

Memory Verse

Psalm 5:7-8

But I, through the abundance of your steadfast love, will enter your house. I will bow down toward your holy temple in the fear of you. Lead me, O LORD, in your righteousness because of my enemies; make your way straight before me.

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Selections from the Psalms
Part 3

Psalm 5
Lead Me in Your
Righteousness

Laments are scattered throughout Scripture, particularly in Psalms. There is an **individual** lament, or crying out to God, and a **corporate** lament, where the nation or part of the nation of Israel cried out to God. Often, a lament is tied to the enemies of Israel oppressing them or an individual. Laments are *about 1/3rd of the Psalms.*

Psalm 5:1-12

Give ear to my words, O LORD; consider my groaning. **2** Give attention to the sound of my cry, my King and my God, for to you do I pray. **3** O LORD, in the morning you hear my voice; in the morning I prepare a sacrifice for you and watch. **4** For you are not a God who delights in wickedness; evil may not dwell with you. **5** The boastful shall

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not stand before your eyes; you hate all evildoers. **6** You destroy those who speak lies; the LORD abhors the bloodthirsty and deceitful man. **7** But I, through the abundance of your steadfast love, will enter your house. I will bow down toward your holy temple in the fear of you. **8** Lead me, O LORD, in your righteousness because of

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my enemies; make your way straight before me. 9For there is no truth in their mouth; their inmost self is destruction; their throat is an open grave; they flatter with their tongue. 10Make them bear their guilt, O God; let them fall by their own counsels; because of the abundance of their transgressions cast them out, for they

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have rebelled against you. 11 But let all who take refuge in you rejoice; let them ever sing for joy, and spread your protection over them, that those who love your name may exult in you. 12 For you bless the righteous, O LORD; you cover him with favor as with a shield.

A. 5:1-3 – Hear Me Oh Lord

This is a *cry to the Lord*. There is a *sense of urgency and importance*, common in the lament Psalms. Other common factor in laments was a *cry for God to hear* the one in sorrow. David asks the LORD, to "*give ear*" or hear what he says and *consider, perceive, or understand* and look upon me as I *murmur, sigh or groan* in this situation.

A. 5:1-3 – Hear Me Oh Lord

Verse 2 parallels 1 and **expands** on it. David cries out to God for help! He wants the Lord to know what he is facing. While God knows, *we need to tell Him what is on our hearts!* We see the **reverence David had** for the Lord in this prayer. He was praying to the true and living God.

A. 5:1-3 – Hear Me Oh Lord

In *verse 3*, David talks about God hearing him *in the morning*. This is probably related to the morning sacrifices the Law required in the morning and the evening: *Exodus 29:38-42*, *Numbers 28:3-6* (a continual burnt offering), *2 Chronicles 2:4*. This is probable because the rest of *verse 3* talks about *sacrifices*.

B. 5:4-6 – You are Against the Wicked

David stated *God does not delight, or take pleasure in wickedness*. Further, *evil will not dwell, or live as a newcomer with God, or a guest of God's*. God sees **evil every moment**.

There is a recognition of God's holiness here! This is *David's emphasis*.

B. 5:4-6 – You are Against the Wicked

Verses 5 and 6 give different kinds of evildoers. Those who *boast*, or are *arrogant*, will *not stand before God*. They can't boast in His presence, or before His eyes, as *one who would come in the presence of a king*. It also refers to no sin being hidden from His sight.

“The hatred of God is not an irrational outburst, but God’s moral response to our immorality, or, here, to those who do evil. The phrase “*workers of iniquity*” appears often in the individual psalms of lament. As a rule it means groups of people who scheme together, boast together, and use words as their evil weapons (see Ps. 64:2–4). This thought is picked up in verse 9.”

The Preachers Commentary [Psalms 1–72](#) (Vol. 13, p. 56).

“In the OT a “lie” does not refer in a general philosophical sense to any statement that fails to correspond to reality. Instead it refers more specifically to a slanderous and/or deceitful statement that promotes one’s own selfish, sinful interests and/or exploits or harms those who are innocent. Note the emphasis on violence and deceit in the following line.” NET Bible note

B. 5:4-6 – You are Against the Wicked

The covenant keeping God *hates evildoers, will destroy liars*, but He **abhors** the bloodthirsty and deceitful man, or individual. "Abhor" can be in a *ritual sense* or as it is here, an *ethical sense*. God, in His holiness, righteousness and justice **must hate, and abhor not just the evil that is done, but the one who does it.**

C. 5:7-8 – Lead Me in Your Righteousness

Now, a contrast, according to the abundance of the steadfast love or covenant keeping God, David speaks of himself and prays. David says he will enter God's house, and bow down in worship towards His holy temple, in the fear of God. David, is confident God will accept Him into His house.

C. 5:7-8 – Lead Me in Your Righteousness

The *word translated* temple הֵיכָל (*hekal*) was used in *1 Samuel* 1:9, 3:3, and more for the Tabernacle. This is a reference to the Tabernacle, though it's translated *temple*. This word was used for *Solomon's Temple* and *Zerubbabel's Temple after the exile*.

C. 5:7-8 – Lead Me in Your Righteousness

Under the Law, the righteous were *protected and blessed by God*. That was a **covenant promise**. Because David is claiming to be innocent of the accusations against him, and the recipient of God's covenant keeping love and *therefore accepted by Him*, he *prays for God's leading*.

"When we are surrounded by liars and deceivers, it is only the Lord's guidance in His perfect will that keeps us from being seduced. Verse 8 concludes with a parallel request: *"Make Your way straight before my face."* The Preachers Commentary. [Psalms 1–72](#) (Vol. 13, p. 58).

D. 5:9-10 – Destroy the Wicked

This is the first Psalm to *include a prayer* for the downfall of enemies. This is the *imprecatory* section of the Psalm. The imprecatory psalms were a specific style of prayer where the Psalmist, in this case David, *calls for God to curse or judge those who are oppressing him.*

D. 5:9-10 – Destroy the Wicked

David's *prayer is not personal*, but asking God to show His holy and righteous wrath on his behalf because *these people are violating God's standards*. There is *no truth in their mouth* and *deep within them is only destruction*. They wanted to *destroy what they don't like* - David the king, who represents God as The Great King.

D. 5:9-10 – Destroy the Wicked

David talks about their *throat being an open grave*. An open grave was a *horrible thing*. There is also parallelism with *mouth, throat and tongue*. This refers to their **speech**, as an expression of their heart. These individuals use their *mouths and lying tongues to destroy others*.

D. 5:9-10 – Destroy the Wicked

David's asks God to *use their own words and counsel against them* to bring them into ruin. They *transgressed greatly*, and David said they rebelled against God. This is the *focus of the imprecatory Psalms*. The ungodly rebel against God. David is calling for justice, **assuming they don't repent.**

E. 5:11-12 – Bless the Righteous

In contrast to *judgment on the wicked*, David asks for *God to bless the righteous*. In poetic form *verse 11* is a masterpiece of worship.

We see the word "*refuge*" again, like the end of *Psalm 2* last time. This refers to **protection**, which many of these words convey.

"The emphasis in these verses is on God's protection of those who remain faithful to Him. The terms **take refuge in ... shelter ... surround**, and **shield** convey this thought. In this context, all these words evoke military ideas. Those who trust Yahweh often take refuge from their enemies in Him ([17:7](#)). The word for "shelter" can describe protective gear for

battle ([140:7](#)). "Surround" is used to describe enemies preparing to attack ([1 Sa 23:26](#)). And this word for "shield" describes a large piece of flattened metal that was placed in front of a soldier to protect his entire body; they were sometimes called "large shields" ([1Ki 10:16](#))." *The Holman Illustrated Bible Commentary.*

E. 5:11-12 – Bless the Righteous

Like a *military barricade*, David sees God as *His protector and protection*. He will *sing with joy* because of his *confidence in the Lord*. The covenant keeping God, will keep *His covenantal promises to David and Israel*. David knew this, and *found security in God*, and asked for a blessing on those who followed God.

Prayer

“Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.” Philippians 4:6

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