

His Four Marks of Grace In the Soul Of His Elect

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Bible Text: Psalm 104:27-30
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Our text this morning comes from Psalm 104. It's a lengthy text. We have four verses this morning that make up our text. Psalm 104, beginning in verse 27.

27 These wait all upon thee; that thou mayest give them their meat in due season. 28 That thou givest them they gather: thou openest thine hand, they are filled with good. 29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. 30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

Let us pray.

Dear heavenly Father, most gracious and holy Lord, I thank thee, Lord, for this hour and the hour to come. I come this morning, Lord, totally dependent upon thee to make these words deep and reaching to the soul. I pray this morning, Lord, for thy experiential truth, that thy children in this room and those who hear this message know, Lord, that have experienced the grace of thee in their souls would be fed this day, would be called to call upon thee to be brought to thy table to be fed, to be nourished and to see thee high and lifted up. Lord, I pray for thy preeminence in this hour. Lord, take us away from the earthly things. Take us away from that which is physical and bring us, Lord, to that which is spiritual, to that, Lord, which you have for thy children. Lord, may you be glorified this day for truly thou art worthy. In Jesus' name I pray. Amen.

If you were to read this Psalm all the way through you would find a Psalm that speaks of the Lord's sovereignty over his creation; of how he provides for his creation; how he has made provision for all things in this world. But if that's all we had, if that's all that we could see, we would be robbed of some of the greatest treasures that are found in these verses I have read this morning because, you see, sometimes in the word of God, the Lord uses that which he does in creation to reveal that which he does in grace.

This morning I pray that the Lord would show us, would reveal to us these four different verses and each for if I had my will, I would take them one at a time, probably preach a sermon from each one of them. They are that full. But all four of them are the marks and characteristics of grace in the soul of the believer. I hope what you will see if the Lord is pleased and only if he is pleased, to bring us to him, to show us of this work in the soul

that is taking place in your soul. As I've said, every time I come up here, anytime we come to the word of God and the Lord brings us to the word of God, we're brought in examination. We are brought by the Holy Spirit to see if the Lord's work is done in our soul. He is the greater revealer of Christ. He is the only revealer of Christ in the souls of his children.

Paul, when writing mostly all of his epistles, he would always greet them with grace and peace and he spoke of the grace that is in the Lord Jesus Christ. In fact, in 1 Corinthians 1:4 he says, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ." These four verses this morning speak of what it is the grace of Christ in the soul, how the Lord works in his people's souls. Many times we experience things in this life and we write them off to the enemy. We write them off to our warfare. We write them off but how much do we understand the depth of grace in the big picture of how the Lord's grace overrules everything in our life, including sin. He is a great God. He is a merciful God.

My hesitation, my worry, is that when we come to a passage like this and we read it, we can only understand it physically and that's what worries me as a preacher of the word because Paul reminds me in 2 Timothy 3:5, he says, "Having a form of godliness, but denying the power thereof: from such turn away." A form of godliness is knowing and understanding the word in the head. That's a form of godliness to be able to sit and to listen to the word and just store it up in your mind and to assent to it and says, "Yes, that's the truth." But there is no experience of Christ in the soul. There is no experience in the words, the words that testify of Christ. That's a form of godliness.

A form of godliness is listening to a teacher of the word, a preacher of the word, and walking away and saying, "That was a good message," and it never taking root, never being in the depth of the experience of your soul because one thing is certain in this life is for the child of God, he must and he will experience Christ here in this life for that is life itself. Life is not in the things. Life is not in the events. Life is not in the physicality for the child of God in this life. Life is in Christ Jesus alone.

So I want to look at these four verses. I want to talk about the four particulars that are described in each verse. The first verse speaks of waiting: the grace of waiting. You say, "Well, I don't know if that's a grace," but isn't patience a fruit of the Spirit? The child of God is taught to wait. Grace enables him to wait. Grace brings him to the throne. What is true prayer? What is prayer but waiting upon the Lord for that answer? He brings us to the throne to cry out unto him for an answer, a presence in our soul.

So we have the waiting of grace. We have the giving of grace. We have the withdrawing in grace. And we have the renewing of grace. And all of this, as I said, is found in this Psalm 104:27, 28, 29 and 30. So, Lord willing, this morning we will look at each verse individually under their own heading.

In verse 27, we come this morning to, "These wait all upon thee: that thou mayest give them their meat in due season." That is the work of grace upon the soul of the child of

God to wait. Now listen, I said at the beginning and I'm not disputing the fact that this is what God does in creation. He does and to show you that, if you hold your finger here and you turn over to Matthew in the Sermon on the Mount and you read this in Matthew 6 and I just want to look at two verses in chapter 6. Jesus speaking and he says, let me make sure I have the right ones, 26 and 28, "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" Verse 28 says, "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin." So we have this picture in our text back in 104:27, "These wait all upon thee." It's that way in creation. Everything we see outside these windows this morning is dependent upon the Lord to provide for them: the birds, the grass, the trees, the animals. Everything. The Lord makes provision for them. Why would it be any different in grace? And it's not.

The child of God is brought to wait upon the Lord until the Lord's grace begins in his soul, until that work of grace moves upon his soul, we know nothing of what spiritual meat is. We can't understand the spiritual without the Lord moving upon the soul, without grace being present. That's how we started it. There is plenty of godliness in the mind. Plenty of people out there promoting godliness, saying, "This is what God would do. This is what Jesus would do." But have you ever experienced it in the soul? Have you ever experienced that Lord causing you to wait upon him? To wait for his answer? To wait for this meat in due season.

That "due season" is what's key because that shows us it's according to his sovereign plan. It's not according to how we choose when the Lord's grace will be upon us. There is so much in religion today that is full of the creature, that is full of how the creature can attain Christ and get more of Christ. If you pray more. If you help people more. If you do more. If you walk this way more. If you give more money. If you tithe more. If you whatever it is, fill in the blank. But the child of God in grace knows that he is dependent upon his Lord. He is dependent upon the grace of the Lord because what we are susceptible to are the things that are here in time; the charms of sin that pollute us in this life; the occupations that we live in. We get so caught up into this life.

As I said today, my biggest concern for a passage like this is that some of you out there are going to be looking at me like, "I don't know what you're talking about. This clearly is speaking about animals. It's clearly speaking about the creation. I understand the Bible in a literal sense." And those, I'll tell you this morning, if you have that thought in your mind, I have great sorrow for you. I feel a great sorrow of soul because if that's true, you've never experienced Christ this way. You've never experienced grace this way. The union to be with Christ being in us and us being in him. And for him to bring us to wait for that meat, to wait for that due season, to wait for that time that the Lord brings us to sustain us in that grace, is a great work.

This morning I'm going to ask at the end: which one of these phases are you in? Which one of these places of grace do you find yourself in this morning? Maybe it's this one. Maybe you've been brought to the throne of grace and you've cried out to the Lord for something because that's his work. You won't come on your own. We can all do dutiful

religious things: we could pray before we eat; we could pray before we go to sleep; we could pray when someone says, "Will you pray for me? I have this that is going on in my life. Will you pray for me?" "Absolutely, I will pray for you." But the absolute truth of the matter is that unless the Lord draws you to the throne of grace, unless the Lord intercedes for you, unless the Lord says, "Come unto me all ye that are heavy laden," unless the Lord says, "This is the day of the Lord," in your soul, you won't. You may have a form of godliness and that form of godliness will always deny the power thereof which is Christ in the soul.

He gives us the hunger and thirst for him. There is no hungering and thirsting for him without him. This is spoken of in Jesus' Sermon on the Mount as he began it. We know the Beatitudes. He said this, "Blessed are they which do hunger and thirst after righteousness for they shall be filled." How do we hunger and thirst after righteousness? I mean truly, have you ever stopped to think about those sayings in the beatitudes? Have you ever tried to get there on your own? I think we probably all have. Have we ever looked at that and we said, "Wow, the Lord says what a blessing for this person who does this"? Do you sit around every day trying to attain to those things to receive the blessing? You don't and the reason you don't is because there is a warfare in this life. And the reason you don't is because the Lord is a sovereign dispenser of grace in your soul.

We don't like to think that because there is a lot of religion out in this world today that tells you, "Don't worry, be happy." That everything in this life is just coming up roses. That we don't have to worry about sin. That we don't have to dwell on sin. That we don't have to even look at sin. There are preachers in this land today that will not take up the subject of sin because it's a psychological lesson and if I can get my congregation to live above sin, to live above the reality, to live above what really is going on in the soul, they are going to be happier, they're going to give more money and they're going to keep coming back because people don't like to hear about sin. But do you know what? Being a child of God, I don't relish in sin but if I don't know about it, if the Lord hasn't delivered me from it, if he hasn't revealed it as being sin, how would I ever need a Savior? Why would I ever need a Savior? Why would I need the healing balm of his blood to be applied to me daily if I lived above sin? If I had no purpose in this life but just to live this smiley life to everyone? What goes on in your soul? Maybe I'm foreign. Maybe I'm speaking to people that have no idea what I'm talking about but life is this way. It's deep and it is experiential and if the Lord's presence is there you know it. And if it's not which we'll get to, when it is withdrawn, you know it. You long for him. You desire him.

There is a waiting period. That's grace. Grace brings the child of God to wait, anticipating the Lord in his soul. He knows that his presence is there. You're not going to come to the throne of grace unless you are brought there. The throne of what? Grace, because you know he's full of grace. You know that the law came by Moses but grace and truth comes by Christ. He giveth more grace. He is grace for his children.

Paul said it this way in Philippians 1:6, he said, "Being confident of this very thing." Well, that would be my question this morning: are you confident that the Lord has brought you to wait upon him? Has he brought you in the working of grace, the

beginning of that grace in your soul? And this is the cycle, you're going to see this. This is how it is experienced in your soul: if not daily, periodically. These periods go longer in your life at times. But he brings the child of God to wait upon him. He brings him to the throne. He brings him to cry out for him, "Lord, undertake for me. Lord, you must do it. Lord, I need your presence in my life."

But this confidence that Paul talks about, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Well, what is that day? That's the day of Christ in your soul. That's the hour of Christ in your soul. That's the moment of Christ in your soul. Are you confident that the Lord will bring you there? That's what the grace and waiting brings you to. It brings you to see and that grace is of patience. It's a fruit of the Spirit. It is longsuffering. It's those things that are stored up in Christ that he gives to his children that we live in this life and you think, "Well, waiting is a bad thing." Well, I'm just as much impatient as anybody in this room. There's a difference when I'm impatient. I know that's not a work of the Lord but when the Lord causes me to see it, when he makes me to lie down in the green pastures of grace, when he makes me wait upon him, I know that's his work because by nature I'm very impatient.

Do you remember when Paul was converted on the road to Damascus? What took place right after that? He was told to go and wait and he waited for days, three of them, I believe. Waiting for the Lord to reveal and he was waiting in prayer. That's grace in the soul. He had brought Paul to his throne. Paul didn't have the answer at the time but he was sitting waiting. That's the Lord's work in the soul.

The Psalmist speaks about this all the time, "Wait. Wait, I say, upon the Lord." Well, what is that? Is that some fatalistic understanding? "Well, if I wait he's finally going to come." It's grace. It's the work of grace in the soul to wait until the Lord reveals himself and that is what due season is. "These wait all upon thee." These, the children of God in the working of grace, are made to wait, "that thou mayest give them their meat in due season." So the first thing we have before us this morning in the working of grace in the soul is waiting. The patience and the longsuffering of the Lord that he gives his children to wait.

To wait for what? Well, what comes next? Then we move to 28, "That thou givest them they gather." He's a giver. He giveth more grace. He giveth the answer to the prayers. He giveth the answer to the working of grace to wait upon and just as it's true in creation, just as when the Lord sends the rain and the trees gather and the grass gathers and everything else gathers, we gather in the day of the Lord's power. If the faith of the Son of God. We gather from him.

"That thou givest them they gather." I want you to see, I hope, I pray the Holy Spirit brings this home to you this morning and he reveals your place here, reveals Christ in your soul working this way because it's all of him. You won't see the creature in any of this. You say, "Well, this is a whole passage about how he provides for the creature." Exactly. You won't see the effort of the creature. You won't see how the creature attains

to it. You see a dependency of the creation upon the Creator. That's what grace does. It subdues the flesh. It causes us to wait at his feet.

"That thou givest them they gather." Everything that the Lord gives, he gives through his Son. We take no consolations from man. We can't feed on what the creature produces. We can't feed on creature righteousness, creature ability, fleshly holiness, natural strength. It reminds me of the empty husk. It reminds me over and over of the prodigal son. You know, we talked about waiting and the prodigal son, I love that passage, "He came to himself." Well, that was the day of grace in his soul. How else did he know but remember what he longed for? He longed for Christ. He longed. It's so spiritual but he couldn't partake in the empty husks. He couldn't partake in the pig slop. He couldn't partake in any of that stuff.

What about you? Has grace performed such a work in your soul that you can't partake in all of this creature pollution that is around us? And it is around us. Every day of your life, it's in our face. Everything in this life exalts the creature, the creature, the creature. What he has done for the Lord. What he has done for himself. Are you that way? Is that what grace has taught you in your soul? Has grace brought you to Christ to wait upon him? Has grace taught you that thou givest them, they gather? That you cannot gather without it being given from the throne? Without it being given from Christ in his storehouses? Do you not see this? Do you not experience Christ that way? Whereas these two hands that provide everything that you need. Is it your intellect that provides everything you need? Is it your position in life that provides everything you need? Is it your name that provides everything that you need?

These are the deep questions in the soul as we just keep going on in life one day after another. Does the Lord ever come to you this way? Does he speak deeply in your soul and do you experience Christ in this way? David said that Christ alone was his portion. He said that in Psalm 16:5, he said, "The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot." The Psalmist said that. Well, it's not a surprise to us because he wrote these words so we understand that in the child of God's life, that his portion here in this life is Christ.

Here we are under examination again and that's what the Holy Spirit does, he convinces us of sin. He convinces of Christ's righteousness. Is it there? Is it there this morning? Are these words foreign to you? Does the work of Christ in your soul, is it something that's not experiential and is it just some kind of head knowledge? Is it just some kind of thought? Is it some kind of abstract thought that when you hear what Jesus' words are you just take them and say, "Yes, those are true because that's the Son of God"? Have you ever experienced it? Is there a soul work going on? David said, "Lord, you're my portion." Have you ever stopped to think about that a minute? I'll go one further: have you ever been brought to say that about the Lord? "Lord, you are my portion. You are my life. You are my everything. You are my all-in-all."

He gives sovereignly. "That thou givest them they gather." That's how we gather. We gather in faith. We gather by the faith of the Son of God. How else are we going to gather? We gather by him, from him, in him, of him.

Then there is this little saying here at the end, "thou openest thine hand." Remember the one that came to Christ who wanted her daughter healed and she cried out to the Lord because she was vexed of the devil? And the Lord said something to her that the bread was not given to dogs and she said, "Lord, if you let the crumbs fall, even the dogs they gather the crumbs." Do you remember that? The Lord lets these crumbs down in grace enough to live on each day. That's living upon grace each day. It's not the fullness of grace every day as you'll see. You'll see one of these phases or one of these places or one of these particulars of grace, when you live in them daily.

But this passage here, "thou openest thine hand," that reveals to me all the grace that's in Christ. He's got it all stored up in his hand. He is the divine giver of it. He is the one who gives these graces of the Spirit. He's the one who gives faith. He's the one that gives gentleness. He's the one that gives love. He's the one and as these crumbs fall, as they are allowed to fall, as they are sovereignly given to his children, we live upon them. We are sustained by them.

But don't forget what's in his hand. What's in his hand is the perfection of everything. Everything good is in Christ. Everything that is stored up in him and it's a great abundance. The mercies that are new each day. There are times and mornings I pray before the day starts because the word of God tells me that those mercies are new each day. I cry out to the Lord to give me faith to see because they are there but in my hardness, in my anger, in my impatience to get to the day, what do I care? "Lord, stop me. Cause me to see these mercies. Open my eyes. Give me the faith to lay hold of what you're doing, what you've done, the mercies each day." What a promise that they are new each day. They are new. The Lord is so good. All of these things, he says, "thou openest thine hand, they are filled with good." All of this goodness in the Lord breeds contentment in the soul of the child of God.

So we see in 27 of Psalm 104, at the beginning we're brought to wait upon the Lord in grace. In verse 28, "That thou givest them they gather: thou openest thine hand, they are filled with good." Paul said this in 1 Timothy 6:6, he said, "But godliness with contentment is great gain." Godliness with contentment, that's the Lord opening his hand, letting the crumbs fall, letting the measure that he gives each day and there is contentment there. It's the Lord's presence and when the Lord's presence is there, there is contentment. There is happiness. There is great joy in the Lord for what he has given.

Now, as I said, these are the graces that the Lord works in the soul of the child of God. But I can't sit up here and lie to you like most preachers do. I can't leave it that way because grace isn't that way. You say, "Well, wait a minute, you mean there is something more to grace?" Well, yeah. I ask you this morning: does that frame of happiness and joy, does it continue to last? Do you go from day to day and not have any providential things

brought into your life that causes anxiety or fear or a bad disposition? Do these happy things flow every day? The ebbs and flows of grace.

We then turn to verse 29. Now after the first two, we have the withdrawing of his face and I know there are some in this room that maybe have not experienced this and may be sitting there today or maybe you have experienced it and you still have that question, "Why, Lord? Why would you withdraw your face? Why would you?" Well, first of all, I'll let you in on a little secret: this isn't heaven. Where we live down here, this isn't heaven. Where the pollution of sin is, where we walk around every day with this old nature, where Satan is always in our ear, where the world is pulling at us, this isn't heaven. How much of you today sitting in that seat, if we had to be true and honest before God today, how many of you are so full of this life it would be hard for you to leave it? How many of you long for the next day because you're so full of this life? We have to be weaned. We have to be shown that this isn't heaven.

"Thou hidest thy face," and this is all in grace and if you don't believe that's true, don't go to Song of Solomon. Don't read how the bride went out into the street looking for her beloved. Don't read where David said, "Lord, why is my soul cast down? Why is it quiet within me?" If you've never had to face this in the understanding that it's the grace of the Lord to do so, to hide his face.

Now, we can sit and we can speculate all day about why? What is it? What sin did I commit? What is it? Well, let me tell you something about sin and something about secrets: these sins that we make openly, those aren't it. That ugly frame we have to one another, that hatred or whatever, no. David said something about secret sins. Do you have secret sins? Do you have sins deep in your soul that nobody knows about? You see, those things at times cause the Lord to withdraw his face. Now, in the account of the Song of Solomon, we certainly see there is open sin. It's an open sin. I'm not going to get out of this, well, I mean, it was the thought in the mind. I'm not going to do that. I'm already ready. What kind of thoughts do you have and, once again, was that an attachment to this world? Was that an attachment to this life? Was that an attachment to the comfort in this life? Yes, it was and the Lord withdrew himself. His favors are suspended. He withholds the light of his countenance.

You know, Paul tells us about a struggle with a thorn and, you know, everybody, "Oh, what is this thorn?" Whatever it is, what does it matter? We all have our thorns, don't we? But the Lord said to him, "My grace is sufficient." In the midst of that, the Lord taught him that grace is sufficient for him. The grace of the thorn. The grace to bring that thorn in his life to reveal the sufficiency of Christ. Do we need to know the sufficiency of Christ? Do we need to see that Christ is life? Do we need to be brought to see that Christ is our life?

But look at the consequence. Look at the consequence of the Lord hiding his face, "they are troubled." You see, you won't be troubled if you haven't experienced the first two verses. If you haven't experienced Christ in your soul, then you're not going to be troubled by the things that take place in life. You're not going to be troubled by a hiding

of a face that you've never seen. We're about to show you the depth of grace here, of the Lord's design in these things and it may blow you away.

But they are troubled. How can you not be? How can you not be troubled when the Lord's face is hidden from you? When the communion is not there? When you don't feel and understand and experience the light of Christ in your soul? Have you been there? Are you there now?

Sometimes we have these backslidings in our heart. Sometimes we get caught so much in this life whether it be with our children. Whether it be with our mates. Whether it be...and we just go one day after another and we forget our first love. We might set up little idols in our life, things that we desire more than him. The Lord is so good that he hides his face. Not only does he hide his face but you are troubled by it.

So what does that show us? It reveals life in the soul. If you've ever been troubled because the Lord's face was hidden, it's because there is life in your soul. It's because you can't see that seed that is in you. It's not being revealed to you. All you can see, as we'll see as this goes on, all you can see is that old nature. All you can see is fear.

But has the Lord hidden his face from you and if he has and you've been brought to this sorrowful time in your life, is there a tenderness in your conscience? If there is, that's the work of grace. Is there a singleness of eye? Do you desire it? Are you the one running out into the street saying, "Have you see my beloved?" That's why I said it's a very searching passage because maybe we have never experienced it. Maybe we've never lost the face of his countenance that way and said, "Yeah, I desire it more than life itself and I am going to throw everything and I'm going to run out in the street and I'm going to ask everyone, 'How can I get my beloved back?' And I'm going to seek the Lord and I'm going to cry out to the Lord." Why? Because something is missing. That face of Christ is missing.

Jesus said it this way when he said, "Where your treasure is, there will your heart be also." We talked about that last time I was up here. The treasure of Christ in your soul and have you experienced it this way? Have you experienced him hiding it, hiding himself, because look at the rest of this passage, "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust." You see, if Christ is life to you, then you know when he hides his face it is death to you. I could only speak that experientially. I can only speak from the experience of Christ in my soul when he is hidden from me. It is death. To me, to live is Christ.

Is not the Lord the Lord of your life? Is he the Lord of your life? That's not a flippant question. It's an examining question the Holy Spirit brings the child of God to examine and this is how he does it. He hides his face and the revelation to the child of God is that he is withdrawn. And as he is withdrawn from me, I desire him more. That's the work of grace to bring you to him.

He takes away their breath, the very life existence, not actually, experiencing it experientially, not actually and they die and they return to their frames. They return to

their self. They return to looking for the way out of their situation. You say, "Well, wait a minute, how is that grace?" And I've said it 100 times and I'll say it again: how would you know? How would you know what bondage is if you haven't experienced it? How would you know what losing the Lord is if you haven't experienced it? Why would you want Christ in your soul if you haven't experienced what death is without him? You wouldn't. It's part of grace. It's the part of Christ in your soul.

The soul sinks down in its own feelings and returns to the dust, to their dust. There seems to be no life in the soul. If Christ is life in your soul, then surely, surely him hiding himself must be death and I hope I'm speaking to people in here that have experienced that. I hope it's not foreign to you. You say, "That's odd. He's wishing that I would experience the Lord withdrawing." Yes, I am. It's grace to wean us from this world that we have our talons and our clutches in each day, that we get up in this world and we say we long to be here. We desire to be here. We want to be here. Let me make my life here. But if Christ is the seed in you, he will have you to seek him as the preeminence. He will have the preeminence in your soul and this is a necessary chastening. It's a necessary love. It's a necessary characteristic of grace that he hides his face. Yes, it is necessary and it is needful.

You know, the Lord is faithful to me. As I get up here, some days I'm nervous, some days the creature comes up in me, the fear of man comes up in me, but the Lord is faithful. He is faithful over and over to show me that without him I can do nothing. And in this passage, without him, without his grace, without him weaning me from this life, it's a certain death. Without mortification. Just think of that: to put to death. Do you think that sounds pleasant? Does that sound like a good thing? It is a good thing in grace. Sometimes it's very painful and I've got the good news of the Gospel this morning and that is that the Lord doesn't leave us there because that's where the fourth characteristic of grace comes in, this last one, "Thou sendest forth thy spirit, they are created." In Hebrew that word is "recreated." Thou sendest or renew.

"Thou sendest forth thy spirit, they are renewed: and thou renewest the face of the earth." Well look, now that the Lord's grace has brought us to the end of ourselves and has brought Hezekiah to cry out to the Lord, "Undertake for me." Hezekiah cried out, "Lord, undertake for me." David said, "I call out to the Lord who performs all things for me." And as you read and as the Holy Spirit is pleased to open up the word of God, you'll see saint after saint after saint being brought to the throne of grace and the Lord revealing his sufficiency. The Lord revealing his grace. The Lord revealing what he has done. The Lord revealing how we are to live upon him and how to do that by the faith of the Son of God.

Then and finally we have all of it. "Thou sendest forth thy spirit." Thy renewing spirit. As the one on the road was laying there half dead, the Samaritan picked him up and put him on his beast and he took him back and he anointed him with oils and the healing process began and the Lord is that good Samaritan. He is that great Samaritan. And that's what the Lord does for us. He is faithful to do it. He brings us back to him. He renews the soul. He shows his face again. He reveals himself. If you've read Song of Solomon, it didn't

leave her in the street. The communion was restored. The union was seen again. The revelation of the Lord in the soul is where the soul lives and that's the fourth characteristic, the renewing.

So in 27, we have the grace of the Lord bringing us to wait upon him. The soul is wrought upon and we wait upon him in prayer. We wait upon him in thanksgiving. We wait upon him in supplication. And the Lord causes us to rest in him. Then he does it in 28, he givest them what they gather. He givest them of his hand. He giveth all that the Lord has stored up in him for the child of God. Then the third one, he brings our soul through this trouble, this troublesome time, by hiding himself to wean us from this world. To show us the great magnitude of grace and what he has done in his finished salvation for us as we become so polluted in this life. And then last but not least, he revived us again by himself. Not some magical formula. Not some winning the lottery. Not some great day at work. Not some great news report. Not even a great health report. He renews the child of God with his presence in his soul. Do you know what? That's enough because the Lord is our portion.

David said in Psalm 115:1, "Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." Lord, it's your work. You've done this. Malachi said in Malachi 4:2, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." Healing in his wings. The Lord brings the healing. This is the sovereignty of the Lord in our soul and it is needful and it is just as needful in the healing part, in the revealing of himself again that we must see him.

Turn with me over to Titus 3 and let's start in verse 3. Once again, I speak to you this morning in this passage experientially. Have you experienced Christ in the soul this way? "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared." The renewing. The Lord reveals it. As I said, remember how we were left there? We were left when the Lord withheld himself, we were left there to look into our own selves and verse 3 is what comes out of ourselves. That's what comes out of our old nature. But the Lord doesn't leave the child of God there. He must be revealed what he is without his Savior. What he is in the depth of grace. What grace has saved him from.

Verse 4, "But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace," all that grace we've spoken of today, what he has done, "we should be made heirs according to the hope of eternal life."

Now we come to the end. We come back to our text once again and we're faced with four verses, four links of grace in the soul. Let's read them together one more time. Psalm 104:27-30, "These wait all upon thee; that thou mayest give them their meat in due

season." That's the grace of waiting. "That thou givest them they gather: thou openest thine hand, they are filled with good." That's the grace of giving. "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust." That is the grace of withholding. "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth." That's the whole being and that's the renewing of grace. The renewing grace in the soul.

I told you I'd ask you at the end: which one of these are you in this morning? And the scarier thing is for those who maybe have no idea what I'm talking about, I pray that the Lord if it be his will for his glory to cause you to experience grace in every aspect this way, to show us that it is all of grace. To show us the needfulness that he is the one thing needful for without him we can do nothing. And that most importantly, that he is the sustainer of life and that life is life in his Son. May the Lord make these passages that on the surface look physical, may they be experiential to his children here and throughout the world that are called by his name this day.

Dear heavenly Father, most gracious and holy Lord, please add thy clarity and thy power for thy name's sake. In Jesus' name I pray. Amen.