

# Habakkuk - Part 3

by Roy Hession

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*God's mercy is a fundamental aspect of His character, and it is a key part of His relationship with humanity.*

**Duration:** 1:02:27

**Scripture:** Exodus 34:6, 1 Chronicles 16:34, Joel 2:12, Micah 7:18, Habakkuk 3:2, Matthew 6:33, Luke 15:20

**Topics:** "Habakkuk"

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## Description

In this sermon, the preacher emphasizes the importance of the book 'Daily Light' in understanding and handling scripture. The book is praised for its simple juxtaposition of Bible verses without any commentary. The preacher highlights the recurring theme of God's mercy and grace throughout the Old Testament, particularly in the story of Israel's journey from Egypt. Moses' desire to know God's glory leads to a revelation of God's forgiving nature. The sermon concludes with the realization that God's mercy and grace are essential for the redemption and forgiveness of sin.

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## Transcript

In turn, put your finger in that text we're dealing with, Habakkuk, five books back from the end of the Old Testament, and we're going to refer to another verse in another minor prophet not far from Habakkuk. Well now, there it is, O Lord, revive thy work in the midst of the years, in the midst of the years, in our time, as the NIV has it, make it known. In wrath, remember mercy.

And inasmuch as our subject yesterday was on the anger of the Lord, and our subject this morning is on the mercy of the Lord, turn back a book or two to Micah, just two books back, and the last chapter, this is a wonderful verse. The adoring wonder of the prophet who penned it, as he saw the mercy of the Lord toward needy and erring Israel. Verse 18, chapter 7, verse 18, who is a God like unto thee, that pardoneth iniquity, and passes by the transgression of the remnant of his heritage, remnant because, you see, they have been subject to the anger of the Lord, and there's only a remnant left, but they're left for mercy, to receive an extraordinary mercy, he goes on to say, he retaineth not his anger forever, listen to this, because he delights in mercy, something God delights in, not only seeing us showing mercy, but he delights first of all to show it to us.

He delights in mercy, what a great and wonderful word that is, it cannot really be overemphasized. Now if, as I said yesterday, there's a surprising number of references which you can see in your concordance to the anger of the Lord, and to his wrath, there's a much greater number of references in our Bibles to the mercy of the Lord. This particular verse we're thinking about in Habakkuk, puts in contrast to the anger of

the Lord, the mercy of the Lord, and apparently, mercy is far more an expression of the divine character than is anger.

Anger, judgment, it is strange work, mercy is that in which he delights. There are some phrases where anger has an adjective attached, the fierce anger of the Lord, and sometimes the very people of God had to submit to the fierce anger of the Lord. It doesn't really make a lot of difference, anger's anger, but it happens to mention, say, fierce anger, but sometimes, in one place at least, there's an adjective attached to mercy, the tender mercy of our God.

So in contrast to the fierce anger of the Lord, there is the tender mercy of the Lord. And this is the greatest revelation that Jehovah has given of himself. This is it! This is the fullest, the greatest, the most complete revelation of the character of our God.

He's a God full of mercy. Yes, there are times when, for the benefit of his people, his people are subject to his fierce anger, but it's only for a moment, and only until we return to him. But this that abides forever is the mercy of the Lord.

The fact that, then, he is merciful and gracious is his greatest glory. It was only because he was that, he didn't leave our world to rot in its sins, but that he did not spare his only son, but gave to him for a world undone, there I see that Jehovah, whatever else I may see, difficult things to receive, when I see that, that gives the light to any other thoughts I may have of him, it proves him to be merciful and gracious to a world that had its back to him. I said I was going to bring you another verse, we read it, yes, in Micah, confusing, you saw my notes, you'd be confused.

I get so excited, I haven't got time to finish sentences, I tell you, I got so excited sometimes. But what I do want to say, I want you to realise that this was the one thing that touched Israel's heart and called for their praise. You know, Israel had a characteristic praise chorus.

Now in the East African Revival, they have a chorus, if you hear it once, you hear it a thousand times. Tukatendonesa gesu, anybody gets saved, the whole group, everybody goes to that chorus. Anybody gets a testimony, everybody boasts of that.

Anybody in pence, everybody boasts, they have a characteristic chorus, it often happens in spiritual moments. I don't know, we've got so many, I don't know what is our characteristic. I think Dave is very concerned we don't get bogged down on one chorus, so he gives us plenty.

But Israel had a characteristic chorus. How many times this happens, give thanks unto the Lord, for he is good, for his mercy endureth forever. If they ever wanted to sing, that was what they struck up.

And there are psalms, there's a psalm where they go through Israel's history, their exodus out of Egypt, and after each little incident, the other side of the choir come in with their bit. Give thanks unto the Lord, for he is good, his mercy endureth forever. Even when they're singing about God's judgment of Pharaoh, amen, his mercy endureth forever, for the judgment of Pharaoh was the mercy of the Lord to Israel.

And this is a great thing, give thanks, listen to it, to the Lord, for he is good, and his mercy endureth forever. You try and track down how many times that chorus appears in your Old Testament. Now when Israel was being made into a nation, and that happened in their exodus from Egypt, when God picked up his ancient promise to the fathers to fulfill them in that captive people, they had to learn more about the God who was doing this for them.

They had to learn wherein he differed from every other tribal deity. Every nation, every tribe seemed to have a God, Israel's God, they were told his name was Jehovah. Wherein did he differ? Was he just the same as the others? And they had to be taught wherein Jehovah, their God, utterly excelled all the gods of the nations.

And they had to learn it in three matters. First of all, they had to learn that Jehovah differed from every other God in that he was sovereign in a way none others were. And that was proved at the exodus, when God broke down the greatest civilization and nation of the day in bringing those plagues upon Pharaoh and his people and leading his people out.

And when they did get out, and Moses met his father-in-law Jethro and told him a story. Jethro said, now I know that the Lord is above all gods, for in the things wherein they did proudly he was higher than they. And they realised their God was sovereign.

Not even Pharaoh's might was too great for him. This was something in which he utterly differed from all the pathetic idols of the nations. And then they went on and they stayed, I think it was no less than twelve months, at Sinai.

And that was for their education. It was at Sinai that God gave his law, came down upon the mountain in a spectacular manner, a voice was heard out of the midst of the fire, Moses went up to the mountain several times and brought down the moral law of God and the ceremonial law. And that moral law said, thou shalt, thou shalt not.

And they discovered their God differed from every other God in that he was moral. He was not only sovereign. He was moral.

He loved righteousness and hated inequity. Who in the world had ever heard of a tribal deity bothering about that? Rather than censure that which was wrong, they encouraged it. And some of their worship was accompanied with awful orgies of immorality, not so that of Jehovah.

And his law went right down to the more ordinary mundane matters of relationship with man, and with man and justice. And they realized he was moral. He differed in that.

By the way, don't you forget it. Your God is not only sovereign, he is moral. And you and I are going to have to deal with moral issues right up to the day of our death.

Right and wrong, right and wrong, right and wrong, the saint of God. Repenting of wrong, embracing righteousness. Because the God who has done so much for us is basically moral.

But then they had a further revelation of something wherein their God differed from all others, in that he was merciful and gracious. And this, of course, happened when they committed that terrible sin that while Moses was going up in the mountain receiving all the ordinance for the tabernacle and the priesthood, and the great position that Aaron was going to occupy, Aaron himself led the people into idolatry. And they worshipped that golden calf.

And even before Moses had actually come down and seen it, God told him. And he was appalled, and so was God. And God said to Moses, let me alone, that my wrath may wax hot against them, that I may consume them.

But Moses didn't let him alone. And I believe God only said let me alone to provoke Moses not to let him alone. And he prayed wonderful prayers.

And he presented beautiful arguments why God couldn't consume them, sinful that they were, why God should so a quality that he hardly deemed was there, mercy. But he discovered it was. Oh, it's a great story, several visits.

God had prevailed with, Moses had prevailed with God before he actually came down. He said, all right, I repent of the evil that I thought to do unto them. But when Moses came down and saw what had happened, he saw the enormity of their sin and somehow some atonement had to be made.

By the way, when the Lord said, let me alone that I may consume them, and I will make of thee a greater nation than thee. I'm not going to forget my promise to have a nation, but I'll scrap that lot and make of you. What a chance for self for Moses.

But he went up to that mountain again to plead for the people, and he said, oh, this people has sinned a great sin, a long death. But if not, if you can't see your way to pardon them, block me out of thy book. And you know, this wonderful man, Moses, chose to be the only one to die, rather as he was offered to be the only one to survive.

What a wonderful picture of a greater than Moses. And Moses' prayer was heard. And God pardoned the people.

At first he was going to say, well, I'll pardon you, but I'll send an angel to lead you. Oh, no, that's not enough. If your presence doesn't carry us up hence, we're not going to go.

Mere pardon. Lord, if you're going to do something, it must be the whole thing. And he prevailed with Moses.

And the people discovered that their God was not only sovereign, not only moral, but in the hour of their terrible sin, he was a forgiving God. He was merciful and gracious. And Moses got so hungry to know this sort of God, he said, oh, show me thy glory.

And the Lord said, no man can see my face and live, but I'll tell you what I'll do. I'll put you in a rock, cover you with my hands, and then you'll see my back parts, but my face. And so God saw the back parts of God.

I tell you, the back parts are wonderful. You'll have to wait to glory to see his face. But meantime, like Moses, we can see the back parts.

And if you'd like to turn to Exodus 34, I want you to see a passage which is one of the great foundational passages of the Old Testament, though perhaps you haven't looked upon it as such before. And there is God passing by, giving Moses this wonderful sight of merely his back parts. Exodus 34, verse 5, And the Lord descended in the cloud, and stood with him there, and became the name of the Lord.

Now, in the authorized version and the revised standard version, I'm not sure about the NIV, sometimes the word Lord is written all in capitals, sometimes it isn't. And the reason is this, that where in the original the word is Jehovah, our translators have put it all in caps. And the reason why they've done this is that there was a tradition among the Jews that the personal name of God, Jehovah, was too sacred to

mention, except on very rare occasions.

And even they changed it to Adonai. But in the Hebrew, there it is, Jehovah. Sometimes scholars think it can be pronounced differently, Yahweh, but I prefer Jehovah.

It doesn't matter too much. And so remember that because it gives tremendous meaning, the sub-verses, if you read it for your own benefit, Jehovah, where it's in capitals. And Jehovah descended, verse 5, in the cloud, and stood with him there, and proclaimed the name of Jehovah.

And the name of Jehovah is the character of Jehovah. Now here is God giving a clear expression, revelation of what he is. And Jehovah passed by before him and proclaimed, Jehovah, Jehovah, our God, merciful and gracious, long-suffering, or as it is in some versions, and rightly, properly so, slow to anger, abundant in goodness and truth.

And so there was this great revelation of God. The greatest thing that Israel had was the knowledge that their Jehovah was supremely merciful and gracious. Yes, sovereign, yes, moral, but there's not much comfort for sinners in that, above all.

It gave them all a chance. It gave Israel a chance. He was merciful and gracious.

Now that is one of the great foundational passages. There are at least twelve distinct quotations to that passage in later writings in the Old Testament. Again and again the prophets pointed Jehovah himself back to the revelation he'd made of himself, and they pointed the people back to it too, merciful and gracious.

And not only are there twelve distinct quotations in other prophets. But there are innumerable allusions. Indeed, I believe, all the references to the mercy of the Lord really spring from this basic revelation.

It was brand new, and they never forgot it. And oh, it was their stay and strength in days when they were suffering under the anger of the Lord. Again and again they said in awe, remember mercy.

Oh, they didn't know that they were really getting God's heart when they prayed that way. Someone has said, mercy is God's weak point. Happy the man who knows how to touch God in his hour of need on that weak point.

It's really a strong point, mercy. And we're going to see tomorrow that this prayer is a prayer I don't think God could fail to answer in law. Remember mercy, remember Exodus 34, remember what that own prophet has said, remember what that mercy's done in giving Jesus.

Mercy is God's compassion for misery. Where there's misery, the reaction of God is to show mercy. He pities, he feels, he's with you in it.

It may be physical misery, it may be circumstantial misery, it may be the deepest of all miseries, spiritual misery where you feel yourself in such a mass, spiritually, you're locked out. I want to tell you, he's merciful to all such who are in misery. But did you notice he said he was merciful and gracious? Now that makes a big difference.

That gives special meaning to his mercy. You see, mercy could be for those that deserve it. Human mercy usually is.

If there's a charitable foundation for the dispersing of funds to a certain class of person who's in grave need and there's a committee administering those funds and they have various applications, they go through them. And I know what they're looking for. We're looking for deserving cases.

There's mercy, but normally for deserving cases, not so the mercy of God. But he's merciful and gracious. And grace is the love of God for those who don't deserve it.

If you're wrong, messed up, it's all your own fault. Did you but realize it, you're a better candidate for grace than the fellow who's never done anything wrong. And thus it is this abounding mercy, this quality in the heart of God, it's mercy linked with grace.

And it means not only your failures and your faults can alienate you from mercy. There's still mercy. He's merciful and gracious.

It was certainly so at Sinai. Not only mercy, but mercy and grace. And therefore, this is the biggest hope for us.

The Lord is merciful and gracious. You don't have to be special. I used to feel if I got criticized, God would vindicate me as being okay, provided I was okay.

Provided the criticism was unjust and there was nothing there. Provided I could have a good case. But so often I couldn't get quite a good case.

There was always something in what they said. There was no smoke without fire. And because of that I didn't qualify for mercy.

But I came to see it wasn't so. God delights to declare those to be right with himself who admit they're wrong. He does offer to vindicate you, dear one.

No weapon that is formed against thee shall prosper. And every tongue that is spoken against thee in judgment shalt thou condemn. This is the heritage of the servants of the Lord and their righteousness is on me.

In other words, the vindication he's going to give to you is exactly the first vindication he gave to you when you first came to Jesus, the vindication of you as a sinner. Their righteousness is of me on the same ground that it was when I first came. It was an act of grace.

And what he prepared to do for any man, if he prepares to confess himself wrong, I'm going to own that man as mine. I'm not necessarily saying he's right on the human level, but he's certainly right with now because he's admitted he's wrong. He can't be more right with me than the blood of my son makes him.

And I'm going to vindicate him. But simply this, he's mine. He's my servant.

You listen to what he's got to say about himself. How can you go on criticising? This is the grace of God. Mercy linked with grace.

Merciful and gracious. And all through the Old Testament, you have this blessed double expression of God. Merciful and gracious.

Merciful and gracious. I don't know how many cases. It's a special theme with Pam and me.

We have a great time. We talk about this lovely expression of Jehovah all over the world. Jehovah, merciful and gracious.

And man, when he's referred to again and again, he's referred to as poor and needy. I haven't got time to show you some of those references. And the third thing is, it's revealed in Scripture that the merciful and gracious is always on the side of the poor and needy.

He takes up cudgels on their behalf. Merciful and gracious. I hardly have time to give you some of the phrases, some of the places.

But there's one, priceless one. And that's old Jonah. Now, he's a few books back from Habakkuk.

And you remember how he, this evangelist who didn't like the revival that came through his preaching. I tell you, there's some queer people around. Most of us would be so thrilled if a whole city turned back to God.

Not so Jonah. He went into salt. And when the revival came and God spared the people because they repented, in chapter four, it displeased Jonah exceedingly.

He was very angry. My goodness. Well, wait a minute.

I might get into that position. And he prayed unto the Lord and said, Was not this my saying when I was yet in my country? Therefore I fled before unto Tarshish. You thought he fled because he was scared to go to Nineveh.

It wasn't at all. He said, If I go and spare judgment, I know deep down it's really an offer of mercy. And that's the one thing I don't want Nineveh, Israel's enemy, to have.

And it says, Therefore I fled before unto Tarshish, for I knew that God, a gracious God, merciful, slow to anger, and of great kindness and repentance to evil. I knew you'd let him off if they showed the first beginning of repentance. Well, what an extraordinary story it is.

Jonah, where did you get it from? You knew that God was merciful and gracious Well, none of the nations knew it. Nineveh hardly knew it. They just thought, well, let's take a chance.

See if he is. Let's start repenting. But Jonah knew it because this was Israel's riches.

This was the one distinguishing revelation that Israel had that their God was not only sovereign, not only moral, but he was merciful and gracious. And it's especially in a certain realm that he loves to show himself merciful and gracious. Some of you doubtless read his precious book called Daily Night, a set of scriptures from different parts of the Bible on a main verse for each morning, each evening.

If anybody wants to know, well, now what's the message of Southwell? What's your message? I'll tell you. It's all written down in one book, Daily Night. The emphasis of the compiler is exactly I find what I'm learning.

And the very way he handles scripture, and the very way he handles the Old Testament is the way he's been helping me to try and handle it. And the wonderful thing about this book is the simple juxtaposition of text without any comment. Inspired.

I tell you, I've got some sermons from Daily Night. And on the morning of June the 11th, he arose and came to his father, but when he was yet a great way off, his father saw him and ran and fell on his neck and kissed him. Next verse.

No comment except the verse. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide, neither will he keep his anger forever.

And God, the merciful and gracious, the real context of that mercy and grace, more than anything else, is the way in which he receives and welcomes returning sinners. There is mercy. Mercy there at Calvary where they had to come to.

Mercy there was great and free. Pardon there was multiplied to me. There my burdened soul found liberty.

Yes, there are phrases where it says the Lord is merciful over all his work. It's mercy that holds this beauty together, that makes it what it is, that doesn't see a sparrow fall without his knowledge. He's merciful over all his work, but supremely he seemed to be merciful and gracious in the way in which he received us returning sinners.

And even if they don't return, he's still merciful and gracious towards them because he proceeds to deal with them in great and wonderful ways to cause them to return. It's in his attitude to sinners that we see this. And these sinners have somehow begun to learn that he delights in mercy.

And they are learning how to touch God on his weak point in law. Remember mercy. And whenever Israel went in trouble, whenever Israel knew God's hand heavy upon them, and many occasions they did, indeed especially when they were deported to Babylon, they used to refer to this as their only plea.

They knew there was something good for sinners in their God. They knew that their God specialized in mercy and grace for sinners. They knew he was a sinner's God.

And in a time when they were in trouble, being chastened, those that prayed at all always prayed along this line. I'm going to give you just one such reference. Numbers 14.

Numbers 14. And this is the chapter which tells of the second great failure of the children of Israel. The first was the idolatry at Sinai, and the second was their refusal to go into the promised land when they were right on the borders because of unbelief.

And God said, the same thing, I'll consume them. And once again dear old Moses went into battle for them. They'd have been finished but for the fact that Moses stood in the gap once again.

And what did he say to God? Verse 17. You can't read the whole prayer. And now I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, the Lord is long-suffering and of great mercy, forgiving iniquity, transgression, and sin.

And he pointed God right back again to that revelation. It may have been so. And there's other great prayers of repentance.

I think perhaps we may look at those in a later morning. There are three great prayers of repentance. A beautiful prayer in the Old Testament.

National repentance in which the prayer identified himself with the sin of the people he was praying for. Daniel nine, Nehemiah nine, Ezra nine. And they all did the same.

They knew what to do when they were under the hand of God. In effect, they prayed this old prayer in Rome. We admit it's false.

We admit that we deserve it. But remember mercy. And whenever you're conscious even of chastening.

As I said, you may not deserve it, but perhaps you need it. You can say the same thing in Rome, in this chastening. Remember mercy.

Man! You're touching God on his weak point! He delights in mercy. He says so. He's retained it.

Not his anger forever, but he delights in mercy. That's how it was with dear old Charles Wesley. His great hymn.

And can it be, has one wonderful line. Tis mercy all, immense and free, for oh my God it found out me. I want to tell you, either your sins find you out, or mercy finds you out.

You can choose which is going to find you out. Amen. For oh my God, that mercy, it found out me.

And I want to say, the fact, this mercy and graciousness in God is the greatest inducement for us to repent. If he's a God with a big stick, not much inducement. If he's a God of Sinai, if you're wrong at Sinai, you're in for a thrashing.

This do and thou shalt live. This fail to do and thou shalt die. But not at Calvary.

Oh, not at Calvary. There's a place such as that. And when I see that, it's my biggest inducement to get right to Calvary.

Right to the foot of that dear cross, that dear Lord Jesus. I want you to find quickly, yes, a few more books back, Joel. Now here's one of the great revival texts.

If you want to preach revival, you've got to go to your Old Testament. Did you know that the Old Testament God was like this? Way with the nonsense that the God of the Old Testament is one and the God of the New Testament another. I see mercy and grace everywhere.

Just that what I need. What we have in the New is the fullest and final expression of that mercy, but he was always like that. He didn't become merciful in the New, he always was.

His anger was only for a moment his mercy, his favour for a lifetime. And Joel, verse 12, chapter 2, verse 12. Here's the prophet in the name of the Lord calling the people back to penitence.

Therefore also yet, sorry, reading a little bit from the Revised Version, yet even now at this late hour, saith the Lord, turn ye even to me with all your heart, with all your fasting, with weeping, with mourning, and let it be the real thing, rend your heart and not merely your garment, and turn unto the Lord your God. Why? Why? For he is gracious and merciful. You're going to get the most generous treatment you ever thought.

Magnanimity indeed. For he is gracious and merciful and slow to anger and of great kindness and repented him of the evil that he thought to do it to you. He thought to do it to you.

And he sent his prophets to tell you. But the very message of judgement was really an offer of mercy and here it is. And when I see this, it's the biggest inducement in the world for me to repent.

You don't get people repenting if you preach repentance, but you do if you start preaching mercy and grace for sinners. You start repenting before you realise it. Why, if all that's available for me as a flop and a failure, that's just what I am.

Hey, you didn't say that before. But you see it when you see mercy and grace flowing from Calvary. You're great at inducement.

It is an inducement. Why don't you start getting back to the Lord, putting yourself in the wrong, going into the witness book against yourself. This isn't a court of justice.

It's a court of mercy. If there was such a court today and the mercy was available for those that admitted the truth, there'd be a lot of people queuing up to make their confession. But they don't see it.

And of course, it isn't a court of mercy. I was on one. On the court of foreman of a jury.

What do you think of that? The greatest distinguishing I've ever had. I think it was the only reason because in that jury, when they asked me to be the foreman, because I had a collar on time. And you know I, we saw a lot of, had a lot of rascals in those two weeks.

Terrible rascals before us in the witness book. None repented. And if they did occasionally plead guilty, it was because that would mitigate the sentence a little bit.

Why did they not repent? Why did they say, oh my Lord, I've been wrong. I've got no excuse. Why did they always bring every last shred of evidence to try and prove their innocence? Because this was a court of justice.

Had it been a court of mercy, how different. And the throne of grace is a throne of grace. And he's merciful and gracious to such.

Greatest inducement. Man, you've got nothing to fear to put yourself in the wrong, in that argy bargy you're involved in. Nothing's going to happen to you except you're going to be forgiven.

Do you mind that? You're going to have peace. While you're right and the others are wrong, you've got no peace. But when you say, I'm wrong, you're the only one in the situation who's got peace.

For God delights to declare those to be right with himself who admit they're wrong. Greatest inducement. And what beautiful is that.

Oh dear, that wonderful story of Jonah and Nineveh. Jonah said in six weeks it's coming. And the people took it seriously.

God had given them six weeks in which to get right with themselves, with himself, and they did. And the whole life of the city stopped. If you really stop to think, the tram stopped running, the horses stopped doing their work, everybody gave themselves from the king to the lowest.

So Tesson read down wickedly, it may be the Lord will spare us. They didn't have a clear revelation of mercy. They didn't have Israel's revelation.

Certainly not us who lived in New Testament times under the shadow of the cross. They didn't have it. All they had was a maybe.

Let's take a risk. It may be. And they found it was a certainty.

Their God was the God, this Jehovah, merciful and gracious, and the whole city was saved. Beautiful, great thing. And God is so quick to appeal, to respond to that appeal in wrath.

Remember mercy. Amen. Praise the Lord.

And so, although there's the anger of the Lord, in much greater abundance is the mercy of the Lord, the tender mercy of the Lord. And man if there isn't, but I'm in trouble, alright, regard that as a little bit of chastening and say in wrath, in this chastening, remember mercy. And if there's something within your attitudes that's gone wrong, you can put that right too.

Makes your case even better, because he's more on the side of the wrong ones than on the right ones. The wrong ones, of course, admit they're wrong. The right who say they're right have nothing doing.

So we have this wonderful thing. And what a great joy it is to us. Oh, I wish, I wonder if we got that hymn.

Well, we're going to sing it without the words. We can only remember one verse. Now, the hymn I want you to sing, just a verse or two, I'll give you the lines.

It's not in our particular book. It's that great beautiful song, great God of wonder, all thy ways are matchless God like and divine. Who is a pardoning God like thee? Now, right, I've got it in this book.

Will you please play that tune? The one I hum. It's wonderful All these brothers, they don't need to have music. They've only got little hum things to get it right for them.

St. Catherine. No. Who, who is a pardoning God like thee? That's it.

Who is a God like thee? Yes, sir. All right, stand up and when you're standing, I'll give you the first verse. Great God of wonders, all thy ways display the attributes divine, but they by countless acts of pardoning grace before the oh, that's all right.

It varies a bit. Great God of wonders, all thy days display the attributes divine, but countless acts of pardoning grace beyond thine other wonders shine. If you don't get those words, you can hum it.

I'll try and sing it. And then we all will sing the chorus. Who is a pardoning God like thee? Or who has grace so rigidly? Great God of wonders, all thy ways display the attributes divine, but countless acts of pardoning grace beyond thine other wonders shine.

Now that chorus again. Who is a pardoning God like thee? I've just remembered a thought I want to pass on to you. There's a moment or two left.

This morning's daily life. Who in the heaven can be compared unto the Lord? Among the gods there's none like unto thee, O Lord. Neither are there any works like unto thee.

Wherefore thou art great, O Lord God, for there is none like thee. Neither is there any God beside thee. Israel had to see wherein their God was utterly different and surpassed all other gods.

And again and again the prophets have this phrase. There's only one place. Who is a God like thee? Again and again there's a glorious phrase in Isaiah and elsewhere.

None like thee. Amen? I heard a preacher the other day. He was a very brilliant fellow man.

Scotsman. And he'd make a phrase like that and he'd say, do I hear an amen? And so of course we obliged. And he was saying again, do I hear an amen? Well do I hear an amen? Let me say that again.

None like thee. Amen. Alright, sing that chorus.

Who is a pardoning God? Who is a pardoning God like thee? Who is a pardoning Say the grace together. The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit. Be with us now.

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Audio: <https://sermonindex1.b-cdn.net/28/SID28153.mp3>

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