

Woe #3 - The Name-Maker Forgotten

Introduction

The Text

¹² “Woe to him who builds a town with blood and founds a city on iniquity! ¹³ Behold, is it not from the LORD of hosts that peoples labor merely for fire, and nations weary themselves for nothing? ¹⁴ For the earth will be filled with the knowledge of the glory of the LORD as the waters cover the sea.” (Hab. 2:12–14)

The “Taunt Song”

- A. You remember that here, from Hab. 2:6 all the way to the end of this chapter, God is giving Habakkuk and the people of Judah what we’ve called a “taunt song”—something he wants them to sing in the face of their Babylonian opponents.
 - 1. The idea behind this is that no matter how intimidating these enemy forces may appear, no matter how impossible the odds may seem right now, God is going to bring them down in judgment and he’s going to lift his people up from the dirt in the end.
- B. And this taunt song is composed of five woe oracles, or words of woe.
 - 1. And within each of these oracles we see that there is this (1) statement of offense (God tells what these Babylonians are guilty of); and then there’s this (2) sobering promise of judgment that will come to them from the hand of almighty God in some way.
- C. We’re here this morning focusing in on the third woe. We’ve looked at the first two in previous weeks. And, if you’ve been with us, you’ll recall I said they all seem to dovetail one into the other and develop as they go.
 - 1. So with Woe #1 we looked at the plunderer plundered. These Babylonians set their hope on money and wealth. And God says you’re going to lose it in the end.
 - 2. And then with Woe #2 we considered the life-saver lost. Why did they go after money? So they could “set [their] nest on high, to be safe from the reach of harm!” (v. 9). They were trying to save their lives and, because they’re trying to do it without God, they’re going to lose, or “forfeit,” their lives in the end (v. 10).
 - 3. But now with Woe #3 we see that they wanted money to build out their empire and things, not just so that they could stay safe, but also, and perhaps especially, so that they could make a name for themselves. They were forging an identity, a legacy, things like this. People would know who they were. They mattered.
- D. So here we come to consider not only that the plunderer will be plundered, and that the life-saver will be lost, but also that the name-maker will be forgotten.

1. Because they're trying to forge an identity apart from God, even in opposition to God, they shall be rendered nameless in the end, and all their labor will be for nothing.

E. So we're going to talk about identity this morning.

1. And we're going to use those same three headings I've used in the previous woes, we're going to use again here this morning. We're going to look at: (1) The Reversal – how God is going to reverse the fortunes of these Babylonians in judgement; (2) The Rescue – how God is going to ultimately rescue his people through Jesus; and (3) The Renewal – how we can live differently now in light of this. So let's go!

(1) The Reversal

A. For this we're going to bring out those two elements I mentioned above that are in every one of these woe oracles: namely, (1) the stated offense; and (2) the promised judgment.

(1) The Stated Offense (v. 12)

Building with Blood and Founding on Iniquity

A. The stated offense is what comes out most clearly for us there in v. 12: [“Woe to him who builds a town with blood and founds a city on iniquity!](#)

1. This statement here clearly connects with what's come before. There's been bloodshed, there's been iniquity, there's been oppression and injustice. The whole city has been built up by it and founded upon it.
 - a. But now where do I get this idea that these Babylonians, in doing such things, are actually looking to make a name for themselves? I wanted to bring that idea out in this woe in particular. But why?

B. Well, I think it becomes much clearer when we consider both the past and the future of Babylon from this point. Let me explain . . .

C. So far as the past is concerned, as I read this idea of building a town and founding a city I thought immediately of that scene all the way back in [Gen. 11](#).

1. You may know of it as the Tower of Babel, but I wonder if you realize, the word in the Hebrew for Babel and Babylon is the exact same.

- a. And it seems, therefore, that this construction of a city there in Babel, is really the beginnings of the city of Babylon which would become a massive empire only much later on the historical stage and would eventually become the symbol of humanity's utter rebellion against God.

D. But back in [Gen. 11](#), with this story of the tower, we're not just told that the people are building, we're told why the people are building. And it's quite revealing. Listen: [“¹ Now the whole earth had one language and the same words.² And as people migrated from the east, they found a plain in the](#)

land of Shinar and settled there.³ And they said to one another, ‘Come, let us make bricks, and burn them thoroughly.’ And they had brick for stone, and bitumen for mortar.⁴ Then they said, ‘Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth’” (vv. 1–4).

1. They said: “God’s given us a mission, we know that: ‘Be fruitful and multiply and fill the earth’ (Gen. 1:28 to Adam and Eve; Gen 9:1 after the flood to Noah). But we don’t so much care for this mission. We don’t like it. We don’t want to do it. We don’t want to fill the earth with God’s image-bearers. We don’t want his glory reflected in the world around. We want to stay right here and build a city and tower for our own glory. We want to ‘make a name for ourselves’ (v. 4).”
 - a. This is why they were working. They were trying to forge out an identity for themselves apart from God. They wanted their name in the lights, not his.
- E. Well, that’s the example from Babylon’s past, and it’s here given to us in a more collective sense. But now as we consider what we know of Babylon’s future, there is one scene that I immediately thought of, and it expresses this same name-making idea, but here it’s in a much more individualistic sense.
 1. Fast-forward to when Babylon has already overtaken Judah and Jerusalem and dragged off many of the people into exile and things. It was under Nebuchadnezzar’s watch, if you remember. And the empire was just exploding.
 - a. And, in Dan. 4, we see that it’s not just the empire that was exploding, Nebuchadnezzar’s ego is exploding as well. So we read: “²⁹ [H]e was walking on the roof of the royal palace of Babylon,³⁰ and the king answered and said, ‘Is not this great Babylon, which I have built by my mighty power as a royal residence and for the glory of my majesty?’” (vv. 29–30).
 - i. “I built this.” Why? “For my glory.” Read: “to make a name for myself!”
- F. The very thing that drove the people at the tower of Babel, is the same thing that’s driving Nebuchadnezzar here however many years later, and it is the same thing that’s driving the city-building in our text back in Habakkuk.
 1. “I want a name. I want to be known. I want to be great.” They are building up not just a city, but an identity. “This is who I am. This is why I matter.”

(2) The Promised Judgment (vv. 13-14)

- A. But because they’re doing such things in opposition to God, for their own good and glory, at the expense of everyone else, God speaks next of the judgment that’s coming. This is what comes out most clearly for us in vv. 13-14.

Laboring for “Fire” and Wearying for “Nothing”

- A. Look at v. 13 again: “Behold, is it not from the LORD of hosts that peoples labor merely for fire, and nations weary themselves for nothing?”

B. The idea is, when your own name, your own glory, is what's motivating you, everything you're working for, it's literally going to "go up in smoke." You're just gathering kindling for the fire, so to speak. It's not going to last. And your name will inevitably be forgotten.

1. Do you know any of the names of those who gathered to build the tower of Babel, to make a name for themselves? I don't.
2. But I do know the name of Abraham, who was called out by God in the very next chapter ([Gen. 12](#)) from that same region—he's brought into God's family, and set on his mission.
 - a. I know the names of Isaac and Jacob and all of their kids.
 - b. I know the names of the people who labored not for their own name and glory but for God's. But I get ahead of myself . . .

C. The idea here is that when you work for yourself you work for nothing. You feed the fire.

1. These days, you can't road trip around California without seeing serious acreage of scarred earth from recent wildfire activity.
 - a. I remember, Megan and I, last April, we were celebrating our anniversary, and we went up to an Airbnb outside of Placerville and I love the area.
 - b. But as I looked at the woods and things, I just thought: investing in a cabin or something up here, it feels like it would just be purchasing very expensive firewood, you know what I mean? Like you could put all of your energy and resources into fixing up a place or whatever, and on a dry, hot, windy day, all it takes is a spark, and it's gone.
 - c. And it almost feels nowadays like it's not so much a question of "if" but of "when," right?
 - i. And God is saying: "That's what you Babylonians are laboring for. You're just building up your burn pile. It's vanity. It's futility."

D. I thought of those opening verses in [Ps. 127](#) at this point: "¹ Unless the LORD builds the house, those who build it labor in vain. Unless the LORD watches over the city, the watchman stays awake in vain. ² It is in vain that you rise up early and go late to rest, eating the bread of anxious toil; for he gives to his beloved sleep" (vv. 1–2).

1. You work so hard and you go backwards. Because you're not working with the Lord, for the Lord. You're working against him.
 - a. So God comes down and mixes up the language of the people of Babel and they disperse from there, and the building stopped.
 - b. So God humbles Nebuchadnezzar in that moment there on the rooftop, when he's caught in the very act of self-adoration and congratulation—suddenly he's struck by the hand of God and made low like something beastly. If he's acting like an animal on the inside, well, we'll make him like one on the outside . . . until he gets it.

- E. Again, if you're not laboring with the Lord, you're laboring against him, and if you're laboring against him, you're laboring for nothing . . .

"The LORD of Hosts"

- A. . . . because you're laboring against "the LORD of hosts." Did you catch that, there at the beginning of v. 13? God refers to himself as "the LORD of hosts."
1. Nowhere else in Habakkuk is he designated as such. "Hosts", in the context here, refers to troops or soldiers.
 2. The reference in this case in particular is to the heavenly host, the angel armies (e.g. [1 Kings 22:19](#); [Neh. 9:6](#); [Ps. 148:2](#)). And God is saying: "I command them. I am their Lord."
 - a. In other words: God is here reminding both his people and Babylon that he is a warrior and he does not cower before any earthly force, however high and mighty they might think they are. You pick a fight with him you lose every time.
- B. I'm reminded of that classic scene with David and Goliath, where David defiantly declares to the Philistine giant: "You come to me with a sword and with a spear and with a javelin, but I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have defied" ([1 Sam. 17:45](#)).
1. You thought it was David's stone that brought down Goliath? It wasn't David's stone, ultimately. It was the LORD of hosts!
- C. And this brings out the other side of the matter does it not? Sure it's true: if you pick a fight with God you can't win. But the other side is equally true: if God fights for you, you can't lose.
1. And I want you to hear that. If you know God this morning, through Christ, he's fighting for you.
 - a. You may feel so alone in your personal battles, like you don't stand a chance.
 - b. But just like when God opens the eyes of Elisha's servant and he sees the angelic host fighting for him ([2 Kings 6:17](#)), so too God is fighting for you. You can't lose.
- D. And this leads to what I wanted to bring out next . . .

"The Knowledge of the Glory of the LORD"

- A. Look at v. 14. This promised judgment culminates in what I think is one of the most beautiful verses in all the Bible: "For the earth will be filled with the knowledge of the glory of the LORD as the waters cover the sea."
- B. There's so much I could bring out from this, but given the immediate context here, I think this is the essential point: while man's work to build a name for himself over and against God will inevitably fail, God's purposes for the cosmos will invariably succeed and his glory will only expand until it encompasses all things.
1. "[A]s the waters cover the sea."

- a. How do the waters cover the sea? Entirely. Thoroughly. It's a bit of a riddle here isn't it?
 - i. Because the waters are the sea. You can't even distinguish between the two. Where the waters are, there the sea is. The waters saturate the sea through and through.
- b. And that's the point. Just as the waters cover the sea, in the same way, the earth will be so full of the knowledge of the glory of the Lord that it's just going to be full saturation.
 - i. You and I are headed towards a world saturated through and through with the glory of God. And everyone will know his name.

C. There's a text in [Isa. 14](#) that makes this same double-edged point, and I wanted you to see it.

1. God is giving a similar taunt song to his people to sing in the face of the Babylonians, and he comes out near the end with this stunning word of judgment: "[22](#) 'I will rise up against them,' declares the LORD of hosts, 'and will cut off from Babylon name and remnant, descendants and posterity . . . [23](#) And I will make it a possession of the hedgehog, . . . and I will sweep it with the broom of destruction,' declares the LORD of hosts" ([vv. 22–23](#)).
 - a. I love that the hedgehog gets some publicity here. I happen to think they are ridiculously cute. They're like furry little balls of joy. Have you seen these things? Sure I know they're a little prickly, but aren't we all? But that's not the point.
 - b. Here's the point: "Babylon, where your palace, and your city, and your big walls used to be, it's going to be gone, and cute little animals are going to frolic around there. All that you worked for. It's gone. And what's more, no one will remember your name."
2. But then he comes out in [vv. 26-27](#) and says this: "[26](#) This is the purpose that is purposed concerning the whole earth, and this is the hand that is stretched out over all the nations. [27](#) For the LORD of hosts has purposed, and who will annul it? His hand is stretched out, and who will turn it back?"
 - a. Your purposes will be thwarted. His will stand. Your kingdom will be upended. His will know no end. Your name will be forgotten. His will be heralded. Your glory will go dark. His will shine like the noonday sun!

"Woe Is Me!"

- A. But now as we've done in weeks past, we have to go [Isa. 6](#) on this. We have to move from "Woe to you . . . woe to you . . . woe to you!" to "Woe is me!"
- B. As I've said before, it's easy to push this off on the Babylonians and miss how similar we are to them at bottom.

1. We like to say: “Okay look at them, they’re murdering and stealing. They’re building empires on bloodshed. They’re savages. They’re beastly figures. Of course they deserve this woe of wrath from God.”
 - a. And, in one sense, it’s true. We may not be trying to make a name for ourselves over and against God in quite the same way as these Babylonians.
 - b. But, certainly, we must admit we’re tempted to do it in one way or another. We may not match the Babylonians in their deeds, but I think, if you’re willing to look closely, you’ll see that we match them, quite devastatingly, in heart.

- C. Maybe you’re not building a tower or city to make a name for yourself, but you might be building a company, or a family, or a resume, or something like this.
 1. The idea of “making a name” is simply: “I want glory for myself. I want to know I’m special. I want to prove I’m special. I want (as I’ve said) to see my name in the lights. I don’t want to tuck under God and his name and his glory and his mission. I want to carve out my own thing. I don’t just want to lead people to adore him. I want to be adored. I want to be praised.”

- D. We’re all tempted to this:
 1. So if it’s the company you’re building, your name is wrapped up in it, your identity is wrapped up in it.
 - a. When the company is doing well, it goes to your head.
 - b. When it’s failing, it crushes your heart. Because that’s you that’s failing.

 2. And it’s same thing for family, right?
 - a. If my kids are well-behaved, it’s a reflection of me, who I am, so I’m puffed up.
 - b. But if they’re messing up, I’m crushed, because my identity is wrapped up in it. They literally have my name, don’t they?

 3. I saw another silly example of this sort of thing just yesterday on the soccer field.
 - a. Levi’s just started playing soccer. It’s his first experience of organized sports. He’s having fun with it.
 - b. But yesterday, they were playing this team and the coach was awkwardly intense. Kind of stereotypical, right. Like getting too into it for a little kid team. Like a little embarrassing.
 - c. But then it crossed a line, in my opinion. Some of the members of his team were not running after the ball, like 5 year-olds do when they’re just learning. But I kid you not, here’s what he yells at them: “If you don’t want to play, get off the field!” And, again, let me just say it: to kindergartners.
 - d. At first when I heard him yelling, I was thinking: “Oh man I want to go over there and give the guy a hug.” Homeboy needs some love, right? But after he said that last thing, I wanted to go over there and give him something else, you know.

- e. How are you going to yell at kids like that, when it's literally maybe their third time ever playing the sport? That's just inexcusable to me.
 - i. But you see, even with something like coaching a soccer team, our identity gets wrapped up in it. Maybe he was an awesome player back in the day, and now he's trying to live through these kids, and his identity is tied to whether they win or lose. I don't know. Something definitely seemed off.

4. Last example: you realize we can even do this with the church, right?

- a. For me, I'm the lead pastor. Look at what I'm building. I can walk out on the roof of my palace, so to speak, look out at it all and think: Aren't I great? Aren't I something?
- b. This is the Pharisaical dilemma. They're doing all these good things, but they're doing it so people will notice them, to make a name for themselves!
 - i. You remember the way Jesus portrays that Pharisee praying in the temple with such smug self-righteousness: "¹¹ God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. ¹² I fast twice a week; I give tithes of all that I get" (Luke 18:11–12).

(1) This is the Babylonian heart cloaked in religious garb. There's no difference between this and King Nebby strutting on the roof. One is blatantly blasphemous and wicked. The other looks clean, but it's just as filthy on the inside.

E. And we all can do these sorts of things. We all have done these sorts of things.

- 1. We so often do what we do not for the glory of God and the good of others, but for our own glory and our own good, in opposition to God and at the expense of others.
 - a. So this third woe is not just for these Babylonians, out there plundering, and murdering, and building monuments to their own egos.
 - b. Listen: it's also for us.

F. And that leads us to the next heading . . .

(2) The Rescue

A. This is a massive problem.

- 1. You thought God coming in judgement would be good for you?
- 2. It's going to be devastating. Because you and I deserve the woes of God's wrath as much as anyone else. We go to sing this taunt song in mockery of our enemies, but it all just reverberates back to us.

- B. So that's the problem. But what's the solution?
1. Well, in a name: Jesus.
 - a. In an act of incalculable mercy, God the Father hurls his only beloved Son in between us and the woes of his wrath.
 - b. Jesus takes the judgement you and I deserve, so that we could get the love and favor and kindness only he deserves.
- C. If you look closely at our text, you realize: all that God says will rightly come for Babylon is actually what, startlingly, comes for Jesus at the cross.
1. God says to Babylon: "You 'labor merely for fire' (v. 13)" . . .
 - a. Well, Jesus, on that cross, is, in effect, being cast into the fires of hell.
 - i. When he cries out: "My God, my God, why have you forsaken me?" (Matt. 27:46)—some theologians have referred to this as "the scream of the damned."
 - (1) In other words: these are the words of a man being crushed under the curse of God. These are the wailings of a man in hell.
 2. God says to Babylon: "You 'weary [yourself] for nothing' (v. 13)" . . .
 - a. Well, as Jesus hung there on that cross, what did he have to show for all of his wearisome work?
 - i. Judas betrayed him. Peter denied him. All of his disciples fell away from him. The Jews rejected him. The Gentiles laughed at him. His Father forsook him.
 - (1) He had wearied himself for nothing . . . so it would seem.
 3. God says to Babylon: "You have declared war with 'the LORD of hosts' (v. 13) and it's not going to go well for you" . . .
 - a. But think of it: Jesus says to Peter: "Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels?" (Matt. 26:53). "I know my Father is the LORD of hosts."
 - i. He could appeal for this. But he doesn't. He doesn't call for the angel armies of God to move against his enemies. Instead, he lets the angel armies of God move against him!
 - (1) On that cross, Jesus is put forward like a condemned war criminal before the firing squad. The LORD of hosts gives the order and the Son drops dead.

(a) The stone from David's sling sinks into his own brow.

4. God has come in judgement against his own Son: "Woe to you!"

D. But, of course, he's done nothing wrong. Though he's receiving here all the judgment God promised the Babylonians, truly, he's committed none of the offenses.

1. He didn't "[build] a town with blood" (v. 12).

a. Well, in one sense, I suppose you could say he did. But it wasn't the blood of others he was spilling, it was his own. He loved others to death.

2. He didn't "[found] a city on iniquity" (v. 12).

a. He was spotless and blameless, perfectly righteous.

3. And he certainly didn't go through all of this to "make a name" for himself in opposition to God his Father.

a. So, even as he contemplated the coming cross with all its agony, here's how he prays in [John 12:27-28](#): " 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."

E. He lived for his Father's name and fame, from beginning to end. And yet the full weight of this third woe comes crashing down upon him there at Calvary. Why?

1. Because he's come to rescue us. Because he wants to put us on the right side of judgment day. Because he doesn't want us laboring for fire, he doesn't want us working for a name that's forgotten and a glory that fades. He wants us to be a part of something that actually lasts. He wants to renew us in God's image and set us on God's mission in the world.

(3) The Renewal

His Name and Mine!

A. Last week, if you were here, you may remember, we talked about how when we try to save our life apart from Christ, we lose it in the end, but, if we let go of our life and lose it for Jesus' sake, we actually find it, we save it, we come alive.

1. Well, for this week, the dynamic again, is very similar. When we stop trying to make a name for ourselves, when we repent and turn towards Jesus with faith, when we tuck under his mission, his glory, his name—what we come to find is that we actually get a name, an identity, a sense of purpose and legacy that is actually secure, because it's tethered to him.

- a. So the Scriptures talk about, for Christians, how God writes his own name on their foreheads, as it were ([Rev. 22:4](#)). You belong to me. You are mine.
 - b. But then we're also told that God has written their own names in his book, the Lamb's book of life ([Rev. 20:15](#)).
- B. It's not just take on his name and that's it, you just kind of disappear. It's take on his name and your own name is made secure. You give up your name to find it!
 - 1. When you stop trying to carve out your identity over and against God, you actually find your true identity—what you were created for all along. You realize the God of the universe knows you, he loves you, he's got you. What more do you have to prove?
 - a. Who cares if your name is written in the lights of this world. Your name is written in heaven and there's nothing that can blot that out.
- C. You remember what Jesus says in [Luke 10:19-20](#) when his disciples come back from a successful missions trip?
 - 1. They're all excited about what they were able to do, what they "were building," you could say.
 - 2. But Jesus says: " ¹⁹ Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you. ²⁰ Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven."
 - a. It's not about what you do. It's about who you know. Or perhaps better put: it's about who knows you. The God of the universe knows your name, because of Jesus. What more do you need?

Two Effects

- A. Now, if you get this, if you really get this, then so far as your laboring and work is concerned, then at least two effects will result: (1) You Can Truly Stop; and (2) You Can Truly Go!

Effect #1: You Can Truly Stop

- A. Do you remember how [Ps. 127](#) put it? "It is in vain that you rise up early and go late to rest, eating the bread of anxious toil; for he gives to his beloved sleep" (v. 2).
 - 1. Doesn't that sound good? When you realize the name you have in Jesus, the identity you have in Jesus, the security you have in Jesus, guess what: you can sleep.
- B. One of the ways you know you're probably identity is starting to get wrapped up in what you're doing instead of what Jesus has done, that your trying to make a name for yourself in your own strength, is you can't rest, you can't stop. Because you're never done. Because it's not secure.
 - 1. I remember an old article with Madonna in [Vanity Fair](#) where she just gets brutally honest about what motivates her. Listen to this: "[N]obody works the way I work. . . . I have an iron will. . . . And all of my will has always been to conquer some horrible feeling of inadequacy.

I'm always struggling with that fear. I push past one spell of it and discover myself as a special human being and then I get to another stage and think I'm mediocre and uninteresting. And I find a way to get myself out of that. Again and again. My drive in life is from this horrible fear of being mediocre. And that's always pushing me, pushing me. Because even though I've become Somebody. I still have to prove that Somebody. My struggle has never ended and it probably never will" (Vanity Fair, 1991).

2. But then contrast that with the story that's told of the late Dr. Martyn Lloyd-Jones, one of the most influential preachers of the twentieth century. D.A. Carson writes this: "When he was dying of cancer, one of his friends and former associates asked him, in effect, 'How are you managing to bear up? You have been accustomed to preaching several times a week. You have begun important Christian enterprises; your influence has extended through tapes and books to Christians on five continents. And now you have been put on the shelf. You are reduced to sitting quietly, sometimes managing a little editing. I am not so much asking therefore how you are coping with the disease itself. Rather, how are you coping with the stress of being out of the swim of things?' Lloyd-Jones responded in the words of Luke 10: '[D]o not rejoice that the spirits submit to you, but rejoice that your names are written in heaven.'"
 - a. "My identity isn't wrapped up in what I can do, but what he's done for me. It's hard, no doubt, but I'm good. I can stop."

Effect #2: You Can Truly Go!

- A. But you know what: when you attach your name, your identity, your worth to Jesus, you do want to work, but you do it in such a different way.
 - a. It's no longer about you trying to prove yourself. It's not for your glory and good anymore.
 - b. It's for him and for others.
 - i. You actually find, ironically, you have more energy and more passion to go and labor, because you don't have to, because it comes from a place of rest.
- B. Let's just return to that silly example with the soccer coach. It changes things.
 1. Right now you're yelling at kids because everything inside of you is saying: "I've got to win, I've got to win, I've got to win."
 2. But when you realize you've already won in Jesus, when you realize that your legacy and your name is secure in him, it's not so much "I've got to win anymore"—it's "I want to love." You can encourage those kids, even the ones that aren't that athletic or are crimping your style. You can show them Jesus.
 - a. You can live for his name and fame, and in that you find your own.
- C. And you can just extrapolate this sort of thing out to every other area of your life and work. Because when you really get the gospel, and the stable identity you have in Jesus . . . it changes everything!

1. You can actually do what you do in love for God and others—in a way that brings God glory. In that, you actually participate in the fulfillment of [Hab. 2:14](#)—you're helping saturate the earth with knowledge of glory of god!