seize him, they're thinking: "This isn't how it's supposed to play out, I'm not going to wait on God here, I'm going to take this in my own hands, I'm going to help God out."

- a. So Peter pulls out his sword and cuts off the ear of one the dudes.
 - i. That had to be kind of embarrassing, right? I'm sure he didn't aim for the ear, alright. He was ready to play the hero, going in for the kill shot or something and he just gives him a little flesh wound. And that's how it always works when we puff up our souls and take it into our own hands. We don't fix the problem. We just make it worse.
- b. And Jesus is like, "What are you doing Peter?" He heals the guy. And he says: "[Put your sword into its sheath; shall I not drink the cup that the Father has given me?](#)" ([John 18:11](#)).
 - i. You see Jesus waiting on his Father, he's trusting in our God, and he's inviting us into that. Don't do it yourself. Don't make it happen.
 - (1) Jesus surrenders to his Father, he's waiting on God, he's waiting dead in the tomb three days, and then resurrection. Then all of a sudden what we saw only with our ears now we see with our eyes. Jesus is king!

Amazing Promises and Broken Commandments

- A. I want you to realize that in Jesus, through the gospel now, God has made some amazing promises to you. As Paul says in [2 Cor. 1:20](#): "[\[A\]ll the promises of God find their Yes in him.](#)"
 - 1. But you have to wait to experience them in their fullness. There are aspects of it that's already here and yet there's a lot that's not yet.
- B. What we see here with Habakkuk and Judah and Babylon, and this promise that God's going to judge Babylon and bring his people back and restore them in relationship with himself in the land—it's ultimately a picture of what God's going to do on the last day in Jesus.
 - 1. That's why John in the book of [Rev.](#) grabs hold of all this the imagery and uses it to describe what's coming at the end of the age with the return of Christ.
 - a. Babylon will be thrown down, he says.
 - b. God's people will be brought into a New Jerusalem, a holy city, where God will dwell with them in glory. And every tear will be wiped away, and all the sad things will come untrue.
 - c. All because of Jesus all because of the cross.
 - i. But we're going to have to wait for this. We're going to have to wrestle in the in-between. We're going to have to walk and live by faith.
- C. Do you realize that every sin you'll ever commit is a refusal to wait for God? Let me just run you through some of the ten commandments so you can see this:

1. Why does a person steal, or take what's not theirs? Because they long for prosperity and luxury and comfort . . . and they want it now. So they're going to get it in their own way and on their own time. They don't want to wait on God for it.
2. Why does a person commit adultery, or lust after another man or woman, or get into a relationship they know isn't God-honoring? Because they long for love or pleasure or whatever . . . and they want it now. So they're going to get it in their own way and on their own time. They don't want to wait on God for it.
3. Why does a person murder, or give into anger, or take vengeance? They long for justice and for the wrong done to them to be made right . . . and they want it now. So they're going to get it in their own way and on their own time. They don't want to wait on God for it.
4. Why does a person put other gods before him, why do we give in idolatry and things? It's because God isn't giving us what we want and we're tired of waiting. So maybe this thing or that thing, this idol or that idol.

a. The twirly wheel of death is spinning on your device, it's buffering, it's not coming. You want to change providers. Let's try Verizon, let's try Comcast, heck I'll try Frontier.

i. You say, "Frontier? I've never heard of that." Exactly. That's how desperate we are. Give me something that works. You do ridiculous things. But it never goes well.

D. Listen, some of us are going through radically hard times. And I know, you're tired of waiting. We're all tired of waiting. But he will be faithful.

1. I love the words of [Ps. 33:16-20](#): “¹⁶ The king is not saved by his great army; a warrior is not delivered by his great strength. ¹⁷ The war horse is a false hope for salvation, and by its great might it cannot rescue. ¹⁸ Behold, the eye of the LORD is on those who fear him, on those who hope in his steadfast love, ¹⁹ that he may deliver their soul from death and keep them alive in famine. ²⁰ Our soul waits for the LORD; he is our help and our shield.”

a. That's the choice before you now.

- i. Are you going to double-down by faith and wait for him?
- ii. Or are you going to puff up your soul and go get yourself a war horse, have yourself an Ishmael, cut off an ear or two?

(1) Choose wisely. One way ends in life . . . the other in death.

E. And that leads us to the last thing I wanted to consider with you . . .

(3) The Result (v. 5)

Like Death He Has Never Enough

- A. [V. 5](#) shows us what happens when you run ahead of God, when you aren't interested in waiting: "Moreover, wine is a traitor, an arrogant man who is never at rest. His greed is as wide as Sheol; like death he has never enough. He gathers for himself all nations and collects as his own all peoples."
1. These words are a bit opaque, but the essence of it is this: when you leave God to go get it your own way, it's never enough, it never works, it never satisfies. It may intoxicate you for a moment, but it leaves you empty in the end.
- B. While I was preparing for this sermon, I came across a quote from Abraham Lincoln, perhaps you've heard it. He says this: "Things may come to those who wait, but only the things left by those who hustle."
1. Isn't that the American way? Go out and get it. And when you let that mentality leach from the culture into your spirituality and relationship with God, it's a disaster.
 - a. We start thinking: if I don't go out and get what I want right now, I'm going to be left behind, I'm going to miss out. Someone else is going to grab it and I'm going to be left with the scraps.
- C. But the Bible says the exact opposite.
1. If you stop waiting on God and you leave him to go get it yourself, to go work out your own redemption, however you're configuring that, listen the key that you think is going to open the door to greater joy ends up locking you inside a prison cell of deeper despair.
 2. You think with all your labor, shovel to dirt, you're building something, come to find out: you're digging your own grave.
- D. You don't believe me? Just ask the woman at the well in [John 4](#): "I've got this thirst, deep in my soul, I don't want to wait on God, I'm going to go out and deal with it myself. I know what I need, a different man. Nope he didn't do it. I need different one. I need a different one. I need a different one. I need a different one. What am I doing? After all of this, I'm not more satisfied, I'm more broken. My heart feels as bone dry as the desert around me. I thought I was hustling forward. Turns out I was running backward."
1. And then, even though she wasn't waiting for God, God comes and meets her anyways. "Do you want living water?" Jesus asks. It's found in me. Drink and be satisfied!

So He May Run Who Reads It

- A. And that's what we come to see next. Those who receive the vision and wait for God in faith, even when it's rough around them, that faith begets hope, begets love, begets joy. As we wait, trusting God for his help, for his redemption, refusing to work our own, he fills us up.
- B. I passed over this earlier but want to return to it now. Look back up at [v. 2](#): "And the LORD answered me: "Write the vision; make it plain on tablets, so he may run who reads it."

1. What is this running referred to here? Well, it's debated among scholars.
 - a. Is it talking about people who read of the vision and run off as heralds to proclaim the message?
 - b. Is it talking about people who read of the vision and run off in dread, fleeing the impending judgment?
 - c. Perhaps. But I'm inclined to agree with the words of one commentator when he says this: "In the context of harsh Babylonian oppression and the resultant despondency of God's people, this must be an invigorating message of hope which revives the downcast to run, as God's power and presence does in another passage concerning comfort in face of the Babylonian might (see Isa. 40:31)" (TOTC).

- C. He links this passage to [Isa. 40:31](#) in particular. Where there the context is also talking about the Babylonian exile and the challenge it will be to wait on God in the middle of that.
 1. Read back up from [Isa. 40:27](#) and just take this in as we close: "²⁷ Why do you say, O Jacob, and speak, O Israel, "My way is hidden from the LORD, and my right is disregarded by my God"? ²⁸ Have you not known? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary; his understanding is unsearchable. ²⁹ He gives power to the faint, and to him who has no might he increases strength. ³⁰ Even youths shall faint and be weary, and young men shall fall exhausted; ³¹ but they who wait for the LORD shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint."

- D. "And the LORD answered me: "Write the vision; make it plain on tablets, so he may run who reads it."
 1. If we give up waiting on the Lord we shall find our strength sapped and we will run ourselves into the ground.
 2. But if, in the face of whatever hardship and trial, we resolve yet still to wait, we shall find our strength renewed and we will run and not grow weary.
 - a. Wait on him Mercy Hill. Wait on him!