

SERMON TRANSCRIPT

SERMON TITLE: Giving Thanks in Dark Days

SERMON REFERENCE: Habakkuk 1-3

LWF SERMON NUMBER: #2179

We are grateful for the opportunity to provide this transcript produced from a live sermon preached by Adrian Rogers while serving as pastor of Bellevue Baptist Church in Memphis, Tennessee. This transcript is intended for your personal, non-commercial use.

Note: Though it has been transcribed from a version used for broadcast, it may contain stutters, stammers, and other authentic remarks as would be common in a live setting.

In order to ensure our ability to be good stewards of Adrian Rogers' messages, Love Worth Finding has reserved all rights to this content.

Except for your personal, non-commercial use and except for brief quotations in printed reviews, no part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—electronic, mechanical, photocopy, recording, or any other—without the prior permission of the publisher.

Copyright ©2021 Love Worth Finding Ministries, Inc.
Transcripts are used by permission of the Rogers Family Trust.

Be finding the book of Habakkuk, a small book with three chapters, but I think perhaps the most pertinent book in the entire Bible for the day and age in which we live. We're living in a day in which everything that is not nailed down is coming loose. These are fearful days in many ways. There is apostasy in the church, anarchy in the world, and alas, alas, sometimes apathy in the pew. We just go from day to day.

Well, what's going to happen? I don't know what's going to happen. You don't know what's going to happen. Every now and then I'll read where some calamity howler will tell us that the sky is falling, and then I read where somebody says don't worry about it at all, and all of these are supposed to be experts.

Well, what do we do in uncertain times when it looks like we're looking sometimes into the end of a muzzle of a loaded canon? And that's what the book of Habakkuk is all about. You see, the question that is being asked today was a question that was asked many years ago, and the question is: in all of this trouble, where is God? In all of the crime, and all of the disease, and all of the hatred, and all of the murder, and all of the pillage, and all of the rape, and all of the perversion, where is God? Has God lost control? Or is it that God just doesn't even care? And very frankly, this is a problem that is causing many people to stumble. You know, the problem is not, in the minds of many, the problem of science, from whence did the world come? It's the problem of history to where the world is going; not how it began but how it is ending. People say I can't understand history.

Now, Habakkuk faced the same problem. This little book has three chapters, and we're going to look just a little bit at all three of the chapters today. Chapter number 1 is a perplexing problem. He just looked around and he said, "God, where are You? How You letting all of this happen?" Chapter 2 is a proper perspective. Habakkuk got away and he looked back, and God spoke to him, and God gave him a vision. God didn't give him an explanation, but God spoke to him and he had a proper perspective. And then chapter 3 ends with a profound praise. He began just to praise God, not because the circumstances have been removed, but in the circumstances, in a dark, dark, dark day he is giving God praise!

Peace is not the subtraction of problems from life; it is the addition of power to meet those problems. And that's what Habakkuk found, and that's what you're going to find today.

Now, look in Habakkuk chapter 2 and verse 4, because here's the theme of the book. You find a verse there, "*Behold, his soul which is lifted up is not upright in him.*" He's talking about the sinner now. He's high and mighty, but he's leaning, ha, ha, he's about to fall. "*The soul that is lifted up is not upright,*" he's about ready to take a fall. But then God speaks to all of the, us and He says, "*but the just, the just,*" that word literally means the upright, "*shall live by his faith.*" Now don't just miss that verse, and don't gloss over it, because that verse is so important, it is repeated three times in the New Testament. You'll find it in the book of Romans, you'll find it in the book of Galatians, you'll find it in the book of Hebrews. Three times, "*The just shall live by*

faith.” And that’s what I want you to see today because, folks, you’re going to need this Scripture. As I said, rather than to fold up and give up, we can look up and stand up, and we’re going to learn three things about faith and giving thanks in dark days. And I want God to etch them upon your heart.

Number one: **faith doesn’t live by explanations, but by promises**, faith does not live by explanations, but by promises. Now go back to chapter 1, and let’s look here in chapter 1 for a moment and find the problems that Habakkuk had. He had some real problems. Look if you will in verses 1 and 2, *“The burden, which Habakkuk, the prophet, did see. ‘O Lord, how long shall I cry, and Thou wilt not hear! Even cry out unto Thee of violence, and Thou wilt not save!’”* It is not that Habakkuk had not been praying; he had been praying. And things don’t seem to be getting better; things seem to be getting worse. And Habakkuk says, *“O God! How long am I going to cry to You and You don’t hear? You don’t answer my prayer.”*

Actually, there are two words for cry there in that, in those verses. The first word is the word for cry that is used like a, a cry for help, somebody who’s sinking. He’ll say, *“Help me!”* That’s the first word. He’s crying out for help. But then the second word is like, is, is a word that means a shout, almost a scream. He’s shouting at God. He’s saying, *“God, where are You?”* Have you ever shouted at God? I did once, not out of irreverence, but at a time of such perplexity. Driving along in my car, with a broken heart, I shouted at God. I said, *“God, where are You? Why, O God, don’t You do something?”* Maybe you’ve been there. There was the problem of **Heaven’s silence**. One boy from the country said, *“Things are really bad. If something doesn’t happen soon, something’s sure gonna happen.”* And I, I think many of us can feel that way. And so he had the problem of, of Heaven’s silence.

But then look in Habakkuk chapter 1 verses 3 and 4. Not only Heaven’s silence, but **Earth’s sinfulness**. Look, *“Why dost Thou show me iniquity, and cause me to behold grievance? For spoiling and violence are before me; and there, there are that raise up strife and contention. Therefore, the law is slacked,”* and the word slacked literally means paralyzed, *“and judgment doth never go forth; for the wicked doth compass about the righteous; therefore, wrong judgment proceedeth.”* The moral condition of Habakkuk’s day was deplorable. They’d hit the bottom.

Jeremiah the prophet was a contemporary of Habakkuk, and here’s what Jeremiah said in Jeremiah chapter 5 verses 30 and 31, *“A wonderful and horrible thing is committed in the land.”* Let’s listen to this, *“The prophets prophesy falsely,”* that is, those who were supposed to be speaking for God were telling lies, *“and the priests bear rule by their means,”* that is, they were lording it over God’s people, *“and my people love to have it so.”* It would be bad enough if it were happening and the people rose up against it, but they love it. *“And what will ye do in the end thereof.”*

Do you know what the problem is in America today? We’ve lost our moral consensus. We literally have clergymen today telling us that sex outside of marriage is both permissible and pleasurable, that sodomy is an alternative lifestyle. It’s all

right. They look upon people like myself and like some of you, and they call us bigots. They call us fundamentalists. They call us literalists. They call us old-fashioned because we will not go along. The Bible says in Jeremiah 5:31 that, *“The prophets prophesy falsely, the priests bear rule by their means, and the people love to have it so.”*

And then Jeremiah went on to say in Jeremiah chapter 8 and verse 12, *“Were they ashamed when they had committed abomination? No, they were not at all ashamed, neither could they blush.”* Now, we’ve come to that place today, ladies and gentlemen, where people don’t even blush. As a matter of fact, they get on television shows. And they talk about things that are ungodly, unseemly, unspeakably filthy. And as Dr. Vance Havner said, *“Sin that used to slink down back alleys now struts down main streets.”* A generation of unblushables. That’s what happened in Habakkuk’s time. And he says in verse 4 that, *“The law is slack,”* that means it’s paralyzed. Never had more lawyers, more judges, more courtrooms in history, and yet less justice. And we have more lawlessness than ever before.

Well, first of all, Heaven’s silence. Secondly, Earth’s sin: thirdly, **Hell’s success.** Look in Habakkuk 1 verses 5 and 6, *“Behold among the heathen, and regard, and wonder marvelously; for I will work a work in your days, which ye will not believe, though it be told you. For, lo, I raise up the Chaldeans,”* that’s just another word for the Babylonians, *“that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellings that are not theirs.”* Now, listen. He says, *“Not only have I cried, and God, You didn’t hear me, and not only is, are, is there wickedness and violence and spoiling, but now it gets worse. These Babylonians, they don’t know You, they don’t love You. They’re wicked, they’re cruel, they’re gross, and they’re going to come against God’s people, and they’re going to conquer the land. They are going to be successful. God’s people will be in retreat.”* You see, he’s saying, *“God, why don’t You speak?”* And when God finally does speak, what He said, it seems worse than His silence. He says, *you think it’s bad now; it’s going to get worse.* Folks, this is perplexing to Habakkuk, because Habakkuk can’t understand it. Look if you will in Habakkuk 1 verse 5, *“Behold ye, among the heathen, and regard, and wonder marvelously; for I will work a work in your days,”* God is speaking, *“which ye shall not believe, though it be told you.”* God said, *“What good would it do for Me to tell you what I’m going to do? You wouldn’t believe it. You couldn’t understand it.”*

Now folks, all of this is under the heading, are you listening? We, as God’s children, listen; we do not live by explanations, but by promises. Faith does not live by explanations. God says, *“If I told you, you wouldn’t believe it.”* Now if you’re wanting God to explain everything to you, forget it. God is not going to explain everything to you.

Number one: you couldn’t understand it if He did explain it to you. Jesus said in the Gospel of John chapter 16 and verse 12, *“I have many things to tell you. You’re not able to bear them.”* God says in Isaiah 55 verses 8 and 9, *“My thoughts are as high above your thoughts as the Heavens are above the Earth.”* No more than I could explain

to an ant thermodynamics could God explain His marvelous, wonderful ways. Or, Romans chapter 11 verses 33 and 34, “*Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!*” Would you put that in your margin? His ways are past finding out. “*Who hath known the mind of the Lord? Or who hath been His counselor?*” He won’t go to you for advice. Therefore, faith does not live by explanations, but by promises.

If you want God to explain everything to you, forget it. Number one, you couldn’t understand it; number two, God’s not going to limit Himself to what you could understand. I had oatmeal for breakfast, and Joyce put some milk on it for me. I couldn’t have that if I’d needed understanding. How can a brown cow eat green grass and give white milk that churns yellow butter? I don’t understand that. You don’t understand that. Folks, even the simplest things we don’t understand. We don’t live by explanations. Again, Jesus said in John 16:12, “*I have many things to tell you. You are not able to bear them.*” And if God did explain it to us, and we did understand it, we’d say, “Now Lord, I want to tell You, there’s a better way You could have done it. Now that’s, that’s not the best way Lord.” “*Who hath known the mind of the Lord? And who has been His counselor?*” Romans 11:34. Folks, just because it doesn’t make sense to you, doesn’t mean it doesn’t make sense. And just because it doesn’t make sense to you now doesn’t mean that it will not make sense later on.

But Habakkuk is stunned when he gets the answer, because here’s what God says. He’s saying, “God, how long am I going to see all this violence? How much, all of this sin, all of this perversion?” And God says in verses 11, 12 and 13, “Listen, it’s going to get worse, it’s going to get worse. I’m going to raise up a bitter and a hasty nation, and they’re going to come against you.” And Habakkuk says, “Lord, how can You do this? How can You do this? How can You, God, let the Babylonians come against us, your chosen people? Lord, You of, are of purer eyes than to behold iniquity. You’re a righteous God. How can You do this? It doesn’t make sense.” Look if you will in Habakkuk 1 verse 13, “*Thou art of purer eyes than to behold evil, and canst not look upon iniquity; wherefore lookest Thou upon them that deal treacherously, and holdest Thy tongue when the wicked devoureth the man that,*” watch this, “*that is more righteous than he?*” Old Habakkuk thought God graded on the curve. Listen, you want me tell you what Americans think? Americans say, “Hey look, we are bad, but we’re not as bad as they are; therefore, God’s on our side.”

“We Republicans are bad, but we’re not like those old Democrats.’ “We Baptists! But we’re not like those old tada tada tada tada.’ We think, we think, you know, that God just somehow grades on the curve. He says, “God, how can You do this? Lord, You are of purer eyes than to behold iniquity! How can You let the Babylonians come against us? How can You do that?” “Well,” God said, “I told you wouldn’t believe it if I told you. You wouldn’t believe it.” Put it down big! Put it down plain! Put it down straight! The just will live by his faith, but faith does not live by explanations, but by promises. You’d better get some promises. And I mean get a bulldog grip on those promises.

Now, let's go to the second point. First point: faith does not live by explanations, but by promises. Number two: **faith does not live by appearances, but by providence.** Now, if you get your faith from appearances, you're going to, you're going to be riding a roller coaster all of the time. Now, look in Habakkuk chapter 2 and verse 1 and see what Habakkuk did, the same thing you need to do in these desperate days. *"I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved."*

Now what Habakkuk said is this, "I'm going to stop shouting at God. And I'm going to get quiet, and I'm going to begin to listen to God." Habakkuk had a place where he could get alone with God. He had some little prayer tower. He got up in that prayer tower and he said, "I'm going to shut up and I'm going to start listening." And when he did, that's when his sighing turned to seeing. And he saw there the providence of God. In spite of all of the appearances, in spite of all that he could see with his eyes, he saw now by the eye of faith the providence of God, what God in providence has promised and provided.

First thing he saw, and I want you to get this, was **the reliability of Scripture**, the reliability of Scripture. Look in Habakkuk 2 verses 2 and 3, *"And the Lord answered me, and said, 'Write the vision, and make it plain upon tables,'"* that is, upon tablets, *"that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it, because it will surely come, it will not tarry."* He said, "Ha, Habakkuk, now that you've quit shouting at Me, now that you've begun to listen to Me, get out you pen. I want you to write a book. We'll name it after you. We'll call it the book of Habakkuk. And I want you to write it for times to come. There'll be some folks down there in Memphis, Tennessee, who'll need this. Write it, so, *"That he that readeth may run."* You know, the problem with, many times, we have today people who're running without reading. They don't know what they're talking about. They have not gotten into the Word of God. And God is saying, "Habakkuk, you write a book because generations to come are going to need what you say." That's what He says in verse 3.

If there were ever a day, a time, when we need to hear a clear Word from God, this is the day, this is the hour. The Word of God is of supreme importance. The Word of God is paramount, but we have a generation today that's moved by subjective personal experience and emotional encounters with their "inner self" rather than a sure Word from God. There used to be a time when preachers would stand in the pulpit and say, "The Bible says." Then they started saying, "The church says." Now they just sort of scratch their head and say, "Well, it seems to me." People are not interested in that, at least they shouldn't be. They need to have a sure Word of God. And we're not to run until we read.

And so the very first thing He's, He's showing him now, provided by God's providence, is the reliability of the Scripture, and then **the resource of the saint.** Look again in Habakkuk 2 verse 4. It's the verse that we started with. He says here in

verse 4, “Behold, his soul is, which is lifted up is not upright in him,” whether he be an Israelite or a Babylonian, “but the just shall live by his faith.” And that’s the only way you’re going to make it. Your resource is faith. It is faith that looks beyond the physical to the spiritual. It is faith that looks beyond the present to the future. It is faith that looks beyond the temporary to the eternal. Faith can’t fail; sin can’t win. And faith is the only thing that’s going to change America today. We live by faith.

You know, I said that this verse was quoted, chapter 2 verse 4 is quoted three times in the New Testament. One of the most significant times is when Paul quotes it in the book of Romans in chapter 1. And I want you to see the context in which Paul quoted this, because the context in Romans chapter 1 is so very important.

Paul is looking to a nation at the last rung on the ladder down. And he says in Romans chapter 1 beginning in verse 24 through verse 32, speaking of these sinful people, “Wherefore, God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator,” Mother Earth rather than Father God, “who is blessed forever. For this cause God gave them up unto vile affections,” now, listen to this carefully, “vile affections; for even their women did change the natural use for that which is against nature. And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.” That means which is fitting. “And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers. Backbiters, hates of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents. Without understanding, covenant breakers, without natural affection, implacable, unmerciful. Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same but have pleasure in them that do them.” This becomes the theme of our entertainment. Every issue being argued today is addressed in the verses that I just read to you.

But Paul, before he gave these verses, before he gave these verses, gave the remedy, and it’s in Romans 1 verses 15 through 17. I want you to listen to it. Paul says, “So that as much as in me is, I am ready to preach the Gospel.” I love that. Do you know what I want to be known as? A Gospel preacher. “I am ready to preach the Gospel to you who are at Rome also. For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith,” now watch this, “as it is written, the just shall live by faith.” Paul said, “Let me tell you what Habakkuk said. Let me tell you what Habakkuk said.” “The just shall live by faith!”

What is our resource? There's the reliability of the Scripture. There's the resource of the saint, which is faith, faith. And then he showed Habakkuk something else. And by the way, let me say, the most powerful force on Earth is faith in the Gospel of Jesus Christ. The government can't make us good; only Jesus can do that. And the changed lives is the only hope for America, and the Gospel is the only thing that can change lives in America.

So, so, what is the providence that, that he has? First of all, there's the reliability of the Scriptures: truth. And there's the resource of the saint: faith; and there's **the retribution of the sinner**. Look in Habakkuk chapter 2 and verses 5 and 6, look at it. He begins to talk about the judgment that's going to come, "*Yea, also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as Hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people. Shall not all these take up a parable against him, a taunting proverb against him, and say,*" now, get this in context. Habakkuk is saying, "God, how can You let these ungodly people do what they're doing?" God says, "I know what I'm doing." There's coming a judgment, and He mentions the word woe, W-O-E, five times. Now if you've got your Bibles open, follow along. Look in, in Habakkuk 2 verse 6, the middle of that verse, "*Woe unto him that increaseth that which is not his!*" Look in verse 9, "*Woe unto him that coveteth an evil covetousness!*" Look in verse 12, "*Woe unto him that buildeth a town with blood!*" Look in verse 15, "*Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken!*" Look in verse 19, "*Woeth unto him that saith to wood, 'Awake', to the dumb stone, 'Arise', it shall teach!*" Woe, woe, woe, woe, woe! He's talking about the calamity that's going to come.

"Don't think for any moment, Habakkuk, that I am soft on sin. I know what I'm doing." The mills of God grind slowly, but they grind exceedingly fine. He thunders out against **material corruption**. He says Habakkuk 2 in verse 6, "*Woe unto him that increaseth that which is not his!*" People who are getting that which doesn't really belong to him.

You know, that, that's what's wrong with gambling. Everybody says, "What's wrong with gambling?" Here's a verse that tells you what's wrong with gambling. "*Woe unto him that getteth that which is not his!*" You see, when you gamble you get what belongs to somebody else into your possession without giving him anything for it. All true business is win-win. I give you the service, you give me the money; I give you the widget, you give me the dollar, whatever it is. I win, you win. All bad business is win-lose. In gambling you cannot have winners without having losers. "*Woe unto him that increaseth that which is not his!*"

He speaks of material corruption. He speaks of **moral corruption**. Look in Habakkuk chapter 2 verse 12, "*Woe unto him that buildeth a town with blood, and establisheth a city with iniquity!*" Do you know what some of the politicians are running on? Do you know their platform? Pro-choice. "Elect me, I'm pro-choice." Do

you know what that means? “If you elect me, I’ll pass laws that make it legal to kill babies.” You say, “Well, we’ve decided not to have this child.” No, if a mother’s pregnant, there’ll be a birth. The only question is, will it be a live baby or a dead baby? You’re going to have a baby. “*Woe unto him that establisheth a city by blood!*” America is soiled with, stained with the blood of precious little babies, and God says there is a woe upon it.

And then look if you will in Habakkuk 2 verse 15, “*Woe unto him that giveth his neighbor to drink, that putteth thy bottle to him, and that maketh him drunken also, that thou mayest look, on their nakedness!*” God here speaks of the liquor industry, and the curse of God is on it. There are people who say, “Well, I think that liquor is fine. We can get some revenue out of liquor.” That’s a terrible thing, that’s a horrible thing. America, our highways have become slaughter pens, our homes have become Hell holes, our, our, our, so many people are zombies, walking dead alcoholics, and yet, yet we think that it’s a wonderful thing. The liquor industry is brewed with tears, it’s thickened with blood, it’s flavored with death. And by the way, if this makes you angry, come up and apologize to me after the service. I’ll forgive you. The curse of God is upon it. “*Woe unto him that giveth his neighbor to drink, that maketh him drunken!*” That’s what God says.

He speaks here of **spiritual corruption**. Habakkuk 2 verse 19 “*Woe to him that saith to the wood, ‘Awake’; to the dumb stone, ‘Arise’, and it shall teach!*” America now is filled with cults and false religions, but then we’re talking about God’s providence.

Look, there’s the reliability of the Scripture, there’s the resource of the saint, there’s the retribution of the sinner, and there’s **the reign of the Savior**. Look if you will in Habakkuk chapter 2 verse 14, I love this, “*For the Earth shall be filled,*” underscore it; mark it, “*For the Earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.*” Then look down, if you will, in Habakkuk 2 verse 20, “*But the Lord is in His holy temple; let all the Earth keep silence before Him.*” Shut up, Habakkuk! God is God! Habakkuk was saying, “Oh God, where are You?” God says, “I’ll tell you where I am. I’m in My holy temple, and I’m doing exactly what I have proposed to do and what I will do, and I have not lost control, and Habakkuk, I want to tell you something, “*The Earth shall be filled with the knowledge of the glory of the Lord, as waters that cover the sea.*” Understand it. I’m in control. There’s no panic in Heaven.”

Now here’s the third thing I want you to see. Faith doesn’t live by explanations, it lives by promises. Faith doesn’t live by appearances, but by providence. If you can’t see God working, it doesn’t mean He’s not working. Number three: **faith doesn’t live by circumstances, but by praise**, faith does not live by circumstances, but by praise. Now go to chapter 3, and we’ll take just a minute. First he start out sighing, then he’s seeing, and finally he ends up singing. And by the way, this book was written for the Minister of Music. Read the last verse in the whole book. It’s written for the Minister of Music. And he says look, we need to remember God’s glory. Here’s what we praise

God for. Look in Habakkuk 3 verses 1 through 3, “A prayer of Habakkuk, a prophet, upon Shigionoth,” that, that means with deep feeling and praise, “O Lord, I’ve heard Thy speech, and was afraid; O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. God came from Teman,” that’s from the south where the law was given, “the Holy One from Mount Paran. Selah!” That means just think about that. “His glory covered the Heavens, and the Earth was full of His praise.”

What do you do in dark days? Number one, **remember God’s glory**. Habakkuk had been asking for a reason, and what he got was a revelation. We don’t need to know why; we need to know who.

And then **rejoice in God’s goodness**. Look in Habakkuk 3 verses 17 and 18 of this third chapter, look at it. I love it. I wish I had more time. “Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls.” Yet! Underscore it, “Yet! I will rejoice in the Lord, I will joy in the God of my salvation.” Now listen, remember God’s glory. Rejoice in God’s goodness.

What di, what does it take to make you happy? If your bank account is wiped out what’s it going to do to you? If your goods are confiscated, what’s that going to do to you? If they commandeer this church and take away this property, what’s it going to do to our church? I’ll tell you, God is in Heaven.

How do you know where you’re getting your joy? Habakkuk said, “I’ll rejoice in the God of my salvation.” What’re you going to rejoice in? If your joy is rooted in anything that can be touched or tampered with, you have an unstable joy. Where are you getting your joy? You say, “From God.” How do you know you’re not getting your joy from your job? Take away your job and let’s see if you have your joy. How do you know you’re not getting your joy from your health? Take away your health and see if you have your joy. How do you know you’re not getting your joy from your church buildings? Take them away and see if you still have your joy. Friend, we may never know that God is enough until God is all we have. And when we do, find out that God is all we have, we’re going to find out like Habakkuk found out, that God; not only is God necessary, God is enough. Remember God’s glory. Rejoice in God’s goodness. It may get bad, but God is on His throne. That’s the reason I’m telling you, folks, that we need to learn to praise in dark days. We need to give thanks as Habakkuk did in dark days.

And then last of all, and I wish I had more time. **Rely on God’s grace**. Look in Habakkuk 3 verse 19, “The Lord God is my strength, and He will make my feet like hinds’ feet, and He will make me to walk upon my high places.” And then He says, “To the chief singer on my stringed instruments.” That fits, doesn’t it? Just praise God, just praise God. Here’s a song, here’s a song that we can sing:

“If the fields refuse their harvest, and the trees no longer bear. If the flocks forsake the shepherd and my head be bowed with care. Yet I know His ways are wondrous with this man made out of dust. And these lips of clay shall praise Him though the world be turned to rust. If the roses lose their fragrance, if the birds no longer sing. If the rivers cease their flowing, and the bells refuse to ring. Still I know that God is in Heaven, and I know that all is well. So my lips will sing His praises, and the Gospel story tell. I will praise Him, I will praise Him. There will be a brighter day. There will be a bright tomorrow, for God will never pass away.”

Do you know what chapter 1 tells us? Chapter 1 tells us that we don't live by explanations. We live by promises. Do you know what chapter 2 tells us? Friend, we don't live by appearances. We live by providence. Do you know what the third chapter tells us? The third chapter tells us that we're going to praise God. We're going to praise God, no matter what the circumstances are.

That's a great book. And the Bible says that the just shall live by his faith. If you don't have faith, I'm telling you, if you don't have faith, you've got nothing to hold on to. It's going to get worse, there's going to be chaos and turmoil. But I know this, that the situation in this world today is going to get increasingly calamitous. The Bible makes it exceeding clear in the last days perilous times shall come. What I want you to do, I want you to know Jesus Christ, not know about Him. I want you to know Him. I want you to be able to say, “No matter what happens, I will rejoice in the God of my salvation.”

Let's bow our heads together in prayer. Heads are bowed and eyes are closed. Begin to pray for those around you who may not know the Lord Jesus Christ. And if you're not certain that you're saved, I want you to pray this prayer, “Dear God, I know that You love me and I know that You want to save me. I'm a sinner. My sin deserves judgment but I need mercy. Lord Jesus, come into my heart. Forgive my sin. Save me, Jesus.” Pray that prayer. Pray it. “Lord Jesus, save me. I bow my head before You. I acknowledge You as Lord. I believe You paid for my sin with Your blood on the cross. I believe that God raised You from the dead. And now, like a child, once and for all, now and forever, I receive You now, right now, as my Lord and Savior. And Lord Jesus, because You died to save me, I will live for You. Not in order to be saved, but because I have been saved, and I'll make it public. I will not be ashamed of You, my Lord and my Savior. In Your name I pray. Amen.”