



THE SECRET OF LIFE IN AN UPSIDE DOWN WORLD

Catalog No. 1188
Habakkuk
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December 13th, 1998

Last week was a traveling week for me. On Monday, I left my home in Fresno, just after dinner with my family, to take a “red eye” flight out of San Francisco. I traveled the long, flat stretch of highway I call “the road to Los Banos.” From Los Banos, I climbed Pacheco Pass into the Bay Area, and up to SFO. From there I flew overnight to Boston, where I cultivated business with a client in a large pharmaceutical company. After that meeting, I flew to New York, where I met with a client on Madison Avenue. I bought chocolates for my children at Godiva in Grand Central Station, and missed my bride while I was eating dinner at a chic Italian restaurant, before riding a cab back to La Guardia. From La Guardia, I flew to Research Triangle Park, in North Carolina, and closed a deal with another pharmaceutical company. I celebrated by eating barbecue and drinking sweet tea at a little spot called Red Hot and Blue, in Chapel Hill. Then I flew back to San Francisco and worked Thursday in Mountain View. Then I drove back across the “road to Los Banos,” down to Fresno. I did business in five cities, spent hours in planes and airports, and prayed and thought about Habakkuk along the way.

Now, some of this was interesting—only this is not the way my life was supposed to go. If anybody had told me two years ago that I would spend a week cultivating business with pharmaceutical companies across the East Coast, I would have shaken my head. What a foreign thought! I was going to be a vocational pastor for the rest of my life, wasn't I? I would rather study the Scriptures and preach for ten minutes than close ten business deals. I love my Lord Jesus. I love the Scriptures. I love God's people. I love dedicating babies. I love the marrying and the burying. But after two years and two awful church experiences, where I confronted error with truth and stood alone in back-to-back situations only a few months apart, my whole pastoring world was turned on its head. In early summer of this year, I ran into an old friend, who asked, “How is everything in your upside down world?”

Today we are going to hear from our gracious Father about how to find the secret of life in an upside down world. Maybe your world is upside down right now. If it's not today, someday it will be. I want to study the book of Habakkuk with you, to equip each one of us for that odd and alarming day when your world is turned on its head.

Outline of Habakkuk

The book of Habakkuk is one of the twelve most forgotten books of the Bible. It is one of the so-called “minor” prophets. What a misnomer! There is nothing minor about these twelve books, or about the twelve grizzled prophets who wrote the manuscripts. Rather, the book of Habakkuk is like an atom: tiny, but when we break it up, the greatest power source in the world is unleashed, a bomb of truth exploding across the centuries, impacting our world to this very moment.

The name Habaqquq in Hebrew is rooted in the verb *habaq*, or “embrace, cling.” Habakkuk means “one who clings.” If we were translating this title literally into English, we might call it “Clinger.” Habakkuk is a clinger of the first order: he engages with God throughout this book, constantly dialoguing with God and clinging to him in prayer, even when he can't understand anything God is doing. Habakkuk raises deep questions, but he clings to the LORD long enough to hear satisfying answers.

The book of Habakkuk is a running dialogue between Habak-

kuk and God. The book can be outlined as follows. The first section, 1:1-2:1, represents a question-and-answer session between Habakkuk and God, with Habakkuk asking his questions and God providing answers based on his more expansive vision. The second section, 2:2-4, recounts God's remarkable response. God reveals to Habakkuk the secret of life itself, in 2:4. This secret is presented in the form of a contrast: whereas the proud trust in themselves and are soul-sick, the righteous by faith shall live. This principle of life is then illustrated in the third section, from 2:5-3:19. The third section draws out the contrast between the proud and his inevitable downfall, in 2:5-20, and the prayer of faith by a righteous man, in 3:1-19. Habakkuk's highly emotional prayer expresses his grief and fear at the coming invasion of Judah by the Babylonians and his faith in his God, but his eyes are filled with the glory of God, so his prayer culminates in hope and praise.

As a young man in high school, I remember reading John F. Kennedy's book *Profiles in Courage*. The book of Habakkuk is a Profile in Faith. Habakkuk teaches the principle that “the righteous by faith shall live,” but he is also a living portrait of faith. His faith evolves throughout his book. At first, we encounter a man who is the center of his world, but who honestly wrestles with God by asking hard questions. Then he grows into a man expectantly awaiting God's response and thus learning the secret of life itself. In the end, he is a man waiting patiently on God, pouring out his fears to him, resting in his sovereignty, and praising him from the rocky crags of a fruitless wilderness.

How to Find the Secret: Ask God (1:1-2:1)

Habakkuk's book begins with a curious introduction:

The burden which Habakkuk the prophet saw...

Habakkuk's burden was heavy: he carried the word about judgment on his own city of Jerusalem. The city was going to be crushed by the invasion of the most fearsome army on earth, the Babylonians, under Nebuchadnezzar.

But this burdensome word is not expressed right away. Habakkuk first recounts the questions and prayers he prayed to God, to which God responded with the word of judgment. Habakkuk's prayers here are a model of honest questioning before God. He cries out, like David did in Psalm 13. Habakkuk asks,

“How long, O LORD, will I call for help, and Thou wilt not hear? I cry out to Thee, ‘Violence!’ yet Thou dost not save. Why dost Thou make me see iniquity, and cause me to look on wickedness? Yes, destruction and violence are before me; strife exists and contention arises. Therefore, the law is ignored and justice is never upheld. For the wicked surround the righteous; therefore, justice comes out perverted.”

Notice how this prayer is centered around Habakkuk himself and his own circumstantial frustrations: I call for help, I cry to Thee. Why do you make me see iniquity, cause me to look on wickedness? Destruction and violence are before me. Habakkuk himself is the center of his world and he doesn't like what he sees swirling around him. No wonder he is frustrated, with such limited vision of the situation. Thank God he went immediately to One with an expansive vision to find out what was really happening.

To understand this prayer more completely, we need to consider Habakkuk's historical context. Habakkuk was a prophet to

the people of Judah during the final dark hours of the southern kingdom. Although we cannot be certain, because of the paucity of historical detail in this book, many scholars believe that Habakkuk lived and prophesied during the days of King Jehoiakim. Jehoiakim was an utterly godless man. His reign of evil is recounted in 2 Kings 23:34-24:5. In specific, we learn that Jehoiakim was a bloody tyrant, in 2 Kings 24:4: "and also for the innocent blood which he shed, for he filled Jerusalem with innocent blood; and the LORD would not forgive." Jehoiakim abused his power by killing many innocent people who thwarted his plans. No wonder Habakkuk cried out, "Violence!" The king charged with executing justice and upholding the cause of the oppressed was himself a man of slaughter. The upholder of justice was the greatest perpetrator of injustice! And it seemed to Habakkuk that God was doing nothing in response. In the days of King Jehoiakim, justice was perverted, the wicked surrounded the righteous to abuse and kill them, and Habakkuk the prophet of God was pulling his hair out. Habakkuk's world was upside down.

Sounds familiar, doesn't it? A Chief Executive charged with upholding and executing the law of the land who is at the same time a liar and flagrant law breaker. How up-to-date the Scriptures are! Habakkuk's world was upside down, and we in the United States live in a morally upside down world.

So, what do you do in an upside down world? Rather than taking up arms against Jehoiakim, rather than forming a Jewish Civil Liberties Union in Judah, and rather than fleeing the scene and looking for greener prophetic pastures elsewhere, Habakkuk did the only sensible thing he could do: he prayed. But he didn't sugar-coat his prayers. No. Habakkuk took his impassioned heart, full of frustration, and laid it all at God's feet: "How long, O LORD, will I call for help, and Thou wilt not hear? Why dost Thou make me see iniquity, and cause me to look on wickedness?...For the wicked surround the righteous; therefore, justice comes out perverted." Notice how he even blames God a bit here: why do You make me see this sin and wickedness?

But to Habakkuk's honest prayer of full frustration, God responded in full. Habakkuk called on God to bring justice to his nation, and justice is what he got: a truckload full, in fact. God revealed to Habakkuk the plans he had been brewing to bring justice to the oppressive regime in Jerusalem. He was going to utterly remove the regime by an onslaught from the greatest and most violent army in the world at that time, the Babylonians. Habakkuk got what he asked for, and a whole lot more.

Here is what God said to Habakkuk, in 1:5-7, 10-11:

"Look among the nations! Observe! Be astonished! Wonder! Because I am doing something in your days—you would not believe if you were told. For behold, I am raising up the Chaldeans [another name for the Babylonians], that fierce and impetuous people who march throughout the earth to seize dwelling places which are not theirs. They are dreaded and feared. Their justice and authority originate with themselves...They mock at kings, and rulers are a laughing matter to them. They laugh at every fortress, and heap up rubble to capture it. Then they sweep through like the wind and pass on. But they will be held guilty, they whose strength is their god."

This response to Habakkuk's first prayer is quizzical for the prophet. Yes, Judah's king is evil and violence is everywhere, but Judah is still God's chosen nation. How could God raise up and exalt a totally pagan and brutal nation of barbarians to vanquish his beloved city of Jerusalem? Getting rid of injustice is one thing, but by the bloody hand of the Babylonians? Sometimes God's answers to our prayers invoke more and more questions. This was certainly the case with Habakkuk.

And this has certainly been the case in my life in the last six months. After much prayer, and after looking at no fewer than ten church opportunities, I became convinced that God was calling me back to the business world. There is no less intrinsic value in serving God as a businessman than there is in serving him as a vocational pastor. But I was supposed to be a vocational pastor.

God had clearly led me elsewhere, however. The symbol of where he led me remains that flat, bitter road to Los Banos. From Fresno, every Monday morning I travel up Highway 99, to the cut-off on 152 West, toward Los Banos. That road is flat, bordered by vacant fields and lonely marshes. In the early morning it is little more than a tunnel in the fog. Tumbleweeds are at home there.

The name Los Banos means "the bathroom" or "the outhouse" in Spanish, and that perfectly matches some of the feedlot smells that hit your nose at various points along the road. In the first few months after stepping out of paid ministry and into the business world, my life felt as bleak and barren to me as that stinking road to Los Banos. I had prayed about the next step in my life, and God's answer was to take me up the road to Los Banos on Monday morning, and back down it again at the end of the week. Sometimes God's answers prompt more questions.

But Habakkuk has been my guide. A man of faith, he took his many multiplied questions right back to his God. In fact, Habakkuk's mind is full of questions upon hearing God's surprising answer, so he brings his next set of inquiries before his God. His first of five questions in this section cuts right to the heart of his new concern for the survival of the nation. Habakkuk says (1:12),

"Art Thou not from everlasting, O LORD, my God, my Holy One? We will not die."

This opening question and the bold assertion that follows it seem to be incongruous. But his logic is clear: God is the everlasting One, whose name is "I am here," Habakkuk's God and the Holy One, who has promised that Judah will not utterly perish. His great Name backs up his promise, and he has never broken a promise from the everlasting past.

But then Habakkuk considers the strange morality of a perfectly Holy God, whom he calls "my Holy One," deploying a totally immoral nation as a tool of his supreme justice. What a curious twist of justice, it seems! Habakkuk takes his questions right to the Father:

"Thou, O LORD, hast appointed them to judge; and Thou, O Rock, hast established them to correct. Thine eyes are too pure to approve evil, and Thou canst not look on wickedness with favor. Why dost Thou look with favor on those who deal treacherously? Why art Thou silent when the wicked swallow up those more righteous than they? Why hast Thou made men like the fish of the sea, like creeping things without a ruler over them? The Chaldeans bring all of them up with a hook, drag them away with their net, and gather them together in their fishing net...Therefore, they rejoice ...they offer a sacrifice to their net. Will they therefore empty their net and continually slay nations without sparing?"

These questions heaped upon questions remind me of bedtime at our house with our five-year-old son, Ethan. Ethan is a magnificent son, who has a very active imagination, like his father. At bedtime, Ethan is afraid of the dark. He often will cry out to us about a half hour after we have finished prayers with him, and he tells us he is scared. So, we go in to talk with him. He has a stream of questions, and each one begins with "What if?" He asks, "What if a burglar comes?", followed by, "What if a gang comes (we live in Fresno!)?", followed by, "What if you and Mama don't wake up?" What if? what if? what if? At this point, my job is to remind him of what is true: Dad is real and Dad is here, Mom is real and Mom is here, and God is real and God is here. You just have to trust in him to keep you safe. That's the bottom line, and it is the same bottom line God will take Habakkuk to here in a few verses.

But Habakkuk's questions at the end of chapter one are already more mature and God-focused than his first round of questions. These questions are rooted in the character of his God, in his first question in 1:12, then they are direct inquiries to God about his ways of dealing with injustice in this world. Habakkuk's focus is moving from the chaos swirling around him in Jerusalem to a deeper reflection on God himself and his inscrutable ways.

What is even more exciting here is that he has moved beyond the beginner's question of "How long will I call for help, and Thou wilt not hear?" Whereas before he was frustrated because it appeared that God did not hear him, by chapter two, Habakkuk is absolutely certain that God has heard him and will answer his many questions. Now he confidently climbs the watchtower of the city to watch, waiting to see what God will say in response to his prayers. He affirms, in 2:1, that

"I will stand on my guard post and station myself on the rampart; and I will keep watch to see what He will speak to me, and how I may reply when I am reproved."

He takes the stand of a man of faith, ready to hear what God will say in direct response to his questions, even expecting God to reprove him for his boldness. So, this bold man of faith climbs the watchtower, to watch and wait and watch and wait.

God's Secret of Life: Live by Faith-Rest (2:2-4)

Habakkuk's faith in God's certain answer is well justified. God shows up in 2:2, with a profound answer to Habakkuk's question. He says, in 2:2-3:

"Record the vision and inscribe it on tablets, that the one who reads it may run. For the vision is yet for the appointed time; it hastens toward the goal, and it will not fail. Though it tarries, wait for it; for it will certainly come, it will not delay."

This is a dramatic introduction, akin to a boldfaced, all caps intro in this day of word processors. These words tell Habakkuk that the invasion from Babylon is certain, that it will inevitably come. The time has been appointed, and maybe some will be saved from destruction by reading Habakkuk's words. The invasion will certainly come, it will not delay.

But then God takes Habakkuk's chin and lifts his head to see the real issue at stake. It is not Judah's violence, nor the coming Babylonian invasion. The real issue is the state of each individual's heart before God, and there are only two states we can find ourselves in. One person is proud, mired in self-centeredness and self-confidence, and doomed to a woeful existence. The other person is righteous by faith in Jesus Christ, living out the secret of resting in him. God tells Habakkuk this, in 2:4:

"Behold, as for the proud one, His soul is not right within him; but the righteous by faith shall live."

By this stunning contrast, God reveals the secret of life to Habakkuk. The rest of the book is dedicated to illustrating this secret.

Now you may be saying, "Aren't you making a mountain out of a molehill here in Hab. 2:4? You mean God put the secret of life in a book hardly anyone ever reads? Isn't that like an editor putting the main headline at the bottom of page 57, in tiny type?" I confess, I make much of this little verse. But I stand in good company. Paul based his thesis for his entire exposition of the gospel in the book of Romans on this one little verse. In the theme verses of Rom. 1:16-17, Paul concludes by quoting this little principle from Hab. 2:4: "For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed by faith from first to last; as it is written, 'BUT THE RIGHTEOUS BY FAITH SHALL LIVE.'" This secret of life revealed to Habakkuk in the watchtower became the single most powerful seed truth of the gospel in the entire Hebrew Scriptures.

Not only does Paul see this verse as important in the book of Romans, but so did Martin Luther. Sitting in a lonely study, Martin the monk was translating Romans, when he came to Rom. 1:17. In translating that verse, the heavens opened before his eyes, and he beheld the secret of life. This truth converted Martin Luther to authentic Christianity. Through that man's handling of the Word, God brought forth the Reformation. If it had not been for Luther, you and I might be sitting in a Catholic church this very moment, wondering why the Bible was written in Latin and

only the priest was fit to read it. Your presence here this morning is based on the secret revealed in this verse: that the righteous shall live by faith.

Now you might be saying, "Thanks for the historical overview, but what does it mean?" More than any other time in my life, I have needed to know and apply this truth these last few months. So have we all, no matter what our circumstances. The key to this is two words: TRUSTING HIM. Trusting him means resting from all my anxieties that were making knots out of my neck and shoulder muscles. Trusting him means not having to understand and micro-analyze everything that is wrong about me and my life right now! He knows, and his grace is enough for me. He will heal. Trusting him means putting one foot in front of the other, my hand in his, and letting him lead me through this valley of deep darkness. Trusting him means resting in him that he will live life through me if I let him, even when the world has gone mad. As he said, "Come to me, all you who are weary and heavily burdened, and I will rest you." I WILL REST YOU, he said.

But it goes even deeper. He himself IS my trust. As Jeremiah wrote, in Jer. 17:7, "Blessed is the man who trusts in the Lord, whose trust IS the Lord." He himself is the bedrock of our lives: He is my trust to believe in him. He is love in me to love others. He is life in me to live. The righteous live by faith because Christ lives in them by the faith he supplies. All is Christ Jesus. The secret of life is Jesus Christ himself, living in me and through me, resting me as I trust him with all things, when the world is right side up and when it is upside down.

God's Secret Lived Out: Habakkuk's Profile in Faith (2:5-3:19)

In 2:5-20, God makes his point by painting a powerful contrast. These verses describe the opposite of the man or woman of faith: the proud person whose soul is not right. God portrays the proud, in 2:5:

"Furthermore, wine betrays the haughty man, so that he does not stay at home. He enlarges his appetite like Sheol, and he is like death, never satisfied. He also gathers to himself all nations and collects to himself all peoples."

To this proud and haughty man, God envisions a taunt song taken up against him. This taunt song, sung in the rest of the verses from 2:6-20, is composed of five sections, each identified by the "Woe" the taunters throw at the proud man. The first "woe" section is in 2:6-8, highlighting how the one who increases what is not his by borrowing and enriching himself with loans will live to regret it. The second "woe" section is in 2:9-11, demonstrating how the one who gets evil gain for his house and then sets his house on high to avoid calamity will meet a calamitous end anyway. The third "woe" section is in 2:12-14, which shows clearly how the one who builds a city with bloodshed will grow weary and end up toiling for nothing. The fourth "woe" section is found in 2:15-17, which highlights how the one who makes others drunk to shame them will be shamed by the LORD. Finally, the last "woe" section is spoken against idol-makers and idol-worshippers in 2:18-20. Thus, the fate of the proud one is that a taunt song will be sung against him, cursing him with five woes according to his sin.

Pride is a root sin. It's our basic problem. Pride makes me live under the assumption that I am right about everything. Think about that for a moment. I have a friend who delivered the definitive statement on pride one day while we were talking in my driveway. He told me, "I can smell arrogance a mile away, and it's all around me." What a statement! What he was smelling so strongly was his own upper lip, his own pride! This is true of all of us. Pride blinds us to our own arrogance and sin, making us think we can easily sniff it out in others! But when God graciously shows you the hideous face of your own pride, it is a day of reckoning. All you want to do on that day is focus on your Lord and be silent before him.

Habakkuk reaches the exact same conclusion, in 2:20:

“But the LORD is in His holy temple. Let all the earth be silent before Him.”

His ways are just, and his insight cuts to the quick of the human heart. Habakkuk's questions have been answered by the living LORD from his temple, and it is time for Habakkuk's questioning to be silenced. His questions finished, he is moved to pray a mighty prayer, a very emotional prayer of praise. Habakkuk the man of faith is about to climb to the peak of the mountain of faith. Like Moses, he beholds the face of God and is thus strengthened to face the chaos of life on earth below. In this final prayer of chapter three, God shows us through Habakkuk how the righteous man by faith shall indeed live.

The prayer of Habakkuk in chapter three in Hebrew is a “prayer of Habakkuk the prophet, a highly emotional poetic form,” to borrow from the NASB margin reading. Here his prayer is deeply felt, ranging from a call for mercy, in 3:2; to an awesome portrait of God as sovereign Savior, in 3:3-15; to a resolution to wait for the coming invasion by the Babylonians, in 3:16, to his incomparable song of faith, hope and praise, in 3:17-19. It is widely regarded as one of the most evocative prayers in the Hebrew Scriptures. It is the victory prayer of a man who has beheld the chaos of this world, interacted deeply with God in trying to understand it all, who boldly chooses to praise God nevertheless. It is a prayer of joy welling up, a defiant “Nevertheless!” as he begins to hear the Babylonian hoof beats in the distance.

Having asked God to provide a just response to the violence of Judah in chapter one, Habakkuk now hears the hoof beats of the Babylonians and asks God for mercy rather than justice, in 3:2:

“LORD, I have heard the report about Thee and I fear. O LORD, revive Thy work in the midst of the years, in the midst of the years make it known; in wrath remember mercy.”

Having asked for justice and been given utter disaster in response, he more wisely asks for mercy to temper God's judgment.

Then Habakkuk moves to his expansive vision of God as sovereign Savior, roaming the earth to effect salvation for his people. First, he comes from the south, the Holy One from Mount Paran:

“His splendor covers the heavens, and the earth is full of His praise.”

Habakkuk's entire field of vision, encompassing heaven and earth, is now filled with his vision of God. The height of this set of verses is reached in 3:13-15, when Habakkuk perceives that the coming of the LORD in the past was always for salvation, a salvation which transcended the enemies of the moment. He understood that

“Thou didst go forth for the salvation of Thy people, for the salvation of Thine anointed. Thou didst strike the head of the house of the evil to lay him open from thigh to neck. Thou didst pierce with his own spears the head of his throngs. They stormed in to scatter us; their exultation was like those who devour the oppressed in secret. Thou didst tread on the sea with Thy horses, on the surge of many waters.”

God had proved himself over and over in the nation's past that he was their Savior. It is his very nature. So, Habakkuk praises him for his great salvation of his people, over and against the coming menace of Babylon.

But in 3:16, the prophet of faith also honestly recognizes his own fears. It is heartwarming to me that this man who personifies righteousness by faith also admits his deepest fears before God. His faith was not a waxen faith out of touch with his reality. No, he beheld the coming onslaught of the Babylonians and he was scared to death:

“I heard and my inward parts trembled, at the sound my lips quivered. Decay enters my bones, and in my place I tremble. Because I must wait quietly for the day of distress, for the people to arise who will invade us.”

This man living by faith, having reached maturity, honestly and humbly admitted his fear before his loving God in whom he knew he could trust. May we all handle our fears as wisely!

But the end of Habakkuk's prayer makes my heart sing. It is a bold assertion of faith in the bleakest of contexts. He is now standing on the mountain of God, his vision has been filled with the glory of God as Savior, and yet he has also looked the terrifying Babylonian invasion in the face. Having beheld both clearly, there is no question where he will rest his gaze. He will rivet his eyes on his LORD by faith, despite the clanging swords of the Babylonians. No matter what comes, he will live by faith in his God. He has discovered the secret of life. Life only comes to us by faith in our God. In fact, he personifies the righteous man living by faith, and these verses show why:

“Though the fig tree should not blossom, and there be no fruit on the vines, though the yield of the olive should fail, and the fields produce no food, though the flock should be cut off from the fold, and there be no cattle in the stalls, YET I WILL EXULT IN THE LORD, I WILL REJOICE IN THE GOD OF MY SALVATION. The Lord God is my strength, and He has made my feet like hinds' feet, and makes me walk on my high places.”

What a beautiful proclamation of faith in spite of circumstances! No matter what lies ahead for the prophet of God, no matter if the Babylonians cut him down, no matter if he encounters the worst siege in the history of the earth he will trust in his God nevertheless. His God has taken him to the heights of the mountain of faith, from which he has beheld his Savior. He will continue to dwell in these high places like the female red deer grazing among the highest peaks. He is well taken care of by his God. His eyes are so full of God that he praises him in the shadow of the coming invasion. Habakkuk, through all the questioning, wondering, frustration, fear, and loathing, has come to a place of faith rest. And his heart is set free to praise his God. He will rest in his God, come what may. That is the secret of living on this earth. And this is joy: that defiant “Nevertheless!” that praises God even as the enemy hoof beats grow louder.

Now let me tell you about what my God has been doing along the road to Los Banos over the past couple of months. Rather than listening to KCBS all the way, he led me to spend my time along that nasty stretch of road simply praying. He has moved me to pray for my wife and children along that road more than ever before. He has moved me to thank my God often along that smelly road. He has brought to mind specific things to pray for that I have never considered before. That road has become holy ground to me. On Thursday night last week, driving along that road around ten o'clock, I was exhausted. But he awakened me with joyous anticipation to get ready to pray. He was with me on the road to Los Banos! And then he did something even sweeter: He put a song of praise in my heart. I started singing a song I haven't heard for a long time. I will recite the words once as an anthem of praise to my Lord of the road to Los Banos, and then let's close by standing and singing it together:

*I love you Lord, and I lift my voice
To worship You, Oh my soul, rejoice!
Take joy, my King, in what You hear
May it be a sweet, sweet sound in Your ear!*

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