

He Took Me From a Fearful Pit

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Preacher: Malcolm Macdonald

- [0 : 0 0] Let us resume our public worship of God. If we can sing to his praise by Psalm 34.
- Psalm 34. From the beginning to verse 10. God will I bless all times.
- His praise my mouth shall still express. My soul shall boast in God. The meek shall hear with joyfulness. Extol the Lord with me.
- Let us exalt his name together. I sought the Lord. He heard and did me from all fears deliver. They looked to him and lightened where.
- Not shamed where their faces. This poor man cried. God heard and saved him from all whose distresses. The angel of the Lord encamps and round encompasses.
- [0 : 5 9] All those about that do him fear and then delivereth. O taste and see that God is good. Who trusts in him is blessed. Fear God his saints.
- None that in fear shall be with want oppressed. The lion's young may hungry be and they may lack their food. But they that truly seek the Lord shall not lack any good.
- Psalm 34. From the beginning. God will I bless all times. His praise my mouth shall still express. God will I bless all times.
- His praise my mouth shall still express. My soul shall boast in God.
- God the meek shall hear with joyfulness. ■ Hashem Exholt the Lord with me, let us exalt His name together.
- [2 : 2 6] I saw the Lord, He heard and did me from all fears deliver.
- They looked to Him unblighted where no shepherds were death pieces.
- This poor man cried, Lord, heard and saved Him from all His distresses.
- The angel of the Lord encamps on ground and compasses.
- All those about that you have fear and their feelings are red.
- [3 : 5 4] O taste and see that God is good, who thrust in Him is blessed.
- Fear God, His saints not, let Him fear, shall be with one cold rest.
- The lions young may hungry be, and they lack their food.
- But they that truly seek the Lord shall not like any good.
- Let us join together in prayer. Let's pray. O Lord, O God, as we come before you this evening hour, we give thanks for the opportunity to meet as we do, to be gathered in your name in a place of worship where we can join with others in an exercise that you commend to and not just commend, but command.
- [5 : 4 1] That we are not to let off coming together to gather in your name.
- That we are not to desist. That we are to be always found in such a place as this where your name is lifted up and where your word is read and considered.
- Give to us a sense of anticipation. For we are in the presence of the only living and through God.

Lord, you have given us your own word and you speak to us through it. And we pray that we would hear your voice in the word and through the word.

There are many who would perhaps this evening be drawn to meet in the company of others, listening to some individual declaring his own mind on certain things, be it of a political sort or some other thing that is at the forefront of consideration, be it to entertain or to bring some kind of interest to the floor.

[7 : 28] But there is nothing of the equal of what we are engaged in. There is nothing better than it. There is nothing more important than it.

There is nothing better than it is. There is nothing better than it is. There is nothing better than it is. There is nothing better than it is. You have a word to speak into both circumstances, whatever they may be.

Whatever is true of us as individuals or as members of families, as community members as members of of this island community this nation or even the the nations of the earth whatever part we may play in that we may think little of ourselves, we think of ourselves of being as being of little import but we are important enough to be spoken to by the God of heaven and your word will not leave us as it followed us and you intend for us that we would learn of you and your son Jesus Christ the one that has come into the world to seek and to save the lost we pray for your blessing upon us in our need and ask that you would remind us afresh of what the greatest need that we have is that we are sinful creatures possessing never dying souls on the way to eternity how we respond to the gospel determines how we will spend that eternity whether we spend it in company with your angels in heaven above and the saints glorified and Christ who saved us from sin or whether we are separated from him as the saviour in the presence of a God who is an all-consuming fire from whom there is no relief and from whom we can expect no quarter for you have declared that a place has been prepared for the devil and his angels into which you will cast for all eternity those who have despised the provision that the gospel has made grant to us an understanding of what that means for ourselves as much as it does for others may the blessing of God be upon the preaching and proclamation of this truth this evening wherever Christ is lifted up in the gospel may a hearing ear be given to that proclamation you know all that there is to be known about us may your word penetrate our stony hearts and resist the deflection of our sinfulness and our resistance to the truth may your word bless us abundantly far more than we could ever expect possible remember every home represented remember all the homes not represented for whatever reason those of your people denied the privilege of coming to join with us in worship be merciful to them where the longings of their soul bring them to this place even without them physically being met with us remember the house bound hospitalized those depending on the care of others bless those who do bring that care to them remember the grieving and the sorrowful amongst us the voice of death is seldom silent and you bring to our attention the fact of our own insecurity

however much we believe ourselves to be permanent fixtures from the scene of time we are far from that and your word teaches it and experience it experience brings it home to us sometimes with unstinting penetration we ask Lord that you would sanctify every reminder that we are given of our own fragility of existence we pray for your blessing upon the nations of the earth remembering our own before all pray for our king and his family the governments of the day we are thankful that they are that the government of the day we see so many laws passed that are iniquitous and that are threatening to the peace of your people we pray for those who would seek to uphold the truth and who would seek to present the

Christ of God as their God and their saviour we pray for those who are the enemies of the gospel in their enmity may they be turned to see for themselves what your people have seen in Christ remember the world in which we live the nations of the earth in foment and foment who are turned upside down because of war and all the other issues that apply to them poverty and want and hunger and disease and all that is prevalent in the world we pray for those who bring relief and those agencies that are responsible for seeking so to do remember Lord the gospel that is preached by those who would be emissaries to the truth in foreign lands the missionaries of the cross protect them and keep them safe remember those who are persecuted for the saviour's name may you people in whatever place they are found may they learn to be contented help us to bear one another's burdens and so fulfil the law of

[14 : 30] God remind us of the total dependence we ought to have upon yourself so that your word would create in us a sense of our own impotence and yet at the same time a sense of your power forgive our transgressions cleanse from sin in Jesus name we ask it all Amen let us again sing to God's praise this time from psalm 33 singing from the beginning of the psalm the first six stanzas verses 1 to 7 psalm 33 ye righteous in the Lord rejoice comely is and write that upright men with thankful voice should praise the Lord of might praise God with heart and unto him sing with the psaltery upon a ten string instrument make ye sweet melody a new song to him sing and play with loud noise skillfully for right is

God's word all his works are done in verity to judgment and to righteousness allow he paid still the loving kindness of the Lord the earth throughout the heavens the heavens by the word of God did their beginning take and by the breathing of his mouth he all their hosts did make the waters of the seas he brings together as a heap and in storehouses as it were he laid up the deep and so on these verses ye righteous in the Lord rejoice it comely is and right ye righteous in the Lord rejoice it comely is and right that upright man with that full voice to pray the

Lord all might praise God with heart and unto him sing with the psaltery upon a hand stringed instruments make his sweet melody a new song to him sing and play with love love not skill fully for right is

God's word all his works are done in great time a love he dj Still the lovingkindness of the Lord, He e'er throughout the field.

The heavens by the word of God did their beginning take.

[19 : 00] And by the breathing of His mouth, He all will host it make.

The waters of the sea He brings together thus an He.

And in storehouses as it were, He layeth out the deep.

Amen. I'm going to hear God's word from the Old Testament scriptures, from the book of Psalms, and reading Psalm 40.

The book of Psalms and Psalm 40. You can read the whole Psalm. I waited patiently for the Lord, and He inclined unto me, and heard my cry.

[20 : 24] He brought me up also out of an horrible pit, out of the mighty clay, and set my feet upon a rock, and established my goings.

And He hath put a new song in my mouth, even praise unto our God. Many shall see it, and fear, and shall trust in the Lord.

Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us worth, they cannot be reckoned up in order unto thee.

If I would declare and speak of them, they are more than can be numbered. Sacrifice and offering thou didst not desire.

Mine ears hast thou opened. Burnt offering and sin offering hast thou not required. Then said I, lo, I come.

[21 : 33] In the volume of the book it is written of me. I delight to do thy will, O my God. Yea, thy law is within my heart. I have preached righteousness in the great congregation.

Lo, I have not refrained my lips. O Lord, thou knowest. I have not hid thy righteousness within my heart. I have declared thy faithfulness and thy salvation.

I have not concealed thy lovingkindness and thy truth from the great congregation. Withhold not thou thy tender mercies from me, O Lord.

Let thy lovingkindness and thy truth continually preserve me. For innumerable evils have compassed me about. Mine iniquities have taken hold upon me, so that I am not able to look up.

They are more than the hairs of mine head. Therefore my heart faileth me. Be pleased, O Lord, to deliver me. O Lord, make haste to help me.

[22 : 41] Let them be ashamed and confounded together that seek after my soul to destroy it. Let them be driven backward and put to shame that wish me to heal.

Let them be desolate for a reward of their shame that say unto me, Aha, aha. Let all those that seek thee rejoice and be glad in thee.

Let such as love thy salvation say continually, The Lord be magnified. But I am poor and needy. Yet the Lord thinketh upon me.

Thou art my help and my deliverer. Make no tarry, O my God. Amen. And may the Lord add his blessing.

And the reading of his word. And to his name be the praise. Let us again sing to God's praise. This time verses from Psalm 112.

[23 : 46] Psalm 112, singing from the beginning to verse 6. Praise ye the Lord. The man is blessed that fears the Lord aright.

He who in his commandments does greatly take delight. His seed and offspring powerful shall be the earth upon of upright men.

Blessed shall be the generation. Riches and wealth shall ever be within his house in store. And his unspotted righteousness endures forevermore.

Unto the upright light doth rise. Though he in darkness be compassionate and merciful and righteous is he.

A good man doth his favor show. Doth to others lend. He with discretion whose affairs will guide unto the end. Surely there is not anything that ever shall him move.

[24 : 46] The righteous man's memorial shall everlasting prove. And so on. These verses 1 to 6. Psalm 112. Praise ye the Lord.

The man is blessed that fears the Lord aright. Praise ye the Lord. The man is blessed that fears the Lord aright.

He who in his commandment does greatly take delight.

His seed and offspring powerful shall be the earth upon.

Of upright men blessed shall be the generation.

[26 : 11] Riches and wealth shall ever be within his house in store.

And his unspotted righteousness endures forevermore.

Unto the upright light doth rise.

Though he in darkness be. Compassionate and merciful.

Unrighteousness be. A good man doth this favor show.

[27 : 34] A good man doth this favor show. A good man doth to others lend. He with discretion.
His affairs will guide unto the end.

Surely there is no anything that ever shall live.

In the name of Jesus. The righteous man doth. His life will guide unto the Lord aright. The
righteous man doth. The righteous man doth. Memoria shall ever last in proof.

I'd like us to turn now for a short time to the psalm that we were reading together from the
book of Psalms, Psalm 40.

[28 : 49] At the beginning of the psalm, I waited patiently for the Lord, and he inclined unto me and
heard my cry.

He brought me up also out of an horrible pit, out of the mighty clay, and set my feet upon a
rock, and established my goings.

And he hath put a new song in my mouth, even praise unto our God. Many shall see it,
and fear, and shall trust in the Lord.

So on. I'm sure you're familiar with the words of the Apostle Paul, who, writing to Timothy,
tells us there that all Scripture, all Scripture, he says, is given by inspiration of God and is
profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the
man of God may be perfect, throughly furnished unto all good works.

That is God's word, that is God's truth. And we believe what the Apostle is saying to be
perfectly true.

[30 : 21] But that doesn't mean that there are parts of the Scripture that you may choose as your
own, in the sense that it is a word that is precious to you, at a personal level.

A word that perhaps spoke to you at critical times in your life. A word that took on
exceptional meaning when you found that God was close by, and that he was speaking
into your situation.

I think this psalm is one such psalm that many people can speak of like that, because it is
a psalm, especially the opening words of the psalm, that seem to suggest to us the kind of
experience that many have before they come to know the Lord.

But it is a psalm that also speaks to us about the experiences of the Lord Jesus Christ.
And we know that some, at least, consider the whole psalm to be what's called messianic,
speaking about the person of Jesus, and speaking about his work, and his relationship to
God, and his relationship to sinners in the world, and the work that he came to fulfil in
there.

Now, some have difficulty with that, because of some of the expressions that the psalm
has in it, that it can't be entirely messianic.

[32 : 06] But that's beside the point. It is a word from God to us, and it speaks of Christ at one level,
if not entirely, and it speaks to each one of us as to our own relationship to God, if we
have such a relationship.

And it speaks, I think, the opening verses that we're looking at here clearly, that the
experience of the psalmist. I think that it is the words of the psalmist regarding a personal
encounter with God, arising out of the circumstances that marked him out at a particular
juncture.

There's no apparent situation that we can pinpoint, out of which these words came.

It's a psalm of David we're inclined to believe on the basis of what's written at the top of
the psalm, to the chief musician, a psalm of David, without him identifying at what point in
his experience these words were inspired by the Holy Spirit.

But they do speak of an experience that was clearly one of danger and jeopardy, in which he found himself.

[33 : 40] And that caused him to come to God and cry out to God. So I want us to think about these words and think of them in particular with regard to the spiritual need of all who are of the fallen race of Arden.

This is what is true of them by nature. They are in a dangerous situation that requires them to bring their circumstances to the attention of God and seek God's help in that.

And it inspires in you, if you reflect on these words in that light, it almost encourages you to think of when you called upon God, if that is true of you.

What was it that caused you to call upon God? Or what is it that caused you to call upon God? Or what is it about yourself that makes you think that this situation has not arisen in your experience prior to this?

Or even that it is not true of you this evening, that you have no need of God and have no need to cry out to God? So I want us to think of it, first of all, as the apparent predicament that was one of discomfort, out of which these words arose from the psalmist's mouth.

[35 : 14] Secondly, the more than a hint we get of the desperation that flows from the recognition that he has of the danger that he is in.

Thirdly, the deliverance that he experiences at the hand of God. And fourthly, the delight that he expresses in praise as he experiences that deliverance.

So four things, four thoughts that we can briefly touch on this evening. When we read these words, I waited patiently for the Lord, and he inclined unto me and heard my cry.

I have often wondered about that. The patient waiting of which the psalmist speaks. It doesn't really correspond to the jeopardy out of which the words come, I don't think.

It makes you wonder whether the word patient is really the right word. One of the commentators, at least, has said that the word patient is too passive, and I would be inclined to agree with it.

[36 : 46] In the translation we have in Sing Psalms, the word longing is used. And I suppose, whatever, when we look at language, when we think of the language that we use, sometimes words may occur to us that appear to be the same, and we can't see any difference in them.

But I think if you're thinking of the word patience, you're thinking of somebody who is reconciled to their condition, or reconciled to their situation.

And they're sitting, as it were, waiting with some measure of expectation that something will come along that will change these circumstances.

But I think there's a stronger element here, that the patient waiting that the psalmist is speaking of was one in which there was a very strong desire that God would come to him at his hour of need.

And when you go further forward into the psalm, you find that the circumstances that the psalm describes cannot but make you think like that.

[38 : 10] Being in a horrible pit, and mire hardly encourages a patient waiting for God.

It may be that a person will come to the point where they've tried everything, and they've expended all their energy, and they sink back in virtual despair because everything has been exhausted, and they themselves are exhausted, and there is no possibility of them doing anything.

But I think what we need to understand is the situation the psalmist is describing to us as waiting for God doesn't necessarily mean that they are aware of the danger that they are in.

There is in the psalm an awareness of the pit, an awareness of the mighty clay, and what occurs after them being delivered from that, which seems to contrast with the experience that they are describing, that there is a definite hint, more than a hint of danger.

But a person can be in danger without necessarily realising the extent of their danger. For example, we could imagine that the person here who was in the pit and in the mighty clay understood he needed to get out of there but didn't really understand or might not have understood the situation was as dire as it was because he could have said to himself, well, something will happen, somebody will come along.

[40 : 08] The distress that I mean will be brought to an end in some way. And in many ways, that's the way some people are with regard to their spiritual circumstances, especially those who are under the gospel.

I think that there are many people who are not under the gospel and they are oblivious to their danger, spiritually. They are completely unaware that they are in danger from God's judgment and from an eternal wrath.

They are completely oblivious to it, even though their conscience might have intrude into their peace at times. But for the most part, they live their life contentedly.

even though there are times when things may occur. But under the gospel, the person who is under the gospel is someone who is reminded repeatedly of a danger that exists.

Reminded repeatedly that there is an imminent threat to their peace. Their peace just now might be quite prominent and quite significant, but there will come a point when that peace will come to an end.

[41 : 27] And the gospel, the word of God, tells us that. Now, we may, in that situation, persuade ourselves that the threat is not as bad as it is projected to be.

what I'm really wanting to say is that a person can be in dire straits without a person having an appreciation of that.

Without them understanding how truly endangered they are because of their situation. they are in the pit without realizing it.

They are in the grip of the mire and covered from head to toe with the mire of sin without them fully comprehending that sin is as woeful as the Bible describes it to be.

I think we can read the scripture and understand from the scripture that sin is something that offends God and yet how many people who know the word sin and understand to a degree what the Bible teaches about it understand about how offensive sin is to God have an appreciation of it perhaps not many.

[42 : 54] But I was reflecting on this and I was remembering and I often remember this and I have to say when I remember it a cold sweat runs down my back.

I remember as I own person a child virtually and I used to spend many happy hours wandering the cliffs down from Oathcroft and one of my favourite pastimes would be to clamber down these cliffs and go searching there for driftwood and firewood which I would gather and take home.

but some of the places I went to were not terribly safe and I would go down very steep crumbling cliffs and occasionally I got into a fix and occasionally when that happened I would utter a prayer to God but I would get relief and God was forgotten but you know thinking back today at how dangerous that was for any person the most enjoyable time would be after a storm and after a storm the frost that was created by the storm would literally cover the rocks and the rocks were treacherous very slippery and I just dread thinking about the danger that I was putting myself to without really appreciating that danger without really appreciating how easily

I could have slipped and broken a bone and nobody would know where I was and spiritually I think that many people actually live their lives without one moment giving a thought to the places that they are putting themselves in spiritually that can result in them suffering greater loss paths that they follow behaviors that they embrace thinking that they espouse and all the time all of these are intruding into the nurture and the teaching that was brought into their experience from their youth through school through Sunday school through the home and when we choose other than that what are we doing we are putting our souls in mortal danger and we are not aware of the danger that we are putting ourselves in and many people have found themselves going down a path and before they know it they have no recollection at which point they diverted from a path that was relatively safe and relatively innocent think of it like this how many people do you know that were once regular attenders of God's house people who grew up in the church people who you know frequented

God's house and gradually a drift place gradually a decision was made which was entrenched and they no longer come to church they no longer frequent the means of grace they no longer keep company with those who are Christian in any meaningful way how did that happen what was the cause of it were they aware of the danger when they did it well very often that danger was there without them realising it but that's just one example the psalmist is describing for us where he was when he was made to cry out to God whatever the pit was whatever the mighty clay he found himself embroidered and we often think of the the prodigal for example we think of the prodigal who went away from God and went away from the home and the benefits of his father's house and we overlook that there was another brother who who remained home and yet who was so besofted with his own self-righteousness that he was even further away you could argue than his brother who had been a prodigal we read the words of the psalmist and we need to remind ourselves of what needs to happen before we come to our senses you know we sang in psalm 34 these words that speaks of somebody that came to cry out to

[48 : 30] God I sought the Lord and he heard me and delivered me from all my fears they looked unto him and were lightened that faces were not ashamed this poor man cried and the Lord heard him and saved him out of all his troubles what does it take for that to happen what needs to occur before a person cries out to God out of a sense of need that God himself has brought home to us the need is there it's always there if you're out of Christ if you're a stranger to Christ that need is something that is always there and it will remain until you're reconciled to God through Christ and it's amazing how many people were in that self same place and they cried to God all of a sudden because they understood that their circumstances were not as they thought they were it's you know

I know that there are Christians here and they go to these words and they were people who were addicted to alcohol and their situation was so dire and they were in the pits they were in the depths they had lost everything they had lost self respect they had lost family and friends they were so alone and they cried unto God they understand the pit but don't mistake the fact that this is real to them that it can't be real to you because if you are a prodigal you'll understand it but if you're an elder brother who's self reliant and independent of God your situation is equally bad and until God brings home to you you need of him this is what needs to happen notice the emphasis that takes place here in the psalm the psalmist is not somebody who came to understand that one day he was going to be able to reach out of the pit and scramble to safety he was not somebody who was going to clamber out in his own strength he was somebody who

God dealt with and brought home to him that he needed God and you'll notice in the psalm that what is emphasised is that it was deliverance by the mighty hand not our own but his he inclined his ear he heard he brought he said that was all God's doing that's something that some people because of their own pride their own vanity their own self reliance they think I don't need somebody to help me but if your spiritual situation is such that you are far from God you are not going to bring yourself to God simply because you feel like it it's not going to happen

God alone must persuade you of your need of him and you need to listen to him when he is persuading you through his word don't misunderstand me you know some people make the excuse these ministers they emphasize the inability that I possess as a sinner they emphasize the inability that I have I cannot save myself and to me that means that God must save me and because God must save me I am unable to do anything and that is logical that is impeccable understanding as far as it goes but just because you cannot it doesn't mean that you cannot come to the person who can it doesn't mean that you cannot acknowledge to him your inability that you cannot declare to him

I can't do this by myself and if you're the one who is able to do it then do it on your knees you say to God Lord save me Lord come to me where I am the psalm describes to us somebody who was able to acknowledge what God was able to do what we are encouraged to do is trust in the one who is able where we are not you know the previous psalm there psalm 37 a psalm that describes to us the Christian in a way that the Christian can understand what is being said psalmist says delight thyself also in the

[54 : 31] Lord and he shall give thee the desires of thine heart come in thy way unto the Lord trust also in him and he shall bring it to pass he shall bring forth thy righteousness as the light and thy judgment as the noon day rest in the Lord and wait patiently for him fret not thyself because of him who prospereth in his way because of the man who bringeth wicked devices to pass the man who is able to do this the woman who is able to do this is somebody who has come to understand that they cannot do something that is of significant worth with regard to their own salvation but there is someone who is before them in the world in the world in the way that we can come to him at a throne of grace the prophet isaiah looking forward with anticipation to the coming of the gospel it shall be said in that day lo this is our god we have waited for him and he will save us this is the lord we have waited for him we will be glad and rejoice in his salvation you could almost imagine that the psalmist was reading the words of the prophet isaiah or the prophet isaiah was reading the words of the psalmist because he was seeing the worth the merit of putting trust in god who was able to do who can do and does do what we cannot it's amazing that god would any come to any in order to save but there is nobody here not a living soul in this building tonight who has not experienced for themselves the hand of god extended to them to save some have taken the hand of god to experience the salvation that god has to offer and some have not that's the bottom line there's nobody here tonight who professes christ's name who saved themselves not a living soul was able to to take themselves one step of the way on the journey to redemption that was god's doing but through his word he tells you that and reminds you of that he tells you this is what

I am doing for you in christ he put a new song in the mouth of the passion for whom this has been possible have you ever sung the new song people of god have he put a new song in his mouth many of us have from our youth been taught to sing to learn songs to learn them by heart but this is not a song that you learn by heart this is a song that comes from the heart it is a new song it is always a new song it is a song once you sing the praises of god once you allow yourself to go down the road of praising god it opens out new verses to you all the time it's no dirge it's no empty meaningless leather buy that puts you to sleep not at all it's a word that is stimulating in its singing you close your eyes and you think of where you were when god came to you how he saved you what he saved you from what he saved you to all of these things bring great joy into your heart is that not so

I was reading just recently of somebody then it's a sad story in many respects he was diagnosed with oral cancer cancer of the mouth and just before he went in for surgery the surgeon came to see him and he told him what he was going to do he explained to him that the surgery was quite radical and it would involve removing a very large part of his tongue and he asked the surgeon does that mean that I won't be able to sing and the surgeon could barely answer him he could barely answer him so the man didn't require an answer well he said before you take away my tongue let me at least one more time sing a song of praise to my

Lord which is what he did prior to going to surgery he sang a song of redemption praising his God an awful circumstance and yet a joyous occasion because this was what he wanted to do more than anything else and those who have been given this new song to sing they were never tired of singing it they were never tired of praising his name all the day long and I was going over this I was reminded I probably told the story before but I don't care we have we had neighbours in Shabbos where it was in the marriage home we lived together and a lovely family and their father was a brother of

Angus Macdonald the renowned Gaelic presenter Nesfraker and Nesfraker as you know had a wonderful voice and you often hear him sing to this day through the recordings that came that are left by him but this brother could not sing he didn't have a singing voice and yet at every worship he would insist that they would sing as a family and in the summer months when the doors were opened the family were embarrassed they were embarrassed because the neighbours would hear the singing and knowing that none of them could sing and their father couldn't sing but they sang and what he always said to them and we heard them tell the story so often oh he said there's a day coming and the song that I sing it will be a new song but I will sing it like I never sung it before the

[62 : 42] Lord's people have a new song to sing and it's a song of redemption a song of a God who came to them where they were unable to go to him he came to where they were that's not what Christ does he came from heaven to the earth he came to the sinner when the sinner would not go to him and any person who's experienced that can understand what these words mean he hath put a new song in my mouth even praise unto our God and notice there when we read this again many shall see what he said and fear and shall trust in the Lord and I think that that reminds us of the power that there is in the saving grace of God not only is it something that impacts upon the life of the recipient the people who benefit from

God's saving grace but in extraordinary circumstances when the world sees the likes of who God is saving being saved they are in of it some are even afraid of it I remember that in my own experience so for a time when the word of God was alive when the spirit of God was at work people were being converted and the world looked on and they saw the translation from death to life and some were afraid and some were brought to desire for themselves that Christ that their friends had come to know what about you can you sing this song do you know anyone who can do you wonder how they came to be where they are do you wonder where they're standing today with their feet fixed upon the rock fixed and sure because of the one who is the rock of their salvation or may you know that Christ for yourself may you know this song so that you can sing it for yourself somebody once said who got this song for himself he saved my soul and he will not hear the last of it that may be true for many let us pray

Lord of God we give thanks for those to know something of the song of the redeemed those who can speak of these words and speak meaningfully that they waited for the Lord their God and that you came and found them and took them to yourself bless this word to us we pray grant mercy for anything that we have said that is said amiss cleansed from every sin we pray in Jesus name amen we're going to sing the psalm the words that we've been looking at verses 1 to 4 I waited for the Lord my God and patiently did bear at length to me he didn't climb my voice and cry to hear he took me from a fearful pit and from the miry clay down a rock he set my feet establishing my way verses 1 through to 4

I waited for the Lord my God and patiently did bear I waited for the Lord my God and patiently did bear at length to me he did him fly my voice and cry to hear he took me from a fearful pit and from the mighty clay and on a rock he set my feet establishing my way he put a new song in my mouth a

God to magnify many shall see it and shall fear and on the Lord will I pray oh blessed is the man who strides upon the Lord relies respecting all the blood nor such has turned us to lies may grace mercy and peace and

[69 : 08] God the Father the Son and the Holy Spirit rest and abide with you all now and always
Amen