

“Yet I Will Rejoice”: Defiant Joy in Devastating Times

Introduction

The Text

¹⁷ Though the fig tree should not blossom, nor fruit be on the vines, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls,¹⁸ yet I will rejoice in the LORD; I will take joy in the God of my salvation. ¹⁹ GOD, the Lord, is my strength; he makes my feet like the deer’s; he makes me tread on my high places. To the choirmaster: with stringed instruments. (Hab. 3:17–19)

A Book about Joy

- A. Here we are now at the concluding verses of this book. But, in my view, what we have before us is not just the conclusion, it’s also the climax.
 - 1. I think I told you, back at the beginning of this series, that these last few verses here were really one of the main reasons I was drawn to preach the book in the first place.
 - a. We are here, then, about to engage with what, in my estimation at least, is one of the most profound, soul-stirring texts in all the Bible.
- B. I mean, remember, the opening verses of this book detail the ways Habakkuk is complaining to God: “Where are you? What are you doing? Why won’t you deal with the evil and injustice in this life—whether in Judah or in Babylon? Why do I have to suffer? I don’t get it.”
 - 1. And now here we are in the last verses of this book—and even though the circumstances haven’t changed (if anything, it’s getting worse)—but he’s not complaining, he’s not grumbling anymore. He’s rejoicing, he’s singing!
 - a. The transformation is astounding.
- C. What we come to realize, then, after all of this, is that Habakkuk is really a book about joy.
 - 1. God wants you and I to have an incorruptible, untouchable, everlasting joy. And this book is, in many ways, his attempt to show us how to get it. Don’t you want that? Who doesn’t?!
- D. Have you ever read that command of Paul in [Phil. 4:4](#): “[Rejoice in the Lord always](#); [and then, almost as if he knows we’re going to be scratching our heads at this, he reiterates just to be clear . . .] [again I will say, rejoice.](#)”
 - 1. And, you know, we’re with him in this until he says that word “[always](#)”, right?

- a. I can rejoice “sometimes”—when things are good, rejoice. That sounds right.
 - b. But rejoice . . . “always”? That doesn’t compute. I don’t understand.
- E. But that’s what he wants for us. And that’s the mystery that’s unlocked here with Habakkuk, I think. So let’s look at these verses in more detail now.
- 1. We’re going to consider this idea of joy in particular. And as we make our way through these verses, we’re going to make note of four things: (1) The Context of It; (2) The Surprise of It; (3) The Source of It; and (4) The Effect of It.

(1) The Context of It

When Nebuchadnezzar Comes to Town

- A. Remember, Habakkuk is here contemplating now the bitter providence that God has revealed to him: namely, that he is going to judge Judah’s sin by letting Babylon off the chain in their land. And they’re going to make a mess of everything.
- 1. And so v. 17 is Habakkuk preparing himself for what it’s going to be like when Nebuchadnezzar moves into the neighborhood. It’s going to be total devastation—economically, socially, culturally, politically.
- B. And he tries to convey this with vivid yet horrifying imagery. Look at v. 17 it again: “*Though the fig tree should not blossom, nor fruit be on the vines, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls . . .*”—stop there for now.
- 1. No figs, no grapes, no olives, no grain, no sheep, no goats, no cattle.
 - a. Listen, in an agrarian society these are the markers of health and flourishing . . . and they’re all gone.
- C. Some scholars have noted a certain movement and escalating severity in the descriptions here. Habakkuk begins with the things of luxury and moves towards the things of utter necessity. But all of it is gone. The whole nation is coming unraveled.
- D. We can’t imagine the hardship. Nevertheless we must try. Let me attempt to input some modern categories into all of this, to give it teeth, to help us feel it. For us it would be something like this . . .
- 1. “*Though the restaurants are all barred up, and the price of gas is fifteen dollars a gallon, the stock market has bottomed out, the grocery store’s shelves are empty, and our fridges are void of food . . .*”
 - a. Sadly, it doesn’t sound all that improbable these days, does it?

- b. But, nevertheless, I think it's safe to say, we've not faced, at least as a nation, anything like what Habakkuk is referring to here. He's talking about total devastation.
- E. But I do wonder, while we've, perhaps, not literally faced such things to quite an extreme, we all do have our own versions of suffering and hardship, don't we? Don't you have your own stuff right now that makes it hard to have joy? What is it for you?
- 1. Let me just spin out a few more examples. See if any of these stick . . .
 - a. "Though the workplace is a desert, and the boss a tyrant, the project is failing, and there's talk of more layoffs . . ."
 - b. "Though the sink is full of dishes, and the house is a wreck, the kids are all talking back, and the newborn won't sleep . . ."
 - c. "Though the marriage is tense, and love has gone cold, there's sharp glances and bitter words, and long nights in separate beds . . ."
 - d. "Though the body always hurts, and its systems are breaking down, the surgeries only accomplish so much, and the days are numbered . . ."
- F. Why don't you fill in the blanks. Why don't you write your own lines. As I said last week, I know we're all struggling with something. What is it for you?

(2) The Surprise of It

What Is This?! Four Options . . .

- A. Now, one would think, we know where this chain of logic is headed for Habakkuk. Since all of this stuff is going terribly wrong, what's he going to do? How's he going to respond?
- 1. Because there's no fig or grape or olive or grain or sheep or goat or cow, therefore I will . . . what? . . . grumble, complain, throw a tantrum, cry, give up hope, shake my fist at God, curse him? Something like that would fit just fine.
 - 2. But that's not what he says. Look at how v. 17 transitions into v. 18: "¹⁷Though the fig tree should not blossom, nor fruit be on the vines, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls,¹⁸ yet I will rejoice . . ."
 - a. "[R]ejoyce"?! That's not where I thought this was going. That's quite surprising, isn't it?
 - i. We tend to think good circumstances equal joy and bad circumstances equal sorrow. We're doing good when it's good, but we're doing bad when it's bad. But this is all flipped around.
- B. So what are we going to make of this— ". . . yet I will rejoice . . ."? How do we make sense of it?

1. Well, it seems to me we have at least four options before us . . .

Option #1: Psychosis

- A. First, maybe Habakkuk is just psychotic, a bit crazy in the head. Psychosis is defined as “a severe mental disorder in which thought and emotions are so impaired that contact is lost with external reality.”
 1. So the external reality is devastating, yet his emotional response is one of joy. This doesn't make sense. His internal world is somehow out of sync with the external one. You don't feel what you should. Joy is the wrong response to such a grim context.
- B. The image in my mind is something akin to the Joker giggling to himself as he skips across the wreckage of a smoldering Gotham city. Or the Emperor Nero playing around on his fiddle while Rome burned to ash.
 1. There's something creepy, unhuman about it. Why are you happy right now? It's just unsettling. It's psychotic.
- C. Are these verses the musings of a madman? Perhaps.

Option #2: Denial

- A. Second, maybe Habakkuk is in denial. It's not that he doesn't see it rightly, it's that he doesn't want to see it at all.
- B. We're no stranger to this sort of thing are we? There's hard stuff going on in your life. You don't want to think about it. It's a downer, it's too much.
 1. So we stuff it in the closet, we hide it away in the attic, we bury it in the backyard, we don't go there.
 - a. We turn on the TV, we turn up the music, we surround ourselves with the commotion of community, we go get some beers with the bros, whatever it is. We try to detach from those painful circumstances and have some fun.
 - i. People looking in at us from the outside, they see our smiles, hear our laughter, and they have no idea the stuff we're dealing with. Because we'd rather deny it and give it a gloss coat, than really deal with it at a deeper level.
- C. So it's a plastic joy. It's like if you've ever seen people put those plastic flowers out in their front yard. It looks colorful and nice on the outside from a distance, but you get close enough and you realize at once it's not real.
 1. It's in the topsoil, maybe, but it's not organically connected to it all. It's fake. You're in denial.

Option #3: Brute Obedience

- A. Third, we have to consider the possibility that Habakkuk isn't really feeling this way at all. Perhaps he's just trying to be a good soldier—he just trying to be obedient to what he thinks God wants of him. Maybe he's just falling in line, but it doesn't really express anything of his heart.
 - 1. This is what a good follower of God does. He rejoices. "God you're worthy of all praise, honor, glory . . . blah, blah, blah."
- B. Haven't you ever been there? We tend to think the good Christians are always smiling—like something's wrong if we're struggling. So we buck up and we do this "brute obedience" thing.
 - 1. "How are you doing?" "Praise God, doing great! Too blessed to be stressed. Better than I deserve!"
 - a. Inside you're dying. But you wouldn't dare tell anyone. They'll call you out for being faithless or something. So you just go with it. You want to be a good Christian. So you just muscle up and obey.

Option #4: The Real Thing

- A. But, you know, it should come as no surprise, I don't think any of these properly characterize the surprising joy of Habakkuk here.
- B. Psychosis is a glove doesn't fit.
 - 1. As we've seen, earlier in the book, he shows clear emotional response to the harsh reality around him. He was struggling and complaining, not giggling then.
 - a. Are we to suppose he suddenly had a mental break, I don't think so.
- C. Denial also seems to clearly be off the table.
 - 1. This is not a head-in-the-sand, plastic joy that we're presented with here. Look back up at [v. 16](#)—which we dealt with in more detail last week, but it's worth revisiting at this point.
 - a. Contemplating what's ahead with Babylon and things, Habakkuk says this: "I hear, and my body trembles; my lips quiver at the sound; rotteness enters into my bones; my legs tremble beneath me. Yet I will quietly wait for the day of trouble to come upon people who invade us."
 - b. Then he goes on to talk about the catastrophic circumstances and the joy he still has.
 - i. But you see, this is not denial, stuffing down the hard stuff, so he can experience the good stuff.
 - ii. He's looking at this bitter providence square in the eyes. And he's not just experiencing joy; he's also, strangely enough, at the same time experiencing fear and trembling and pain and sorrow. That's what he's saying there.

(1) Somehow the peace and joy of God go together with the trembling and quivering and things. This is not plastic flowers in the front yard. This is singing through tears.

(a) This is getting at what Paul talks about in [2 Cor. 6:10](#) when he says that he is “[sorrowful, yet always rejoicing . . .](#)”

2. Such thing at first makes no sense to us, right? We think, either I am one or the other. But here Habakkuk has both. He has joy even in the midst of sorrow.

a. This is not denial, this is something deeper, frankly, than many of us have ever even experienced.

D. And, of course, this is not mere brute obedience on Habakkuk’s part.

1. Such a notion doesn’t fit with any of what we’ve seen of him thus far. He’s been arguing back and forth with God from the beginning.

a. He’s had no problem all along the way being honest with God about where he’s at. And we have no reason to think he would stop now and just “fall in line.”

E. No, this joy, I would argue, is the real thing. Here is a man who has been somehow changed.

1. He’s wrestled with God in the dark and come out the better for it. He’s come out with a song to sing. He’s come out with an incorruptible, untouchable, everlasting, authentic joy.

a. But how? Where does this sort of joy come from?

(3) The Source of It

Two Clarifying Statements

A. Well, if we carry along with Habakkuk in [v. 18](#), he tells us where it comes from: “[. . . yet I will rejoice in the LORD; I will take joy in the God of my salvation.](#)”

1. He give us two very similar statements here. Let’s take them one at a time and see what we can glean . . .

Statement #1: “I Will Rejoice in the Lord”

A. The first statement comes in: “[. . . yet I will rejoice in the LORD . . .](#)” ([v. 18a](#)).

B. Here’s the first clue. If you want an incorruptible joy you must attach your joy to an incorruptible object.

1. So he says, enough with attaching my joy to earthly circumstance. It just goes up and down and my joy goes up and down with it. When we've got fig and grape and olive and all this, I'm elated. But when things go [Hab. 3:17](#), I'm crushed.
 2. Forget earthly circumstances, trying to get it all right, and then I can have joy. I want the real thing, something that lasts. So I'm sending the anchor of my joy through all of this stuff and instead I'm going to attach it to the LORD who is over it all. That'll hold, even in the tempest.
- C. This is why, if you noticed, Paul's command in [Phil. 4:4](#) that I mentioned at the front of this sermon, what does he actually say? "[Rejoice in the Lord always; again I will say, rejoice.](#)"
1. He knows the secret. He's knows the source of this ever-present joy. "[Rejoice in the Lord always](#)"—not in your earthly circumstances, not in your bank account, not in your relationships, not in your success at work, not in your health . . . "[in the Lord.](#)"
- D. It's interesting, I have a home office. And there's a window beside my desk, I'm always looking out of. It just looks out into this narrow little side alley in our backyard where we store our stuff, mainly junk we don't want anyone else to see when they come over. Weeds are growing, there's dirt, and broken concrete and things.
1. Well, I noticed a number of weeks back, all these beautiful butterflies, stunningly orange in color, all fluttering around outside the window there, and they kept going and coming back and I kept seeing them.
 2. Finally I realized among the weeds and the dirt, even in the heat of the summer at the time, a vine had grown up. I thought it was just a weed. It turns out it's a passion vine, with passion flowers and fruit.
 3. And, I guess, this particular kind of butterfly only lives on this vine. And they were coming out of their chrysalis' and things. It was amazing. They're still out there right now. As I'm working, butterflies all over the place.
 4. We never planted this thing—a bird must have dropped the seed. We never watered this thing—I have no idea how it stayed alive. All the other weeds were dried out and dead around it.
 5. And yet somehow it's still thriving and flourishing, spreading across the whole side yard, and bearing fruit . . . even in the midst of a barren land.
- E. But I thought, you know, isn't that a beautiful picture of what we have before us in these closing verses. Habakkuk here is producing the beautiful fruit of joy even in the midst of a barren landscape. Why? How?
1. Well, God's dropped the seed of grace in his heart, and the roots of faith have gone deep into the LORD.
 - a. So it doesn't matter what happens above ground. He's settled in the subterranean reality of God and his love. He can rejoice, even when it's dead all around him.
 - i. (Side note: I had no idea the passion vine got its name from the passion of Christ, because the flower, so unique looking, came to symbolize aspects of

his death on the cross, it looks like a crown of thorns, and things. Doesn't that just add to the metaphor here?!)

Statement #2: "I Will Take Joy in the God of My Salvation"

- A. But now look at the second statement: ". . . I will take joy in the God of my salvation" (v. 18b).
- B. Now, on first glance, it appears he's just repeating himself here. But, when you a little closer, you realize he's actually taking us deeper in.
 - 1. He doesn't just say "I will rejoice in the LORD" here.
 - 2. Now he refers to him as "the God of my salvation." And that's a critical descriptor.
- C. You see, to this point, you may be tempted to think: Okay, Christian joy is somehow detached from circumstance. We rejoice in God, whatever that means, and therefore we're not affected by circumstance, we're just kind of disconnected from it all.
 - 1. And I suppose, in one sense, that could be an okay way of looking at it. But I think it could lead us to misunderstanding. It seems kind of squishy. You can't get at my joy because I don't even really know what it is or what it means. It's in the LORD. It's otherworldly. It's extra-circumstantial. It just kind of floats out there.
- D. But here's what starts to come into view with what Habakkuk is saying: Christian joy is not so much detached from circumstance as much as it is attached to the right circumstance.
 - 1. It's not that we're uprooted from all circumstance in some sort of Stoic or Buddhist way.
 - 2. It's that we're rooted in the one, heavenly, eternal circumstance that we have in God.
 - a. This is the circumstance here referred to as "my salvation."
 - b. It's the circumstance that is so secure in God that it subordinates and reinterprets and recontextualizes all the others.
 - i. Habakkuk says: "It doesn't matter to me what comes now because God will win in the end. He'll save me. It will all have been for my ultimate good."
- E. You realize that, elsewhere Nebuchadnezzar, the king of Babylon, is called by God "my servant" (Jer. 25:9; cf. 27:6; 43:10).
 - 1. How that must have grated on the ears of the Israelites! But what does he mean by this?
 - a. This is not meant to imply that God either authors or at least approves of Babylon's evil. No!
 - b. It means that he is so sovereign, that he is able to take all that this vicious king means for evil against his people and he will use it for their ultimate good.
 - i. The Babylonians thought they were fighting against God but they will be shown to have only served his redemptive purposes in the end. That's what it means.

(1) And that's why we can have joy come hell or high water. We've attached our joy to the circumstance above all other circumstances. And it's good.

F. And, of course, as we've seen, Habakkuk grows more certain of God's salvation in this way, because he's gone back and revisited the redemptive work of God in the past.

1. He's set his mind on the truths of the gospel, if you will—at least the gospel as he would have had it to this point. For him, this would have really centered in on the Exodus. This is the gospel 1.0, in its first form.

a. Which is why, as you recall, the great majority of [Hab. 3](#) is the prophet recounting the Exodus:

- i. He's revisiting the way that God came in and freed them from slavery.
- ii. They were helpless against Pharaoh.
- iii. And by pestilence and plague, by the blood of the Lamb, he brought them out and into freedom. It was all of grace.
- iv. And he turned the fury of Pharaoh into something good for his people. So as he chased them to the edge of the Red Sea, it made opportunity for God to part the waters, saving his people, while at the same time bringing judgment upon their enemies.

G. So Habakkuk says: "This is who you are, this is what you do. I don't care what I see around me here, I can rejoice, because you're 'the God of my salvation'. It will go well for me in the end."

H. You know, Habakkuk's doing the best he can with the gospel 1.0. But we have it in its final form.

1. He looks back to the Exodus of Moses.
2. We get to look back to the cross of Christ—which by the way, in [Luke 9](#), when Jesus is up on the Mount of Transfiguration, and Moses and Elijah show up in glory and they're chatting among themselves, do you want to know what they call the cross? A new exodus: "³⁰ And behold, two men were talking with him, Moses and Elijah,³¹ who appeared in glory and spoke of his departure [Gk. exodos], which he was about to accomplish at Jerusalem" (vv. 30–31).

I. God pictures in the first Exodus, what he will do at an even deeper level in this new and greater exodus with Jesus.

1. I was enslaved in my sin. I was in bondage to the devil. I was given over to death.
2. I was without hope and without God.
3. And, because of grace, by the blood of the Lamb, he brought me out. Jesus there in Jerusalem, dying in my place, is accomplishing my exodus, my salvation.

a. You know Jesus' name in the Hebrew, yeshua, means "YHWH is salvation."

- i. So the angel says to Joseph: “[Mary] will bear a son, and you shall call his name Jesus, for he will save his people from their sins” (Matt. 1:21). And that’s what he does.
 - J. And he does it not just for our salvation. He does it for our joy.
 - 1. So he says to his disciples near the end of his time with them: “[Y]ou have sorrow now, but I will see you again, and your hearts will rejoice, and no one will take your joy from you” (John 16:22).
 - a. “I’m going to die on that cross for your sin. It’s going to be a rough day. But on day three, at dawn, I’m going to rise incorruptible, and if your joy is attached to me, it will be incorruptible too!”
 - 2. This is what Paul fleshes out further for us in Rom. 8: “³¹ If God is for us, who can be against us? ³² He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? ³³ Who shall bring any charge against God’s elect? It is God who justifies. ³⁴ Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us. ³⁵ Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?
 - ³⁶ As it is written, “For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered.”
 - ³⁷ No, in all these things we are more than conquerors through him who loved us. ³⁸ For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, ³⁹ nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord” (vv. 31–39).
- K. This would explain why Paul was so unstoppable as a Christian. You couldn’t steal his joy. I’ve heard Matt Chandler reference this before.
 - 1. We see guys come and try to stop what Paul’s doing with the gospel, and so they beat him, they whip and lash him. But Paul says: “Appreciate that. You’re just filling up in me what is lacking in the afflictions of Jesus. You’re not stopping my ministry, you’re enhancing it as people see in my own body the love of Jesus for them. That’s kind of you. Thanks!”
 - 2. So they say: “Okay, well then how about we throw you in prison. That’ll stop this!” But he says: “Sounds great. Good plan. That will give me a chance to convert your inmates and your jailers. I’ve always wanted to reach them, but couldn’t get in there.”
 - 3. They say: “Alright fine, we’ll just kill you then.” “Amazing! I’m not going to stop you. To live is Christ, to die is gain!” You can’t stop the man. You can’t steal his joy.
 - a. Because he lives in Rom. 8. Because he gets John 16. Because he understands Luke 9, the cross of Jesus is his exodus.
- L. The reason yours and my joy is so fragile, so anemic, so up-and-down is because we attach it to fragile, anemic, up-and-down things.

1. But if we, on the other hand, attach our joy to God, to Jesus, no one—not Pharaoh, not Babylon, not even the Devil himself—can touch it. “I will take joy in the God of my salvation.” And, therefore, no one can take that joy from me.

(4) The Effect of It

Four Effects

- A. As we come to v. 19, there’s so much we could say, but we’ve not much time. When our joy is tethered to God and his great salvation instead of the stuff of this world, there are four effects that follow, that are listed out for us here.
- B. Effect #1: we’re made strong: “GOD, the Lord, is my strength”
 1. There’s something profoundly personal about this strength. It’s not just that God gives me strength it’s that God “is my strength”.
 - a. When trials come now they actually drive us deeper into personal relationship with him. We come to know him at a deeper level. And in him we’re strong.
- C. Effect #2: we’re made stable: “[H]e makes my feet like the deer’s”
 1. We can be surefooted in treacherous places. Have you ever seen the way a deer moves up a mountainside? It’s almost like they dance up the thing. And so too can we be in our times of trial.
- D. Effect #3: we can see: “[H]e makes me tread on my high places”
 1. Even when it all comes down, in Christ we’re still up in the high places! We’re up above all the rubble and wreckage. We have perspective. We can see.
 - a. We’re not so worried about Babylon. We know from where they come and we know where it’s all headed. Because of my God, I know how all of this is going to end, and it’s going to be okay. It’s going to be good.
- E. And Effect #4: we can sing. So the whole book ends there with that note of musical direction: “To the choirmaster: with stringed instruments.”
 1. This is where we remember again that throughout all of Hab. 3 we’ve been reading the lyrics to a song. Habakkuk, in the midst of such trying times, in the face of Babylonian devastation, has been singing prayer and praise to God.
 - a. And he’s calling us to join him in it!

Luther's Legacy

- A. You know, it's interesting, it was Halloween last Monday, and for you Christian history nerds, you know that was also Reformation Day—the day that Luther, unwittingly launched the Protestant Reformation and the break from the Catholic Church by nailing those 95 Theses to the door of Castle Church there in Wittenberg, Germany.
1. And because of this, I sat down on Monday and watched a wonderful documentary about his life, some of my previous seminary professors were interviewed, so it was nice.
- B. And I was reminded of something I'd forgotten.
1. You see, when it comes to Luther's legacy, I remembered of course that he's known for rediscovering the gospel of justification by grace alone through faith alone in Christ alone. And as such, he rediscovered the security that we have in Christ because of it.
 2. But I had forgotten that one other significant part of his legacy is he also restored music to the church, he gave it a prominent place, singing, hymns, and things in the common vernacular, getting the congregation involved. Luther himself wrote many hymns.
 - a. And doesn't it just make sense? When you really get the gospel, when you really get the grace that is yours, you can sing, you want to sing, anytime, anywhere.
- C. Arguably Luther's most famous hymn, [A Mighty Fortress Is Our God](#), he wrote it a time when the Black Plague was sweeping through Europe. He chose to stay in Wittenberg and minister to the suffering there. So much death all around him, not a little like what Habakkuk is facing here. So what does he do? He writes a song.
1. Listen to this: “(Verse 1) A mighty fortress is our God, A bulwark never failing; Our helper he amidst the flood Of mortal ills prevailing. For still our ancient foe Doth seek to work us woe His craft and power are great, And armed with cruel hate On earth is not his equal.
(Verse 2) Did we in our own strength confide Our striving would be losing Were not the right Man on our side The man of God's own choosing Dost ask who that may be? Christ Jesus, it is he The Lord of hosts, His name From age to age the same And He must win the battle.
(Verse 3) And though this world, with devils filled Should threaten to undo us We will not fear, for God hath willed His truth to triumph through us The Prince of Darkness grim We tremble not for him His rage we can endure For lo, his doom is sure One little word shall fell him.
(Verse 4) That word above all earthly powers, No thanks to them, abideth The Spirit and the gifts are ours Through him who with us sideth Let goods and kindred go This mortal life also The body they may kill God's truth abideth still His kingdom is forever.”
- D. Habakkuk, with death all around him, singing! Luther, with death all around him, singing! It sounds crazy, doesn't it?
1. But with your joy settled deeply in God and the gospel, listen, no matter what you are dealing with today, you can sing too!