

# Singing Unto the Lord

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**Bible Text:** Isaiah 42:10-17

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Open with me in your Bibles to Isaiah chapter 42. My text is taken from verse 10 down to verse 17. Isaiah 42 verse 10 down to verse 17. And my subject is what we just did, that is singing unto the Lord. Here in Isaiah 42 beginning with verse 10,

10 Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. 11 Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. 12 Let them give glory unto the LORD, and declare his praise in the islands. 13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies. 14 I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once. 15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools. 16 And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

God in His providence has caused that this particular portion of Scripture that I have just read for you parallel that which Brother Mike read in Psalm 98. I didn't plan it that way. It just was that I was praying from Isaiah 42 and verse 10, "Sing unto the Lord a new song." And if you remember, that is exactly how Mike began the reading in Psalm 98. "Oh sing unto the Lord a new song." Scripture has a lot to say about singing, and it has to do with the way that we worship. We do not sing in a congregation for entertainment. I know that there are some places you can visit where they have special music and and in my experience, even in Sovereign Grace churches, special music is nothing more than a performance. It's some that seemingly have a talent to get up and to sing in front of the congregation. I don't know where that began. Everything that I find in Scripture has to do with the whole congregation singing unto the Lord and blending our voices together to His honor and glory and His praise. And to sing unto Him because, not only who He is, but what He has accomplished for sinners in, by, and through the Lord Jesus Christ.

Bob read it in Colossians chapter 3, that our singing is the way that we exhort one another. It is the one way in which a congregation has to express its oneness before the Lord as to who He is and what He has accomplished. And the songs that we pick have to do with that One who is the Redeemer, who is the Savior, who is the Justifier. So it's not a matter of just picking and choosing songs because we like the tune, but as we sing in your heart can you say that "I truly believe what I am singing. That this is indeed the One to whom the song is addressed to."

That is what we see first of all here in Isaiah 42. The One to whom we sing! It's not about blending our voices and then complimenting the people around you how nice their voice sounds. That's not the purpose. The purpose is to sing unto the Lord. And as we see here, leading up to verse 10 is verse 9, "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." So from that we can gather, because the very next verse says, "Sing unto the Lord a new song." The word "new" is used in verse 9. The new things that the Lord was about to declare that should come to pass for those things which were to be the subject of our singing and our rejoicing.

When he talks there about the former things that have come to pass, remember last time we considered this, and we looked at it, that until Christ came the Old Testament was in force. Everything that was given was given in type, and picture, in prophecy, and prophets. But there would come a time when those old things would pass away, and behold all things would become new. And what are the new things? Those are the things that the Lord Jesus Christ has bought and accomplished in His life and His death and for which the Lord's people today enjoy the blessings of forgiveness because of His shed blood, of pardon because He paid the debt, and of righteousness because He worked it out.

If you look over in Hebrews chapter 8, this is exactly what the writer to the Hebrews is writing about. So you can easily next to Isaiah 42:9 in your Bibles write Hebrews 8. It is a good commentary on Isaiah 42:9. "Behold, the former things are come to pass, and new things do I declare." What were the former things? The writer to the Hebrews says in verse 1, Hebrews 8, "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. But now," we're going for a transition, "But now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second." That's really why the Lord declares the former things are come to pass. In other words, it

was for looking to the work that Christ would accomplish. If that first law could have been faultless, then there wouldn't be any need for the second.

But, verse 8, "For finding fault with them, He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." This is what Isaiah was prophesying when he said, "And new things do I declare: before they spring forth I tell you of them." You can see the consistency that there is between the Old and New Testament.

But here, verse 9 says, "Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt." Why not? "Because they continued not in my covenant, and I regarded them not, saith the Lord." It would be foolish for God to establish a second covenant on the same basis as the first which required absolute obedience on the part of those that were under it. They all perished.

"For this," verse 10, "is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." And it is that covenant of which Christ is the high priest. "And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all," that is all those that are of this covenant, "shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." It is a reminder that this new covenant isn't based upon us being better, because it says, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." On what basis? On the basis of Christ having completed the work. He is the mediator of this new covenant. "In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." So we don't build on the old, but we certainly rejoice in the blessings of the new.

And so that is why we sing. And this is the One to whom we sing. Going back to Isaiah 42, it says, "Sing unto the Lord." Any song that doesn't have the Lord as its object is not to be sung. In fact, look at our hymnbook even. It's there on your chair. There are a lot of songs in there that just, it's almost like they're talking to each other. I. You. That's not the purpose of the song. The song is unto the Lord, and it's because of what He has accomplished through His Son, the Lord Jesus Christ, there at Calvary.

But what are the reasons that we sing? We see that here in verse 10. The song that we sing unto the Lord is a song of joy, and it is a song of praise. You notice in verse 10 the word "praise" is used, and also in verse 12. "Let them give glory unto the Lord, and declare His praise in the islands." So anything we sing, any song that we sing certainly must have that reason for joy and for the praise and the glory of God.

If you take a concordance and look up the words "new song," you will find that there are a number of portions of Scripture that speak of a new song, just like Isaiah. I will take you back to Psalm 4:3. Each one of these verses gives us a reason why it is we sing unto

the Lord. That might be a good answer as to, when someone visits and asks, "Why don't you have special music?" Well, we sing unto the Lord. The special music is that He is special, that He is to be glorified. It's not about men standing up here, and going up and down the chords, and having everybody clap after they're done. No, the praise belongs unto the Lord.

You see in Psalm 40:3, it says, "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." Now, when David wrote this, what was he thinking of? Well, go back to the context. He said, "I waited patiently for the Lord; and He inclined unto me, and heard my cry." It was the result of waiting upon the Lord. That is what worship is. Not the man of the Lord, but waiting upon Him. He says, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock," that's Christ, "and established my goings. And He hath put a new song in my mouth."

So a new song, the reason we sing it, is because God Himself has been pleased to do a work of grace in our hearts. Now, what we sang a little while ago, "O for a Thousand Tongues to Sing My Great Redeemers Praise." I guess unless you're in the Lord, you have no business even singing it. I know we all, everybody thinks, "Well, they told us to stand and sing, so let's sing." But if you're lying in doing it, it would better for you to stand there quietly. Wait upon the Lord. Weigh these things before the Lord. It is not just a time to do something that is just a formal way of worship, but to truly glorify the Lord.

Of course, Psalm 98 is another one that Mike read for us. I will have you look back there. Psalm 98. Because at the end it gives us the reason for singing unto the Lord. David said, "Oh sing unto the Lord a new song." And then it says, "For He hath done marvelous things." Unless your heart, and mind, and soul have been made conscious and persuaded of the things that He has done, you will not be able to sing this new song that's being described here.

"His right hand, and His holy arm, hath gotten Him the victory." Do you see anything in there to the glory of man? That's why we pick our songs accordingly. There's a lot of songs, even though the tunes are great, that we'll never sing, unless someone can write some words that we can put the tune to and then sing it aright. Everything we sing should be in conformity to this truth that His right hand, and His holy arm, that's why the Lord Jesus Christ came, to satisfy law and justice, and to give Him the victory.

God had purposed to save sinners in His mercy and grace from eternity, but He couldn't just look the other way. There are some people that are surprised when you tell them that there are some things that God can't do. We've been taught from childhood up that God can do anything. But He can't lie. And He can't do anything that is contrary to His nature. And He certainly can't save sinners apart from a just sacrifice. His nature will not allow Him to do it. So that's why it says here, "His right hand, and His holy arm, hath gotten Him the victory."

And then if you come over Revelation 5:9, it speaks of the new song that is being sung, even now as we gather here to worship in the church below on this earth. There is a church gathered in heaven. You say, "Who are they?" Well, they are the souls of everyone from the time of Adam all the way up to now that the Lord has caused to pass through this world but has now taken unto Himself in death, but that the Lord redeemed. The Lord purchased their inheritance.

And what do we read about them? Here in Revelation 5:9 it says, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." This is what Isaiah was speaking of back here in Isaiah 42 when he says, "Sing unto the Lord a new song, and His praise from the end of the earth." The Jews were of the mindset that the God of the Old Testament was their God and not a God of the nations. And this is what was being declared here by Isaiah that behold the former things are come to pass. It is true that God used that national Israel for a time, but when Christ came and finished the work, His work was accomplished not just for the Jews, but for the nations, for the Gentiles. That's what Revelation 5:9 says is the reason for the song. That the Lamb was slain, and He, by His death, redeemed to God, by His blood, a people out of every kindred, and tongue, and nation. That was something new, because all of the Old Testament seemed to be geared toward national Israel, and it was for a while, but it didn't exclude Gentiles. Otherwise, what hope would there have been for a Rahab? What hope would there have been for a Ruth? Think about it. What hope would there have been even for Abraham, because he was a Syrian when the Lord called him yet being uncircumcised and the Lord drew him.

So you can see that the singing unto the Lord has substance. And if it does nothing else for us but to cause us to consider the words that we sing, and the hymns that we sing, and why it is that we sing, the reason for it. It is all because of His grace and His mercy. If you look over at Revelation 14:1 you find one more reference to the new song. Here John looks, in verse 1, and I love the way it's written, "And I looked, and, lo, a Lamb." What is going to be the object of our worship in glory? Is it not the Lamb? And here the Lamb stood on the mount Sion, and with him an hundred forty and four thousand." Remember last time I mentioned to you, the hundred and forty-four thousand that are referred to in Revelation, that is a symbolic number. It doesn't mean that there is just going to be one hundred and forty-four thousand people in heaven. But to get to one hundred and forty-four thousand, twelve times twelve is one hundred and forty-four thousand. You've got the twelve patriarchs of the Old Testament, and you've got the twelve apostles of the New. So that's the base number, one hundred and forty-four. And then thousand times one thousand. The Scripture uses a thousand as an infinite number. For it says, "One day is as unto a thousand years unto the Lord, and a thousand years is as one day."

So, it's not describing an exact, literal number of a hundred and forty-four thousand, but who is it describing? Well, it tells us right there in the rest of the verse, if we just read far enough. There's a comma after one hundred and forty-four thousand. "Having His Father's name written in their foreheads." So that one hundred and forty-four thousand describes everyone who has the Father's name written in their foreheads. That means

they're the Lord's. That means He has chosen them. And we know from the rest of Scripture that that number that He has chosen is greater than the sands of the sea. It is a number that no man can number, but in order to number, or give us an idea of the number, the Spirit of the Lord uses one hundred and forty-four thousand to describe it.

And it says in verse 2, "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song." Again, new since the cross of the Lord Jesus Christ. New, based upon His work that He accomplished and fulfilled. But the point that I want you to see here in verse 2, "I heard a voice." Those that are the Lord's have but one voice to live unto the Lord. And that voice is one. They have one faith, one hope, one righteousness.

And again, I come back to congregational singing. Why do we do congregational singing? Well, it is the one opportunity we have in worship to lift one voice unto the Lord and to express unto the Lord our one persuasion. I've gone to congregations where I've seen the song that's been announced to sing. I would stand there with my mouth shut. I can't sing that. That doesn't express what I know and believe. I'm talking about occasions where I've been invited to preach, and they have their order of worship service. In fact, it tells me a lot about the leadership. When I was over in Africa just the songs that they sang told me a lot about what they did and didn't know. And many times I would feed off of that to direct the message as the Lord guided me. I was in a congregation here in the United States. I was invited to preach, and when I got there I saw the order of worship, and the last song was an invitation hymn. And I forgot now what hymn they had, but when I got up to preach the Lord impressed me so much that when I finished I didn't want them singing an invitation hymn, and I made it pretty plain during the message. And when the song leader got up when I was done, he said, "Well, I guess we're not going to sing the invitation hymn." And I was thankful at least he had heard me.

You say, "Why, is that important?" Yes, it's very important. I don't want, so much of what we sing can be undone by those songs if it is not in accord with the message of Christ and giving Him all the glory. And so, here in Revelation 14:3 we see this number which is numbered as one hundred and forty-four thousand, but notice in verse 3 it explains who they are. In verse 1 it is the ones whose Father's name is written on their forehead. Here in verse 3 "And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." That's an expression there that it was more than just the Jew. That it was the Gentile.

And so back here in Isaiah 42 that brings us to the reason that we sing unto the Lord. It's to whom we sing. It's the reason we sing, but it's who sings it. Here it is those that have been redeemed from the earth. Then you come back to Isaiah 42:10, and you see that that's who Isaiah is speaking of here, the Gentiles when it says, for example, "His praise from the end of the earth." This would have been a language that the Jews understood to refer to the nations. "From the uttermost parts of the earth, this song will be sung."

I know this is a little difficult for us to imagine, because we are so used to sitting here and listening to this Gospel. But do you realize how the Lord has put in place means today that doesn't even require the travel of men to those countries in order to have the Gospel be heard. I know everybody talks about the evils of the internet. Well, it's like anything. It depends on how you use it. But I am thankful that we live in a day of technology to where right after this message is done, I can go back, and sit down in my office, and upload it, and it will be out there for anybody that the Lord causes to hear it. In fact, I get emails from some if I don't do it right away because they're waiting. They're sitting right now waiting to hear this message. Talk about a hunger and a thirst, and we take it for granted. "Well, I can always listen next time." But there are people in places in the far regions of the world that don't have a next time. And if it's not for the Lord bringing His Word to them, but I am thankful He does, and He's going to cause everyone to hear for whom Christ has died.

Not only those to the end of the earth, but you notice it speaks of those that go down to the sea, the mariners, the merchants, those that have as their business the sea and that make their living of it. The Jews, other than fishing there in their lawful locale, they weren't fisherman. You wouldn't find them going across the ocean like you did the Christopher Columbus's, or whoever you can think of that made their living traveling the seas. And so again, these sea faring men that were caused to call upon and praise the Lord, when a Jew heard of this it would be markable in their minds that the Lord was talking about a people that they hated, that they considered to be their enemy. And yet here, right in an Old Testament prophetic passage, the Lord is saying, "Look, I have a people from every kindred, and tribe, and nation, and tongue, and they're going to sing this new song."

In verse 10 he talks about the islands and the inhabitants thereof. The islands of the Gentiles. It may even be referring to Greece at the time. I don't know. But he speaks there of the wilderness, and the cities thereof, and the villages of Kedar. These lay east from Jerusalem, and certain islands lay west. These were places that were part of the Gentile world. Again, unless we know a little bit about culture and history, we wouldn't pick that up from just a simple reading. But again, it is to show that the Lord's people, He had purposed to save and did save by His Son when He came in His death from every corner of the world.

It speaks there of the inhabitants of the rock in verse 11. "Let them shout from the top of the mountains." There were some isolated civilizations that lived way up in the mountains. I was interested in reading this past week about some that still exist and the phenomenal places that they had built on the tops of these mountain peaks, and you wonder how on earth they even got the material up there to build, but somewhere, somehow, at some point, at some time, the Lord directed somebody to go up there and start a house, a household, and then that grew into two and three, and here is this population sitting up on top of a mountain peak that has a little compact little world. Planes fly by all the time. Pictures are taken of it, but they have no contact with the outside world. And yet, if the Lord has one of His sheep, even in one of those places, He is going to cause His Gospel to be brought to them, and cause them to hear and to know

the Lord, He is God, and that Christ has accomplished that work on behalf of sinners, wherever they may be found.

Thankfully, we don't direct our paths. The Lord does. And when you think back to the rock from which you were hewn and you think back on why it is that you are sitting here right now and rejoicing in this Gospel, in this Christ, in this Lord, when He could have very well left you right where you were, but He drew you out. He separated you out. You've got friends, and acquaintances, and loved ones who still shake their head, scratch their head, and wonder what happened to you. They'll even say, "Are you involved in some kind of cult?" Because nothing you know or believe is in line with what they say they know and they believe. I'm thankful that it's that way, because this new song, you see that's it. They can't sing it until the Lord puts it in their heart and in their mouth. But you sing it, because He has put it in your heart and in your mouth.

Let's look at the passage, and then we will be done. Here in verses 13 through 17 some commentators say, "Well, this just moves on to another portion," and that the part about the new song stops in verse 12. But as I read it, I find it is all part of the new song. Certainly, we're to sing unto the Lord a new song. Certainly it is His praise unto the end of the earth. Certainly it is that which gives glory unto the Lord, as verse 12 says. But I believe verses 13 through 17 give the detail of what it is to give praise unto the Lord and to sing praise unto His name. And in these verses, we see how the Lord has purposed to accomplish this salvation, how He has purposed to bring into His church, if you will, those that are from every tribe, nation, and tongue. And as you can see, the very first thing that it required was a mighty man. When we sing to the praise and glory of the Lord, we sing to the glory and honor of the Lord Jesus Christ as the God man.

I know the hymn writer wrote that hymn of "Were not the right Man on our side, the Man of God's own choosing. A mighty fortress is our God." That's what's described here. The Lord shall go forth as a mighty man. If anybody wonders, "How is this to be accomplished? Are we to do it?" No. Remember we read in Hebrews 8 that the New Covenant is not built upon the same basis as the Old? The Old could not save. You could give it a million years, and if God were to go back and say, "Okay, now you do it. You fulfill it. You obey it." None could be saved. But the Lord, knowing our helplessness, the Lord, knowing our weakness in the flesh and our inability, He came forth. "The Lord," notice, "The Lord shall go forth as a mighty man, He shall stir up jealousy like a man of war: He shall cry, yea, roar; He shall prevail against His enemies."

Christ said, "I will build my church, and the gates of hell shall not prevail against it." I know that many picture that in some way as Christ standing there and the gates of hell being thrown against him, but that's not the picture. The picture is, even of Samson, you remember when they tried to bind him, and tie him and when they woke up in the morning, they found that he had taken the very gates of the city, and broken them, and carried them away? That's what the Lord did in coming for the salvation of His people. Whatever that enemy was, whether it was Satan, whether it was sin, even the Law, could not condemn any sinner for whom Christ died.



And He is described here as a man of wars, and He shall stir up jealousy. The jealousy for our Lord was the zeal for the honor and glory of God. He was jealous for His Father's honor and glory, to pay the debt, to do what was necessary, and the gates of hell could not keep Him back. They could not prevail against Him coming in and taking out anyone that had been given Him of the Father.

So that's the message we have in the Psalm we sing, it's not a weak Lord. We don't have a weak Savior. We don't have one who tries to save, but can't unless man lets Him. That's a little s-a-v-i-o-r. That's one that we don't know. The words that are described here in verse 13 are of a Man who is a mighty Man who comes in and binds the strong man of the house. That was Satan. That was the Law. And He delivers out those of His own.

Now notice, that's one aspect of the song we sing, but also we see here in verse 14 God's forbearance when He said, "I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once." When He talks about destroying and devouring, it's the language, if you will, look with me in Hebrews 2. He didn't come to condemn the world. That's not why He came the first time, but to save those that the Father had given Him. And who are they? Well, look here in Hebrews 2:14. "Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; And" and what? "And deliver them who through fear of death were all their lifetime subject to bondage."

I know people like to think today that they would take on the devil. And boy do they act like they do. They're chasing him out. They think they are. But all the while, they are still under his domain, his dominion. There has only been one that has ever put Satan in his place, and that is the Lord Jesus Christ. He has taken from the devil that strength to abuse anyone of the Lord's. Because until the Law was accomplished, you might say, he had an excuse. He could go and say, "On what basis are you showing favor to these?" Well, it was the basis of God's forbearance.

He was forbearing. That is what it is speaking of over here in Isaiah 42:14. "I have long time holden my peace; I have been still, and refrained myself." God in His forbearance overlooked the sin of those people that He purposed to save. Why? Because He awaited the day when this mighty Man stirred up jealousy like a man of war, cry and roar. What roars? It's a lion. He is the lion of Judah. And He came to destroy and devour at once. Take out of Satan's power, just like we read here, any ability to hold anyone of His own. Such was the work that the Lord Jesus Christ accomplished.

You notice, it says, "Now will I cry like a travailing woman." It's like all of this was built up to a birth. It was. It was built up to the birth of Christ, God's Son. When He entered into this world literally all hell broke loose, didn't it. Herod. Pilate. All of these. There were thousands of little babies that were killed under the age of two, trying to get rid of this one. And yet they couldn't. They couldn't stop Him.

And so all of this is being depicted here. That's what the message is about. It's about this One who is the man of war. It's about God's forbearance until such time as Christ should come and accomplish. And now that He has, we see the remainder of this chapter talking about how the Lord is going to remove the wastelands. He's going to get rid of those things that hinder. And you notice, He said in verse 16, "I will bring the blind by a way that they knew not." That's the kind of people that the Lord came to save. Not the righteous, but sinners. Blind. If left to themselves, they would never have known the way, and yet, by His Spirit, He brings the blind by the way that they knew not.

There's a way that seems right unto man, but the ends thereof are the ways to death. That's the broad way. That's the natural way. That's the way that men think when you ask them, "How on earth do you expect to stand before a holy God?" Listen to their answer. Most people just say, "Well, I'm going to give Him my best shot." Or "I sure think about it a lot, but you know what? I sure hope God's merciful." Well, how can He be merciful? On what basis is He merciful? It's on the basis of His Son that would accomplish the work.

And because He has, notice, He says, "I will bring the blind." We don't have to open the blind man's eyes, the Lord will bring Him. And "I will lead them in paths that they have not known." Left to yourself, you would never know that this is the way that God has purposed to save and justify sinners. But if He has sent His Son to die for you, it is certain that He will lead you in that way that you do not know.

And He will make darkness light before you and the crooked things straight. I remember back when I first started considering some of the truth of God's sovereignty in light of what I had been taught. I considered the fact that Christ did not lay down His life for every single person in the world. I can remember a plane trip flying to Los Angeles back in the day trying to figure this out. Everything seemed crooked to me in light of what I had been taught. But you know, looking back, why it was crooked to me was because I was rebelling. I was rebelling. In my heart I was thinking, "I have to have something to do with this." People will tell you all the time, "That's complicated. You're making it too complicated." No, I'm just telling it plain. If it's complicated to you, it's because you don't want to learn. It's like the kids with their homework. They sit there and fuss. "It's complicated. I can't get this." Well, the real reason is you don't want to learn. I know because I've been there. They sit there and fuss, look at the clock, make all kinds of noises, and want for the study time to be over. But here it says that He will make the darkness light before them, and the crooked things straight.

Looking back now, knowing how the Lord began that work in my heart, nothing could be plainer than that the glory all belongs to the Lord Jesus Christ. And what could be so complicated as to understand that in order for God to save a sinner such as I that it took Him taking my sin and putting it into the Savior's account, and then taking His righteousness and putting it to my account. Oh that's substitution. That's action. It's not complicated. It's not by the works of these hands that this is accomplished, but through the work of the Lord Jesus Christ alone. That's what this song is about. That's what the message was about.

It says there in verse 17, "They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods." That could refer to those who will not bow, or it could refer to those that the Lord has been pleased to teach, as you look back on your former religion, and you realize that it was nothing but idolatry, and you're ashamed. I don't make my blindness an excuse. I don't make the hardness of my heart an excuse. I look back on that as dung, because the Lord made a difference, because the light will shine in the darkness. That's the message. It's what we sing. It's the reason we sing. It's to whom we sing. It's the message that we sing unto the Lord.