

Psalm 5

To the Chief Musician. With flutes. A Psalm of David.

¹ *Give ear to my words, O LORD, Consider my meditation.*

² *Give heed to the voice of my cry, My King and my God, For to You I will pray.*

³ *My voice You shall hear in the morning, O LORD; In the morning I will direct it to You, And I will look up.*

⁴ *For You are not a God who takes pleasure in wickedness, Nor shall evil dwell with You.*

⁵ *The boastful shall not stand in Your sight; You hate all workers of iniquity.*

⁶ *You shall destroy those who speak falsehood; The LORD abhors the bloodthirsty and deceitful man.*

⁷ *But as for me, I will come into Your house in the multitude of Your mercy; In fear of You I will worship toward Your holy temple.*

⁸ *Lead me, O LORD, in Your righteousness because of my enemies; Make Your way straight before my face.*

⁹ *For there is no faithfulness in their mouth; Their inward part is destruction; Their throat is an open tomb; They flatter with their tongue.*

¹⁰ *Pronounce them guilty, O God! Let them fall by their own counsels; Cast them out in the multitude of their transgressions, For they have rebelled against You.*

¹¹ *But let all those rejoice who put their trust in You; Let them ever shout for joy, because You defend them; Let those also who love Your name Be joyful in You.*

¹² *For You, O LORD, will bless the righteous; With favor You will surround him as with a shield.*

(New King James Version)

I. A psalm of the godly in the midst of ungodliness

- a. This is a morning psalm as clearly indicated by v. 3
- b. Authored by King David
- c. It was to be played on “nehiloth” – a Hebrew word of forgotten meaning but which is believed to be derived from another word meaning “pierced” or bored” so it is speculated that this was a reference to a wind instrument such as a flute. (Psalm 4 was to be played on “neginoth” which is a reference to stringed instruments)

- d. The setting or background is unknown
- e. This is the first psalm in which we find an “imprecatory prayer” where the psalmist prays to God to destroy his enemies

II. **Crying out to God**

- a. Verse 1 - ***Give ear to my words, Oh God...*** hear my utterances, promises and cries...
- b. Verse 1 – ***Consider my meditation...***turn your mind toward my whispers, murmurs and groans
- c. Verse 2 - ***Give heed (hearken) to the voice of my cry...*** The Hebrew word translated “hearken” means to “prick up the ears” like an animal when it pays close attention to a sound heard in the wilderness. As if saying to the Lord, “Prick up your ears to the sound of my outcry.”
- d. Verse 2 – ***My King and my God...***King David acknowledged the Lord as his King.
- e. Verse 2 - ***For to You I will pray...*** the first of 4 promises the psalmist makes to God
- f. Verse 3 - ***My voice You shall hear in the morning, O Lord...*** the psalmist’s second promise – to meet the Lord in the first and best part of the day. The enemy of your soul will bring a war against you to keep you from morning prayer!
- g. Verse 3 - ***In the morning I will direct it to You...***the word “direct” comes from a Hebrew word meaning to “arrange or lay out in order”
- h. Verse 3 - ***And I will look up...*** a picture of expectancy to receive an answer. Many people close their eyes and look down as a traditional religious habit when praying but this is the Biblical position for prayer! See Jesus’ example in Mark 6:41, John 17:1 and John 11:41 – each time praying and expecting the Father to answer.
- i. Verses 4-6 reveal God’s attitude toward wickedness and evildoers:
 - 1) ***For You are not a God who takes pleasure in wickedness***

- 2) ***Nor shall evil dwell with You***
- 3) ***The boastful shall not stand in Your sight***
- 4) ***You hate all workers of iniquity.***
- 5) ***You shall destroy those who speak falsehood***
- 6) ***The Lord abhors the bloodthirsty and deceitful man.***

As a prophet, David could see the judgment that would eventually be handed out by God to those who hated His ways.

- j. Verse 7 - ***But as for me, I will come into Your house in the multitude of Your mercy; In fear of You I will worship toward Your holy temple.*** The word “multitude” used here means “abundance” of His mercies – and David was well acquainted with the mercy of God in his life. This was a prayer of consecration that he would always be a man of worship.
- k. Verse 8 - ***Lead me, O LORD, in Your righteousness because of my enemies; Make Your way straight before my face.*** This was a plea for God’s direct guidance while he was in the midst of great pressure when it is easy for a person not to think clearly. He knew he was dependent upon God’s Divine instructions.
- l. Verse 9 - ***For there is no faithfulness in their mouth; Their inward part is destruction; Their throat is an open tomb; They flatter with their tongue.*** A description of 4 characteristics of the wicked.
- m. Verse 10 - ***Pronounce them guilty, O God! Let them fall by their own counsels; Cast them out in the multitude of their transgressions, For they have rebelled against You.*** Though David prayed in this way against his enemies – they were in essence the enemies of God and the enemies of God’s will be accomplished in the earth as they sought to destroy God’s anointed king and prophet. We live in a different dispensation – that of Grace – where Jesus instructed his disciples to: “love your enemies, bless them that curse you and pray for those that despitefully use you and persecute you.” Matt. 5:44
- n. Verse 11 - ***But let all those rejoice who put their trust in You; Let them ever shout for joy, because You defend them; Let those also who love Your name Be joyful in You.*** This verse is rich with promise and encouragement for those who trust in the Lord.

- o. Verse 12 - ***For You, O LORD, will bless the righteous; With favor You will surround him as with a shield.*** This is the crown jewel of the entire psalm. It is a promise to be claimed and believed as applying personally to every Christian's life!

The Amplified Bible says it this way: ***For You, Lord, will bless the [uncompromisingly] righteous [him who is upright and in right standing with You]; as with a shield You will surround him with goodwill (pleasure and favor).***