



Psalm 36

click bit.ly/33yWOWp to hear this sermon as preached (or scan QR code→)

To the Chief Musician. A Psalm of David the Servant of the LORD.

- | | |
|--|--|
| <p>1 An oracle within my heart concerning
the transgression of the wicked:
There is no fear of God before his eyes.</p> <p>2 For he flatters himself in his own eyes,
When he finds out his iniquity and when he hates.</p> <p>3 The words of his mouth are wickedness and deceit;
He has ceased to be wise and to do good.</p> <p>4 He devises wickedness on his bed;
He sets himself in a way that is not good;
He does not abhor evil.</p> <p>5 Your mercy, O LORD, is in the heavens;
Your faithfulness reaches to the clouds.</p> <p>6 Your righteousness is like the great mountains;
Your judgments are a great deep;
O LORD, You preserve man and beast.</p> | <p>7 How precious is Your lovingkindness, O God!
Therefore the children of men put their trust
under the shadow of Your wings.</p> <p>8 They are abundantly satisfied with the fullness of Your house,
And You give them drink from the river of Your pleasures.</p> <p>9 For with You is the fountain of life;
In Your light we see light.</p> <p>10 Oh, continue Your lovingkindness to those who know You,
And Your righteousness to the upright in heart.</p> <p>11 Let not the foot of pride come against me,
And let not the hand of the wicked drive me away.</p> <p>12 There the workers of iniquity have fallen;
They have been cast down and are not able to rise.</p> |
|--|--|

Main idea: God tells us about Himself so that we will perceive His goodness to us and love Him Who first loved us.

Introduction: where does our love come from? We love Him because He first loved us.

1. The wickedness of wickedness
 - a. “An oracle of the transgression of the wicked”—you will have a god. If it is not the living and true God, it will be sin.
 - b. The first great commandment of wickedness: thou shalt hate the LORD, v1b–2
 - i. No fear of God before his eyes
 - ii. Seeks out wickedness under the delusion of safety
 - c. The second great commandment of wickedness: hate they neighbor, v3–4
 - i. Uses mouth to do evil and turn away from truth, v3a
 - ii. Aversion to doing good, v3b
 - iii. Eagerness/cleverness to do evil, 4a
 - iv. Plan gets carried out, v4b
 - v. No remorse, v4c
2. The foundation of loving God: God’s own perfect character (and especially His love), v5–9
 - a. God’s character in its great immensity
 - i. *ḵessed*, v5a—and v7a and v10a
 - ii. faithfulness, v5b
 - iii. righteousness, v6a
 - iv. judgments/justice, v6b
 - b. God’s character in the personal intimacy of His work
 - i. Not just man but beast, v6c
 - ii. Preciousness, v7a—His *ḵessed* is to be treasured, not merely thought about
 - iii. Under the shadow of Your wings, v7b
 - c. God’s character our limitless supply
 - i. Saturated with the fullness of His house, v8a
 - ii. Pleasure like drinking from a running river that is God’s own pleasure, v8b
 - iii. Life directly from a continual source that is God’s own life, v9a
 - iv. Light that has as its source not creature but Creator, v9b
3. The godly one’s desire to stay on that foundation, v10–12
 - a. The “continuation” requested in v10 is not in question. What is implied is a request that those who know Him and have upright hearts would continue to be able to perceive this *ḵessed* and righteousness. (And therefore not end up like the wicked)
 - b. So, the godly himself hopes to continue, v11
 - c. Even as he prays for the *discontinuation* of the wicked (which is sure), v11

Conclusion: let us seek from God that our attitude about His work in our lives would be consistent with what He says about His character—so that seeing His love for us, we would love Him and enjoy Him forever.

(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)

Psalms 36. These are the words of God. So let us pay careful attention to how we go about hearing them to the chief musician, a Psalm of David the servant of Yahweh, an Oracle within my heart concerninging.

The transgression of the wicked. There is no fear of God before his eyes, for he flatters himself in his own eyes when he finds out as iniquity and when he hates. The words of his mouth are wickedness, and deceit. He has ceased to be wise. And to do good, He devises wickedness on his bed.

He sets himself in a way, that is not good. He does not abhor. Evil your mercy. Oh, Yahweh. There's a heavens hearliness reaches to the clouds. Your righteousness is like the great mountains. Your judgments are a great deep. Oh, you always you preserve, man. And beast, how precious is your loving kindness O?

God. Therefore the children of men, put their trust under the shadow of your wings. They're abundantly satisfied with the fullness of your house and you give them drink from the river of your pleasures. For with you is the fountain of life in your life. We see light. Oh, continue your loving, kindness to those who know you and your righteousness to the upright and heart.

But not the foot of pride coming against me. Let not the hand of the wicked. Drive me away there. The workers of iniquity have fallen. They have been cast down and are not able to rise. Oh man, the sends this reading of God's inspired and inherent word.

I think one of the reasons that we often don't recognize the greatness of true righteousness and its nature as loving God, and we don't value it as we ought as because we also aren't recognizing how wicked sin is the exceeding sinfulness of sin. This is something that was highlighted for us.

In the opening section of first Kings three, this past week, when we read about Solomon that he loved Yahweh in all of these other ways. Except that he offered sacrifices at the high place in Gibeon. And of course, in that particular context, it was so amazing that in the one thing that he was not loving Yahweh.

And the one thing that the text by implication and by contrast says, he was hating the Lord there and it was at that place in the midst of that activity, that God met him and offered him asked whatever I shall. Give you and how marvelous that grace of God was but how awful?

How terrible that there was a way in which Solomon was hating the Lord. And so, if we realize that righteousness is a loving of God, it's not just a keeping of rules and walking in a particular way. It is those things but it is at its heart. It is at its foundation.

A loving of God and wickedness is a hating of God. Then we start to think rightly about both the wicked and especially about loving God and what will keep us walking rightly. And so in this Psalm he begins, he begins with the wickedness of the wicked in the the first four verses and then, in the next five verses he holds forth the character of God.

And then in the last section he asks God that he might know God's character and so that so that he would continue and righteousness as the wicked are destroyed. So, first, the wickedness of wickedness, you King James doesn't help us by reordering verse 1 here because in the order, in which it's written in the Hebrew, it would read an oracle of the transgression of the wicked.

In my heart And the word that's translated, Oracle is a word that you see, often in the profits. The Oracle of God, concerning whatever, the Oracle of God that came to Jeremiah for instance, or the saying, or the proclamation or the prophecy within the way it's worded in verse 1, it sounds as if the transgression of the wicked is a God who has a prophet and this is his statement, This is his declaration and so it's it's really putting wickedness in its proper place, which is it's in the place of God.

You see, we will all have a God. We all have a master and if you do not have the living and true God, as your master, then sin is your master. If the living in true God is not your God, then your own sin is, you're God. So great is the sinfulness of wickedness that it has, as it were two great commandments.

And the first commandment is thou shalt hate the Lord and deny him. As God with all your heart, soul, mind and strength, And the second great. Commandment of wickedness is then. Thou shalt hate thy neighbor, the first great, commandment of wickedness. We see in the rest of verse 1 and verse 2.

There is no fear of God before his eyes and so he doesn't fear God at all and he flatters himself in his own eyes when he finds out his iniquity and when he hates. And so he's deluding the word flatter here is a word of deception and delusion. And this this wicked one is diluting himself as he seeks to sin as he hates God.

Rather than fearing God, what an awful thing, it is how easily we pass over our sins and excuse them. We often can, when we think about our sins, we think of them. In terms of the circumstance, that was the occasion for our sin, and we release some of the pressure.

We feel like our sins are understandable and if we would know them as a hating of God, how we would hate them, how we would desire to be rid of them, how eagerly we would seek and use those means by which God has taught us to put them to death.

And of course, the Justice, the first and second, great commandments of God are related. So, the wickedness of of this wicked one that David has describing here. Are these wicked ones spills over from hatred of God, to hatred of men, verse 3, the words of his mouth, our wickedness and deceit.

He uses his mouth to do evil. Hmm. And to turn people away from the truth. He is ceased to be wise, and to do good. He has an aversion to doing good. He treats good like my eldest child, treats gluten doesn't want to be anywhere around. It doesn't want to have anything to do with it.

He refuses to do, it's as if everything that offers itself to his heart or his mind, he says, wait a minute. Is there any goodness in that? Well, that I'm not going to do it. He ceases to be wise and to do good. He he's very thorough. He devises wickedness on his bed.

First part of verse force, we plans wickedness and then he acts upon wickedness. He sets himself in a way, that is not good. And then when he has done, he's comfortable with the wickedness, there's no remorse there. There's no offense. His conscience doesn't smite him. He does not abhor evil.

If only, you know, the our hearts cry out, If only I could be as thorough in my godliness, as this man in verse 4 is in his wickedness planning it on my bed and getting up and putting myself in the way that I had planned and then when it's done approving of it and being glad about it.

How great is the evil of wickedness? Well, what's the solution We've seen before David and Justin the last Psalm, and that middle section, you remember as he compared himself and how he was operating to how the wicked were operating, and that gave him great comfort. Because it's God and His grace that has produced the difference in him and it gives you great comfort when you see a difference in the way you think and and the way you love God and want to do good because, you know, that didn't come from you.

Well, here, rather than going from describing, the wicked to describing himself and the difference in him, he's actually making use of the difference because what is it? That produces godliness in us. Well, it's the love of God, but what is it that produces love for God in us? And it's the love of God for us.

We love Him because He first loved us And so instead of comparing what the wicked are like and then asking that the Lord would make him different or declaring that the Lord had made him different. He immediately proceeds to this five verse explosion of God's perfect character and especially his love, which becomes the theme of the rest of the Psalm.

The word translated mercy. In the first line of verse 5 is that word hesit, The covenanted love of God, the love of God, that is determined by God, in himself, from outside of time, and he is committed. All he is so that it is so unfordable. So unstoppable, that even our sin cannot stop it.

Even though that sin would demand the sacrifice of the Sonic cannot stop it. And so, there's intensity. And endurance of love bound up in this word because God has bound himself to that love and to us in that love. And that's the same word that's transitive lovingkindness in verse 7, and it's the same, same word that's transited.

Loving, kindness in verse 10 and so you can see how although there is this explosion of praise about the character of God. Generally, speaking many different aspects of his character. There is a special focus upon his love. Now three things he he holds before himself and holds before the godly because you remember We didn't open the superscript as we often do to the chief musician, a Psalm of David the servant of Yahweh and so David as he was preparing for the temple to be built by Solomon, one of the things he did was he appointed Levitical divisions to provide for the praise of of God's people and this was something that was written for the Levites to lead.

God's people in singing. This is for corporate worship and he sets before us especially the immensity of these glorious attributes of God and then he sets before us God's character in the personal intimacy of his work and I couldn't find another word that sounded like immensity and intimacy but God's character as our our limitless supply the word inventory came close but it's not good enough anyway.

God's character in its great immensity. Your blessed, your steadfast love. Oh, yahweh is in the heavens. Your faithfulness reaches to the clouds. Your righteousness is like in New King, James says the great mountains. Literally it says the mountains of God that there are some mountains that you know, the pagans would look at them and they would believe that the mountains themselves were God, but there are some mountains that we know are created to communicate to us.

The greatness of God. In fact, one of the other words for mountain, not the word that's used here but one of the other words for mountain is, actually the word that is at the same root has the same root as the word Shadai. When we say God Almighty, the mountainously, great God.

And so his, his steadfast love is to the heavens and his faithfulness to the clouds and his righteousness, like the the mountains of God, and as judgment as justice in his judgments, his judgments are a great deep. And so the the immensity of God how foolish is that? Wicked one?

Who would not fear God and would not love God? How greatly he ought to be feared and all the more greatly because of his the love and the faithfulness, and the justice, and the judgments here, being judgments for his people. Because he's redeemed them. And that's the great judgment of God.

We think of judgment primarily in the negative sense, but as a people who have been saved, we ought to think of it first and foremost, in the positive sense that it has been his judgment. His determination to save us for himself and to deliver us from our guilt and to declare us.

Righteous and to bring that even about in our character. So there's the immensity of all of these glorious attributes and then there's God's character in the personal intimacy of his work. Oh, you always, you preserve, man, and beast. This one who is so great Yet. He pays attention to every one of his creatures and not just men but animals too.

We had our dog outside recently, and yeah, sometimes you get interference on the walkies. And there was someone talking and the static probably indicated. It was a mile away or more but about a dog that was being neglected and someone panicked and thought someone might be talking about our dog.

They ran outside to make sure the dog is fine. Dog was great. The well cared for God. Notices all the animals. He is this great. Glorious immense. God, he pays attention to every person and how often one of us will feel neglected, will feel like nobody is watching or caring for well, he cares.

Even for the beasts and how much more for you. And so there's intimacy there that begins in verse 6 and it turns over in verse 7 to how precious is your loving kindness. How precious is your steadfast love? O God. So in steadfast love is not just something to be amazed at in the glory of its greatness but to be treasured as something that is our very own personally very near to us Therefore the children of men put their trust under the shadow of your wings.

Another very intimate. Personal illustration, isn't it? The Lord nestling us as it were right up to himself as a marvelous picture of the immensity of God. And then immediately into the intimacy of God and he makes himself our supply not just that he supplies all our needs but that he himself is the supply.

So God's character, as our limitless supply, They are abundantly satisfied with the fullness of your house and the word satisfied as a drinking word. It actually means soaked or saturated or drenched that is sometimes used for a drunk. But here it's someone who's satisfied. The fullness of God's house is so complete.

The that it fills every poor. If you squeeze the believer goodness overflowing goodness from the household of God himself, just gushes out of him, You give them to drink from the river of your pleasures, that marvelous statement of Christ's that he has spoken. So that his joy might be in us for with you is the fountain of life, God himself.

As a ever bubbling fountain of his own life to be our life in your light, we see light. And so there's this five verse explosion of the character of God to consider and sometimes that's what we need. The most, when we're having trouble with obedience because obedience comes from love and love comes from consideration of who he is, and the sinfulness of the sin actually comes out by contrast.

Would we sin? Would we hate such a God as this is to us but even more than that, how we must love how we ought to love a God who has loved us in this way. And so he asks God for that which is certain Oh continue Your loving kindness to those who know you and your righteousness to the upright and heart.

Now that that continuation is not in question, But what is implied is that he would be able to see to perceive in his experience, these things that he knows as a theological. Fact had visit with brother yesterday morning and just the primary reason for the visit, you never know as a pastor with the reason for the visit it's going to be primary reason for the visit.

Was he just wanted to tell me a bunch of good things. God has done for him recently and allowed him to see in his own life in his family's life. We want to be able to see the loving kindness of God as an ongoing reality in our life. Oh, continue your loving kindness, your cousin, your covenanted.

Love to those who know you and your righteousness to the upright and heart. And then Yeah, verse 11 is similar to what we would mean in English. If we say, let them not lay a finger on me. Let not the foot of pride, come against me, Don't let them take a step in my direction.

Let not land of the wicked. Drive me away. There, the workers of iniquity have fallen. They have been cast down and are not able to rise. The godly himself hopes to continue. It is sure of his hope to continue because if God's continued work and action in his life and he is certain that the workers of iniquity will be discontinued there.

The workers of iniquity have fallen. They have been cast down and are not able to rise. And so let us seek from God that we would know his character and develop upon it, meditate upon it in the helpful way that, that David does here to stir himself up to the opposite of how the wicked are described.

And that we would see that character in the events of our lives that it wouldn't just be theoretical and really, with the immensity. But that we would enjoy the intimacy and have the supply, and that we would perceive it as a continued work in our lives. Amen. So let us with that to warm us up to prayer. Come to our praying time this evening.