

Psalms-Lesson 36

Psalm 36

- I. Introduction
 - A. Psalm 36 is called by Spurgeon the “Song of Happy Service.” The title, along with Psalm 18, “the servant of the LORD”, was to emphasize our privilege of serving our great King. The Hebrew for servant is ebed which means slave, someone owned by another! The Psalmist wants the Chief Musician to lead the people in worship as we are a people called by God to give Him glory. (Ps 35:27, 78:70, 89:3)
 - B. The Psalm contrasts the depravity of man versus the glory of God! MacArthur states, “the Psalm has two different moods which exemplify his quest for balance concerning the realities of human wickedness and divine benevolence.” Spurgeon said, “the Psalm implies that obedience to so good a Master is insisted upon, and rebellion against Him is plainly condemned.”
 - C. The structure is simple and plainly seen. Verses 1-4 is David’s burden against the wicked, verses 5-9 is David’s praise of God’s attributes, verses 10-11 is a prayer of David, and finally, verse 12 David’s faith sees the overthrow of the wicked.
- II. David describes the wicked (v1-4)
 - A. An oracle within his heart-An oracle is a message given. This oracle reflects the deep burden that David had against wicked hearts. (Is 13:1; Nahum 1:1; Hab 1:1; Zech 9:1) David, as should we, has a sense of responsibility to match his burden to describe the depravity of man, and the only remedy available!
 - B. There is no fear of God! The Hebrew is pahad which means no dread. The wicked live as if there is no final judgement, they reject they will be finally damned, and they refuse to take God seriously. (Lawson) Paul uses this verse in Romans 3:18 to summarize the indictments against the whole human race.
 - C. Evidence there is no fear of God-The word for in verse 2, begins the argument to prove the proposition that there is no fear of God with the wicked.
 1. Flatters himself
 2. Words are deceit and wicked
 3. Ceases to be wise and do good
 4. He devises wickedness, sets himself to do it
 5. He does not hate evil
- III. David describes God’s divine attributes/supremacy (v5-9)
 - A. Mercy (v5) The Hebrew is hesed. The word means unfailing love, loyal love, devotion, kindness, especially in a covenant relationship. It reaches to the heavens is metaphorical language that describes how immeasurable, vast, and incomprehensible it is! (Ex 33:19; Dt 7:6-11; 2 Sam 7:15, I Chron 16:34; Eph 2:4; Titus 3:5; Heb 4:16; James 5:11)
 - B. Faithfulness (v5b)-The Hebrew is muna. This speaks of His trustworthiness, steadfastness. It too is beyond our ability to imagine or calculate. Spurgeon said, “He never fails, nor forgets, nor falters, nor forfeits His word. To every word of threat, or promise, prophecy or covenant, the LORD has exactly adhered.” (Lamentations 3:22-27)
 - C. Righteousness (v6)-The Hebrew is daqa. This means doing what is proper according to His standard which is perfection! The simile “like great mountains’ points to the truth that His ways are firm, immovable, lofty, and sublime! (Spurgeon). (Is 55: 6-11; Ps 85:10)
 - D. Judgments (v6b)-The Hebrew is mispat. This means justice through the law and regulations. The Lord is not to be questioned by us as to why this and why that! (Spurgeon) (Rom 11: 33-36; Job 40:8)
 - E. Lovingkindness (v7)-Spurgeon says, “this term causes us to enter the Holy of Holies! It sums up the benevolence, mercy, justice, that are everywhere, but the preciousness of it is only for those whose God given faith has lifted the veil.”
 1. Cause us to put our trust (v7b) (Matt 23:37)
 2. Abundantly satisfied (v8) (Ps 1:3, 17:15, 22:26, 63:5)
 3. For with you is the fountain of life.
- IV. David’s prayer (10-11)
 - A. Continue your grace to your people
 - B. Keep me from pride
 - C. Do not let the wicked drive me away
- V. David’s faith sees the future of the wicked (v12)