

Psalm 5-6

Psalm 5 is known as a “m-o-r-n-i-n-g” psalm, a psalm that points to or is pertaining to our time spent in the morning. Ps 4 was an evening Ps, David spoke there about meditating with in his heart there upon his bed and being still before the Lord. He spoke lying down in peace and sleeping knowing that the Lord made him to dwell in safety. and So as to where Ps 4 spoke of laying your head on the pillow of prayer and going to sleep in peace (remember David didn’t have ambein, he didn’t have lunesta to help him sleep) he sought the Lord, made his prayer and supplication to the Lord, left it with the Lord and had rest; didn’t worry about it after that. Ps 5 speaks of waking up and being one who moves our day forward by starting our morning in prayer and in worship.

and Even in that we see something that I think we do well to notice and that is that be it morning or be it night we should be turning toward and seeking to be tuned in to the Lord. Our lives belong to the Lord, so both morning and night we should be looking to Him, reporting before Him, casting our cares upon Him. Start the day with the Lord, end the day with the Lord; it’s just a good discipline to subject yourself to.

Ps 5 begins, “To the Chief Musician. With flutes. A Psalm of David.” and We’re going to find that this Ps exhibits for us a contrast between the worshipper and the wicked.

Vs1-3

Now there are obviously a # of things here that we want to at least take note of and recognize about these few Vs before we move on but what seems to jump out and grab our attention right off the bat is the fact that David is longing for an audience with God. Perhaps you recall from our initial introduction into the book of Ps we spoke of Hebrew poetry and how it’s not really recognized for any kind of real rhyming patterns or meter like we recognize in the west. But rather it seeks to communicate pictures and points through the use of parallelism whereby it places emphasis on a particular point be it through comparison or contrast. and Here we see comparative parallelism right here in these 1st 2 Vs whereby David is underlining and underscoring and driving home his point, his passionate desire to have the ear of God attentive to his cry. He says, “Give ear...” he says, “Consider...” he says, “Give heed...” “God I really need to know that You’re listening to me, that You understand the position of my heart, and that You’ll attend unto this need in my life. God hear my words, tune in with an understanding heart to my meditation, attend to the voice of my cry.”

As we noted last week David was a man of passionate prayer, very articulate in his ability to express himself. and We may not be so eloquent in our ability to pray, that’s ok God’s looking to the heart, and often times we can turn to His word here in the Psalms and find the position of our heart spilled out for us. and We can come in agreement with the Word of God and say, “Lord this is it, this is where I am, this is what I need, give ear to my words, consider my meditation, give heed to the voice of my cry.”

Now this word, “Meditation” is an interesting word because it could also be translated “groanings” and I don’t know if you’ve ever been at a loss for words in your prayer time, perhaps out of grief, or desperation, perhaps you literally just don’t know what to say or how to say it. (and If you’ve never been at that place odds are you will be one day). But what we’re finding here is that David was in essence going back and forth from verbal communication to just groaning, or sort of moaning before the Lord, words just couldn’t do the trick, the position of his heart was beyond the ability of words to communicate, all he could do was groan in the spirit.

You know it’s encouraging to know that somehow and in someway the Holy Spirit is able to take that and make of that a passionate and perfect plea on our behalf before the Father. Paul wrote to the Romans and said, “Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.” Rom 8:26-27 When you don’t know what to say, just let the Holy Spirit say it for you with groanings which cannot be uttered, because God understands the mind of the Spirit and He makes perfect intercession for you and for me.

I’d have you notice again that he speaks of the “voice” of his cry. Not so much the silent thoughts of his cry, praying out loud whenever possible is just a better more effective way to stay focused and on task regarding your line of reasoning. Praying silently isn’t a problem, but I have found it easier to stay attentive to what I’m doing if I’m vocal about it as opposed to trying to think it all out silently.

I want you to notice that David is conscientious of to whom it is that he’s praying to. In Vs 2 he draws attention to the fact that, “To You will I pray, my King, and my God.” Sometimes I think we pray but we don’t draw cognitive attention to the fact of whom we’re praying to. and So we enter our prayer time almost from a defeatist position. We’re praying but we’re not really expecting any response or any results because we’re not really drawing a conscious awareness to the fact that we’re truly praying the God of the universe, the Creator of all things, the One who has said, “Behold, I am the LORD, the God of all flesh. Is there anything too hard for Me?” Jer 32:27 David made sure he was aware consciously to Whom he was praying, and because of that I want you to notice that he prayed with a sense of anticipation, or of expectation.

There in Vs 3 when he says, “I will direct it to You, and I will look up.” The idea there is that he’s expecting an answer, he anticipates seeing God move, he’s looking for it, anticipating it. 1 Peter 3:12 tells us, “For the eyes of the LORD are on the righteous, And His ears are open to their prayers;” God is open to you, His ear is turned toward you, He’s paying attention to you. John tells us, “Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.”

1 John 5:14-15 This is the confidence in which David was praying here, anticipation, expectation, He knew that God would hear him and therefore he could expect to see Him move.

2 more things here briefly then we'll move on. #1 When David speaks of "directing" his prayer to God, it doesn't speak of him seeking to direct God with his prayer. This word "direct" speaks of a "laying out in order" or "arranging" something. and The point here is that he has taken the time to prepare and think through his time before the Lord. and It's not that we're not to pray spontaneously or that we're doing God a disservice if we don't think every detail through carefully regarding our time in prayer. But let's say you had the opportunity to spend just a few minute with the President of the United States, his ear would be given exclusively to you for just a brief time. Do you think you'd think in advance about what you wanted to say, questions you wanted to ask, or requests you like to make? Or would you be all, "Ah, I'll just kinda come at him on the fly, whatever comes up comes up." Man, you'd think it through, I know I would, I'd want that time to count, perhaps make an impact or make a difference, I'd try to think through what I'd say and how I should say it. That's basically what David is getting at here. He's saying, "I'm going to arrange my prayer time with You, prioritize things, and seek to make the most of my time with You."

The last thing we note before we move on is the fact that as we said in the beginning his prayer time here is a time that he sets aside in the morning; he mentions it twice there in Vs 3.

Of course we know that Jesus was accustomed to rising early in the morning to pray and seek the Father. Isaiah said, "With my soul I have desired You in the night, Yes, by my spirit within me I will seek You early;" Isa 26:9 Now I realize that not everyone is a, "morning" person. The bible says, "He who blesses his friend with a loud voice, rising early in the morning, It will be counted a curse to him." Prov 27:14 So not everyone is all bright and chipper in the morning, the idea here is making the time to give to God the very 1st fruits of your day. If you find yourself in the habit of hitting the snooze button about 10-12 times before you roll out of bed and then you have to rush to get out the door on time; try getting up after the 4th or 5th hit so that you have some time to pray, crack your bible and spend a little time with the Lord before you get going in the morning. You'll find it healthy (hard perhaps) but refreshing to your soul to give the Lord the 1st fruits of your day, just sets the initial tone of the day in a nice way.

Vs4-6

So you can see there's some contrast going on here from the position of the worshipper, to the person of the wicked. and There's a couple things we can glean from this section of scripture here and one is that God will deal with the wicked. There is a sense in which seems an awfully lot like to us that the wicked seems to get away with just about anything they place their hands to. There's no real meting out justice in so many cases, and that can be disheartening. Remember Asaph caught a case of that same perspective when he was down and out there in Ps 73, until he went into the sanctuary of God. That is, until he was brought back into the eternal perspective, then he understood their end.

It's true, for you and me this life is the worst it's ever going to get. For the wicked, this life is as good as it's ever going to get. Because the day is coming when God will destroy the wicked and establish His kingdom in righteousness. The bible teaches us that there is a day coming whereby, "...the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death." Rev 21:8 and I'm not trying to sound like a "Hellfire and brimstone" kinda guy but the fact of the matter is that God will judge this earth in righteousness and anyone not found in Christ will stand accountable for the sin in their life.

Which brings me to the 2nd thing we can deduct from this passage and that is that God is into changing lives; the very fact that David is in that place whereby he agrees with the position of God's heart testifies to the fact that God has changed his life. There is a transformation that takes place when you give your life to Christ. God takes us out of the darkness, off of the pathway of wickedness and places us into the light of His righteousness. We read in Col 1:13-14, "He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, in whom we have redemption through His blood, the forgiveness of sins." Or to understand that another way, "You're a new creation, there's been a transformation take place in you, you've been delivered from the power of darkness and conveyed into the kingdom of the Son of His love." Because wickedness and righteousness can't be joined together, and God's not going to change, that you can count on, "I am the Lord I change not." That only leaves one option, we do the changing, however we can't on our own, so He's taken care of that as well through Christ.

Vs7-8

Back we come to the worshipper. If there's one thing any true child of God realizes (and if they don't God will give them a reality check soon enough) that is that the only way we will ever enter into the house (that is the very presence of God) is in the multitude of His mercy. I just like the way that sounds, it has a nice ring to it (I suppose because it bears such incredible witness upon my own heart), "I will come into Your house in the multitude of your mercy." Not on the basis of my own righteousness, or my own merit, but by the multitude of His mercy. "Out of fear, (or reverence) of You I will worship."

This word "worship" is the word for "bow down" or to "prostrate" oneself before God. It's assuming a position reverential humility acknowledging God's superiority and our own inferiority in His presence.

and Then in Vs 8 we see the acknowledgment of a dependence upon the Lord for his every direction in life. We might say that he's seeking to, "...in all his ways acknowledge Him that God might direct His path." That he might honor the Lord by the way he leads his life rather than make a mockery of Him or give his enemies something to grab hold of and bring shame to God's name.

Vs9-10

Back to the posture of the wicked, faithlessness, flattery, corrupt counsel, transgression and rebellion. He says in Vs 9, “There is no faithfulness (notice) in their mouth; their inward part is destruction.” I find that interesting that he draws the connection between what comes out of their mouth and what’s in their heart. Remember what Jesus said? He said that it’s not what goes into the mouth that defiles a man, but rather what comes out. He said that it was out of the abundance of the heart that the mouth would speak. He said, “What comes out of a man, that defiles a man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile a man.” Mark 7:20-23 So the connection between a person’s mouth and their heart is virtually inseparable, oh they may be able to mask it for a time, but stick around eventually the truth comes out.

Be on your guard, and don’t get taken in by flattery, the bible warns of the wicked nature of flattery over and over and over again. People trying to warm you over because they have an underlying self serving agenda that they’re trying to work out through you. and Such is the way of the wicked.

Vs11-12

Notice what it is that he correlates the righteous with; a person isn’t made righteous by what they do or don’t do, they’re righteousness is accredited to them because they trust in the Lord. and If you’re one who trusts in the Lord he issues the decree that we’re to rejoice, we’re to shout for joy, why? Because the Lord is the defender of those who love His name, He blesses the righteous and surrounds him with favor, hedges the righteous about with favor as with a shield.

Psalm 6

The 6th Ps is to the Chief Musician with stringed instruments. On an 8 stringed harp. A Psalm of David. and It’s the 1st of 7 of what’s become known as penitential psalms, psalms of repentance, of sorrow and confession, and a turning to God and seeking forgiveness. and Exactly what the sin is that surrounds this psalm we don’t know, but we find David coming to the Lord and seeking to be cleansed, restored and renewed by the Lord.

Vs1-3

A cry from the heart of David’s human frailty. and Notice in the center of it all (Vs 2) is his cry for mercy. and It’s not that he doesn’t realize his need for rebuke, he’s not saying that he’s innocent and hasn’t in some way sinned. But he’s not asking the Lord to give him what he deserves, he’s appealing to the multitude of God’s tender mercies. and Man this is always the way we want to approach the Lord, not on the basis of our merit, or standing in our own righteousness, but “Lord, have mercy upon me, for I am weak.” Jesus said, “Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak.” Matt 26:41 and David has in some way here succumbed to the weakness of his flesh.

Now understand that sometimes when things go sour in our lives that it's not always the heavy hand of the Lord. Sometimes it's simply the result of choices and decisions that we've made and we bring those ramifications upon ourselves. But when God does discipline, it's never simply because He's angry with us and desires to inflict punishment upon us, sometimes as parents we react out of anger. But the Lord doesn't just get mad and decide to punish us, it's a mark of His care, His love, His desire for us to do well. and You might just read Heb 12 Vs 3-11 but I'll just highlight Vs 11 for you which says, "Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it." Heb 12:11 Now recognizing the fact that we're weak isn't a bad thing, it's in our weakness that the Lord perfects His strength. But being in that place whereby rather than giving it over to the Lord we give in to the weakness that will reap horrendous results untold. Sometimes the results may be physical, perhaps emotional or spiritual, they can impact your family and myriads of people around you. It simply never pays to give in to temptation and enter in to sin.

David here felt the ramifications physically, when it says that his "bones" were troubled, that speaks of his body just being wracked physically with pain. and He was spiritually impacted. He says, "My soul also is greatly troubled." The bible is clear that our sin separates us from God, but that if we confess our sin, God is faithful and He is just to forgive us of our sin and cleanse us of all unrighteousness. and We commend David here because he knew that he had to look beyond himself for help. How many people try to figure things out on their own, believe they're self made men or women, they've never asked for help from anyone and they're not about to now. What a prideful and sad position. Because help is but a prayer away, humble yourself before the Lord, cry out to the Lord with your whole heart and He'll hear your cry, help you in your time of need. David cries out, "Have mercy on me," he says, "...heal me." In Vs 4 he says, "Deliver me...save me."

Vs4-5

Couple things here. 1st of all the plea of David that the Lord might "return" to him shows that David felt distant from the Lord. Again sin will separate us from the Lord, but David cries out for deliverance and salvation not because he deserves it, but out of the overflow and abundant resources of God's mercy.

2nd of all we shouldn't read this as a dogmatic insight to the world beyond. There where he says, "In death there is no remembrance of You; in the grave who will give You thanks?" This is the cry of a man in agony over the sin in his life, it's not a theological statement regarding the world beyond. We find that in the OT the fact of what exactly happens to a person when they die is really but a shadow, it's sorta hazy, not real clear. It wasn't until Christ came on to the scene (the One truly qualified to speak emphatically on the subject) that things were made clear regarding the eternal state. Paul, in writing to Timothy spoke of, "Jesus Christ, who has abolished death and brought life and immortality to light through the gospel," 2 Tim 1:10 David knew he could continue to praise the Lord while he lived, he didn't have that certainty regarding the situation should he die.

It was Christ who brought certainty to that situation.

Vs6-7

Again key words here, “Groaning, tears, grief” he’s saying he’s been crying his eyes out, he feels like he just can’t take it anymore. God’s hand of conviction is heavy upon him, but notice the fruit of God’s chastening hand.

Vs8

You see somewhere in there David felt as though he had a “breakthrough” and we see this picture of repentance here in Vs 8 in that what is repentance? It’s a practical separation from sin. He says, “Depart from me all you workers of iniquity.” and Again we can’t know it for sure but this would lead us to believe that somehow his sin was associated with ungodly company in his life, yet the call of the scripture is to come out from among them and be separate says the Lord. Don’t associate with the ungodly. and It’s not that they don’t need the gospel, no one is saying that you can’t be around unbelievers, how else will they hear the good news. But so often our association with the ungodly is just about anything but evangelical. and It’s so easy to slip, because the bible is clear that bad company will corrupt good morals. What fellowship has light with darkness, the temple of God with idols, righteousness with lawlessness, the believer with the unbeliever? David here disassociates with that company.

Notice that he says that the Lord has heard, “...the voice of his tears.” I love that phrase, Spurgeon referred to the tears of the believer as “Liquid prayers.” A prayer language that we’d all do well to be more proficient, and practiced at I’m sure.

Vs9-10

David says, “Hey this being sore vexed is too much for me, my enemies can have it.” But he passionately pursued the Lord in prayer until he felt as though he’d had a breakthrough and made things right with God. Don’t feel like you can only go to God once about something. If you haven’t heard from Him and it’s heavy on your heart, pursue Him, plead with Him, pray to Him, seek after Him with all your heart until you’ve gotten the resolve that you believe is from Him. Then His peace will flood your soul.

Prayer Points:

God teach us to be passionate in our prayer lives, not that You’re into emotional displays but that we might care deeply about that which You care deeply about. Help us to lead pure lives, set apart to You, we thank You for the righteousness that comes from You. and We rejoice in You, and give You thanks that You bless the righteous and with favor You surround us as with a shield. God have Your way in us for Your name’s sake.

