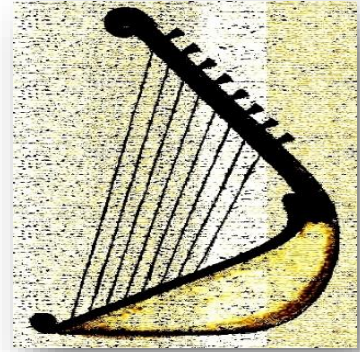


# PSALM 5 vs 1

It is proper to remark that we are not sure of the interpretation of these ancient titles, the Septuagint translates it "For him who obtains inheritance" The best scholars confess that great darkness hangs over the precise interpretation of the titles; this is not to be regretted, for it furnishes an internal evidence of the great antiquity of the Book. In this Psalm you will note the Psalmist carries out a contrast between himself made righteous by God's grace, and the wrong who oppose him.

Divisions: the Psalm should be divided in two parts, in the first part, David most vehemently beseeches the Lord to hearken to his prayer (1-7); and in the second part he retraces the same ground (8-12) – Charles Spurgeon.



**To the Chief musician, with flutes,**

**A Psalm of David**

**<sup>1</sup> Listen to my words, O LORD, consider my meditation.**

**<sup>2</sup> Listen to the voice of my cry, my King and my God: because to You I pray.**

**<sup>3</sup> O LORD, in the morning You hear my voice; in the morning I put it before You, and keep watching.**

**<sup>4</sup> For You are not a God to desire wrongness: nor will You dwell with evil,**

**<sup>5</sup> nor will the boastful in Your sight stand: You hate all troublemakers.**

**<sup>6</sup> You destroy those who speak falsehood: the bloodthirsty, deceitful man the LORD abhors.**

**<sup>7</sup> But for me, by Your abundant mercy, I enter Your house: I worship toward Your holy temple, in fear of You.**

Think about it: there are two kinds of prayers – those expressed in words, and the unuttered longings which are silent meditations. Words are not the essence. Moses at the Red Sea cried to God, though he said nothing. another Psalm finds the expression "the voice of my weeping"; and ear-piercing shrillness, which reaches to God. To any loving father, his child's cries are music, and they have a magic influence which his heart cannot resist. Kings are to hear the appeals of their own people. We are not strangers to Him; we are His worshipers; He is our God – ours by covenant, by promise, by oath and by blood.

It is true in the greater part of men, as they babble out vain, ineffective prayers, most unworthy of the ear of God; so they seem in some degree to set a fair estimate upon them, neither hoping for any success from them, nor indeed seeming to be at all concerned about it, but committing them to the mind as vain words, which in truth they are.

# PSALM 5 vs 1

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Far be it from the wise and pious that they should so foolishly and coldly trifle in so serious an affair. This one calling on God, approached Him in fear.

**<sup>8</sup> O LORD, lead me in Your righteousness because of my enemies; make Your way straight before my face.**

**<sup>9</sup> For in their mouth there is nothing firm; in their inward part is destruction; their throat is an open tomb; yet with their tongue, they flatter.**

**<sup>10</sup> Declare them guilty, O God; let them fall by their own counsels; in their great rebellion throw them out; for they rebelled against You.**

**<sup>11</sup> But rejoice, all who seek shelter in You: let them forever shout for joy, because You defend them: and be joyful in You, all who love Your name / our Righteousness our Salvation.**

**<sup>12</sup> For You, O LORD, bless the righteous; as a shield, with favor You surround him.**

Again, think about it: "lead me" as a child is led by his father; as a blind man is led by a friend. It is safe and pleasant walking when God leads the way. The description of the depraved, unstable man, has been copied by Paul, [and together with some other quotations, he placed it in Romans chapter 2](#); being an accurate description of the whole human race, not merely this one's enemies. "their throat is an open grave" full of what is loathsome, a haze of pestilence and death, it is open with all its gases leaking, spreading disease, death and destruction. This is where we are journeying; where constantly the heart inhales... whatever troublemakers exhale. Take heed of the evildoer, for there is nothing that he will not say to ruin you, he desires to destroy you, and bury you in a tomb of his demented design.

Joy is the privilege of the believer. They may laugh first, but will weep ever after; while we weep now, but will rejoice eternally. When they howl; we will shout! And as they must groan forever; when we've been there 10,000 years, we will only have begun our great joy; all because of our great God and Savior.

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