

Series: Psalm

Title: The True Sinner's Cry

Text: Ps 78: 8-13

Date: Aug 12, 2021

Place: SGBC, NJ

At the end of Psalm 78 we saw God bring up Babylon upon Jerusalem in judgment for the sins of the rebellious, unregenerate children. It really happened in the Psalmists day. Again, God poured out judgment in 70AD upon Jerusalem for rejecting Christ. In the end God will bring judgment upon the whole world. Those not found in Christ shall be condemned. Flee to Christ now and cast all your care into his mighty hands to save you.

But Psalm 79 is a prayer to God for the church concerning the miseries of the church. The unregenerate who worshipped idols fled to the enemy for refuge. The leaders looked to Egypt. The people fled on horses. They blamed one another as the cause of the judgment and excused themselves. But this Psalm gives the cry of a true repenting sinner. The Psalmist does not blame others but confesses his own sin. He prays for mercy for his own sin and the sin of God's true elect. This is what a true repentant sinner cries to God, personally. He does not exclude himself from being the one in need of mercy due to his sin. The true sinner cries for God's mercy for himself and for the Lord's people. Notice how he includes himself.

**Psalm 79: 8: O remember not against US former iniquities: let thy tender mercies speedily prevent US: for WE are brought very low. 9: Help US, O God of our salvation, for the glory of thy name: and deliver US, and purge away OUR sins, for thy name's sake...11: Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die...13: So WE thy people and sheep of thy pasture will give thee thanks for ever: WE will shew forth thy praise to all generations.**

**Subject:** The True Sinner's Cry

**Proposition:** When God our Father lays his chastening hand upon us, bringing us to see our sins and our need, this is the true sinner's personal cry to God.

## THE CRY FOR FORGIVENESS

**Psalm 79: 8: O remember not against us former iniquities:**

The margin says remember not the sin of our fathers. It was for the father's sins that the whole nation was suffering. But this is the cry of a needy sinner concerning his own iniquities and the iniquities of God's people who he loves—"*O remember not against us our former iniquities.*"

God is all-knowing. He knows the end from the beginning. God purposed the end from the beginning. He brings to pass his purpose in time in all things. So there are things God never forgets; things he always remembers.

*God always remembers his covenant of grace in Christ to save his people.*

Isaiah 54: 10: For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

How we love that God's covenant is a covenant of grace. We thank God that his covenant is an everlasting covenant. Our rejoicing is that God's covenant is ordered and sure in all things by Christ Jesus. God never forgets his covenant of grace to save his people for Christ's sake.

*God always remembers his elect.*

By Christ establishing the covenant for God and his people in his precious blood, God always remembers his elect. He never forgets even one of his elect. Child of God, Christ promises that he shall never forget you!

Isaiah 49: 15: Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. 16: Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me.

But can the all-knowing God remember not against us our former iniquities? God promises every believer that due to the sin-atonement blood of Christ, he remembers our sins no more. This is, in fact, the covenant he makes when he writes this word on our heart.

Hebrews 8: 10: For this *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: 11: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12: For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

God did not simply forget our iniquities. Christ removed every sin by his precious, propitiating blood. His blood washed away the sins of his people. The iniquities of those for whom Christ died do not exist. The all-remembering God remembers them no more because they are no more!

Jeremiah 50: 20: In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

But God brings his child to confess our sins and ask God to remember them no more.

1 John 1: 8: If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9: If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. 10: If we say that we have not sinned, we make him a liar, and his word is not in us.

1 John 2: 1: My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2: And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.

## THE CRY FOR MERCIES

**Psalm 79: 8...let thy tender mercies speedily prevent us: for we are brought very low.**

The true sinner cries for God's mercies upon him and his brethren.

God's mercies are his own—"thy" mercies. God said "I will have mercy on whom **I will** have mercy." No sinner deserves mercy or it would not be mercy. When we cry for mercy we are confessing that we deserve nothing from God. Mercy is God's prerogative. They are "thy" mercies, O God! That is why he cries "*LET thy mercies...*" We cry, "if thou wilt O God, let thy mercies be shown to me and to all your people."

God's mercies are—"tender mercies." God's very nature is shown by him showing mercy to a sinner. His heart of love, his heart of compassion. They are called "tender" mercies because God delights to show mercy. He shows tender mercies because God remembers what we are. "For he knoweth our frame; he remembereth that we *are* dust" (Ps 103:14).

God's mercies are—"mercies." They are abundant, plentiful, never-ending mercies for Christ's sake. David cried,

Psalm 51: 1: Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

Lamentations 3:23: *They are* new every morning: great *is* thy faithfulness.

The true sinner cries for mercy from a dire need with urgency—*"let thy tender mercies speedily prevent us."* When God makes us know we are sin in our nature and when God makes us behold our sins then we desperately, urgently need God's mercies speedily. We need God's mercies to go before us—"let thy tender mercies speedily prevent us—speedily go before us." When his mercies to go before us to save us from ruin. We need his mercies to keep us from being consumed by our sin, consumed in God's wrath, consumed by our very weakness.

Who will pray thus? The broken and contrite—*"For we are brought very low."* Only the sinner who God brings down to the dust is made to know what a great sinner he truly is. He is the only true sinner who God has brought very low. That is who will cry in spirit and in truth, *"let thy tender mercies speedily go before us, for we are brought very low."*

It is not sin that will keep a sinner from Christ. It is thinking he is righteous in himself apart from Christ. Christ came to call true sinners to repentance. He delights to show mercy to true sinners. Christ came to save SINNERS!

Matthews 9: 11: And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners? 12: But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick. 13: But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

## WHO IS THIS CRY UNTO?

**Psalm 79: 9: Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.**

"Help us." What a good cry! "Help us, O God of our salvation!"

God is "the God of salvation." Salvation is of the Lord beginning to end. He is the God of salvation because the Father purposed every detail of salvation. He is the God of salvation because God purposed who would do the saving by choosing his Son. He is the God of salvation because he elected who would be saved by his grace. He is the God of salvation because God came in human flesh and performed salvation; Christ Jesus is God with us; God was in Christ reconciling the world of his elect unto him, not imputing our trespasses unto us; Christ bore our sin, saving us by making us the righteousness of God in him. He is the God of salvation because he brings his child under the gospel, regenerates us and makes us willing to believe on Christ; the wind blows where it will, so is everyone that is born of the Spirit. He is the God because Christ carries his child and keeps us and will not lose one; he carries the lambs in his bosom and gently leads those that are with young. God is the sole author, performer and giver of salvation.

Here is why salvation is of the Lord—*"for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake."* Salvation is first and foremost—not for those God saves—but for the glory of God's name. God saves for his name's sake. That is why salvation is of the LORD. Salvation is for the glory of God's name. God says,

Isaiah 43:7: *Even* every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

Ephesians 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

God's name is manifest in his Son, the Lord Jesus Christ. The cross of Christ is the manifest glory of God's name. In Christ crucified we see God's glory. He put Moses in the cleft of the Rock and Moses beheld his glory. We behold God's glory in Christ and him crucified and risen again.

Exodus 33: 19: And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy....21: And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock: 22: And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:

Exodus 34: 6: And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, 7: Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*. 8: And Moses made haste, and bowed his head toward the earth, and worshipped.

*“Deliver us and purge away our sins for thy name's sake.”* On the cross, Christ delivered each sinner the Father gave unto him *for the glory of God's name*. Christ purged away our sins for the glory of God's name. This Hebrew word translated “purged” is “atonement” in the Greek. Christ atoned for the sins of his people for his name's sake! He has, he is and he shall yet deliver his people. Christ delivers us out of the hands of all our enemies, out of all our afflictions, from our own sins and out of whatever low state we are in, and one day, into heaven's glory with him.

Those who know him, ask God to save us for “thy name's sake.” He continues to show us mercy for Christ's sake. Christ is his name sake. For his name's sake he has mercy and delivers us and continues to purge us of our sins. He says,

Isaiah 48:11 For mine own sake, *even* for mine own sake, will I do *it*: for how should *my name* be polluted? and I will not give my glory unto another.

## THE CRY TO BE HEARD

**Psalm 79: 11: Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die, according to the GREATNESS of THY power PRESERVE thou those that are appointed to die.**

Sin imprisoned us. Adam's sin imprisoned all mankind. We come into this world in prison under our sin-nature and under the power of the prince of the air. And though the believer is free indeed by Christ's blood and Spirit, the sins of our sin-nature and this world can still bring us into a temporary state of imprisonment. And a prisoner is one who cannot break free. When in prison, when unable to free ourselves, the only thing we can do is “sigh.”

We cry *“Let the sighing of the prisoner come before thee.”* When you are so burdened that you cannot even speak, the only thing you can do is sigh, God hears the sighing of the prisoner. When you are one *“appointed to die”*—sheep counted for slaughter from every enemy—God hears and knows the need of the sighing prisoner.

Exodus 2: 23...the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

Psalm 69:33: For the LORD heareth the poor, and despiseth not his prisoners.

Only God has power to deliver. The true sinner acknowledges this—*“according to the GREATNESS of THY power PRESERVE thou those that are appointed to die.”* Christ delivers. He says,

Psalm 12:5: For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set *him* in safety *from him that puffeth at him*.

Psalm 102: 19: For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth; 20: To hear the groaning of the prisoner; to loose those that are appointed to death; 21: To declare the name of the LORD in Zion, and his praise in Jerusalem;

## THE CRY OF PRAISE

**Psalm 79: 13: So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations.**

When our Lord has freed his child from the prison, we pour out are thanks and praise God that we can say we are “*thy people and the sheep of thy pasture.*” The true sinner set free gives God all the glory. God is our Father by sovereign grace and we thank him that we are “thy people” O God. We thank Christ our great Shepherd that we are “*the sheep of thy pasture.*” We will “*shew forth thy praise to all generations.*”

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.

**Amen!**