

Psalm 5

Last time we looked at Psalm 4, where David started out praying to God for his continued mercies.

And David interrupted that prayer to plead with his enemies, that were still continuing to oppose him after Absalom had been killed and David had returned to resume the throne.

There were those who still continued to speak against David, seeking to spread lies about him, and take his kingdom, that God had given him.

And so David asked that God would continue to protect him, to continue to treat him as a righteous man, even though he had sinned, and to deliver him, just as he had from Absalom.

And having made that request, David warned his enemies that if they continued to oppose him, they'd be in trouble. They'd be sinning not just against David, but against God, who had anointed him king, and continued to maintain his glory.

And so he urged them not to continue turning his glory into shame, not to continue to seek after vanity to spout about him. But instead to stand in awe of the work that God was doing, and the new covenant that he had made with David. To not sin, but instead commune with their own heart, meditate on the word of God, and see that this was the LORD's hand in all this. To instead of sinning, praise God by offering sacrifices of righteousness, peace offerings unto the LORD.

And the attitude of many of the people, the response to David, was to ask who would do them the most good. Which man vying for the kingdom would give them the most peace and prosperity.

They weren't looking to God to do them good through his chosen king, they were looking to men, to see which man would be the one who would bring their nation the most good.

But David's response to that was to point to the LORD, and say that God was the one who would show them good, by lifting up the light of his countenance upon them.

And so David said that he had received the goodness and blessing that God had promised to Israel, in the covenants of their fathers. That God had put more gladness in his heart than when their bounty of corn and wine increased. He had a greater joy from God than could be gotten from material blessings, because he followed God's Spirit.

And so David closed his prayer by saying that he would continue to sleep in peace, knowing that it was God who sustained him. He wasn't going to fear his enemies. God would deliver him from them, just as he had delivered him from Absalom.

And so David would continue to rest in his trust in the LORD, just as he admonished his enemies to do.

And so that's where it picks up in Psalm 5, where we're going to find out that many of David's enemies refused the instruction that he gave them. And so in Psalm 5 David is forced to come before God asking for his deliverance, and his enemies destruction.

We saw last time in Psalm 4 how it continued to be prophetic of the church. How David's sufferings and deliverance paralleled our sufferings and hope of salvation.

Psalm 3 was prophetic of many things relating to Christ's death, and then Psalm 4 picked up where it left off and talked about the early church, and things that happened, or that began, after Christ's resurrection.

And we'll continue to see that in this Psalm.

Title

Now like Psalm 4, Psalm 5 is also directed to a chief musician. But this time a different one. "To the chief Musician upon Nehiloth, A Psalm of David."

And this word Nehiloth, is another technical musical term. And it seems it's probably related to the word for flute.

So this Psalm was likely written to the chief musician for the flutes.

Now Psalm 4, you remember, was written for the stringed instruments, to be sung as a ballad. And so David has had a little change of tune here. He wants a little bit different mood for this Psalm.

And I think that you'll see that, as we go through this. David is not nearly so abrupt and to the point here. He gets a much slower start. And everything that he says, he repeats the same idea two different ways.

So there is a much different overall construction of this Psalm, than the last one.

But they certainly do fit together just perfectly, as we'll see.

Verse 1

So like the last two Psalms, David is once again calling upon God to hear him.

And he asks God something interesting. He asks God to consider his meditation.

So he is meditating, and as he's thinking about these things, he takes it to God in prayer.

Verse 2

You see how he's getting a bit of a slow start here? We still don't know what he's meditating about.

But before David starts telling God about it, he once again begins by defining his relationship with God.

Remember last time how he started by calling God the God of his righteousness.

And before that, in Psalm 3, he talked about how God was his glory and his shield.

And so David was talking about what God had done for him.

He was talking about God's relationship to him in terms of not so much who God was, but what he had done for David.

But here, he changes. In this Psalm he describes God not as the one who has imputed righteousness to him or given him his kingdom. But instead as the one who is his King.

"Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray."

And so David is here coming before God not as a king, not as the LORD's anointed, not as one who God has imputed righteousness to.

Yes, all that's true, but David is coming to God first and foremost because He is his God and King.

It's about who God is.

David is saying, "God, you're God, and I'm your worshipper. You're the King, and I'm your servant."

And so David is coming before God not based on what God has done for him, but based on who God is. Based on the fact that he is the God and King, and David recognizes him as such.

And we're going to see that the reason for this is because David is going to ask God to do for him what a just God and King should.

He's appealing to God to act the part of being his God and King, to fulfill the demands of that office.

And so David is the king of Israel, but he is looking to God as his King. His sovereign protector and deliverer.

David has no other God or King, no other protector or deliverer, only the LORD. And so he says: "Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray."

And so he asks God to hear him, because he will pray to him.

Not to somebody else, but to him, his King and his God. He has no other.

And so he's pointing out his reliance on God, that it is up to God, that God is his King, and David needs him to fulfill that role.

And clearly David believes that by pointing this out, by laying out his position relative to God, from which he's making this petition, that God will be encouraged to hear him.

David is establishing that he is in this proper relationship with God, because he feels that that is important to him getting his prayer answered.

And so we see him do that again and again as he's praying to the LORD.

Now like David we must recognize God as our King, and not seek after others.

We pray to nobody else but him.

As we pointed out, David is emphasizing that he prays to God exclusively, because he knows that will please God and encourage him to hear him.

And so you must pray to God exclusively, or he may not hear you. You must accept him exclusively as your King.

As Jesus said, you cannot serve two masters.

And so we see in the early church the followers of Christ praying to God and acknowledging him as their King.

But the rest of Israel didn't follow God as their king.

Do you remember what they said when Christ was brought before Pilate, and they asked that he would be crucified? Pilate asked them if they really wanted him to crucify their king.

And they didn't say, "He's not our king, God is our king, he's a liar, he's not really Christ."

What did they say?

"We have no king but Caesar."

The Pharisees and Israel rejected God as their king.

And by saying that, think about it, they weren't just rejecting Jesus. They were rejecting all of the descendants of David. They were rejecting the very concept of Messiah.

They were rejecting the covenant that God had made with David that his seed would rule over Israel for ever.

Just exactly like David's enemies were, back at the time of these Psalms. They were doing the very same thing. They rejected the LORD's Christ, and thus also rejected God as their King.

Verse 3

And so David speaks about how he's going to pray aloud to God with his voice, in the morning. And so it seems that David is meditating at night upon his bed, as he's talked about before. So he is thinking these things in private. Meditating on these things, and decides to share these thoughts with God.

But he isn't going to just come before God secretly with this petition. He tells God that when the morning comes, he's going to pray these things aloud. He's going to openly direct this prayer to God.

And so David is telling the LORD, "I'm not afraid to declare that you are my King and my God. They've shamed me for it, but I'll continue to openly direct my petitions toward you."

And so David is kind of telling God that he's going to put him on the spot. He's going to put this all out in the open, and everybody is going to see that David is asking God for these things he's about to ask him for, and everybody is going to see whether God answers David or not, whether he truly is the God and King.

And so David is being pretty bold here. He's being bold with his prayer. He's not going to worry about other people seeing and hearing him pray these things. In fact he wants them to see it, so that they can see that God *is* his glory.

And so he says that he will direct his prayer to him, and will look up. And by saying that he's going to look up, David is acknowledging that he's praying to the God in the heavens. The true God. He's not going to come before an idol or image. His God doesn't dwell on this earth. His God is in the heavens. And so he'll direct his prayer directly to God himself. Because *he is* his God and King, and he will have mercy upon him and save him.

Now after the temple was built, they would pray toward it. Because God had caused his glory come and dwell in that temple. But that hasn't happened yet. It was David's son Solomon who would do that.

And so David, to direct his prayer toward God, directs it toward heaven itself. That's what he'll do in the morning. He'll openly direct his prayer toward God, and look up.

In the NT it speaks of how Jesus rose up early in the morning and prayed on several occasions. And so his Father would hear his voice in the morning.

But you know, we could also look at this figuratively. Think about how in Psalm 4 sleep represented death. That's how Psalm 4 ended:

Psalms 4:8 *I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.*

And so if that sleep represented death, then the night would be the time spent in the grave right?

And so the morning is the resurrection.

And so this is continuing to build on that imagery from Psalm 4.

We can lay down and sleep in peace, because we will yet call upon God with our voice even after death. We'll be resurrected to praise his name.

And just as David did not pray toward an earthly temple, but looked up directly to God in heaven, so we can "come boldly before the throne of grace." Because of Christ's death and resurrection.

And in the resurrection, it tells us that on the new earth, there will be no more temple. But God himself will dwell among us. And so we'll come before him directly.

And so we lay down and sleep in peace, and look forward to the morning.

And you'll find that figure of day and night and morning used elsewhere in scripture to talk about the resurrection. Christ talked about that when he walked this earth.

And sometimes it might be confusing, because it may seem like sometimes it is talking about the night coming, and other times it may seem that the night is already past.

But what you need to remember is that there are two different events. There are two different resurrections that it talks about this way. Christ's resurrection, and our resurrection.

And so there are 2 resurrections, 2 days, 2 nights, and 2 mornings.

When Christ walked this earth, that was a day of light. He was the light of the world.

When he died, that was a night. That was a night. That was a time of darkness.

When he rose again, that was a morning. A dawning of a new day.

And so right now we live in a new day, illumined by God's Spirit, and the message of the gospel.

But one day the church is going to be raptured out, and another night of darkness is going to come upon this earth.

And then the morning will come. We'll be resurrected, and Christ will lift up the light of his countenance upon us. And another new day will dawn.

And so when you see it talking about day and night and morning figuratively in the Bible, you have to remember that there are a couple of different events. Christ the firstfruits, and then afterward all his children.

Verse 4

So here David begins to divulge the reason why he is praying, what he is crying out to God for. Why it is that he believes that he can direct this prayer to God, his God and King.

It's because God is not a God that has pleasure in wickedness.

David is making this petition to God, because he has a God and King that does not take any pleasure in the wicked.

If David worshipped a different god, he wouldn't be able to ask this. Because all of the false gods, they weren't necessarily displeased by wickedness.

But because David is serving a God that has no pleasure in wickedness, he can ask what he's about to ask. Because his King will do justice and judge the wicked.

And so David is again putting God on the spot here. He's pointing out that God's very nature is such that this request David is about to ask is a request that he would fulfill.

David is telling God why he's bothering to ask this, it's because he's confident that God will respond as he desires. Because God has no pleasure in wickedness.

And so David is about to tell God about something, that will make him upset. God's not going to like it. He's going to respond to this, and he's going to be displeased, he's going to angry.

David knows that when he points this out, God is going to take action, and do something about it.

So David has basically just told God, how God will respond to the situation. He's just told God how God is going to feel about what he's about to tell him.

That's pretty bold.

But you know, it shows that David understands God's character. And that God's desire, is his desire. That his petition is in line with the will of God.

David is coming before God to ask what he's about to ask, because he knows who God is, and how he feels about this.

He knows that he is not a God that has pleasure in wickedness, and that evil can't dwell with him.

And when David is talking about evil dwelling with God, he should understand that, because where David lived was right beside God's house.

David had brought up the ark of the covenant into his city. If you remember, last time we read about how that's when David ordained some of the musicians to sing praise before the ark.

And so he and God were dwelling together there, in the same city. In that same city, that Absalom came into, in the same city where Ahithophel gave him counsel.

And when David had to flee, he told the priests to stay behind with the ark of the covenant.

And so Absalom and those other wicked men were dwelling there with God.

And they couldn't. Evil cannot dwell with him. And so Absalom and Ahithophel were destroyed.

And so David is telling God, "I know evil can't dwell with you. ... Have you noticed what that guy over there is doing? ... What about this fellow?"

And so you get an idea of what David is about to say. "These guys my enemies, they're wicked. They're evil. They can't dwell with you. You're going to have to destroy them."

So in that resurrection, in the morning, God's going to take no pleasure in wickedness. The evil won't dwell with him.

You know, I was looking up all of the verses that talk about the morning, and I noticed something that I'd never thought about before.

Listen to what it says about the Passover lamb:

Exodus 12:10 *And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.*

And so if Christ is the Passover lamb, and we are members of his body, then we're not supposed to remain until the morning. Like Christ we are all to ascend out of this world, to return with him in glory.

Those that remain on earth until the morning will be burnt with fire.

And so some will one day dwell with God, but not the evil.

They won't get to enjoy the morning, or enter into that day. None will remain until the morning fully comes. Christ will take no pleasure in the wicked, he'll burn them up with fire.

Let's look at some passages that talk about that:

Isaiah 17:12 Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!

13 The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

14 And behold at eveningtide trouble; and before the **morning** he is not. This is the portion of them that spoil us, and the lot of them that rob us.

And so the ungodly will be like chaff that is driven away with the wind, and destroyed. It will be burnt up. When the evening comes they'll have trouble, and before the morning they'll be gone. God will come and rebuke them.

Ezekiel 7:5 Thus saith the Lord GOD; An evil, an only evil, behold, is come.

6 An end is come, the end is come: it watcheth for thee; behold, it is come.

7 The **morning** is come unto thee, O thou that **dweldest** in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains.

8 Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the LORD that smiteth.

10 Behold the day, behold, it is come: the **morning** is gone forth; the rod hath blossomed, pride hath budded.

11 Violence is risen up into a rod of wickedness: none of them shall remain, nor of their multitude, nor of any of theirs: neither shall there be wailing for them.

And so at the time of the end none of the wicked will remain by the morning.

The coming of that day, the coming of that morning, is a horrible thing for those that dwell upon the earth. For all the wicked who take pleasure in their pride and abominations. God will take no pleasure in them. The evil will not dwell with him. They'll be destroyed by the coming of the morning.

Joel 2:1 Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand;

2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the **morning** spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

And then it talks about the judgment that will come upon them.

10 The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

So it will be dark, as in the night:

11 And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?

And then the day of the LORD will dawn. But it will be a terrible thing for the inhabitants of the earth.

12 Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:

13 And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

14 Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the LORD your God?

15 Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

18 Then will the LORD be jealous for his land, and pity his people.

But there is some hope. There is hope for the people of Israel. If they will turn to God, they will be saved.

Their enemies have turned his glory into shame, asking "Where is their God?"

But if they turn to him, their enemies will find out where he is: he is coming to judge them, and deliver his people.

19 Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

And so God is going to bless his people, when they turn to him.

And first he's going to deliver them from their present enemies that are taking them captive, Babylon and Assyria, and bring them back into their land.

And then later when the end comes:

28 *And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:*

29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

32 And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

And so in the end Israel will turn back to God, he will pour out his spirit upon them, and they will be delivered when the morning dawns, and the great and terrible day of the LORD comes. But all the wicked will be burnt up and destroyed. Evil will not dwell with God.

And so it says:

Revelation 22:11 *He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.*

12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

And so only the righteous will enter in, the wicked will be cast out, they won't dwell with him.

*16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and **morning** star.*

And so Jesus calls himself the morning star there. Because he's going to arise and bring in that morning of the great day of the LORD.

And so when the morning comes, the wicked will be cut off. We'll be resurrected. And Israel will turn back to God, direct their prayer to him, and look up. And he will come and save them.

Verses 5-6

And so David says, "God, you're going to destroy these folks. These enemies of mine, you are going to destroy them. Because they are wicked, and I know you cannot stand that."

David calls them here "foolish", "workers of iniquity", "them that speak leasing", and "bloody and deceitful".

And when he uses the term leasing here, that hearkens back to Psalm 4. That's the only other place in the Bible where that term is used.

Psalms 4:2 O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah.

And so in Psalm 4 David asked his enemies how long they would seek after leasing, after falsehoods to utter about the king.

And so now he tells us what will happen to those to do this. Here's what's going to happen to those who continue to oppose the king deceitfully: the LORD will destroy them that speak leasing.

And this is indeed what happened, just like Absalom and Ahithophel, Sheba the son of Bichri, that man of the tribe of Benjamin, who lifted up his hand against the king, he was slain as well. And so God destroyed those that spoke leasing.

"The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man."

And so God called these men bloody and deceitful.

And that was certainly fitting. Absalom truly was a bloody and deceitful man. He deceived the people into following him, and then tried to kill his own father.

And it says that God abhors people like that.

And God abhorred Absalom so much that he cursed him. Absalom was cursed. Because he was hung in a tree, and it says in the law, that cursed is every man that is hung on a tree. And so God caused a curse to come upon Absalom by the very way that he died.

And so God abhors the bloody and deceitful man. He will destroy them. Just as he abhorred and destroyed Absalom.

And so at that time the LORD will destroy the bloody and deceitful man.

We just read from Revelation 22 where it said that murderers, and whosoever loveth and maketh a lie, would not be able to dwell with God.

They'd be destroyed.

And so remember how the kings of the earth were admonished in Psalm 2 to kiss the Son.

Because if they don't serve him, if they take counsel against him, and speak against his throne, he'll destroy them.

And of course, this already happened to Christ once. He already had people speak leasing against him, bloody and deceitful men, to put him to death.

And so God abhorred that generation of the wicked in Israel that slew their Christ.

What the Jewish leaders feared came upon them. The Romans came in 70 AD and took away both their place and nation.

And so their entire nation was destroyed because they spoke leasing against the LORD's Anointed, and brought his blood upon them.

Verse 7

David is continuing to pray a bold prayer here, isn't he?

David has not only told God what God's going to feel about this, he's now also told him how he's going to respond, he's going to destroy these enemies of David's, and now David is telling him about he's going to show *him* his mercy.

And so David is confident that God will destroy his enemies, and show him mercy.

And here he tells God how he's going to take advantage of that mercy that God will show him, how he'll respond to that.

"But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple."

Now before the time of David, God had never commanded them to build a temple, or a house for him. The ark of the covenant was always in a tent, in a tabernacle.

But when David bought up the ark of the covenant into his city, he wanted to build a house for it. And so God told him that a temple would be built for the LORD, but that David wouldn't build it, it would be his son.

And so at this time there was no temple yet, there was no house of God, beside just a tabernacle, built yet.

And so David's enemies, that would receive God's wrath and be destroyed, they wouldn't get to come into God's house. They wouldn't live to see God's temple.

But David and his seed would receive God's mercy. And so his son would build the house of God.

And David himself would die of old age before the temple was actually built. But he did get to draw up the plans for it, and prepare the material to build it, and even worship on the spot where it would be built.

And so David would worship toward the holy temple before it was even constructed.

And by saying that he'll worship toward the temple, he is actually speaking prophetically.

Because when the temple was dedicated Solomon would ask God that whenever they would pray toward the temple, he would hear them. And so all Israel, and David's seed, would worship toward the temple.

"and *in thy fear* will I worship toward thy holy temple."

And so David talks about his fear of God.

David clearly didn't fear his enemies. He called them what they were, here. But he does fear God, fear his judgement and displeasure at the wicked, and so he won't be rebellious, instead he'll seek his mercy, and worship before him.

Now God had told David that his seed would build the house of the LORD:

2 Samuel 7:13 *He shall build an **house** for my name, and I will stablish the throne of his kingdom for ever.*

And that was fulfilled once when Solomon built the temple. But that was really only an allegorical fulfillment. The ultimate fulfillment was in Christ, who was David's seed:

Hebrews 3:6 *But Christ as a son over his own **house**; whose **house** are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.*

And so Christ is the Son, the heir of God's house. And it says that that house is us. Those who hold fast the hope of his salvation.

And so Christ has fulfilled the promise that God made to David, and built a house to the name of the LORD, the church of God.

The people of God are the house of God.

And so those Jews that accepted Christ came into the LORD's house in the multitude of his mercy.

And so do we.

And so we have confidence that though we sleep in the earth, yet in the morning we will come into his house, and his eternal kingdom, through the multitude of his mercy.

Verse 8

So David has finally actually asked something here. He's finally come to his petition.

David hasn't asked the destruction of his enemies, or that God would deliver him in his mercy.

He's already confident of that, he knows God, he knows God's character, and so he knows how God will respond to this situation. He's already seen him do it with Absalom.

And so David knows that he doesn't have to ask for that. He knows that's what God already wants, and what he will do.

But David does have a petition: that God would lead him.
David asks that God would lead him in His righteousness.

Remember how in Psalm 4 David started out saying, “Hear me when I call, O God of my righteousness”, he called God the God of his righteousness?

David said that it was God who gave him righteousness, who counted him righteous and delivered him, despite his sin.

And now David is asking God to take that to the next level.

He’s saying, “God, don’t just impute righteousness to my account. Don’t just count me as if I was righteous. Don’t just have mercy upon me as if I was righteous. But lead me to actually be righteous. Lead me in your very righteousness.”

David is asking God not just to consider him righteous, but to actually lead him in His own righteousness.

David wants to live that righteousness, God’s righteousness, that God has given him, that he’s imputed to his account. He wants to live that out, and be led in it.

And David has a particular reason for asking this. There is a particular danger that David might fall from that, that he might not walk after righteousness.

He asks this because of his enemies.

“Lead me, O LORD, in thy righteousness because of mine enemies.”

David is afraid that if God doesn’t lead him in His righteousness, in His way, if he doesn’t make it straight before him, then David is going to have trouble following it.

This is the way that David wants to walk, but his enemies are going to make it difficult, so that he may not know which way to turn, and so he needs God to lead him.

And David’s concern here isn’t just that he’s going to be provoked to sin, because of his enemies. That he’s going to get angry and act out of line or something.

It is actually more subtle than that.

Now this is something that’s true of us, that we could ask.

But that’s because first it was true of Christ.

Christ was led in God’s righteousness. He lived out in his life the righteousness of God.

Perfect, sinless, righteousness.

And it is because of what he did that we can as well.

You know we talked about last week how we are the righteousness of God, how through our baptism into Christ, it says that the righteousness of God is upon all them that believe.

And so we have our sins forgiven and Christ’s righteousness imputed to our account.

But it’s better than that. He’s also made his way straight before us. We are led by the Spirit of God. And so we can walk after the Spirit instead of after the flesh, and live out his righteousness, instead of our own sinfulness.

And it talks about that in Romans 6, 7, and 8, in addition to many other NT passages, how our flesh has been put to death through our baptism into Christ, we’ve been freed from sin, and we can now be led in God’s righteousness by his Spirit.

And so God not only counts us righteous, but he leads us in that righteousness.

And remember that David asked this in reference to his enemies.

And that makes some sense for us, too. We have persecutors that sometimes provoke us to sin, and to turn out of the right way, to stop following God. And false teachers who try to subvert our souls.

But I think that this also especially relates to Christ. It says here "make thy way straight before my face." And you know, that was what Israel was told to do by the prophets. That was John the Baptist's job, to make his paths straight. And so John came to prepare the way for Christ, and make his paths straight. To call everyone to prepare for the king that was coming. And we talked about how he did that in Psalm 1. And you might think he failed. The Jewish leaders didn't prepare for Christ, they remained his enemies, and put John to death, and then put Jesus to death. But you know, even when Israel wouldn't make Christ's way straight before his face, his Father did. God still lead Christ in his righteousness because of his enemies, and made his way straight. And he still does the same for us.

Verse 9

And so David again points out his enemies' lies and deceit. This is why he must ask for God's guidance: he is surrounded by lies. He cannot trust anyone else. They're all trying to deceive him and lead him astray. They are all trying to trick him into sinning, or doing something that will get him out of favor with the people, so that they can take the throne. They're flattering him with their tongue, trying to get on his good side, so that they can influence him to do something foolish. There are many that are trying to lead him out of the right way. And David can't tell who is genuine and who is not. He needs God to lead him in His way, or else he won't know how to walk. "For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue."

And so David says that their thought is like an open grave. When they open their mouth, it's like bones and rotted corpse is sticking out. And they're trying to swallow him up. And so they are bloody and deceitful men. And David needs God to lead him if he is going to escape their deceit.

And this is what Christ's enemies were like. Jesus compared the religious leaders to sepulchres:

Matthew 23:27 *Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. 28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.*

And so Christ's enemies were hypocrites, they were liars and deceivers and flatterers. They tried to flatter him on some occasions, trying trick him into saying something that they could use against him.

And Like David and Christ, we need God to lead us, because we cannot trust others.

Like it said in Psalm 1, we don't want to walk in the counsel of the ungodly. But there are a lot of hypocrites and deceivers and flatterers out there that will try to turn us out of the right way. And so the only way to avoid the way of the ungodly, and be blessed, is be lead of God, and by his word, by meditating in it day and night.

Verse 10

So David finally lets loose. This is the second part of David's petition.

First David asked that God would lead him, and *then* he asks that God would destroy them. And so David's first priority is, "God, I need you to lead me in your righteousness, because I'm afraid these wicked guys are going to deceive me into walking out of your way." And then when he starts describing their wickedness he just says, "God, you're going to have to destroy these guys, they're so bad."

Now in Psalm 4, David was pleading with these guys, asking them how long they would continue in their wickedness.

And he got his answer. They weren't going to stop. They were just going to keep right on. They wanted to follow whoever they thought was going to show them good. And oppose God's chosen leader.

And so they've left David no choice but to ask that God would destroy them for their wickedness.

"Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee."

And so now David asks God to "cast them out."

You know, when Israel came into the promised land, God told them that he would cast out all of their enemies, and give them their dominion, all their lands and their riches.

All of those wicked nations that opposed Israel, God would cast out of their inheritance and destroy.

And so if some of these Israelites are going to align themselves against the kingdom of Israel that God has ordained, they too will be cast out. They'll get the same treatment as Israel's enemies did, and they won't inherit the kingdom or the promised land. They'll be destroyed.

Because you see, they haven't just rebelled against David. He says, "They've rebelled against *thee*." They've rebelled against God.

As we've pointed out, their opposition to David was opposition to the LORD's anointed. They can't oppose David without opposing God's will.

And so they've rebelled against God in despising the covenants that he's made with Israel. And so they will be cast out, and not be heirs of those covenants.

And he tells us here what the root cause of their transgressions is, when he says, "let them fall by their own counsels."

They are taking their own counsels, instead of following God's counsel.

They're not delighting in God and his word and his covenants, they aren't delighting in the law of the LORD so that they meditate in it day and night.

Instead they've rejected that, and they are walking in their own counsels, in the counsel of the ungodly, instead of the word of God.

And so David asks that they'd fall by that. That just as Absalom and Ahithophel fell by their counsel, that these men would end up being destroyed by their own counsel.

That because they weren't accepting God's wisdom, that counsel would lead them to destruction, and that their way would perish.

And again this is exactly what happened to Christ's persecutors.

They fell by their own counsel. The very thing that they feared, that they'd lose their nation, that the Romans would come and take it away, is exactly what happened to them when they crucified their King.

And so they were cast out in their transgressions, they were cast out of the land in 70 AD.

And they were cast out of God's favor. They have not entered into his church. They continue to rebel against him.

And so the OT calls them the rebellious house.

They were admonished:

Numbers 14:9 *Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not.*

And so they shouldn't have feared the Romans, they shouldn't have rebelled against the LORD's deliverance.

God sent his promised Redeemer, and they rebelled and refused him.

And you know, there is no place for that, no place for rebellion in the NT.

The NT never even uses the term.

And so they were cast out, they weren't able to enter in, and they won't until they cease their rebellion.

They fell by their own counsels, and were cast out in their transgressions, because they rebelled against Him.

Verse 11

So in contrast to what David asks for his enemies, he has a third petition: that those that trust in God would rejoice.

Not those that trust in David, but in God. Not those that are trusting in him, that he will do good to Israel, but those that are trusting in God's goodness and mercy toward Israel.

And there is no reason that they should put their trust in David.

David couldn't defend them, he had to flee. But it was God that defended him and that will defend them.

You see, David understands that this isn't about him. This isn't about a conflict between him and his enemies. This is a conflict between the ungodly and God.

And so that's why David could be so bold here. Because he isn't asking this as David the great king, but as David the servant of his God and King.

These aren't just David's enemies, they are the enemies of God's servant, and thus the enemies of God.

And so David asks that those who have rebelled against God would be destroyed, but that those that trust in the LORD would shout for joy.

And so David's enemies are trusting in men to do them good, but blessing will be upon those who trust in God to do them good.

And listen to how he says that: “But let *all* those that put their trust in thee rejoice.”
And so David isn’t excluding anybody here. He’s asking that they all would rejoice, all that put their trust in God, even those that love his name among the heathen.
Not just all those that already trust in him, but all those that put their trust in him.
And so if those from outside Israel, who came to David’s aid, will put their trust in the LORD, they’ll receive joy, and God will defend them.
And so those that trust in God will receive the inheritance of Israel. God will give them joy and defend them.
And so just as David talked about the godly last time, pointing out that it wasn’t enough to be an Israelite, you also had to keep the covenant, he’s now hinting that only those that trust in God will be heirs of the covenant, and *all* of those that trust in God will be hers of the covenant, even if they aren’t of Israel.

Isaiah 56:6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to **love the name** of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;
7 Even them will I bring to my holy mountain, and make them **joyful** in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

And so God declared that all those that love his name, even those that are strangers, would be accepted by him, and he would make them joyful.
And so those of the Gentiles that put their trust in God, would receive the inheritance of those of Israel that would rebel against him. They’d trade places.
David, and all those that put their trust in God, would rejoice.

But those that did trust God, and put their faith in his Deliverer, rejoiced.

*And notice how David says here, “let all those that put their trust in thee rejoice.”
We pointed out how that didn’t base the rejoicing on being an Israelite, that it was for all those that trust in God.
And that’s certainly true in the church.
But you know, it is also worthy of note that this isn’t based on some action that the people take. He doesn’t say “all those that offer burnt offering”, or “all those that do good works”. But “all those that trust in thee.”
And so the thing that is necessary to receive God’s joy, is faith in him, is trusting him, instead of ourselves or other men.
It’s not works, it is trust in God.*

*And this joy is something that we experience now, but it will be fulfilled to the fullest in the morning, in the resurrection, where we will rejoice forever before him.
All those that put their trust in him, even the heathen who love his name are also saved, and will rejoice.*

Verse 12

And so God will bless the righteous.
Not those that pick David over the other men. Not those that are descended from Israel.

But those that are righteous, that trust in God, and honor his covenants. He will bless them, and defend them. He will show them favor, that will compass them about as with a shield. That same favor that he promised in his covenant with Israel, that he would protect them from all their enemies.

And so blessed would be the man who didn't walk in the counsel of the ungodly, but delighted in the law of God, and in his covenant with David.

And so David is continuing to struggle with his enemies. But he is confident that he will be delivered, his enemies will be destroyed, all those that trust in God will rejoice, and the righteous will be blessed.

And so we'll continue to see this unfold in the next Psalms.

As in previous Psalms, he ends with a blessing on the righteous.

And we do receive his blessing even in this life. But how much more blessing will we receive in the morning?

That's when we'll see his favor compass us as with a shield. There are different passages that talk about how when Christ returns and sets up his kingdom he will be a shield and walls and a defense to his people. He will bring peace to all the earth, and we will not fear. No one will be able to hurt us.

And so his favor will compass us about, as a shield, and we'll be blessed.

So this Psalm was prophetic of things of Christ's first coming, of things that we continue to experience now, and that we'll one day experience to the full, at his return.

And so we'll pick up there and see what we find next time, in Psalm 6.