

Psalms 18-05-17

Well, good evening. This is the 17th of May, 2018. We continue our study in the Book of Psalms.

Tonight we take a look at the next one in sequence, a very interesting Psalm of David, Psalm 5. To which please turn. Let's take a moment to go to the Lord in prayer and then we'll begin. Father, we're grateful for this time of fellowship and study in your Word.

We pray that your Holy Spirit will minister to each heart, transcend the limitations of the presentation, and administer the power of your Word to each one of us in a way that is meaningful and helpful as we endeavor to live our lives in a way that is pleasing in your sight. We pray it in Jesus' name. Amen.

Psalm 5 is the next in order. You remember that we saw Psalm 1, which was really an introduction not only to the first book of five in the Psalms, but to the entire hymnal, the entire Psalter, and encapsulates and distills the contrast between those who choose to pursue relationship with God and those who don't. One is a tree that is planted by the rivers of water.

The other is a tumbleweed who does not see good when it comes. They're like the chaff that the wind drives away. They cannot stand in the congregation of the righteous.

We're going to see that same contrast tonight. Psalm 5 returns to that theme, having looked at the presence of enemies in Psalm 2, their attitude toward God, and therefore their attitude toward God's people. Then we saw the morning song and the evening song in Psalm 3 and Psalm 4. So tonight we look at Psalm 5. Psalm 5, in My New King James, it is described as a prayer for guidance.

And you can decide by the time we finish if that's apropos or if you like David's title better. And of course, if you don't like David's title better, there's something wrong with you. David doesn't say it's a prayer for guidance.

He titles it. And they have it in small script up here, but it's very important. Do you see it up above the first part? Mine's got a gigantic give with an even bigger G at the beginning.

But above that is actually the beginning of the song. It says, to the chief musician. We know who that is.

We saw him last time, for the first time, in Psalm 4. He is the choir director. He is the one who orchestrates the combination of vocalists and instrumentalists for the public worship in Israel during David's reign. So he is the choir director, chief musician.

Perfectly good translation there. Then it says, with flutes. Well, I'm virtually certain this is not with flutes.

And I'll tell you why here momentarily. Then it says, a Psalm of David. And you know by now

that when you see the word Psalm in a superscription, it is the Hebrew word mizmor, which is zamar with the M in front of it that makes it a noun.

And zamar has the root idea of to pluck. So this is a set of lyrics designed to be accompanied by strings, stringed instruments, harps, more or less specifically. So you might say, well, I guess he wanted this one to have harps and flutes.

Probably not. But we'll return to that when we do our detailed study. Let's read this Psalm and see what it's about.

So David begins after the superscription. Give ear to my words, O Lord. Consider my meditation.

Give heed to the voice of my cry, my King and my God. For to you I will pray. My voice you shall hear in the morning, O Lord.

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. The Lord 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, O Lord, in 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, O God.

Let them fall by their own counsels. Cast them out in the multitude of their transgressions, for they have rebelled against you. 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. For you, O Lord, will bless the righteous.

With favor you will surround him as with a shield." You can see why I suggest that we are put in remembrance of Psalm 1. You have the contrast between those who are faithful, those who seek the Lord, those who are opposed to the Lord, who rebel against him and practice wickedness. But there's quite a bit more going on here because David is presenting a prayer to God, and he is putting it on a foundation. Now, how many times have you and I prayed, and we didn't put any foundation down? Oh, Lord, this situation here is just completely unsatisfactory in my view.

Please fix it. This person is sick. Make them well.

I'm out of money. Please give me more. I want this, and I don't have it.

Please make it happen, O Lord. Many times we're interceding for others. It's a healthy and good thing to be aware and to ask God to intervene.

This is the whole nature of intercession. But if you want to pray effectively, if you want your prayers to be heard the way Daniel's prayers were heard, you will do what Daniel did. And you'll remember there was an entire chapter where we saw Daniel's preparation before he ever went to the Lord in prayer.

He had been reading the Word of God. He had a copy of Jeremiah in front of him, and he looked at the prophecy of the 70 weeks, and then he prepared himself. He made sure that he was clean and fresh and ready, and then proceeded.

We did that entire study. You're going to see elements of that here as well. But what is fascinating here is Hebrew.

Hebrew is just a painting in every word. It's a painting. You know how people go to the gallery, and they have little benches, and you just sit and stare at a painting? I am telling you, the words in this Psalm, you can sit and stare at them.

I could spend the next six Thursday nights on this Psalm and not begin to exhaust everything that's here. So I'm going to endeavor to, especially toward the beginning of the Psalm, give you an idea of what's going on here. And you have the tools available to you to draw from this well some of the additional water that's there that we won't have time to really plumb by way of depth.

Let me first of all give you a quick outline, if I may, because this Psalm breaks naturally into five parts. Five is sort of the number of the Psalms. We have five books in the Psalms, just as we have five books in the Pentateuch.

And this Psalm has five parts. So just by way of a quick outline, if you want to set aside five lines at the top of your notes here, just to be able to refer back and kind of see navigation-wise what part of the Psalm we're in. The first part is verses one through three.

This is David's confidence, David's affirmation. David tells God what David knows about God, which is that God hears those who call on him. The faithful, the trusting, those who are positively disposed toward God, when they call, God will hear.

And this is how he begins, telling God what he knows about God's sensitivity to this kind of prayer. That's verses one through three. It's a confident affirmation that God hears those who call on him.

The next section is verses four through six. Verses four through six are God's rejection of the other kind of people, the evil, those who do not look to God, who are not positively disposed,

who are the opposite to those who call on him and those who fear him and love him and rely on him. These others God rejects.

And there are three reasons in that section why God rejects them, and we'll look at that when we see it in detail. But there are three ways that God rejects those who are evil in verses four through six. Then verses seven and eight.

This is the third section. These are the privileges of those who do call upon God. This is their expectation.

This is their outcome. This is what God is going to do for those who do what's in verses one through three, who call upon him. They have privileges and opportunities and entree into the realms of God.

That's verses seven and eight. Then verses nine and ten, we return to those who are evil. We're once again looking at those in verses four through six.

And this is a description of what they are like. It reflects David's experience and David's observation of those who are in the enemy camp. And there is an imprecatory note in the second part of that section.

David is going to call on God to act and to produce an outcome for these people. Not just there they are, those rascals, but oh Lord, rise up and deal with them. Finally, in verses 11 and 12, there is the response of God toward those who have called upon him.

Verses one through three, those who enjoy the privileges from his mercy in verses seven and eight, there is going to be a happy result. They are encouraged and exhorted to take this truth as fact and as reality and rejoice in it. Those are the five sections.

Now, knowing that five is an odd number tells you that there is going to be a central element with two things before it and two things after it. Looking at your outline, what is the central element? Verses seven and eight, which is the focus. That's the emphasis.

And in verses seven and eight, you have put, 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. This is David's conscious disposition.

He has made a choice that he is going to rely on God and he's going to approach God. This is at the heart of the prayer. It is at the heart of this Psalm.

So, let's take a look now at this very fascinating Psalm. As I said, it begins to the chief musician and then it says, with flutes. This is based on reading the word a certain way, the Hebrew word, nehiloth.

And this is, as you can tell by the O-T-H ending, oath is the feminine. And that's important because the word they get flute from is masculine. And if you're going to make a masculine

word a plural, you say eem.

So, it would be something like naklim or actually kalilim, because it comes from kalal. But this is the word nehiloth, N-E-H-I-L-O-T-H. And pay special attention to the presence of the N at the beginning, because the word for flute doesn't have an N in it.

So, this is nihiloth. And if you go to a Strong's linked text or something, it will tell you that this is perhaps from kalil, C-H-A-L-I-L. And they say perhaps flute, a musical instrument.

Well, why would they get this? Because kalil is the word that means to pierce or to, actually it's kalal, that means to pierce or to hollow out. Interestingly, when you go to the Psalms they have pierced my hands and my feet. People will be pierced through with many sorrows.

It is from this word. And it is a very interesting and fascinating word in its own right. And if you look it up, you find that it comes to mean and is often translated to profane.

And so, it draws upon this idea of boring into a thing or hollowing out a thing. And if you profane yourself or defile yourself, for example, in Genesis 49.4, where remember Reuben went up and defiled his father's couch, his father's bed. He slept with one of the concubines.

If you use a tool on the altar in Exodus 20.25, you will profane it. And the idea is the holiness of a thing, the substance of it, its worth and its value has been hollowed. It's been taken away so that it's like a tree that's got rot at the center.

And even though it might look good on the outside, inside it is full of dead men's bones, if you will. So, it's a great word. And of course, the piercing and hollowing idea, when you make it into a noun, kalil becomes the word for a flute because it's been hollowed out and bored.

And this is where they get that notion, especially in New King James. But it is more likely not to come from kalil, which as you can tell, has ch at the beginning and then two l's. But remember I said, look at the n at the beginning of nehilot.

Well, this would come from a verb like nachal, N-A-C-H-A-L. And that's a more interesting word because in its noun form, which is feminine, by the way, it actually occurs both masculine and feminine. Masculine, it's a ditch, it's a ravine, it's a wadi.

But when it's feminine, it's the water that flows through the wadi. It's the stream, it's the river, and it's used that way in Ezekiel and in Psalm 124.4. It's really only used three places, Ezekiel 47.19, Ezekiel 48.28, and Psalm 124.4. But it has the idea really of a wadi that floods, like a winter flood. So the idea here would be if it's a nachalah, that this would be winter floods.

You could imagine that in the winter you wouldn't expect a flood, that would come in the spring, but you could be in a wadi, and then suddenly you would be surprised. And that's kind of appealing, but it doesn't seem directly related to our psalm. So if you dig a little further, what you find is that the root meaning of nachal is to descend, or that which descends.

Right? The water is descending downhill through a wadi, through a stream, right? Well, it comes to mean in Hebrew, by way of a non-literal use, inheritance. So if the mellifluous tones of my voice have started to cause you to drift off, here's where you need to pay close attention. Apon Nahilot.

Al or upon, A-L in Hebrew means upon or with a view toward. It's kind of like ace in Greek. So with a view toward inheritances, with a view toward permanent outcomes.

If you inherit or you permanently take possession of a thing, that's what they use nachal for. So what is David saying here? This isn't the tune necessarily, although it could have doubled as a name. But David says this is not with flutes.

This is with a view toward long-term outcomes, with a view toward what people inherit, what they take permanent possession of, what they end up with after all the settling is done. This word nachal is used for dividing the land of Israel in Joshua. It's used over and over again in Exodus, God telling the people of Israel, you will inherit the land, you will take possession of it, over and over and over again.

It's used 59 times in the Old Testament with this meaning, nachal. Joshua, especially at the beginning, it talks about it. But keep your finger here and turn over to Psalm 119.

Pretty easy to hit since it's so long. Sometimes the numbering in English is different than the numbering in your Bible because that's not the verse I'm looking for. Turn over to Proverbs 3.35 while I figure out which one that is.

Proverbs 3.5, Trust in the Lord with all your heart and lean not on your own understanding. In all your ways acknowledge Him and He will direct your path. Same as Psalm 119.11, the idea of a directed path.

But this actually comes from nachal. Same thing in Proverbs 8.21. Proverbs 8.21, that I may cause those who love me to inherit wealth, that I may fill their treasuries. And then one more page over in Proverbs 11.29. The people will curse him who withholds grain, but blessing will be on the head of him who sells it.

This is the idea that he will inherit blessing. Blessing on the head of. So, in short, the title of this psalm is talking about and David is thinking about and drawing our attention to outcomes.

What is the outcome of calling on God? What is the outcome of trusting in God? What is the long term? In the short term, it may not seem viable. It may not seem profitable. It may not seem like it worked out well.

But inheritance is the ultimate outcome. It is the final situation. So when he says with a view toward inheritances, with a view toward final outcomes, final possessions, you can see how the two categories of people are described in this psalm.

So then he begins and he says, hear, literally give ear. And this is a good translation in New King James because the word *azan* verb is the word that you get ear from. If you make it a participle, *ozan*, the hearing things.

The hearing things are your ears. Normally, this call to hear is from God to the people. It comes over and over and over again in scripture.

And God says, pay attention to my words. Proverbs chapter 2 is a place where it's used in that sense. Listen, give ear.

So it's somewhat almost brazen for David to give God the command to pay attention when normally it is God telling us to pay attention. But David is on solid ground and he's going to say why. So he says, give ear, O Lord.

Then he says, consider my meditation. And the word consider here is something that means to understand and know, to spend time reflecting on and exploring the exact details of a thing. So when he says, consider my meditation, it is a call to its details.

What this tells me is David has thought this prayer out very carefully and when he presents it to the Lord, he invites God to look at it closely because it's been carefully constructed. It's been thought out. And sometimes before we go rushing into the throne of grace, it might be a good idea to follow David's example.

This is going to recur again later in the psalm where he collects his thoughts. If you were going to go present a case to somebody, sometimes you want somebody to go along with you on a thing or to agree with you in a decision or to help you with a project, you don't typically just rush in and at least you shouldn't blurt everything out in a haphazard fashion. You say, if I'm going to go to the boss with a proposal, if I'm going to go to these people with a proposal, if I'm going to go to the bank and ask them to loan me money for a business proposition, I need to marshal my facts and have it all lined up.

Well, why wouldn't we do that when we go to the Lord God in heaven? To take some time to think about our case and eliminate weak reasons and bring to the front the foundation, the strong reasons for making that. That's what this word means when David says, Oh Lord, look at the details of my proposal. Consider it closely.

And David wouldn't make that invitation unless he had thought this out carefully and it didn't have any wasted words. So, consider diligently. This is the Hebrew word *bein*, B-E-Y-N or B-I-N.

And it means to understand and know. You can put next to this Daniel chapter 12 verse 8. If you want the idea, it's used here in Daniel 12, 8, where Daniel says, Although I heard, I did not *bean*. I did not understand.

This is after he gets the instruction. You, Daniel, shut up the words and seal the book. I, Daniel, looked and here's two others and so on.

It's right at the end. Daniel says, I heard, but I didn't grasp the full import. I couldn't see how, what the details meant.

Daniel 12, 8, same word, bean. Consider and understand and know. Then, what is it David invites him to pay attention to? He says, pay attention to my meditation.

This is the word hagig. And since it's my meditation, it's hagigi. Hagig is a word we know because we have seen it in two previous Psalms.

Flip the page back and look at Psalm 1, 2. His delight is in the law of the Lord and in his law he meditates. Do you remember that? What did the word meditate mean? Literally means to mutter, to talk under your breath, to sort of, it's kind of like people who read to themselves very quietly, to mutter or utter or say out loud in an undertone. This is what you do.

Have you ever been reading instructions, trying to put something together and you don't quite get it the first time. So you go back and you're reading it to yourself and you say, tab A into slot B, but not until you assemble, you know, and you're reading it out loud. You're trying to make sense of it and it helps you to say it.

Or sometimes you talk to yourself, especially if you're by yourself and you're trying to get some things done and you say, you talk and you say, well, before I do that, I better go do this. And we speak. Well, that's what this word means.

That's what hagig means. Well, to meditate, to speak to oneself as it were, that was in Psalm 1.2. It's also in Psalm 2.1. Remember that? Why do the nations rage and the people plot a vain thing? And the word plot is also from hagig. They are muttering under their breath.

They're doing this sort of undertone, undercurrent talking to themselves or among themselves. Well, that's David's word here in Psalm 5. Give ear to consider, pay attention to my meditation. So first of all, he says, give ear.

And it's the verb that actually refers to your ears. Then he says, pay, he's asking God to pay close attention to the details of what he is muttering, what he is meditating on. Then in the next verse, he gives a third call, actually in the third line, give heed to the voice of my cry.

And this is a word that means to listen to. It's kasav, Q-A-S-H-A-V, kashav. And this means to listen attentively.

All of these different words for verbal reception, give ear, understand and know the content in detail and pay attentive listening heed. To my cry. And this is a word that means to the sound of my cry.

Kashav actually means incline. You remember in Proverbs 2 where he says, my son, if thou will receive my words and I my commandments with thee so that thou incline thine ear to wisdom, same word, kashav. And he doesn't even use incline the ear here, he just says incline, lean

forward, O Lord, because my cry is coming to you.

So incline. By the way, that word is used over and over again in Proverbs. You find it in Proverbs 4, 4.1, 4.20, 5.1, 7.24, where Solomon is constantly saying incline to wisdom, incline your heart, incline your ear to wisdom.

You know, pay attention to it in a way that counts. Then he says to the sound, and this is kol, the voice or the noise of my cry. This is really something to pay attention to.

There's lots of different words for cry, to cry out, but this is a specific kind of cry. The word here for cry is shua, S-H-U-A, or if you're German, it's schwa, schwa. They turn their Bs into Vs.

Now, this is from the exact same root as Yeshua. Now, what does Yeshua mean? The verb that it comes from means to deliver and to save, and Yeshua is the deliverer or the savior, right? So, schwa is a cry for help. It's not just any old cry, not crying because you dropped something on your foot.

It's a cry for help, and the verb to save, to deliver, is an answer to such a cry. And so, the two are conjoined. So, this is almost a call for deliverance, a call for salvation, a call for help, and God is the savior.

He is Yeshua in that sense. So, inclined to the voice of my cry, the sound of my cry for help. Keep your finger here and turn back to Job 19, verse 7. Of many uses I could name, I'm just going to give you one here.

Job answered and said, How long will you torment my soul? Break me in pieces with words, these ten times you've reproached me, talking to his friends. Look at verse 6. Know then that God has wronged me and has surrounded me with his net. Verse 7, If I cry out concerning wrong, I am not heard.

If I schwa, if I give forth a cry, if I cry aloud, there is no justice. That's the despair in Job's situation coming out. David says, Lord, hear my schwa, hear the sound of my cry.

And he's confident that God will, because he is my king and my God. Of all the possible terms, why would he say my king and my God? I would suggest that my king, that's the earthly realm. Kings rule a kingdom.

You typically live in a kingdom. You've got physical substance in a kingdom, right? My God, that's the heavenly realm. My king, the one who governs my behavior on earth, and my God, the one that I reverence who rules from heaven.

Because, we're still in verse 2 here, inclined to the sound of my cry for help, my king and my God, the one who rules on earth and the one who rules in heaven. Even though this is probably King David writing this, he says, God is my king. Because, to you I will pray.

This is the verb palal, but it's a hithpael, and hithpael is reflexive. And this is not just prayer, but

it is prayer, it is intercession, but if it's reflexive, it's something I do to or for myself. So, unto you I will intercede for myself.

I will make a prayer on my own behalf. Palal. Hithpalal, actually.

Etpalal. I will pray on my own behalf. Nothing wrong with praying on our own behalf.

We like to think, well, we should follow the pattern of the New Testament prayer Jesus gave the disciples with praise and thanksgiving, and then intercession for others, and intercession for ourselves. David just jumps right in. He says, Lord, I'm praying for myself, and I'm asking you to do three different kinds of hearing and listening.

Why? Verse four. Actually, verse three. My voice.

I keep jumping ahead here. My voice you shall hear in the morning, O Lord. In the morning I will direct it to you.

We have the word boker here twice. It was always easy to remember how to say good morning in Hebrew, I've told you before, because the word for good is tov, and the word for morning is boker, and so in Hebrew, if you want to say good morning, you say bokertov, which is easy to remember if you say broke your toe. It's almost the same, and I have Glenn Carnegie to thank for that little nugget.

It's what he taught us in our first semester Hebrew class. Broke your toe or bokertov. So we have here boker twice.

Why in the morning? Is this another morning song? Not quite in the way that our previous psalm was, but remember, this is about outcomes. This is about outcomes. Why doesn't he say in the evening, or at the end of the day, or even at noon? He says in the morning, because David is asking God for something by the end of the day, but he's asking at the beginning of the day.

In the morning you will hear my kol, once again, the kol of my shua, the sound of my plea for help. He says in the morning you will hear that sound, and in the morning I will pray to you. I will direct it to you.

Notice it is in italics because the word doesn't really mean to direct. It means to arrange, to set in order, to put troops in battle array. In the morning I will organize toward you.

They used to say in the military orientate, you know, swivel around and point in a particular direction. It's not a word. Orientate is an awful shortening of a noun, orientation, but you can't, unlike taking a verb and adding something to make it a noun, it's not right to take nouns and chop something off and make them a verb.

So you have meditation and you have meditate, you have orientation, but you do not have orientate. You have orient, orient yourself. You don't need the eight.

So in the morning you will hear, he says you can count on it, I'm going to be calling out to you and you're going to hear the sound, the voice in the morning, and in the morning it's emphasized, it's repeated. In the morning I will array my thoughts. I will organize my prayer.

I am putting this thing together with a sense of rows and columns. It's lined up. It makes sense.

It is set in order. I will direct to you and then you have, I will look up. This word for organize is the one that is used for putting the pieces of a sacrifice in order and you get the idea that your sacrifice of praise and your sacrifice of prayer should be orderly.

It should be pleasing in its presentation. It shouldn't be sloppy, haphazard, ill-considered, short-sighted. Take some time.

Organize the case in our own mind, then we go to God. We doubt what we don't need, concentrate on what we do, find that firm foundation to base our request on. And he says, you have it, I will look up.

There's perfectly good words for look up, raise your eyes and so on. This isn't it at all. This word is the word that means to keep watch, to look in a particular direction.

There's no word for up. It means to observe, to watch with attention. He has asked God to pay attention to his prayer and to hear it and to heed it and to understand it in its details.

And then he says, you'll hear my voice in the morning. I've organized this thing and presented it before you and then I am going to diligently watch for your response. This is the word that is used in Micah 7.7. The very same idea is there that has the idea of confident expectation that God is not only going to hear and understand, but is going to respond.

He says, therefore, this is Micah 7.7, therefore I will look to the Lord. I will wait for the God of my salvation. My God will hear me.

So, we not only pray asking God to listen, but we expect him to listen and we expect a response. And we look to him. Whenever you see the word watchman in the Old Testament, it's derived from this verb.

The watchman on the wall. They set watchmen. The watchman said, here comes, it looks like the writing of Jehu.

It's this word. So, to look out, to keep watch. David says, that's what I will do.

In the morning. He's got the whole day. The answer may not come until evening.

The answer to some of the questions in our life may not come until the evening of our lives. Until the following morning when we are resurrected. But we confidently expect that God will act.

Now, that was the first section. Remember 1 through 3? That's David's confident expectation. He acts based on what he knows about God.

What does he know about God? Verse 4, you are not a God that takes pleasure in wickedness or that desires wickedness. This is the word *kapetz*. David is going to use this word in his last words.

Remember in 2 Samuel 23, verse 5, where he said, not all of the desires of my heart have come to pass, but I know God is going to still vindicate and justify. I haven't seen it in my lifetime. Not all of my *kapetz* has come to pass.

There was dew on the grass, but the crop didn't fully rise, he says. We covered that in great detail in 2 Samuel 23. But verse 5, he uses the very same word, *kapetz*.

It means the things that I desired that would have been pleasant and gratifying to see didn't take place. God is not gratified. God does not take pleasure.

God has no desire for wickedness. Nor will evil dwell before you. And this word *dwell* is the word that means to take a stand, to sojourn.

You go to a place and you say, well, I think I'll stop here. I think I'll dwell. In some cases, somebody might just find some land and squat there.

They don't even own it. But they say, I'm just going to take up my dwelling here. I'm going to take a stand here.

Evil is going to try to come before God's presence and God is not going to permit it. He's not going to allow it. The boastful shall not stand in your sight.

This is another statement of the same thing. They're not going to take a stand. We often think that evil people have gained a foothold.

They've got an advantage. They've got leverage. They've got power that we can't overcome.

Sometimes we think that about the spiritual hosts of wickedness. They've got us outgunned, outnumbered, outmanned. But David begins.

Notice he hasn't given any specifics about the occasion for this prayer. It is a prayer on principle. He says, I know what kind of God you are.

This is the foundation on which this prayer rests. You are not a God to countenance evil or wickedness or those who try to take a rebellious stand in your presence. I know you and you don't permit that.

And he reminds God of this. God knows what kind of a God he is. But David tells him, I know what kind of God you are.

And this is rehearsing what we know. One of the great principles of effective prayer is bringing to God what we know about him. This is God's character.

So this is the first of three arguments against the wicked. First of all, in verse 4, it's God's character, right? You are not a God who takes pleasure in wickedness, who desires or delights in wickedness. In verse 5, the boastful will not take a stand in your sight.

You hate all workers of iniquity. This is God's attitude. One is his character and his nature in verse 4. He's not a God that can take any delight in that.

That's his essence. In verse 5, it's his attitude. He despises those who are evil and are working wickedness.

And he says they take a stand, nor will evil dwell before you. You detest all workers of iniquity. This is a wane, which means trouble, sorrow, adversity.

Sometimes people just bring trouble and manufacture it. It just follows them around like that little guy in Charlie Brown that had that cloud of dust all the time. Both overtly and inadvertently, they bring about sorrow and trouble and angst.

And God detests that. So we had his character, we had his attitude, and then in verse 6, his action. You will destroy those who speak deceit, who talk falsehood.

The Lord abhors the bloodthirsty and deceitful man. And deceitful here is treacherous, dishonest, people who put up a false front. They are not transparent.

They are not truthful. They shade, they twist, they give half-truths, part-truths. God will destroy those who speak lies.

So it's his character, his attitude, and his action. Now notice, all of that precedes the heart of the psalm, which is about as far as we're going to get tonight. But take a quick look at it.

In verses 7 and 8, what does it say? As for me, I will come to your house in the multitude of your mercy. And actually, this part comes first. As for me, in the multitude, in the abundance, this is *ra*, which is the word that means multiplied, greatly numerous.

As for me, in the multitude of your *chesed*, your loyal love, I will come. Notice, God's mercy is first. As for me, in the multitude of your covenant loyalty, your grace, I will come to your house I will worship toward your holy temple.

Now, there's a good chance that when David wrote this psalm, the temple didn't exist. Remember, he brought the ark to Jerusalem, but it wasn't until Solomon's day that the temple was constructed. So what does he mean when he talks about God's house and God's temple? Well, first of all, house has the idea of an earthly presence.

Temple has more the idea of the divine glory of God. And just as we saw the king and God idea,

the king will have a king's house, God will have a temple. And so once again, he says, I will come to your house.

This word house is used for the tabernacle, but of course the tabernacle is in rags by David's day and the ark, they just pitch a tent over it. But that tent was still called the house of God, but it is the place where God's presence is on earth. His holy temple at this point is actually his temple in heaven.

So that's why he says, I will come in to your house. I will come into your presence on earth. I will worship toward your holy temple, meaning he, in his soul and in his heart, is viewing God's heavenly dwelling place, God's heavenly presence in reverence.

And this literally says, in my fear. Yireh means fear, like being afraid, but it comes to mean awe or great reverence and respect. I fear electrocution.

It doesn't mean I don't work with wiring, but I have a very great amount of caution and care around anything that might be a live wire. And it's that kind of fear, that kind of respect and reverence. And then the second part of this, remember we said that verses seven and eight are the center.

He says, this is what I am going to do in verse seven. Verse eight is what he asks God to do. Oh Lord.

And that's the first word in the verse. Yahweh, the Tetragrammaton. Oh Lord.

Lead in your righteousness. This is the word used in Psalm 23, verse three. He leads me in paths of righteousness for his namesake.

Same word. He is asking God to lead. If you think about Psalm 23, he leads me beside the still waters.

He restores my soul. Why does he lead? Because David has asked him to lead, to guide. This really has the idea of guiding, pointing someone in a direction.

Lead me in your righteousness. And it says, because of my enemies, but LMAAN, L-M-A-A-N here, L with an apostrophe, then M-A-A, usually means with a view toward or to the end that. MAAN is the end and LA is to.

And he literally means to the end that my enemies are dealt with, but he doesn't even say dealt with. It's kind of like the long dash when Moses is talking to God, and he says, but if not, and then there's just that great long dash. Lead me in your righteousness with respect to the end of my enemies, not ending them, but the ultimate outcome, the ultimate disposition.

Remember the title? With a view toward long-term outcomes, with a view toward what people end up with by way of inheritance. The phrase in the Bible that says they inherit the wind, same word. And then he says, so he says, guide me, O Lord, with respect to the outcome, looking at

my enemies, make your way straight before my face.

And this doesn't actually so much mean to make straight as to smooth, to make easy. When the Ark of the Covenant was captured by the Philistines and taken off to Ashdod, and you remember the rats and tumors, and so they finally said, what can we do? Dagon is broken on the threshold and we've got all these rats and tumors. And so they put the Ark of God on a cart and hitched it to cows.

And the cows came back to Israel. Well, when you read that description, it says the cows took the direct road back. They took the easy road.

They took the road that was attractive. This word means what is attractive, what seems right, what seems best, what appeals to me as I make a decision. So it means it's used of women who are appealing.

It's used of the cows finding the way they wanted to go. God made the way back to Israel, appeal to them, and that's what they took. And that's what this word means.

It doesn't just mean to make it straight, but this is a prayer we can pray. Lord, make your way, the way of righteousness, show me its appeal. Show me that it is the way I ought to go.

Make me like those cows who weren't dumb enough to know where Israel is, but God made the way one that they would take. Make the way of righteousness the way that I will take. Light it, give it appeal, show me its worth and its value.

That's what David is praying here. It's a wonderful prayer. Make your way appealing before my face, make it easy, make it straight, make it the one I should take.

Help me to see it. So as you can tell, there is a great amount of thought and substance in David's prayer. This isn't something he tossed off when he woke up in the morning and was waiting on his first cup of coffee.

He thinks about the character of God. He thinks about the attitudes of God. He thinks about God's actions past and present.

He's thinking about long-term outcomes with regard to those who are faithful and who turn to God and call on him and what is going to happen to those who don't. Just quickly look at the rest of the Psalm. The enemies, 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, O God. Let them fall by their own counsels. Cast them out in the multitude of their transgressions.

Remember the multitude of God's mercies? Make it possible for David to approach the multitude of their transgressions is going to be the basis for them being cast out. They have

rebelled against you, 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. Another three-fold appeal. There are several three-fold appeals in here and this is another one.

And notice he's not just in the abstract saying let all the faithful shout for joy. This is part of the argument. O Lord, in your deliverance, in your healing of my cry, in your dealing with my enemies and making the outcome such that they are no longer an obstruction and I can walk the path of righteousness, he says this is going to be an occasion for the righteous to rejoice and to shout and to celebrate the name of God that they love.

For you, O Lord, will bless the righteous with favor, with grace. You will surround him like a shield. And this is David's closing thought.

I may be surrounded by enemies, but at a closer distance, I'm surrounded by God's grace. It's a wonderful meditation. It's a wonderful reflection on God's acting on behalf of those who turn to him in trust, who organize and order and direct an effective prayer, marshalling what we know of God's character, his attitude and his action, what he doesn't like and what he does, knowing that we are hopefully in the realm of those that God does have a positive disposition toward, who will hear their shua, their cry, and will yeshua, will deliver.

So in time of trouble, in time of being surrounded, whether these enemies are human or circumstantial or spiritual, this is a wonderful and effective way to pray. It's as great a model prayer as you could ask for anywhere in scripture. So that is Psalm 5. Let's close here in a word of prayer.

Father, thank you for these wonderful insights into the heart of the man after your own heart and his conversations with you in times of distress, in times of trouble, in times of opposition. We face those same situations and we pray that God the Holy Spirit will help us through these words to understand your ways, your requirements, and your wonderful multiplied grace on behalf of those who do turn to you and place their trust in you as we do. We pray that in all things our Lord Jesus Christ, the true Yeshua, will be glorified and that both we and those in our fellowship will be cause to praise and cause to rejoice because of the deliverance that you bring to us through him.

We pray these things in Jesus' name. Amen.