

Psalm 5

The Song of the Redeemed

What is your favorite kind of music? Most of you will probably say it depends.

Have you ever heard a song and as soon as the song is played it takes you back to a certain moment in your life?

There is nothing that quite touches the soul like music. Have you ever considered the song that your life is singing right now? Some of you here today are on the way up, some of you are on the way down, some of you are at the crescendo, others are singing in harmony, some are singing off key, some are singing a different song all together.

Today, from Psalm 5 I want us to look into this Psalm, a Psalm that keeps singing a song that began in Psalm 1 and 2 with expectant hope, that entered a morning and evening filled with shadows, who, though in the valley on the next day, is still singing, still clinging to the hope that weeping may be for the night but joy comes in the morning.

READ TEXT

This is the song of the redeemed, the hope of those who are trusting in the salvation the Lord is bringing in spite of facing great difficulty. So today from Psalm 5, let's explore 3 truths about the Song of the Redeemed.

The Song of the Redeemed:

1. Is a Song Unlike Anything The World Has Ever Heard

Notice how the Psalm begins. We begin with a plea from the Psalmist in the midst of need, a plea to the Lord to listen to his words. Here in the beginning we learn that words are important to the Lord.

Consider this great truth with me this morning: God listens to our words. Such a thought gives us great comfort, but such a thought also constrains us - grabs us by the throat and rattles us. And rightly so because he is holy, he is majestic, he is God.

I am so glad that someone invented text messaging because there are certain times that I despise leaving a message. If I do leave a message I am glad that the recording comes back and says, to listen to your message press 1... There are certain people that I don't care what my message sounds like, but there are other times when I want my message to be just right.

If we care so much about leaving a message just right for even the most important person on the earth, how much more should we try every word before approaching His Majesty, King Jesus?

Listen to Ecclesiastes. *Be not rash with your mouth, nor let your heart be hasty to utter a word before God, for God is in heaven and you are on earth. Therefore let your words be few.* (5:2) Jesus says something similar in Matthew when he says, *I tell you, on the day of judgment people will give an account for every careless word they speak, for by your words you will be justified, and by your words you will be condemned.* (12:36-37) The early church had some really good theologians, the best theologians are those that encourage us to adore the majesty of God. One such theologian, Asterius the Homilist, in the 3-400's, says:

“Therefore, since God will measure our words, let us give to him spiritual songs and canticles, hymns and psalms, becoming a sweet

smell not by running to bars but hastening to the church; not sunk in our drunkenness but adorned with sobriety; not dancing and being wanton like the Jews but glorifying the way of life of the apostles....

No one may walk into the royal dwelling leaping about; no one may stand before the king drunk, if such caution is followed on earth, how much more caution is there for the heavenly state and the kingdom that exists there? Let us live lives worthy of that kingdom, rejoicing and happy in the grace and mercy of our Lord Jesus Christ to whom there is glory and power from now to infinite ages to ages.” (HOMILIES ON THE PSALMS 9.2 in ACC VII, 40)

The tone of Psalm 5 marks a difference between the haughty and those who humbly depend upon the steadfastness of the LORD. The difference between the two is profound grace - grace that is greater than sin. The grace of God calls out over the chaotic sea of our lives and calls us away from running aground in the shallows of our own pride. We were headed straight for disaster until grace towed us from shipwreck to safe harbor.

All we ever knew before grace was wickedness and hopelessness. Verses 4-6 was true of us. We were not dwelling with God because of our quickness to evil, we were clinging to our own righteousness thinking that in some way we ourselves could achieve the righteousness of God. We were those who were fixing to be destroyed by this Lord who abhors the bloodthirsty and deceitful man.

There was no truth in our mouth, our inmost self was destruction, and our breath smelled of death as flattery filled our tongue. The song that we were singing was one that was bringing condemnation down upon us, and the more we sang, the more we fell in love with ourselves, the further we drifted away from grace.

But our singing was interrupted by a song, singing unlike anything we had ever heard, a sweet voice singing a song of hope. He spoke and the sound of his voice was so sweet the birds hushed their

singing. This one who sings bids us come to him and teaches us a new song, teaches us to sing his song, the song of the redeemed.

The Song of the Redeemed:

2. Is a Song We Are Taught to Sing

When I was in school I played the trumpet. When my wife and I lived in our seminary apartment the family next to us had a son who played the trumpet and for the first time I was hit with the reality of just how good my Mom and Dad were to me. How with patience they endured my learning to play "Hot Cross Buns"!

We didn't know how to sing but we heard his voice calling us to him, calling us to teach us to sing. We heard him say, "*Come and talk with me.*" *And our hearts responded, LORD, "I am coming."* (Psalm 27:8 NLT)

We are not like the haughty, we are not presuming on anything other than his grace. Because of his grace we come boldly, but we come humbly. He is our King, He is our God, He is the one who through the overwhelming abundance of his steadfast love bids us come to sit in his house. Just when we are left with the knowledge of our poverty we remember what the Lord said in Matthew 5:3, *blessed are the poor in spirit, for their is the kingdom of heaven.* We hear our Lord answering our poverty with his riches, telling us that it is through our poverty that he is able to use us, we who have nothing to cling to are able to grasp him all the more tightly. We are filled with confidence to pray because of what he has done to make us his own.

In this relationship he both speaks to us and listens to us.

It only makes sense that morning is mentioned in verse 3. Light is breaking through darkness; dew is coming to cover the meadow; the morning sun is bringing the new mercies of the LORD making the night day. When the shadows recede from our heart and we cry to God we do so with confidence and great expectation. Oh worshiper of the Living God let it be the first thing that you do - cry out to GOD in the morning, awaken to be embraced by hope. Remember before you plant your feet on the floor from the bed that the God of heaven is more ready to answer than you are even to ask. How could you do anything other than assumes a posture of worship?

Notice the phrase *I prepare a sacrifice for you* in verse 3.

Some of your translations may read *I prepare a prayer*. The Hebrew word here is just "prepare" and the ESV has supplied *sacrifice* because of the context, *in the morning*. This phrasing is there to remind us of the daily sacrifices that are offered to God in Exodus 29:42, at the entrance to the "Tent of Meeting" the place where God says he will meet with and speak with the worshiper who comes there. In other words, by preparing a sacrifice, he is getting ready to have a conversation with God Almighty.

This is why we have the next phrase, a beautiful phrase, *watch*. Micah 7:7 says, *But as for me, I will look to the LORD; I will wait for the God of my salvation; my God will hear me*. When we meet with God, God not only listens he speaks, and we long to hear his sweet voice. The more we live the more we are taught to long to hear his voice. When we meet with him we always do so through sacrifice.

We prepare a sacrifice daily, a sacrifice that flows from the sacred fountain of our Lord Jesus Christ. That sacred sacrifice that he offered up through his body once and for all, sufficient for each and every day. Because this sacrifice has already been prepared by him, we come into the presence of God boldly while clinging tightly to Jesus. We see that fountain filled with blood drawn from

Immanuel's veins and so we plunge ourselves beneath the flood to loose all our guilt and stains. We daily submit ourselves as a living sacrifice (Romans 12:2), living because he who offered his body as a sacrifice lives for us.

The Worshiper enters the fountain of God, with nothing else in his hand, clinging tightly to the solid rock of his salvation with the expectancy that he who began a good work in him would see it all the way through the night of despair all the way to the morning of God's glory.

Are you learning this song? I hope that you are. Number 3 this AM:

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3. Is Filling the Whole Earth

Notice how the Psalm builds. Verses 1-3 almost seem inaudible as the Psalmist is no doubt wading deep in the pit of despair. But by the time that we get to verses 7 and following, his inaudible cry has given way to his rising from his bed of misery to standing and shouting his confidence in God.

What is it that makes the difference? Notice where his prayer rests, the foundation of his prayer - verse 2, *my King and my God*. It is as if he has a moment where his confession of his lips meets his heart. He realized that he is not just any man, he is a man under authority of another and is not struggling to make it as if he were alone. He is dependent upon another. He can confidently say, "This is not just any prayer that I am praying, this is a prayer to not just any King or to any God, this is *my King and my God* the one who has ransomed me and made me his very *own*. *My King and my God* has moved heaven and earth to rescue me by saving me."

And the Psalmist who prayed this prayer would be saved on the same day that we were saved, when the King of the Earth, the God of the Universe, our One Lord Jesus Christ stretched out his arms, died on a cross and finished despair, sin, and death, and from death came back alive. This Jesus who was promised came. This Jesus who came is also the Jesus who is coming. This Psalmist will be saved on the same day that we are saved when this Jesus will come to take death, whose hands have already been bound, whose sting has been removed, and cast him and all of those who love

him away forever. On that day we will know Psalm 5:12 to be true as death releases its grip on the earth.

Habakkuk 2:14 says, *For the earth will be filled with the knowledge of the glory of the LORD as the waters cover the sea.* One day the death dirge of the kingdoms of this world that blast so loud will be overcome and muted by the glorious sound of HALLELUJAH! And this Hallelujah, this song of the redeemed will ring out for ever and ever and ever.

Do you know this song? Will you sing this song? We may sing a little off key, we may be a little flat or sharp, but at least we are singing the right song - the song that says Jesus the LORD saves!