

## Psalm 5

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

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| 1 Give ear to my words, O LORD,<br>Consider my meditation.<br>2 Give heed to the voice of my cry,<br>My King and my God,<br>For to You I will pray.<br>3 My voice You shall hear in the morning, O LORD;<br>In the morning I will direct it to You,<br>And I will look up.<br>4 For You are not a God who takes pleasure in wickedness,<br>Nor shall evil dwell with You.<br>5 The boastful shall not stand in Your sight;<br>You hate all workers of iniquity.<br>6 You shall destroy those who speak falsehood;<br>The LORD abhors the bloodthirsty and deceitful man.<br>7 But as for me, I will come into Your house<br>in the multitude of Your mercy; | 8 In fear of You I will worship toward Your holy temple.<br>Lead me, O LORD, in Your righteousness<br>because of my enemies;<br>Make Your way straight before my face.<br>9 For there is no faithfulness in their mouth;<br>Their inward part is destruction;<br>Their throat is an open tomb;<br>They flatter with their tongue.<br>10 Pronounce them guilty, O God!<br>Let them fall by their own counsels;<br>Cast them out in the multitude of their transgressions,<br>For they have rebelled against You.<br>11 But let all those rejoice who put their trust in You;<br>Let them ever shout for joy, because You defend them;<br>Let those also who love Your name<br>Be joyful in You.<br>12 For You, O LORD, will bless the righteous;<br>With favor You will surround him as with a shield. |
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While Psalms 3–4 seem to have taken place upon David's bed, this one takes place in the morning (v3).

When we rise from our beds, we find that settling our heart before the Lord in prayer when we lay down does not erase the distress from reality or from our thoughts. But the solution in the morning is the same as at night.

David sandwiches two sections in which he cries unto God about his betrayers (v4–6, 9–10) in between three sections in which he turns and dwells upon his direct relationship with Yahweh Himself (v1–3, 7–8, 11–12; n.b. the use of the divine Name in each section). Let us, too, begin each day by preempting all distresses, bearing them before the Lord in prayer.

It is very important for us to remember that **God hears us**. In v1, Yahweh is poetically pictured as having an ear. v2 (and again in v3) tells us that He gives attention to the noises that come out of us.

This is especially helpful to David in his current situation, because the greatest part of his distress seems to be his enemies' speech. Their boasting (v5a), speaking falsehood (v6a), deceitfulness (v6b), faithless mouths (v9a), throats of death and uncleanness (v9c), flattering tongues (v9d), and plotting/scheming counsels (v10b) make up the bulk of David's complaints against his enemies here. So, it is a great comfort to us that God is listening. *He hears them too*. And even if no one else listens to us, isn't it infinitely more significant to us that *our God does*?

Although this Psalm, like Psalm 4, could apply to many times in David's life, it would have special significance during his flight from Absalom for him to call God, "my King." Absalom had stolen the throne by going around the congregation of Israel and speaking sympathetically with the disgruntled (cf. 2Sam 15:4–6). But it was a significant part of David's kingship to hear the cries of his people. Now that he was on the run, who would listen to their cries? And when the king himself is in distress, who listens to the king's cries? Yahweh Himself does!

We have a King, Who has bound Himself to us as His people, and He listens to our cries!

Secondly, it is very important for us to remember that **God forgives us**. Often, our trouble is the result of our own sin. This was certainly the case for David as he ran from Absalom. How then can we cry out for justice? Because God has brought us near to Himself by covenant love.

Some think that there must be some mistake because Yahweh's "house" (v7a) and "temple" (v7c) would be historically out of order during the age of the tabernacle. But that is just the point—David has fled and doesn't have access even to the earthly tabernacle. But he *does* have access to Yahweh, Who is in His holy temple (v7c, cf. Hab 2:20).

Whereas the psalmist mourns in Ps 42:4 over how he used to go with the multitude of worshippers,<sup>1</sup> David here is comforted by his ability to approach God on the run, surrounded by an even better multitude—the multitude of Yahweh's covenant-love (God's *kessed*, even in the singular, is a multitude!). This is the "multitude" with which David comes to God now, which means that God's righteousness can bend itself upon His servant's good (cf. Rom 8:33–34, 2Cor 5:21). And, dear Christian, this is the multitude with which you may come to God every morning.

Finally, let us remember that **God gladdens us**. David doesn't even ask for deliverance. God Himself is already his defense (v11b) and a surrounding shield (v12b). And, he is now speaking in the plural of those who trust in Yahweh (v11a) and love His Name (v11c). Really, there are two great requests. The first is for God's justice in vindicating His own Name (v10, cf. v6).

The second request is that Yahweh would make David to walk straight (upright) in Yahweh's righteousness (v8). Just now, that upright way is difficult for David to find, so he specifically asks that Yahweh would set it right before his face. And, apparently, the Lord has answered that by the time we get to v11. "Let all those rejoice" ... "let them ever shout for joy" (cf. Ps 32:11) ... "let those... be joyful in You." This is the first part of walking straight in Yahweh's righteousness: to rejoice in Him. Delight yourself in the Lord, and He will give you the desires of your heart (Psalm 37:4). The fruit of the Spirit is joy (Gal 5:22). Rejoice in the lord always (Php 4:4).

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<sup>1</sup> Different word, but both that one and the one in v7 may be used of the great congregation.

**(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 welcome to listen to the audio recording, which you may find via [tinysa.com/hopewellarp](https://tinysa.com/hopewellarp))**

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Psalms 5.

To the chief musician with flutes. A psalm of David. Hm. Give ear to my words how Yahweh consider my meditation give heed to the voice of my crime my king in my God. For to you, I will pray my voice you shall hear in the morning. Oh Yahweh. In the morning, I will direct it to you and I will look up for you are not a God who takes pleasure in wickedness nor shall evil dwell with you.

The boastful shall not stand in your sight. You hate all workers of iniquity. You shall destroy those who speak falsehood Yahweh abhors the bloodthirsty and deceitful man. 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 lead me.

Oh Yahweh and your righteousness because of my enemies make your way straight before my face. For there is no faithfulness in their mouth. Their inward part is destruction. Their throat is an open tomb they flatter with their tongue. Pronounce them guilty of God. Let them fall by their own counsels.

Cast them out in the multitude of their transgressions. For they have rebelled against you. But, that 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. For you, Oh Yahweh will bless the righteous with favor.

You will surround him as with a shield. So far the reading of God's Word. Well some obvious things to the chief musician or to the choir master, so this is for public worship. And it's a psalm of David and we'll get into thinking about that. A little bit more in a minute.

And then with flutes now, I don't know if. These flutes would have sounded anything like what we think of when we think of flutes. But if so, very interesting choice of accompaniment for the first 10 verses. Because it doesn't seem like flute music type praying or singing and then you get to verse 11 and 12 and Lord helping us we will get to verse 11 and 12 in a minute.

Then you find. That where he ends up. Is very different than where he began with the exuberant rejoicing in verses 11 and 12. Well Psalm. 3 and 4 seemed to have taken place upon David's bed at night. We've gone through those in the last couple of weeks. You remember his home three verse five.

I lay down. I slept I looked for you always sustains me and then Psalm four at the end that he can lay down and sleep because of Yahweh taken care of him. And then Psalm five you wake up in the morning verse three my voice you shall hear in the morning.

Oh, you all way. When we rise from our beds, we find that settling our heart before the Lord in prayer when we lay down does not erase the distress from reality or from our thoughts. Yes it's a good way to close the day in prayer before the Lord leave it all with him and lay your head on the pillow you're gonna have to be unconscious anyway.

You can't do anything about it and you know the idea that we can control things when we're awake is a delusion how much more when we're asleep and it's good to commit those things to Lord, but we wake up and we find what? Or even if you wake up in the middle of the night, you might find that the distress or the anxiety is right there with you.

And so the first thing in the morning my voice, you shall hear in the morning. Oh you always in the morning. I will direct it to you. So the solution is the same in the morning as it was at night. As very interesting in the opening of the of the soldier as a whole.

Psalm one really presents. Christ to us as the blessed man, and as the only one by whom we can be the blessed man. There's no way to measure up but if you're being conformed to him him. Psalm one describes then then that is an encouraging instruction. Psalm 2 presents Christ as the nation's shattering King whom.

If we trust in him we are the blessed man too. Blessed are all who trust in him and we kiss the son and submit to him. From Psalm 1 and 2 which present prices so strongly immediately at the beginning of the soldier in the arrangement that is please the spirit to bring to us.

The next three Psalms are pray before you go to bed pray before you go to bed pray when you get up in the morning. There's a pattern here that we see even in the morning and evening sacrifices of Israel. In which our total and continual dependence upon the Lord is experienced and expressed in how we close the day and how we open the day.

You don't want to you know, not making an endless list of rules for believers to saying there's a biblical pattern here that we ought to begin the day with the Lord in the day with the Lord David of course was pushed to that by his extremities. He's he's in distress.

And we often find ourselves when distress as well. Notice then that David Sandwich is the two sections in which he cries out unto God about his betrayers his enemies versus four through six and verses nine through ten in between three sections. In which he turns his attention to and dwells upon his direct relationship with Yahweh himself.

So he gives the Lord his full attention. Obviously he's addressing the Lord the whole time but it's you know without consideration even of the enemies versus one through three at the beginning verse 11 and 12 at the end and even in the middle in verses seven and eight. And in these three sections, we have reminders of three very important things that we ought to be reminded of every morning as we come before the Lord and that is God hears us.

God forgives us and God glidens us. First God hears us. Give ear to my words, oh Yahweh we could probably ask some of the youngest among us does God have ears. And that's as another form of the question of does. God have can you see God or does God have a body?

I cannot see God, but he always sees me.

And I can't remember the children's catechism question related to God being spirit. God is a spirit and has not a body like men. What is God God is a spirit and has not a body body like man. So no, he doesn't have ears. But he teaches us in his word to say give ear to my words, oh Yahweh to remember that he listens to us.

Every bit as much as if he had an infinitely more than if he had ears that he physically turned towards us. And then in verse 2 and again in verse 3. Give. Heed to the voice of my cry verse too. My voice you shall hear in the morning. Yahweh.

It is good to pray to God in your heart. He hears and knows our thoughts. It is good to pray to God with your voice. He has given you a voice and he has written in His Word so that when you hear the sounds your voice is making. You remember that God is listening to the sounds.

You're pressing on air with your lungs and you're compressing compressing it across your vocal cords and over your tongue and shaping your mouth and the different ways that the vibrations make the sound waves matter to God. He listens to what you're saying. It's very physical very palpable in verses 1 through 3 but often we need that palpable physical reminder because our faith is so weak and so small and it feels when we try to pray to God like it's not doing anythings.

It's very important to remember God hears us. Now, this is especially helpful to David and his current situation because the greatest part of his distress seems to be excuse. Me seems to be what is coming out of his mouth.

Ezekiel. Can you go to my office goal my green water bottle with water and bring it to me, please. The biggest part of David's distress seems to be what's coming out of his enemy's mouth. He's talks about their boasting verse 5A. They're speaking falsehood verse 6A. They're deceitfulness verse 6 B, they're faithless or treacherous mounts verse 9 a their throats of death and uncleanness throats being open graves verse 9c, they're flattering tongues verse 9d can never know whether to believe anything good they say and they're plotting schemes and specifically councils as they speak to one another about what to do.

To him verse 10b so the his what the words of his enemies make up the bulk of David's complaints here against them. So it is a great comfort to us that God is listening. He hears them too. There are lots of people who hear what others say about you and that can be distressing.

When they are sinning against you with their mouths, but God hears them sin against you with you with their mouths and he has a just and righteous God. And he hates those mouth sins versus for through six and so he repeats God's hatred for that kind of sin versus four through six and then he tells God all about how they are committing that sin.

In verses 9 through 10, they're sorry in verse 9, especially and then calls upon God to act in accordance with his nature against their sin verse 10 it comforts him David possibly if this is when he's running from Absalom like Psalm 4, it could apply to many times in David's life, but Psalm 4 and Psalm 5, both apply very closely to what we know Psalm 3 was about and that was when he was running from.

And. It is important to David because he's not able to be back there if we were to go to second Samuel and and look at chapters 15 16 following David was trying to figure out what was being said he had a couple of priests sons who didn't wells and tried to operate a spy network he sent his eye the the architect back to try and offer competing advice to hit the fell because if Absalom listened to hell then all would be lost.

And so David really wants to know what's being said in the councils of absence but here his reminded in Psalm 5 or at least he reminds us on five. God hears the council of his servants enemies, you don't have to worry about what they are conspiring against you. God listens to them when they conspire against you and we know from Psalm 2 already that he mocks he laughed mocks laughs mockingly and, As they conspire against his king.

God hears them to and even if no one else listens to us isn't infinitely more significant to us that our God is listening to us. They can be very very frustrating some of you are from big families and you got lots of older brothers and sisters or maybe you're the older brother or sister and the younger squeaker wheels get the oil.

And you might think nobody's listening to me. Your god is listening to you tell your god. Now.

What was Hannah's husband's name was that Alcana? Anyway, Hannah's husband said am I not more to you than ten sons well he'd made himself less than half a husband to her because he had taken two wives. But God is more to you. Than millions of people who would listen to you your God listens to you.

Now. One thing that is very significant. I think here on the lips of David is in verse two where he calls God my king and my God. How blessed the nation. Whose king knows that there is another king. Isn't that what we pray for for every one of our presidents that they would know that King Jesus rules over this and all other nations well here's a king who is taking refuge in the fact that there's another king because Absalom.

At least if this if we're applying it to that period had stolen the throne and one of the ways he had stolen the throne was by going around the congregation of Israel he'd get up early go out to the palace where there are people waiting the disgruntled people and there are wicked men who do this in in all sorts of situations, they'll find the disgruntled people and they'll come alongside and say don't you wish the guy who is in charge would just listen to your case, where are you from oh, M, I have such and such and common

with them, oh I'm so sorry for you if only there was somebody who was sympathetic with you on the throne if only somebody who felt like you did was in charge and second Samuel 15 says thus absence stole the hearts of Israel and one of David's griefs is he's no longer on the throne it was his privilege to have the people of God come to him and cry out to him.

And infinitely weighty responsibility and thankfully great. David's greater son is able to hear all of his people and all of their requests and perfectly address all of their needs but that was part of David's privilege. I had now been taken from him as he was running who would who?

Are those who went was absolutely sitting in the palace, you know, letting so and so from Toccoa come in and say oh you're from Tacoma I knew some cheap farmers there too and no Absalom was not listening to the people he was trying to figure out how to execute.

David as quickly as possible and thankfully he listened to Hush I frustrate the council the hit the fell and didn't work. But David wasn't there either. Was there a king in Israel to whom the people could go. Who was the king in Israel? Yahweh was king in Israel still.

And as people could go to him. And this was very important for David the fleeing King. Because he needed a king that he could go to even earthly kings are mere men. And they need to not just bow to King Jesus, but to cry out to King Jesus and to rest upon him and depend upon him.

God hears us. Well, we need to pace him through the rest. The second place God forgives us often our trouble is the result of our own sin. This was certainly the case for David as he ran from Absalom. This was something that God had prophesied to him when he had sinned against Bathsheba and against Uriah.

And so he's receiving the consequences of his sin. How can we cry? Out for justice when so much of our trouble comes at least in part as a consequence of our sin. It's because God has brought us near to himself by covenant love. Now the commentators don't don't think verse seven fits with the superscript.

If it's a psalm of David then why is he talking about you always house in verse 7a and you always temple in verse 7 C. Doesn't David know that the temple doesn't exist yet that Solomon's gonna build it. He should be talking about tents and tabernacles and such they say.

But. They have missed the point because David doesn't even have access to the tabernacle when he's fleeing from Absalom does he so tabernacles temples earthly houses of worship. That's not what he's talking about here. He has access to Yahweh himself and he uses a phrase that Habakkuk uses at the end of Chapter 2.

Now the way the Book of Habakkuk is set up is Habakkuk is really upset because, God's people are so wicked and God says well, okay. I'll send the Babylonians and Habakkuk says there worse and God basically says I can do whatever I want. I'm God and what I'm doing is wise right and powerful.

And then then chapter 3 is basically a song written for the public worship of Israel in response to the theology of Habakkuk 1 and 2. Well the conclusion to that theology section in Habakkuk chapter 2 verse 20 is Yahweh is in his whole, Temple. No matter what God's people are doing no matter what God's peoples' enemies are doing.

Yahweh is still in his holy temple, which is gonna be great comfort when the Babylonians do come and destroy the temple. Because they didn't take away the actual house of God, did they? Having an highest heaven can't contain him. And David has access to the temple even while he runs.

If we mean by that God himself. Now when when David comes he would love to come with the multitude. You remember the psalmist and Psalm 42 verse 4 morning over how he used to go with the multitude of worshippers. But David here is comforted by his ability to approach God on the run surrounded by a better multitude than the sons of Cora are missing in Psalm 42 verse 4.

He says as for me, I will come into your house in the multitude of your mercy. It's very interesting in the Hebrew because the word that's used for multitude almost always has a plural object, but God's tested God's steadfast covenant from all eternity determined love in his own councils set upon us in his.

Beloved son. It is a multitudineal by itself. It doesn't need to be plural. It is it does appear in the plural sometimes in the scripture, but not here. David is able to come to God asking for righteousness in the midst of suffering as a consequence of his own sin.

Because God's blessing to him has come to him and he has brought David near to him in covenanted love in which he is determined to send Christ to pay the penalty for David's sin. So that ye always righteousness is counted for David God forgives us often when we are in distress.

We need to hear not just God hears us but we feel like how can I come to God? I will get myself. I'll get myself better first. I'll all I'll fix things and then I'll feel like I can come to him. Well repent you can't come to God and hold onto him with one hand while you hold onto your sin with the other hand.

But you don't have to fix things first God forgives us. He come to him in the multitude of his mercy. This is a multitude that you can join every morning as you lift your prayers to God and then finally at the end. God collidens us. You know, it's interesting.

David does cry out for justice that God would vindicate his own name cast them out in the multitude of their transgressions verse 10 for they have rebelled against you. So he calls out for justice. He's repeated what God is like and how he hates the sin versus four through six.

His repeated what they are like that they have committed this in that God hates verse nine. He does ask God for justice, but for himself he doesn't ask for deliverance. He doesn't need deliverance. I remember Psalm three when he said even if ten thousands yes around me, I can lay down and have a good night's sleep even in the midst of my enemies.

Psalm 23, you remember the Lord prepares a table for me in the midst of my enemies. If God is his defense verse 11b if God surrounds him with favor with grace as with a shield verse 12, you don't actually need deliverance. The the favor of God surrounding you as a shield is better than angels and flaming swords surrounding Eden.

What can penetrate the living God. He by himself could stand between Israel and the the armies of Pharaoh. And so he doesn't ask for deliverance. What does he ask for? Well, he does ask for the drug the justice in which God would vindicate his name. But his second request invert is in verse 8 that Yahweh would lead him in his righteousness to make his way straight or upright before David's face.

What he wants is to know the right thing to do and for the Lord to enable him to do the right thing and sometimes when you're in distress, it's difficult to know what the right thing is. So, I don't know what to do. I don't know what to say.

And so he very makes a very specific request. He says make your way straight before my face just put it right in front of me. I'm not really in a in a place where. I feel like I guess have the wherewithal to do a lot of figuring things out, please just make your way straight in front of me so that I can rest upon you and walk in the path of your righteousness.

And the path of his righteousness we find especially in verse 11, apparently the Lord has answered. The request that he would make his way straight before his face. Let all those rejoice who put their trust in you. Let them ever shout for joy, let those who love your name be joyful in you.

This is the first part of walking straight and you always righteousness to rejoice in him. Delight yourself in the Lord and He will give you the desires of your heart. It's on 37 or 4. But you already found out what your the desires of your heart are when you say to light yourself in the Lord, The fruit of this spirit is love joy.

Galatians 5:22 rejoice in the Lord always Philippians 4:4. God collabs us. The first part of obeying him even in the midst of a distress is to love his name.

The love and see and to rejoice in him. So let us develop this spirit given example habit of starting our days with the Lord in prayer being reminded every day that God hears us that God forgives us and that God. Gladdens us.