



WCF 15.5 (TPH p928)

V. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavour to repent of his particular sins, particularly.^(k)

(k) Ps. 19:13; Luke 19:8; I Tim. 1:13, 15.

Psalm 19:12 Who can understand *his* errors?

Cleanse me from secret *faults*.

¹³ Keep back Your servant also from presumptuous *sins*;

Let them not have dominion over me.

Then I shall be blameless,

And I shall be innocent of great transgression.

¹⁴ Let the words of my mouth and the meditation of my heart

Be acceptable in Your sight,

O LORD, my strength and my Redeemer.

▫Our God is one from Whom nothing is hidden

▫There are sins that are secret and sins that are presumptuous

▫Both are opposed in the blamelessness and innocence that is His standard

▫The LORD is the One Who must give both the forgiveness and the cleansing

Luke 19:1 Then *Jesus* entered and passed through Jericho. ² Now behold, *there was* a man named Zacchaeus who was a chief tax collector, and he was rich. ³ And he sought to see who *Jesus* was, but could not because of the crowd, for he was of short stature. ⁴ So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that *way*. ⁵ And when *Jesus* came to the place, He looked up and saw him, and said to him, “Zacchaeus, make haste and come down, for today I must stay at your house.” ⁶ So he made haste and came down, and received Him joyfully. ⁷ But when they saw *it*, they all complained, saying, “He has gone to be a guest with a man who is a sinner.”

⁸ Then Zacchaeus stood and said to the Lord, “Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold.”

⁹ And *Jesus* said to him, “Today salvation has come to this house, because he also is a son of Abraham; ¹⁰ for the Son of Man has come to seek and to save that which was lost.”

▫The Lord presents this as an example of what it looks like when He seeks what is lost, and salvation comes to a household of a son of Abraham

▫Zacchaeus is brought from not knowing who *Jesus* was (v3) to receiving Him joyfully (v6) to responding to accusations not by making excuses but rather by specific repentance (v8)

¹² And I thank Christ *Jesus* our Lord who has enabled me, because He counted me faithful, putting *me* into the ministry,

¹³ although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did *it*

ignorantly in unbelief. ¹⁴ And the grace of our Lord was exceedingly abundant, with faith and love which are in Christ

Jesus. ¹⁵ This *is* a faithful saying and worthy of all acceptance, that Christ *Jesus* came into the world to save sinners, of

whom I am chief. ¹⁶ However, for this reason I obtained mercy, that in me first Christ might show all

longsuffering, as a pattern to those who are going to believe on Him for everlasting life. ¹⁷ Now to the King eternal,

immortal, invisible, to God who alone *is* wise, *be* honor and glory forever and ever. Amen.

▫The apostle names specific sins, including the sin of unbelief

▫The apostle still considers himself foremost of sinners—present, active, indicative of the verb; he now has “by reason of several aggravations”

▫This isn’t unique to him but a pattern for all

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Father. How we thank you for the revelation of your divine, attributes that you put in the creation.

We thank you for making your knowledge of yourself making yourself known to us and also in us putting knowledge of you in our hearts. We thank you for the mercy of your word, especially you're written word and how you use it to address us and help us in our sinful condition.

Praise you for the salvation that you have provided entirely in Christ. Pray that you would even as or about to hear a little bit of by your help. Use your word in applying to us that salvation and working it out in us. Pray for the class time for the whole day, especially for the public worship, to which we will soon.

Come that you would be glorified in these things that you have given us to do and in the good that you do us through them. So grant the ministry of your spirit now and all day long. For that. We ask through Christ, through his righteousness, through his sacrifice, pleading the love in, which you gave him to us for all those things.

Amen. We got a tiny. Little sentence is as the fifth paragraph of Westminster Confession. 15. Men ought not to content themselves with a general repentance and so that's when you kind of speak, generally you call yourself a sinner that is as general as it gets, who has sinned. That's pretty general to, and then you might name before God, certain categories of sin.

Me a pride jealousy. Unfaithfulness and different things like that. But that's still general, may not not to content themselves to the general repentance but it is every man's duty to endeavor to repent of his particular sins. Particularly. So instead of, for instance, Judas just saying or identifying that he is given to unfaithfulness and betrayal for him to have had godly star.

That would lead to repentance would be his renouncing, the wickedness of having betrayed, the Lord Jesus to the priests and scribes and endeavoring. Never to do anything like that act again. Okay, so that's not general repenting. But specific repenting or when Jesus and these are all from next week.

Lord, willings, Luke passage When Jesus has rebuked, the disciples for disputing among themselves. Which one is the greatest that they would not, not merely repent of in, you know, having a spirit of rivalry within them which is true, but it's general. But that they would repent of that specific expression of indulging.

A spirit of rivalry with one another, at the Lord's table that they would identify, that particular act as grievous and sinful, and wicked, and resolved never to do anything like that. Act. Again, you have to, if you repent, not only generally recognizing sent tendencies in yourself, as wicked and grievous and hateful and endeavoring not to indulge them anymore.

But specifically, yeah particular thoughts that you have had particular words that you have spoken particular actions that you have done. That is a dealing with God that everyone of us is called to do very personal, very specific that you deal with him. And say they give us three-proof texts gonna see already type out and add first, Timothy one there to the bottom passage at the beginning of the passage.

But first one is from Psalm 19. By the time you get to verse 13 which is the proof text or verses 12 through 14, which I've put on your page for a little bit more of the context David. This all missed has talked about how the heavens declare God's glory and specifically about how in the heavens God has put the sun.

Not only is a demonstration of God's glory, but as an example of a created thing behaving in the manner that God has given it to behave with diligence and seal and joy and running across the sky. And he anthropomorphizes. He talks about the sun as if it's as if it's a man because we are not like that.

And so, even this part of God's creation, that is big. And so powerful. That in other cultures, they worship it, it's actually a very small part of the heavens, which declare God's glory. And it is a servant unto God and we too are to be servants into God. But we're not many switches from God's general, revelation in the creation, to the special revelation in his word, and especially the good that his word does us who are in need.

Right off the bat of conversion. The law of Yahweh is perfect, converting the soul. And and so forth were very much in spiritual need and then you get to verses 12 through 14 and he shifts again, you know, he had talked about God and revealing things about himself and to us about how we ought to be in his creation, and he talks about God, revealing things more specifically and more powerfully with, you know, more specifically converting or gracious intent towards sinners in the scriptures or in his special revelation in his word.

And then, in the last section of the psalm, he turns to God himself as the one who helps us and the implication is by means of his words so that it's not just an intellectual exercise or a prescription. Like

you take his word as medicine but that God himself specifically uses his work to help us as sinners.

So, these three verses saw 19 versus 12 through 14. And you can see in the italicized words there, those are words that you can. James has supplied that are not there in the original, and maybe not in every case helpfully supplied. So who can understand his errors? Cleanse me from secret faults.

Keep back your servant also from presumptuous sins. Let them not have dominion over me. Then I shall be blameless and I shall be innocent of great transgression. Let the words of my mouth and the meditation of my heart be acceptable, in your sight. Oh yahweh. My strength and my redeemer.

So in verse 12, he says, who can understand errors cleanse me from that which is secret and may or may not be his there and verse 12. And then even if the word is, is there who to whom does the pronoun, refer what's the entity? That's difficulty. Cleanse me from that which is secret and then keep back your servant also from that, which is presumptuous.

Okay, so the others, the answer to the question who can understand errors is, it's a seemed that it's got himself, the God himself knows what's wrong, and probably not, what's wrong with him because there is nothing wrong with him. That's the servant. Perhaps a verse 11 or the solvent, David himself very specifically in verse 11 and 12 and for us and you need to take that for yourself.

You need combine this with your your quote from Jeremiah. The the heart is deceitful above all things and desperately wicked who can know it. And the answer to the question is got God, can know it. God not only knows what's in your heart, he knows everything that's wrong. We even if we knew our hearts, there are a whole bunch of things in our hearts that are wrong that we wouldn't recognize as wrong and we wouldn't be able to do anything about but God can see knows that it's wrong and can do something about it.

Cleanse me David says and there's two different kinds of sin there. One at the end of verse 12. One of the beginning of verse 13, your secret sense, the ones you don't know about and then verse 13, your presumptuousness the ones, you know about but do them anyway. Okay, so he wants.

He wants God to cleanse him and turn him back from every particular one of his sins. Not not just sin generally, but these particular sins. So our God is one from him. Nothing is hidden. And then the second thing that we see here is that there are sins that are secret and sins that are presumptuous since that we don't know about it and we're committing them but they're still sins even though we don't know about them and then also sins that are presumptuous sins.

That we know that they're sinful. We're doing them anyway. And both of these are opposed to the blamelessness to the blamelessness and the innocence. That is God's standard. So but then not have dominion over me then, if God is, is turning you against these sins, which would be repentance and actually cleansing them from it, from these sins, which would be sanctification, then you would be blameless.

Then you would be innocent of great transgression. And then notice what he says, let the words of my mouth and the meditation on my heart be acceptable and your site in his sight, the one who can see all things. So just like, there's no, there's no language in which the message of the sky is not heard.

Just like there's nothing on earth that is not susceptible to or the the sun underneath the sun. So also the Lord who sees, even that, which is secret in our hearts and he says let the words of my mouth and the meditation of my heart be acceptable in your sight.

Oh, y'all way. And then notice that it's still, you know, it's still by grace my strength and my redeemer. The Lord is the one who must give, not only the forgiveness of sin, but also the cleansing of sin. And the turning are turning us against our sin as well.

So specific sins specifically and that might even mean and it does even mean those sins that you don't know about yet, but God knows about them. And he sets you an example in his word, not just of interacting with his world, not just in of interacting with his words but interacting with him himself.

God made you your sins are personally against him, but God himself in Christ, gives himself to you as a personal redeemer and that is in all of the particulars of your life and that goes to the particulars of our sinning. So that, so that what the fifth paragraph is going after here is that you deal with God personally and particularly about the things that are in your life.

The things that are in your heart that he can, that he can see. And that you can't. And the yeah, the things that are in your life and your heart, another instance of repentance where we see the Lord give particularity. Luke 19, one through 10 there. Verse 8 is the one that they give is the proof text.

That's then Zacchaeus did and said to the Lord look Lord I give half of my goods to the poor and if I have taken anything from anyone by false accusation, I restore four fold. Okay, so on the whole Jesus enters first one, Jesus entered and pastor Jericho and I behold.

There's a man named Akias his chief tax collector and he was rich and he sought to see who Jesus was. But he could not because the crowd for he was short of stature notice. The key is known as very little about Jesus to start. He's just trying to figure things out in verse three, so he ran ahead verse 4 and climbed up into a sycamore tree to see him for.

He was going to pass that way. And when Jesus came to the place, he looked up and saw him and said to him, Zach, he is okay. So Zacchaeus is still trying to find things out about Jesus get to know Jesus. But apparently Jesus knows all about him, Zacchaeus make haste, and come down today.

Sorry come down for today. I must stay at your house verse 6. So he made haste and came down and received him. Joyfully. Now the key is apparently did not have to check with his wife or with his staff. Since he's very rich about having Jesus over, but he goes from just trying to figure out who he was in verse 3.

Now to verse 6, receiving him joyfully, but when they saw it, they all complained saying he is gone to be a guest with a man who is a sinner. And now notice the complaint is only secondarily or implicitly against Zacchaeus. Who's the one? Who's going to be the guest?

Jesus is the one who's going to be the guest and it was Jesus's idea to go be the guest. One of the things that a believer and in this case, someone who is a new believer but you who are not new the Lord grant you us that we would have always that first love that we have for him.

We are eager not to reflect poorly upon our Savior who has come and and, and made himself as it were a guest in our house identified himself with us. So Jesus takes is under accusation in verse 7, but when they saw it, they all complained saying he's going to be a guest of the man who is a sinner and the key is hearing that then Zacchaeus stood and said to the Lord look Lord I give half of my goods to the poor.

Now these were zakia's rightful goods. How do we know that? Because for the math of the second half of the verse to work out, he would have had to be as far as tax collectors. Go fairly upright. And if I have taken anything from from anyone by false accusation, or by falsehood, I restore four folds.

Okay. So there's an implication there, that even before he was converted, as far as tax collectors goes was not doing a whole lot of extra extortion. And so, what he's describing in verse 8 is I give half of what is rightfully mine to the poor. And from my half, if there's anything that is wrongfully mine.

I give four times as much, which of course seeds what the law requires. Now when you know I think by the response of Zakias in verse 8, what everyone else meant when they said that Zacharius was a sinner in verse 7, they meant he's not generous enough and he's a cheater.

So Zacchaeus turns around and he says I don't want my Lord to know to be known as the Savior of those who are stingy and frauds or cheaters. And so my response to the Lord's goodness and desire for him is going to specifically tackle, those specific things of which of which I'm being accused that, that the Lord Jesus would be known as the one who's followers are generous and the one who's followers are honest.

Okay, so there's a God word resolution in verse 8 of specific action. And then Jesus says to him and this is one of the reasons why this is used as a proof text because in the context of the gospel of Luke and some of it been through this recently, as you go along with the devotionals, this is an example of what it looks like when salvation comes not to a man.

But to a house, right? Just covenant theologian. And Jesus said to him today, salvation has come to this house because he is also, he also is a son of Abraham four. The son of man has come to seek and to save that which is lost. So you notice that the Lord Jesus himself presents this, as an example of what it looks like when he seeks what is lost and then salvation comes to a household of a son of Abraham.

So then when you go back and you say, okay that's what Jesus says and verses 9 and 10 has just happened. You see the seeking and the salvation coming to the household in Zeke is going from, not even knowing who Jesus is to receiving him. Joyfully responding to accusations, not by making excuses, but rather by specific resolve after specific righteous actions against specific repentance last last group, text they give us as the first Timothy chapter 1, the apostle Paul talking about himself.

And you'll notice for instance, as we've recently seen. I think it was in Psalm 25. When we learned to cry out to God, pardon my iniquity for. It is great. That believers are those who don't see their sins, as small, but see their sins is great. And the same is modeled for us here by the apostles, as well.

For sympathy chapter 1, beginning in verse 12 and I thank Christ Jesus our Lord who has enabled me because he counted me faithful putting me into the ministry. Although I was formerly and he gives these categories of sin, they're more general than saying a sinner or more specific than saying a sinner, although they are more general than specific moments of of each of these.

But he says, although I was formerly a blasphemer, a persecutor and an insular man. But I obtained mercy because I did it ignorantly in unbelief. Okay, so again, there's that biblical principle that some sins in themselves are more heinous than others and some sins by reason of several aggravations are more heinous than others.

Okay? So, he's recognizing that sin done. That is not against faith and grace is, doesn't have that aggravation of being against faith in grace. It doesn't mean that it's not a big deal. These are great nations between or differences between things that each of which deserve hell. I think.

Continuous then I was formally a blast blasphemy in persecutor and insular, man. He identifies three

specific categories as in but obtain mercy because I did it, ignorantly and unbelief and the grace of our Lord was exceedingly abundant with faith and love which are in Christ Jesus as amazing. How many people will read verse 13 and say, see if you do it in ignorance, it's in no big deal, but he not only says in verse 13, that he had to receive mercy, which identifies as that those things are sinful.

But look, what he says about in verse 14, about the Lord's response to him, and the grace of our Lord was exceedingly, abundant does that sound? Like he's saying the sins and verse 13 were no big deal. No. Because if you need exceedingly, abundant grace for forgiveness and to and to be called by the Lord to useful service, that doesn't mean the sin is no big deal.

It means the sin was a very big deal And the grace of our Lord was exceedingly abundant with faith and love which are in Christ Jesus. This is a faithful thing. Worthy of all acceptance that Christ Jesus came into the world to save sinners of him. I am and he uses present active indicative of the Tabi verb there of him.

I am chief or foremost. Okay. So he still apart from the grace of God, apart from the mercy, that God is showing him apart from Christ's Jesus', salvation of sinners verse 15. He still sees himself, as chief, okay, he's not saying all sins are equal, but he's seeing the grace against which his sins.

Now, are the grace that he has been shown the mercy and the calling that he has been. Given that he's been highlighting that his sins now were against all of those things, okay. So in in verse 13, you have some specific categories of sin recognized and then in verse 15, his still being and seeing himself currently as the foremost of sinners is related to this specific aspect of his sins that there against grace.

This is something that you and your particular relating with God. Can do not only recognizing specific sins that you have committed but recognizing specific mercies that he has shown you. The grace, he has given you how much he have walked with him and he has sustained you in that to this point in your life and your sins.

Now, being despite and over against all of that, for those of us who are in, who are in various offices, against the calling that we have been given that we have not been ourselves qualified, but that he has accounted us and reckoned us qualifying, it qualified and put us into those ministries that our sins are against all these things.

So there's a great kind of specificity in thinking about what your sins are and how great they are before God, that that should be included or recognized in how we interact with God and how we interact with our sin. However, for this reason, I obtained mercy that in me first.

Okay? So there's another thing that he's foremost in or first in or chief in to use the word that the new King James is at the end of verse 15. Jesus Christ might so all long suffering as a pattern to those who are going to believe on him forever lasting life.

So he says and what you see in verses 12 through 15 is a pattern again just like Jesus did at the end of the Luke, 19 passage and said, salvation has come to this house and he gives that as an example of what it looks like in salvation comes to a house here.

In verse 16, the apostle says this isn't unique to him but it's a pattern for all believers. And then now to the king eternal immortal invisible to God who alone is wise, be honor and glory forever and ever. I'm in. So this is a pattern for us. So again you see how you have the the biblical principle in in our confession.

And the specific passage is they use are when they were asked for the proof texts. They chose those that are given by scripture here as patterns for all believers in old places. So this is how you and I need to need to resolve again, our sin and identify our the wickedness of our sin and resolve for righteousness is to be very specific about it with the Lord, right?

Very good. Are there any questions?

All good. None of you did the John the Baptist thing or the people who are coming to John the Baptist, I think. What should we do to repent? You remember, John the John, the baptizer and I wouldn't have done with you. What he did, which was think about your specific situation and identify for you your particular thing.

But if you're a child and you have a mommy and daddy who've been given to you by the Lord, they are a really good person to go and do what they did with John the Baptist and say, what do you think mommy? What do you think? Daddy are the specifics and if your child asks you tell them maybe a couple of the ones that you see but then model for them saw 19 with them and ask God to help them see and ask God to help you see so that you can help them and interact personally.

And particularly with the Lord, when it comes to dealing with our sin. Let's pray, Lord, we thank you for the plain teaching of your word. We thank you for those who you have sent before us, who have collected and, and assembled the teaching of your word and in short summary, we pray, Lord that you would help us to interact with you personally and particularly grant that we would not only rejoice over your having given us that moment of repentance and faith when we turned to you.

But grant to us that we would have this ongoing habit of repenting particularly over our particular sins. Don't let us grow a custom to repenting generally so that we never deal specifically with what's going on

with us. And we ask now that you'd help us as we go to the worship and that you would stir up are hearts towards you with warmth of love.

Give our minds clarity so that we can offer our thoughts to you. And we pray that our our wills would be ready and instant before you, that we would be submitted to you, right? These things. All we ask in Jesus name, amen.