

1. How do we get a new song for our souls?
 - a. Wait *intensely*
 - i. Lit. “Waiting, I waited” (1)
 1. Like bold-face or italicizing the word
 2. “I *waited* for the LORD”
 - ii. The idea is that waiting is an intense and severe thing, not a passive thumb-twiddling endeavor
 - iii. This waiting included “cries for help” (1)
 1. If God heard these cries, they must have been raised
 2. Therefore, “waiting” is not passive, but intensely active
 - a. Psalm 88
 - iv. These cries come from a place, not of peace, but of “sludgy pits” and “mucky mud” (2)
 1. This is the language of feeling stuck, of feeling trapped, of feeling like you’re sinking down into oblivion
 2. It is desperate waiting, distressed longing, anxious lostness which cries out to God for rescue
 - v. Learning to sing a new song begins with deep soul-wrenching cries to the LORD and the ever-wrestling waiting for Him to answer
 - b. God hears and stoops and saves
 - i. Salvation begins with the hearing of God
 - ii. God stoops to listen to our cries!
 1. The image is of hearing something which makes you stoop and look closer to investigate
 2. It’s like God is “stopped in his tracks” when he hears the cries of His children
 - a. Everything stops and he stoops
 - iii. We wait *intensely* and God hears *intensely*
 1. There is great comfort in the knowledge that God hears with such intensity and purpose and attention
 2. “The LORD takes thought of me” (v17)
 - iv. This listening is all of His grace
 1. Stooping indicates a lowering of oneself, of coming down to someone or something of lesser status
 2. God stoops...
 - c. God helps by opening my ear (6)
 - i. The solution of the LORD, His divine rescue, is somehow related to unclogging our ears
 - ii. Literally, “You dug out ears for me”
 1. It’s as if God, in His hearing and response to us, carves tunnels through the granite of our hearts’ ears, which have been unable to hear Him
 2. He does it! He unclogs our ears and opens our hearts to hear
 - iii. God hears our cries, then enables us to hear Him
 - d. Hearing, I grasp my condition in the Scriptures
 - i. The song that we hear first, through newly carved ears, is the sudden and overwhelming reality that the Scriptures are living and active and reveal my true and real condition
 1. “I am poor and needy” (17)
 2. “You are my help and my deliverer” (17)
 - ii. David is describing the difference between the empty repetition of moral works, of religious duties, and the seizing of the truth of God’s holiness and my neediness and His great grace, wonderful works of salvation, faithfulness, covenant love

1. Therefore, sacrifices and burnt offerings are not the point
 2. The point is hearing the Word of God and seizing it in the heart
 - a. “your deliverance in my heart” (10)
 - b. “You law is written on my heart” (8)
 - c. “I *delight* to do your will” (8)
 - e. My delight changes as I hear the Word of God in the heart
 - i. As we hear the song of God’s deliverance, of God’s salvation, of God’s faithfulness and covenant love and tender mercies, our hearts are changed
 - ii. The result of hearing God’s voice is joyful obedience from the heart!
 1. It is not mere expression of gratitude, but a direct line to the heart which longs to please Him, to honor Him, to joyfully obey Him because of His worth
2. What is this new song?
- a. Placed by God – GRACE
 - i. This song is a gift from the LORD to our opened ears
 1. He sings it, He carves out our ears to hear it
 2. It is all of grace
 - ii. Consider how God sings!
 1. What happens when God sings to your soul?!
 2. Ponder the power of His voice, not only speaking, but artistically and emotively and passionately singing to your soul of His story!
 - iii. What other song would we want to hear, than the Creator’s song?
 1. What other melody can compete with this?
 2. What other lyric could move our hearts like this?
 3. The Word of God frees our souls from their dungeons of self-trust and the darkened blindness of our finite minds.
 4. The Song of God enlivens our souls from death to life, the dungeons flames with light
 - a. “Long my imprisoned spirit lay – fast bound in sin and nature’s night
Your eye diffused a quickening ray, I woke, the dungeon flamed with light,
My chains fell off, my heart was free, I rose, went forth, and followed Thee!” (Wesley, “And Can It Be That I Should Gain”)
 - b. New – it does not come from within me, but from outside of me
 - i. My ear must be carved out to hear the Word of God
 - ii. The song comes from outside of my soul – from the Scriptures, the Scroll
 - iii. Therefore, this song, while new to our ears, to our hearts’ repertoire, is not newly created, only newly heard
 1. Every song of salvation has been sung in the Scroll
 2. From the lament of sin’s presence, reality, severity, and sorrow to the laying down of thunderous victory in the cracking of death’s door by the sovereign power of God
 3. The Scroll, the Scriptures, tell a Great Story of the Great God and all His wonderful works
 - iv. If God were not to bring this “alien” song, this song sung to me from outside of me, the only music I would hear would be the dirge of my own incapable soul, sunk down into the muck and mire of living in a broken world, among broken people, with a broken heart
 - v. The song of Victory must come from outside of me
 - c. Song – it is the soul-shaping truth sung to me and then by me

- i. The result of such delight in God, and my heart's grasp of my place in His story, that I SING His story "in the congregation" (9)
 1. Evangelism and preaching have the same root: they are to "sing" of God's greatness, His story
 - ii. God commands us to sing
 1. Psalm 47:6 – "Sing praises to God, sing praises! Sing praises to our King! Sing praises!"
 2. He calls us, not merely to speak, not merely to think, but to sing...out loud.
 - a. Why?
 - iii. Song carries the truth to the heart
 1. Vaclav Havel, a playwright who was the president of the Czech Republic, was asked how the revolution to overthrow communism in the Czech Republic was non-violent and yet had experienced real staying power. He simply replied, 'We had our parallel society. And in that parallel society, we wrote our plays and sang our songs and read our poems, until we knew the truth so well that we could go out into the streets of Prague and say, 'We don't believe your lies anymore!' And communism had to fall.' The songs created a parallel society which gave people a vision for their future. It's been said that, 'You can make all the laws you want. Let me have a nation's music and I will rule that nation's hearts.– Marva Dawn, *A Royal Waste of Time*
 - iv. Our churches are formed by the songs that we sing, the stories that we tell, the praises that we write, vocalize, and cry
 1. We can have all the sacrifices in place, all the burnt offerings, all the moral order and instructive elements in place, but it is the songs of the heart which give experience to the soul and shape it
 2. This is why the ears of our hearts must be opened to hear the music of God, the story which He is telling, where the Dragon and the Damsel and the Knight are authored and set forth by God
 3. So, we pray to the God who reveals Himself – we sing songs which praise His salvation in difference to the world's heart-songs – we tell the Grand Story in the Great Congregation until we know the truth so well that we can go out into the streets of Eugene, Salem, and Washington, D.C. and say, "We don't believe your lies anymore!"
 - a. Only in such a way will righteousness be the characteristic of the Church
 - v. What, then, is our hope?
 1. It is in the new song sung to us by God, into ears opened by God, concerning the story of God, His great and wondrous works, His great deliverance of people stuck and despairing and encompassed by sin and evil
 2. These are our songs, our praises to God, which He has placed in our mouths
3. What is this new song about?
- a. "A song of praise to our God"
 - i. What is praise?
 1. Praise is boasting about what we enjoy, with the purpose that others will really know it and enjoy it, too.
 2. "All enjoyment spontaneously overflows into praise. The world rings with praise – lovers praising their mistresses, readers their favorite poet, walkers praising the countryside, players praising their favorite game – praise of weather, wines, dishes, actors, motors, horses, colleges...even sometimes

politicians or scholars. I had not noticed how the humblest, and the same time most balanced and capacious minds, praised most, while the cranks, misfits and malcontents praised least. I think we delight to praise what we enjoy because the praise not merely expresses but completes the enjoyment; it is its appointed consummation.” (C.S. Lewis, *Reflections on the Psalms*)

3. Singing does for joy what crying does for sorrow.
- ii. We praise God when we enjoy God
 1. We sing because we know something worth singing about, we feel something worth singing about, and we love something worth singing about.
 - a. Have you ever noticed that joyful songs draw people in (flash mobs, dance is contagious, even song)?
 - b. That sports teams have victory songs, which every real fan knows (and probably has on ringtone)
 - c. That Broadway knows when two characters fall in love, they must sing (Disney, too), not merely say so
 2. We sing because we enjoy.
 - a. “I have proclaimed your good news in the congregation”
 - b. “I have not hidden your deliverance in my heart”
 - c. “I have spoken of your faithfulness, salvation, covenant love”
 - i. To the great congregation
 3. Do you see the comparison in vv10-12?
 - a. We do not restrain our lips from telling the Story of His covenant love, faithfulness and truth (10)
 - b. God does not restrain that very mercy, covenant love, and truth to preserve us (11), even though our hearts fail (12)
 - i. When we cry out to God, waiting to hear His Song, we get what we so desperately need: Him!
 - ii. And He gets what He so richly deserves: praise!
 4. We sing because we have beheld the blazing glory of the infinite God, so beautiful and wondrous and magnificent, that we cannot help of sing
 - a. The New Song bursts forth when our ears hear the song which consists of God Himself!
 - b. The French writer, Antoine de Saint-Exupery explained how such apprehension of majesty compels us to sing and worship, when he wrote, “If you want to build a ship, don’t drum up people to collect wood and don’t assign them tasks and works. Rather, teach them to long for the endless immensity of the sea.”
 - i. Give us endless immensity. Give me God, and I will sing for joy.
- b. We sing to remind ourselves of past joy and future joy, even when our present circumstances are tearful and difficult and miry about our souls.
 - i. “Though I am still encompassed by evils beyond number” (12)
 - ii. When I cannot see, I can still hear the music!
- iii. But this is why David both sings and prays for deliverance
 1. “Hurry up and help me!” (13)
 2. “Deliver me!” (13)
 3. “Make those who are against me fail!” (14)
 4. “Don’t delay!” (17)
- iv. Therefore, we sing even when we lament, because of past and future joy, based upon the character of God and His promise of deliverance

4. We Hear the Song in Jesus, for He is the Song of God's Salvation
 - a. "Look! I have arrived! It is written of me in the scroll of the book. I delight to do your will, O my God! Your law is within my heart!" (40:7-8)
 - b. Jesus is the one who was sent by God and has arrived
 - i. John 8:42
 - ii. This is the only time in the NT, outside of the Psalm 40 quote in Hebrews 10, where this word "have arrived" is used.
 - c. Hebrews 10:1-14
 - d. We are sanctified by His obedient will, perfect and complete and sufficient, when he offered up His own body in our place
 - i. God "takes thought of you" (17) and sent His Son to be the substitute for your sin and to substitute His righteousness for your lack
 1. The whole sacrificial system, revealed in the OT, was a shadow of the substantive person of Jesus Christ
 2. What sacrifices of animals could never do, make you right with God, God did through His own eternal Son's giving of His life
 - a. This is why the author of Hebrews emphasizes the completion of Jesus's work compared to the daily repetition of the priests' works
 - i. The priest's work is insufficient to accomplish anything except a foretelling, a story enacted to imitate and retell the True Story
 - ii. Jesus is the True Story, the Magnum Opus of God
 - b. His work is sufficient to save us, the only work sufficient to save us
 - ii. In this way, He has put a new song in your mouth, a Wedding Song of exuberant joy in the inclusion of the repentant into the household of God
 - iii. The joy of our salvation is not rooted in our circumstances, in our current experience or feelings or situations...it is rooted in the completed work of Jesus Christ, one work for all time, whereby having finished it He sat down at the right hand of God