

Series: Pathway Through the Psalms

I WILL SING OF THE MERCY

PSALMS 89 & LUKE 18:9-14

Text:

Introduction:

The psalmist opens the passage with a declaration to sing of the mercies of the Lord.

However at the close of the chapter the psalmist struggles with God's faithfulness.

Most feel that this was written following David's sin with Bathsheba, or while he was running from the threat of Absalom.

None the less David speaks of the mercy of the Lord.

I would like to see an example of one who desired God's mercy in Luke 18.

Note Luke 18:9-14

Luke 18:9-14

⁹ And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: ¹⁰ Two men went up into the temple to pray; the one a Pharisee, and the other a publican. ¹¹ The

Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. ¹² I fast twice in the week, I give tithes of all that I possess. ¹³ And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. ¹⁴ I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Note three things from this passage.

1. THE CHARACTERS (VS. 9-10)

Luke 18:9-10

⁹ And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: ¹⁰ Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

Note the word “certain”.

These certain were there and needed to hear this.

These certain were those who pointed out others shortcomings.

The Lord spoke to these certain individuals, singling them out.

Note the description of these certain – “trusted in themselves that they were righteous.”

They actually thought of themselves contrary to what God’s Word.

Isaiah 64:6

⁶ But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

They are also described as individuals that despised others.

Despising others always comes when we measure by our own standards instead of God’s.

It interesting the two people that we see in this parable – the Publican and the Pharisee.

The publican was despised for his lifestyle, crookedness, for being a traitor and for the most part was an outcast.

The Pharisee on the other hand was respected by society, upheld, and honored.

We note not only the record but also:

2. THE CONCEITED (VS. 11-12)

Luke 18:11-12

¹¹ The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. ¹² I fast twice in the week, I give tithes of all that I possess.

As we consider the Pharisee we see his:

- His Boasting

He trusted in himself, that he was righteous and stood “with himself.”

He boasted (not prayed) of his adherence to the law.

His thanks was a mere formality, not genuine.

He thought spitefully of all mankind except himself

He couldn't say his prayers without bashing his neighbors. (vs. 11c)

We have considered the Characters and the Conceited note also:

3. THE CONTRITE

Luke 18:13

¹³ And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

Contrary to the conceit of the Pharisee we see the contrition of this publican.

Note:

- His Begging

He expressed his repentance and humility in what he did:

Notice:

1. He stood afar off.
2. Would not lift up so much as his eyes unto heaven.

By the way it not so much of us lifting our eyes, but rather that we lift our heart.

Because of conviction he smote his chest showing his remorse.

Note what he begged for – he begged for mercy.

He took full responsibility for his sins “be merciful to me **a sinner**”

He was desirous of God’s mercy

He was depending on God’s mercy

His prayer was genuine and not a formality.

His prayer was short.

He throws himself at the mercy of God.

He makes the only request he could – be merciful.

The word merciful was a form of the word used for the mercy seat.

The mercy seat was the top or lid that covered the Ark of the Covenant.

The Ark of the Covenant contained the law.

The blood sacrifice was applied to the mercy seat (the top and covered the Law) a picture of the blood that Christ would shed on the cross.

We have considered the Characters and the Conceited note lastly:

4. THE CONCLUSION

Luke 18:14

¹⁴ I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The Publican went home justified, the Pharisee didn't.

Note what being justified brings:

- Peace; Access into His Grace; Rejoice in Hope of the Glory of God

Romans 5:1-5

¹ Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: ² By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. ³ And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; ⁴ And patience, experience; and experience, hope: ⁵ And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

- Saved From God's Wrath

Romans 5:9

⁹ Much more then, being now justified by his blood, we shall be saved from wrath through him.

- Glorified

Romans 8:30

³⁰ Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Close:

Even when it seems that things are not going as we wished that they would we should sing of the mercies of the Lord.