

The Saviour's Thanksgiving.

Text: Psa 69:29-33

1) The Hymn itself

Suggested Hymns:

2) Its glorious design and effect

50, 77, 84, 793, 75

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all. Amen.

The text for our sermon today is Psalm 69:29b-33, *Let Your salvation, O God, set me up on high.* ³⁰ *I will praise the name of God with a song, And will magnify Him with thanksgiving.* ³¹ *This also shall please the LORD better than an ox or bull, Which has horns and hooves.* ³² *The humble shall see this and be glad; And you who seek God, your hearts shall live.* ³³ *For the LORD hears the poor, And does not despise His prisoners.* (NKJV)

Lord God, heavenly Father, sanctify us through Your truth. Your Word is truth. Amen.

Dear friends in Christ,

Despite the protest of the leaders of the Jews, Pilate had written the accusation made against Christ and set it up over His head on the Cross, *“Jesus of Nazareth, King of the Jews.”* It is possible that by doing this Pilate intended only to show his authority and to give vent to his feelings toward the Jews.

Nevertheless, it was with design and purpose that these words were written. Jesus had said, *“My kingdom is not of this world,”*¹ but He had insisted that He is a King, a King who had come into this world to establish the spiritual kingdom of truth and righteousness.

His whole life had been dedicated to this purpose. And while still hanging upon the Cross, the fulfilment of His life's purpose was now publicly proclaimed. Realising that His physical suffering and pain was

about at an end and knowing that the work of His sacrificial atonement was completed, He cried out, ***“It is finished.”***

Having reached the end of His saving work, Jesus was now ready to commend His soul to God in death. As He bowed His head and gave up His Spirit, the completion of His sacrifice was made manifest in the Temple. The massive curtain that separated the Holy from the Holy of Holies was torn in two.

No longer was there a need for the sacrifice of animals to typify the Saviour’s sacrifice for sin. Since He had once and for all brought the supreme sacrifice of Himself upon the Cross, the barrier between God and man was thoroughly and completely broken down. God and sinners were now reconciled.

And so it is that in our text that we hear our Saviour, in anticipation of the completion of His redemptive work, singing a song of thanksgiving. The theme for today is *The Saviour’s Song of Thanksgiving*. May the Lord bless our meditation.

1. The Saviour’s Song Of Thanksgiving

The Hymn Itself

Our text says, ³⁰ ***I will praise the name of God with a song, And will magnify Him with thanksgiving.*** “It is finished.” The end of the journey of Jesus is in sight. Not only has His suffering come to an end, but His glorification and exaltation has drawn near. Therefore His Spirit extols God’s glory, and His mouth praises God.

The text refers to the great name of God. All of the works of God are to praise His name. We read in Psalm 19:1, ***The heavens declare the glory of God; And the firmament shows His handiwork.*** One of the great purposes for which God created the world was to exalt and glorify His own name.

The angels in heaven extol God’s glory continually. That is their privilege and their joy. And when a person realises the greatness and

power of God, he not only marvels at His works, but sings His praises and glorifies God's name.

God's greatest glory, however, is revealed in His Son. At His coming into the world the angel of the Lord announced His birth to the shepherds, and the heavenly host suddenly appeared with this angel and sang over the fields of Bethlehem, ¹⁴ ***“Glory to God in the highest, And on earth peace, goodwill toward men!”***²

When Mary received the announcement from the angel Gabriel that she was to be the mother of the Lord's Christ, she sang, ***“My soul magnifies the Lord, ⁴⁷ And my spirit has rejoiced in God my Savior.”***³

When Zacharias, attending the circumcision of his son, had both written and spoken of his son, ***“His name is John,”*** he broke forth in song and said, ⁶⁸ ***“Blessed is the Lord God of Israel, For He has visited and redeemed His people, ⁶⁹ And has raised up a horn of salvation for us In the house of His servant David, ⁷⁰ As He spoke by the mouth of His holy prophets, Who have been since the world began,***

⁷¹ ***That we should be saved from our enemies And from the hand of all who hate us, ⁷² To perform the mercy promised to our fathers And to remember His holy covenant, ⁷³ The oath which He swore to our father Abraham: ⁷⁴ To grant us that we, Being delivered from the hand of our enemies, Might serve Him without fear, ⁷⁵ In holiness and righteousness before Him all the days of our life.***

Our Saviour glorifies and extols God's marvellous mercy and grace and thus praises God's name.

On the great day of Pentecost, when it pleased God to establish the New Testament Church by the outpouring of His Holy Spirit, we find the multitude gathered together and the Apostles proclaiming ***the wonderful works of God.*** And what were these wonderful works of God which the Apostles preached?

They were the works Christ had performed for our salvation, particularly by His sacrificial death on the Cross and His resurrection. In short, the Apostles proclaimed the Gospel of the grace of God in Christ. People from all parts of the world were there gathered together on this first Pentecostal festival and heard in their own tongue the sweetest story ever told.

This preaching in many languages indicates that God's plan of salvation, His soul-saving Gospel, is to be proclaimed throughout the world, to every nation, tongue, and people.

By the preaching of the Gospel the world is to hear that God was in Christ reconciling the world to Himself, that Christ has perfected man's redemption. The kingdom of truth is to be established in all parts of the world by the Gospel message. And thereby God's name is glorified.

Therefore Jesus teaches us to pray: "*Hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven.*" This is the real hymn of praise which Jesus began. This is the glorification of God's name. Wherever the sound of this song is heard, wherever the Gospel is preached, there His kingdom is established, God's name is glorified, and praises are sung to His name. For His Gospel is not preached in vain.

2. The Saviour's Song Of Thanksgiving Its Glorious Design And Effect

After the completion of His vicarious atonement, attested by His resurrection, the Saviour commissioned His disciples to go into all the world and preach the Gospel.

Armed with this commission, they boldly set forth, and by the power of the Holy Spirit, whom Christ had promised, they overcame seemingly insurmountable obstacles, broke down heathen altars, and established His Church. Our text says, ³¹ *This also shall please the LORD better than an ox or bull, Which has horns and hooves.* ³² *The humble shall see this*

and be glad; And you who seek God, your hearts shall live. ³³ *For the LORD hears the poor, And does not despise His prisoners.*

With the establishment of the new covenant of grace by the shedding of Christ's blood, the old order, which the fathers were not able to bear, was done away with. A new liberty, a new freedom was born. The Son had made men free. Now they are free indeed.

By the precious Gospel of Christ the humble, that is, the meek, the sorrowing, the penitent, are given the assurance that Christ has obtained an eternal redemption and liberation from the bonds of iniquity and sin. Therefore "*the poor,*" that is, the poor in spirit, and "*the prisoners,*" that is, those kept in the bonds and shackles of sin, rejoice in the new freedom and liberation from the fetters of hell.

Surely, in this, we find abundant reason for a song of praise to the glory of God's great name. And the suffering Saviour, anticipating the accomplishment of His great redemptive work and looking upon the salutary effects of its proclamation, intones this hymn of praise, in which He is joined by the redeemed.

What a blessed knowledge has come to us, whom the Lord by His gracious Holy Spirit has enlightened and brought us to faith in Jesus Christ, the world's Redeemer! What a glorious revelation! What a blessed assurance! What a gracious privilege is bestowed upon the children of God!

It need not surprise you that the children of the world, the unconverted, neither understand nor appreciate these glorious blessings. John writes of this in 1 John 3:1-2, ¹ *Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him.*

² *Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.*

As children of God we are indeed the most fortunate. True, as long we remain in this present world, we will still suffer many heartaches, perplexities, and disappointments. It is true, too, that before we realise the full glory of Christ's new kingdom, we will have to pass from this world through the dark valley of the shadow of death, but nevertheless the Lord will hear our cry and deliver us.

Jesus promises us in Hebrews 13:5, *"I will never leave you nor forsake you,"* and in John 14:3 *I will come again and receive you to Myself; that where I am, there you may be also.* This guarantee is for every believer.

Let us close with these words of Scripture as written in 2 Timothy 4:18, ¹⁸*And the Lord will deliver me from every evil work and preserve me for His heavenly kingdom. To Him be glory forever and ever. Amen!*

The peace of God, which passes all understanding, will keep our hearts and minds, in Christ Jesus. Amen.

¹ John 18:36

² Luke 2:14

³ Luke 1:46