

## God's Justice Comforts the Oppressed

**Text: Psalm 5:1-12** “Give ear to my words, O LORD, consider my meditation. Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray. My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up. For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man. But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple. Lead me, O LORD, in thy righteousness because of mine enemies; make thy way straight before my face. For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue. Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee. But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee. For thou, LORD, wilt bless the righteous; with favor wilt thou compass him as with a shield...”

**Purpose:** The purpose of this Psalm was to plead with God to vindicate His oppressed children in His holy wrath.

**Proposition:** God wants us to cry out to Him when we are oppressed.

**Interrogative:** What will motivate us to do this?

### Section 1: The story of Psalm 5

- **The Psalm began with a troubled man. 5:1-3** “Give ear to my words, O LORD, consider my meditation. Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray. My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up...”
- **He was deeply burdened by evil people and his mind was full of thoughts about himself, them, and the way God views wicked people. 5:4-6; 8-10** “For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man... Lead me, O LORD, in thy righteousness because of mine enemies; make thy way straight before my face. For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue. Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee...”
- **He pled with God to deal with them appropriately in proportion to the evil they had inflicted on him and other: 5:10** “Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee...”
- **He expressed his desire with confidence to God that the righteous would enjoy His favor and protection. 5:11-12** “But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee. For thou, LORD, wilt bless the righteous; with favor wilt thou compass him as with a shield...”

## Section 2: The logical connection between God’s authority, holiness, wrath, and the vindication of the oppressed:

- **Position:** The Psalmists recognized God right to judge:
  - “**My King:**” Not only was the offense committed under his jurisdiction, giving Him the right to judge, but it also made Him responsible to judge.
  - “**My God:**” As God, there is no higher authority than His own.
- **Character:** The Psalmist recognized that God hates evil and those who violate His laws:
  - **His attitude:**
    - “Thou art not a God that hath pleasure in wickedness...”
    - “Thou hatest all workers of iniquity...” **God hates their character, actively opposes their ways, and will ultimately judge their evil deeds.**
    - “The LORD will abhor the bloody and deceitful man...”
  - **His associates:**
    - “Neither shall evil dwell with thee...”
  - **His actions:**
    - “Thou shalt destroy them that speak leasing...” **Using deceit to slander people and promote your own interests.**
- **Action:** The Psalmist cried out to God to vindicate His people by dealing appropriately in proportion to the evil their oppressors had inflicted:
  - **Take just action against them:**
    - “Destroy thou them...”
    - “Cast them out in the multitude of their transgressions...”
  - **Let them face the natural consequences of their own actions:**
    - “Let them fall by their own counsels...”
  - **Vindicate your people:**
    - “Let all those that put their trust in thee rejoice...”
    - “Let them ever shout for joy, because thou defendest them...”

### Three difference between God’s wrath and our own:

- **Difference 1: God’s character is perfect:**
  - God is able to properly balance several aspects of His nature at the same time in a way that we are not: Wrath, justice, love, mercy, and grace...
    - **Illustration:** When we discipline our children in a controlled manner
  - God is able to see the complete picture in a way that we are not:
    - **Illustration:** Rushing to judgment only to find out later that we were unaware of an important details that completely turns our initial reaction upside down.
  - The timing of the execution of God’s justice is perfect and consistent with a complete understanding of all the factors involved.
- **Difference 2: God’s wrath is never hypocritical:** When God deals in His wrath, He is not being hypocritical as we often are.
- **Difference 3: God is in the place to judge in a way that we are not:** God created human authority so justice could be executed where the wicked would be condemned and the innocent would be defended. Often when we are angry, we are not in the position to settle wrongs.

- **Illustration:** Street justice when someone has been accused of theft. There is a reason for due process.

### Section 3: God's grace:

- **The description of the wicked oppressor: 5:9** "There is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue..."
- **The universal description of humanity: Romans 3:10-18**
  - **This is a quote of the passage we are looking at and Psalm 140:**

"As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes..."

- **All of us are born into this world as miniature oppressors**
- **All of us deserve to be dealt with by God in His legal wrath**
- **God has the ability to have both just wrath against us and our sin and tender compassionate love toward us.**
- **The cross is the ultimate expression of God's just wrath and incomparable grace on display.**
- **The blessings associated with our position in Christ:**

**Romans 3:19-26** "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus..."

- **The description of the blessedness of the redeemed: 5:11-12** "But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee. For thou, LORD, wilt bless the righteous; with favor wilt thou compass him as with a shield."
  - **This is how the redeemed are united to Christ:** "Those who put their trust in thee..."
  - **This is how the redeemed feel toward Christ:** "Them also that love thy name..."
  - **This is how God sees the redeemed because of their union with Christ:** "Thou LORD wilt bless the righteous..."

### Conclusion:

- God is able to properly balance His wrath, justice, love, mercy, and grace...
- He sees the complete picture in a way that we cannot:

- The timing of His justice is perfect and consistent with a complete understanding of all the factors involved.
- We stand here today redeemed rejoicing, loving, trusting, and worshipping because of the cross!