

# All Of Him: Brought From The Pit Of Clay To The Rock Of Christ

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**Bible Text:** Psalm 40:2, 3  
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If you would this morning, turn in your Bibles for our text where it will be found in Psalm 40:2-3.

2 He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. 3 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.

Let us pray.

*O Lord, how great thou art, how merciful thou art, how faithful thou art, how good thou art. O Lord, may you reveal thyself to thy people today. Lord, as you have brought us here this day and this hour and the hour to come, we ask, O Lord, that you would meet us in our souls, that you would provide food for our souls for, Lord, without thy food, we shall die. Lord, I pray that you would bring us to your banqueting table, to banquet upon that which you have set before us. May you search our hearts today. May you be that ever present help and may you bless this day with the words that you would bring forth for the glory of thee and thee alone. In Jesus' name I pray. Amen.*

Once again our text this morning in Psalm 40:2-3 remind us that David, indeed, had soul trouble. David, through most of the Psalms, we see a battle going on in him. We see the Lord's faithfulness to bring him out. We see that here again today where David is brought to see great great deliverance from his Lord, how deep the grace of the Lord goes to his children. We may not like the depths that we sink into, we may not like the spiritual trials that come our way, but if he sanctifies those trials, if he sanctifies those sinkings that we have, he will use them to bring us closer to communion with him.

In that union, there is communion. David in this Psalm experiences the depth of that union and that communion. He lets us into the very depths of his soul. He uses descriptive words that describe what the world is to him, what life without seeing Christ is to him. I've often said from this place up here that if we don't experience what we are in the fall, what we are as sinners, if we're not brought to see, as David here is, that the horrible pit, what makes the pit horrible, why is it descriptively described as a miry clay.

And as you sit in that seat today and as I stand up here and deliver this message prayerfully in the Lord's strength, I pray that he searches us today to reveal whether these words are true to us, if we've ever experienced this, if we've ever experienced how the Lord brings us up.

Communion in this union with him begins, always begins with deep teaching in the soul, the knowledge of how bitter and awful sin is, how truly sin separates us from communing with our Lord. David brings this to light when he says, "He brought me up," and I have to ask you, first and foremost this morning, can we be brought up if we've never been brought down? Can we be brought up to see the Lord reigning? Can we be brought up to see his abundant mercy? Can we be brought up to see his faithfulness time and time again in our life? Can we be brought to see him reigning as a Lord if we've never been brought down? There is a saying in life that goes: what goes up, must come down. But it's also true in reverse: what goes down, must come up. And as the Lord brings our soul into the depths of what life is down here, he causes us to cry out unto him. He causes us to ask and to call for deliverance.

But this horrible pit that he talks about and being brought out of it, is a special relationship that he has with his people. David said in Psalm 66:16, David said, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Did you hear that? David wrote, "Come and hear. Come and hear, all you that fear God." And that's where the Lord says he puts his fear in the hearts of his children. It's a reverential fear where we are brought to see that the Lord holds us in the palm of his eternal hand; that we, indeed if we be in Christ, are safe and secure in his eternal hands.

And David when he wrote those words, he said, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." In the child of God's life, the Lord brings him to declare what the Lord has done in his soul. These are the words of Canaan. These are the words of the Promised Land. These are the words of union. These are the words of being in Christ. This is what a child of God sounds like.

And as I told you this morning, as the word of God always is to the child of God, it is a mirror. It is an examining tool. The Lord uses his word to examine the souls of his children and I ask you now in the face of that Psalm where David is brought to say, "I will declare what he has done for my soul," have you ever been brought there? We can declare many things in this life and we have no problems walking around telling everybody what physical blessings we get. "Oh, the Lord gave me," or not even the Lord, "No, I got this today. I worked this. I got this amount of money. Oh, I've got this." And we may occasionally say the Lord has brought this in my life, the Lord has given this to me, but David is talking about his soul. "I will declare what he has done for my soul." For my soul, that part of us where we have these two warring nations going on. Has he delivered you in the battle, in the war of that warfare?

And when he does and he is faithful to do so, when he does that, he brings us, as our text tells us today, he brings and puts a new song in our mouth. That song is labeled "new" because it's foreign to us. We don't walk around every day exclaiming what the Lord has

done for us. We are complaining people by nature. We complain about what we don't have. We complain about what's going on in the world. We complain about not being loved. We complain about not being treated as we think we should be treated. We complain because of so much in this life that doesn't go our way. That is not the language of the child of God brought to see that the Lord is reigning, when we are brought up. It is the language of the child of God when he's brought down, brought down in the miry clay, brought down in the horrible pit.

When we see these two verses in Psalm 40, verses 2 and 3 today, we see and hopefully the Holy Spirit brings us to enter into this experience that David has in the depth of his soul, to say, "Lord, you brought me up. You did this." The language of the sheep is all about the Shepherd when we are brought up. The lower we sink in the knowledge of how deep we truly fail, the more highly we are brought to prize what he has done for our souls when he brings us out of this pit.

"He brought me up." I think about that a lot. I can't help it, it's just the way the Lord has made me, that when I'm in conversations with people, whether it be in the workplace, whether it be on vacation, whether it be in my home, whether it be wherever I go, I listen to what comes out of man's mouth and my soul and my heart desires to hear my Lord magnified, my Lord glorified, my Lord lifted up. And I don't have to tell you, there's not a lot of that in this life. It is a barren wilderness and it lends to the understanding of why we sink so far in this world. When you go out, when you don't even have to go out, when you converse with those and all you hear are carnal things, it's easy to get polluted by that, polluted by the things of this world. We're so cumbered with them.

But to be brought up is to be brought from a place where we have sunk down and the Bible is very clear about that. We see it in Jesus' teachings too about the one left half dead on the road. We get intermingled with the people in this life, the thieves in this life, the false religion in this life, and how are we left but half dead? Half dead. That's describes the child of God very good. Half dead. Our old nature is dead. It has no life in it.

But when he comes and he does come, I sometimes struggle when I stand and I talk about when he comes because I want you to understand I'm not coming from a place where I know he doesn't come or I'm sitting in a place going, "Oh, I hope one day he will come." It's being taught in a soul that he will come. When he comes. It's an absolute assurance of my soul because he's the author of the faith. To see him coming, to lay hold of his promises, to lay hold of what he has done.

"He brought me up." It brings to light, I think often about Mephibosheth who was lame on his feet and every day that David set that place at his table, at the king's table, Mephibosheth couldn't come. He had to be brought there. He had to be brought because he was lame. You and I are lame. You and I in this clothed man that we are, are lame on our feet. Oh, we might can walk out and run a marathon or we can run up and down the hills and frolic in the water or do whatever, but coming to Christ, we can't come without him. We're lame.

We must be brought. And I sit and I bask in the glory of the Lord when he brings me to passages like this that are all throughout the word of God that reveal it is all of him. Our sufficiency and everything we have is in him and that brings me great soul comfort because I, too, have wandered as we heard that song today, "I was a wandering sheep," and that wandering sheep will wander into the things of religion and the duties of religion, he'll wander into the things of this world that the world has to offer, he'll wander into the depths of Satan's devices that he puts in front of him, he'll wander and that describes the horrible pit.

You see, the Psalmist and David and the child of God, the descriptive words that are there are there because they're taught. They're taught in the soul. The Holy Spirit says to the child of God, "This is what's out there." It is a horrible pit. It's not just a pit, it's not a snare, it's all of those things but to the child of God, it's a horrible pit. It's miry clay. Miry by definition means a deep mud. Do you see it? Have you ever experienced seeking in the life of popularity? Have you ever been sinking in the life of work? Have you ever been sinking in the life of carnal pleasures? Have you ever been sinking in the life of politics and what goes on in this world?

It's a horrible pit. It is miry clay. When I think of that and I think of how we get stuck in things that we need a deliverer. Frankie has had cows get stuck and they pass from this life because they can't get unstuck. I watched my wife as we were walking on the beach, there was one time she stepped down and the ground was so soft it swallowed this much of her left up and her shoe and I was worried about her because she had some foot problems. I was like, "O Lord, deliver her from this." And he did, but it reminded me of how easy it is to sink where we think the footing is sure; where we think the footing is strong.

We wander out in this world and we look for things and we think they're so strong and we think they're so established but the Lord teaches his children. He breaks the leg of the sheep sometimes. He goes and he puts it around his neck and he brings it back and he brings them up out of the pit of despair, out of the horrible pit, out of the miry clay.

We can get very excited in this life about religious things. We can get excited about religious duties. We can. That's our carnal man. Do you understand that your carnal man can get excited about religious things and it never touch your soul? There is so much man thinks he does for God and he uses that crutch and he uses that and he says, "Oh, this is what real religion is, what I'm doing for God." That's a horrible pit to be in and sometimes I hear those things. I hear it from people I talk to, they go on and on about what they've done for God and never once being brought to see what he's done for them.

And the child of God has to be seeing. That's what this word is. That's what this terminology is. "He brought me up." David didn't say, "I ascended up out of this pit. I got up on my own. I gathered myself up and I got up." In fact, this Psalm begins with, "I waited patiently for the LORD," a fruit of the Spirit, patience, to wait upon the Lord to bring him out of this pit.

And look at the faithfulness of the Lord, "he inclined unto me, and heard my cry." He was brought to cry. We were brought and we sink into the despair of life. The child of God cannot live there. He cannot abide there. He cannot set his life there and say, "This is sufficient for me," because it's deficiency in the soul. It has nothing for your soul.

And if you find that that is the case in your life, that it's easy for you to walk out of here or walk in life enjoying yourself to others, enjoying yourself to this world, and you find great pleasure there, there is a deficiency in your soul and that deficiency is Christ and I can't give you him. He is sovereign to do it, if you be his.

The pit that David is in is so descriptive to me this morning. It's horrible. It's miry. How often do you look at life that way? How often do you look? And I don't mean that in despair, "Woe is me!" I'm talking about your sin in this life. How complacent you get with what life is. How you go from one day to the next and say, "Oh, this is all that life has to offer." And the only thing that can perk you up in this life is when the world gives you something, when the world smiles upon you, when the world clings to you and tells you how good you are, when the world embraces you and says, "We love you."

Is that all you have? Because if it is, you're in a pit and the Bible describes it and David as God's child describes it as a horrible pit. And the sober reality of it all is, you may never describe it that way. You may never describe the pit that you fall into that has been designed for you. You may never describe it as horrible and you may never look at the clay that you've sunk in, that it's gotten a hold of you and call it miry clay, where you have sunken so far down that you need a deliverer to pull you out of it.

Oh yeah, we need. We need him every hour. Every hour. It doesn't matter where you go. I just came from vacation. There is a pit there. There is a pit in the soul and unless the Lord lifts you out of it to see what he has done, you will easily fall down into that pit of what you do, what's in this life for you, what you can attain to.

We hear that all the time, don't we, by the people in this world, "What's in it for me?" What's in it for me? The child of God doesn't ask what's in it for me, he asks the Lord what the Lord has done because he knows that in his Lord is life, in his Lord is the hope of glory, glorying in his Lord.

Turn with me to Mark 5. We're going to go to three little short Gospel accounts here real quick to show this Psalm that we're looking at today. Mark 5, let's begin in verse 25.

"And a certain woman, which had an issue of blood twelve years, And had suffered many things of many physicians." I want you to read this and I pray the Holy Spirit reveals to you this horrible pit. This is spiritual. I know we like to focus on the physical but may the Holy Spirit reveal to you about this length of time that we get stuck in this pit where we try everything we can to get out of it and not even know it. Sometimes we're complacently sitting there but the child of God is stirred up. We'll see that here.

"And a certain woman, which had an issue of blood twelve years, And had suffered many things of many physicians, and had spent all that she had." Now, how do I know she's a child of God? This next sentence, "and was nothing bettered, but rather grew worse." Isn't that your testimony? Everything you've tried in your life for your soul, you've done everything that you could, you've tried this, you've tried that, you've said, "I'm going to have a happy day. I'm going to set my mind on this. I'm going to be happy and I'm not going to worry about the things in this life. I'm not going to do that." You've tried everything you can but that's the description, "was nothing bettered but rather grew worse." Sinking even deeper.

She went to the physicians. Many of us have gone to many religious men. We've sat in places that could not fulfill our soul. We've taken part in things and events in this life that cannot fill the soul. Is that your testimony? If it is, you'll be with David and I hope myself. She suffered many things, many physicians, she had spent all she had, desperation, but then grace comes in 27.

"When she had heard of Jesus." She didn't hear of a new doctor and a new idea. She didn't hear...I mean, this had been 12 years. For you and I, I can't tell you how long it goes sometimes, sometimes a lot longer, sometimes shorter. Sometimes we're not delivered for a long period of time but she heard of Jesus and she heard that there was a physician that could heal her. She heard that this one was different than anyone else. And that's what grace testifies to the child of God. When you're in the pit, he must bring you out. He must be the one. When you hear of Jesus, when Jesus comes and brings you out of the pit, you see the pit for what it is because without seeing Jesus, you'll never see that pit as being horrible. You'll never see that clay as gathering around you and choking the very life out of you. You'll never see it without seeing Jesus.

"When she had heard of Jesus, came in the press behind, and touched his garment." Because that's what faith is. Faith says anything of Christ is healing to me. His faith, his love, his longsuffering, his peace, his mercy, we love all those things, but just to have one, just to touch the garment.

"For she said, If I may touch but his clothes, I shall be whole." You see, she's brought to go out of herself and out of all the things she has tried to rest upon one she doesn't know much about but has ventured out to say, "In this one is life. In this one is healing. If I can just touch the hem of his garment, if he could just let one crumb fall from his table to give me that assurance that he is my healer, that he is going to bring me up out of this clay, that he's going to bring me up out of this pit, I will be made whole."

"And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague." And you and I, if the Lord lets that crumb fall from his table, if he touches the soul, if he brings us from the pit, if he brings us from the miry clay, we will know in our soul that we are healed just as she knew in her body. But you see, for her, her body and soul were healed. For you and I, sometimes the soul has to be healed first so we don't worry about the body. We have a lot of things that cumber us in this life

about our bodies that are breaking down because of sin but to be made whole in the soul, to be brought out of the pit, a horrible pit, this was one truly taught of the Lord.

Our text tells us, "He brought me up also out of an horrible pit, out of the miry clay," and he brings us out of this furnace every day. He brings us out of the furnace of fleshly religion. He brings us out of the furnace of self. Peter said in 1 Peter 1:7, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire." The trials that are designed for every child of God is to try the faith that the Lord gives so you will know as he reveals it, that it is his faith; that it is all of him; that he brought me up, he authored this faith, he finished this faith; that the trial of your faith when tried with fire, "might be found unto," what? "The praise and honor and glory at the appearing of Jesus Christ." Remember? She heard of Jesus. When the Lord appears to his children, we hear of him, we see him by faith, we apprehend him and what his finished work is by his love, by his faith of his giving. And yes, there will be trials. And yes, the faith that he gives will be tried. How else are we going to know it's his?

I think we've tried our faith. Her faith went to all these doctors. Her faith went to have done all she could to deliver herself. We've been there. I know I have. We've been there. Keep going there but to hear him, to see him bring us up out of the pit and out of the miry clay. But that's isn't all. He then sets us, "sets my feet upon a rock." When you hear that word "rock," what do you think of? Isaiah tells us that rock is Christ. The New Testament tells us that rock is Christ. Moses when he wanted to see the Lord was set in the cleft of the rock. He was put upon the rock to see the glory of the Lord. We won't see the glory of the Lord without being put upon the rock, being set upon the rock.

The rock is Christ. It isn't physicians. It isn't monetary. It isn't a place in this life of stature. It isn't a title. It isn't presents. It isn't people. It isn't popularity. It isn't a name in this world. It's to have your feet set upon a rock and your goings established in and on that rock. What a merciful change, to go from the miry clay to rock, to go from a horrible pit to be set upon the rock.

If we are set here, if we're ever set on this rock, we are safe and secure for all eternity. Do you hear that? This isn't a safe haven place when you're running away from something and you get in there and you look around and when you get out you say, "Am I safe from this ever again? Or am I going to be delivered?" When the Lord has set his people free, when he has delivered his people, they know. They're brought to see that at this banqueting table that he has set, that this banner over them is love but it's eternal love and it's everlasting love.

Go with now to Matthew 16. This rock is where faith is given. This rock is where we have our eternal security. And this rock, as you see in our text, is for poor tried sinners. Matthew 16, beginning in 13.

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." Isn't that amazing?

As it was then, as it is now. You go out and ask man who Jesus is and you will get all answers of many different kinds. "Oh, he did this. He's one that allows me to do all of these things for him. He puts me in a salvageable state. He puts me in a place that I can be saved if I just do this for him." Well, that's not my Jesus. My Jesus puts me in a salvation state where he has saved and performed all things for me.

"He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." What a testimony. And are you brought there out of your pit that is designed for you, by the way? And that miry clay, that's also designed for you, have you ever been brought to be set on the rock to say, "Lord, you are the Christ. You are the Son of the living God. You have delivered me. You have designed that for me, to bring me to you, because I am needy, because I am poor, because I can't do anything without you."

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee," and flesh and blood will never reveal it unto you. I can tell my children all day long that Christ is my life and he is my Deliverer and that he will deliver all of his children and he is faithful, but until they experience Christ in a direct revelation in their soul, until the Lord reveals it to them, flesh and blood will never reveal it to them. And the same with you. The same with me.

"But my Father which is in heaven." The heavens must be opened to your soul by him, the Triune Lord. The Father, the Son and the Holy Ghost, all having perfect revelation power to give to the child of God to see him, to consider him.

"And I say also unto thee, That thou art Peter." Isn't that interesting? He gave Peter that name Cephas, which meant "rock," but Peter's being a rock wasn't sufficient. You and I being a rock in Christ, we're not sufficient to build anything on because in this life, we all will have this struggle. And we'll see it in Peter even after this, after this beautiful time here, just minutes later the Lord commands Satan to get behind him because Peter desired things for himself and not for the kingdom of heaven. You and I are no different.

But Christ said to Peter, "thou art Peter," and then as if pointing to himself says, "and upon this rock," and that's where we note, that's what this rock, I need to be set on this rock. Not Peter. Not man's rock. Not man's religion. None of that. "Upon this rock," this rock, the rock of the Lord Jesus Christ where he "will build my church." They are in him. We are the body of Christ. It must be him. It can't be another man. I don't care what religion says because the gates of hell can prevail against man but they can't prevail against the Lord Jesus Christ or against anyone in Christ. Experientially at times, it seems to, yes. Yes, that's the horrible pit. The gates of hell are seen in that horrible pit when the Lord opens your eyes to see how horrible it is. It's a sure-fire way to hell. It's another one of those roads to hell. Horrible pit. That miry clay is a door to hell.

"I will build my church; and the gates of hell shall not prevail against it." For as you sink into that horrible pit, as you are submerged in that miry clay, I will bring you up and the



gates of hell shall never prevail against you. That's his promise. That's his faithfulness. That is the great "I AM" to perform all things.

"And I will give unto thee the keys of the kingdom of heaven." The Lord Jesus Christ has the keys of the kingdom of heaven, "and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Dear ones, I can't describe to you the power that we have in Christ better than that. The power that the church has in the head, for the head has all power to deliver the church. That is triumphant right there. That is faith being triumphant, that is laying hold of Christ being triumphant, that is Christ being triumphant over heaven and earth as he is reigning.

What about you? What about me? Do you feel that pit this morning? Have you been in that pit this week? Maybe you're still there now. Have you ever had your feet set upon this rock? Have you ever felt like the gates of hell have been after you? Have been hard on your heels, nipping at you? Trying to drag you down? Trying to get you in there? And have you been delivered? The Psalmist has.

Turn with me just a little bit over to Matthew 7. All other ground is sinking sand, you know? We sing that at times and we're told that right here in Matthew 7, beginning in 24.

"Therefore whosoever heareth these sayings of mine, and doeth them." Oh, we've got all the doer mongers come out. "See what Jesus said?" No, Jesus stated a fact. If we be in Christ, the life of Christ will live in his people. Faith will be active faith. They will live a life bearing fruit of Christ. But the world isn't going to see it, but you will, the people of God will, because they too are looking for Christ. Christ, that's what the people of God want to see, Christ in you, Christ in me, Christ in our brethren, Christ in ourselves.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." There is that rock again. Why are we wise when we're built upon Christ? Because does the next verse not testify of life to you?

"And the rain descended, and the floods came, and the winds blew." Can you sit here no matter how old you are and say, "That has described my life. There have been many downpours of rain in my life. There have been many storms and tumultuous times in my life that have beat upon this house. It has beat upon me. The winds have been so strong but the house has not fallen today." As of right now, it has not fallen. Why, dear ones? Is that because of you? Is that because you've built yourselves up better than any man has ever built himself up? Is that because you're safe and secure in what you've done and the barns that you've built? You're so safe and secure you'll tear them down and build them up again? No.

"And it fell not: for it was founded upon a rock." It's founded upon Christ and Christ just told Peter and told all of us that have ever come forth since then, that the gates of hell will not prevail against the church. They won't. They can't prevail because of our eternal security in Christ. And no matter what you believe you suffer here and we just heard this,

we just heard that it will be a life of tumultuous rains and downpours and attacks and tribulations. It will, we're promised that in the word of God. And if you're sitting there today and say, "Well, I don't think I've had much of that," I pity you. I pity you because I know the Lord designs it for his children, every trial and every hardship to bring them to him to experience the union, to experience him bringing us up out of the horrible pit, out of the miry clay.

"And every one that heareth these sayings of mine, and doeth them not," for many are called but few are chosen, "shall be likened unto a foolish man, which built his house upon the sand." You see, he built his house upon those things, the titles, the riches, the popularity, the ability, the wit, the intelligence, the religious duties, the obedience. I hope, I pray that you don't build your life upon your obedience because if the Lord ever opened your eyes to truth, you'll see that you're not obedient. But in him, he is our obedience. He is our perfect obedience.

"And the rain descended, and the floods came, and the winds blew, and beat upon that house," just like the other house but a big difference, "and it fell: and great was the fall of it." Plunged to the depth of hell and the gates of hell will prevail against that house. Sobering, isn't it? There's nothing in between. He that has Christ has life, he that doesn't, doesn't.

Back to our text, Psalm 40, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." Oh, what great mercy to be established in the way, the truth and the life of the Son, to be established and dependent upon him, to be made to lie down in the pasture of the finished work of Christ. Peter said in 1 Peter 5:10, "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while," notice that. There are no lies in the word of God. They are straight. This is the Gospel design. "After that ye have suffered a while, make you perfect," in him, "stablished," in him, "strengthened," in him, "settled you," in him. It's all of him. Make you perfect, stablish, strengthen, settle you.

It's his way of holiness. It's the way that he puts us when he takes us out of the pit. It's the life of faith. It's whatever you want to call it. It's a life of faith, a way of holiness, the way, the truth, the life in Christ. It's the life of Christ. It's the life of the church in Christ. But it is a different life. It is so foreign to what man calls life here.

Verse 3 tells us that he puts a new song in our mouth and that new song, do you see why it's a new song? Because the old song always says, "Woe is me!" The old song talks about me. The old song is about what I've done. This is what I need to do. This is what I must do. This is what I... That's the old song.

The new song that he puts in our mouth, "even praise unto our God." It's praise unto our God. The new song is praise unto our God. Revelation 14:3 says, "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." It's a particular song.

It's particular to the elect to sing the praises of their God, one so much higher, who is worthy of all praise, all glory and all honor.

He is worthy. That's a new song. You and I have to have that song taught to us over and over and over again and he is faithful to do so because as this passage tells us, it's a particular song. Those people you meet in the world will never know this song. Those people you cling to in the world, they'll never know this song. But those in Christ are brought to sing this song as he establishes them upon himself. It's a song of praise. It's a song of great adoration. Think about it. The Lord would ever set this upon me, a miserable creature, that he would ever choose me out of all of mankind. And that's how particular and how deep that love goes and I pray the Holy Spirit testifies that to you today, that he would choose you out of all of fallen man, that he would put this new song in your life, that he would suffer in your place, that he would quicken us to life and establish the life of himself in us, that he would save us from sin, save us from death, save us from the tyranny of Satan, save us from the bondage of the law. That's that new song. He is worthy. He is worthy to be praised.

And our text ends with, "many shall see it, and shall trust in the LORD." I hinted on it earlier that only the people of God fear the Lord because he has put his fear in their hearts. Only the people of God by his faith can see Christ in one another. Only the people of God, they shall trust in the Lord. Why? Because they are brought out of self.

I hope you are brought to that place out of the pit, out of the clay, to see that life is in Christ alone; that life must be lived in Christ and the Lord must be trusted because he has performed all things for me and without him, I truly can do nothing. Humbling passage but we must be humbled, humbled to trust in him, humbled to fear him. And Lord, may you bless us with that fear this morning.

Let us pray.

*O Lord, how great thou art. May you bring us to see you. May you put your fear in our hearts. May you enable us to trust in you for all of life for the glory and praise of thee. O Lord, put that new song in our mouth and our soul right now to give thee all praise and glory and honor that is due thy holy name. In Jesus' name I pray. Amen.*