

## PSALM 5:1-12

### CHAPTER STUDIES ON THE PSALTER

"This Psalm is a precious view of the Lord Jesus, . . ."

**T**hroughout the first, second, third, and fourth Psalms, the subject is a contrast between the position, character, and prospects of the righteous and the wicked. This Psalm is the same. The psalmist carries out a contrast between himself, made righteous by God's grace, and the wicked who oppose him. This Psalm is a precious view of the Lord Jesus, who, in the days of His flesh, offered up prayers and supplications with vehement cries and tears (Heb. 5:7).

The psalmist, having expressed resolution to pray, now pleads against his cruel and wicked enemies. He uses a mighty argument: he begs God to put them away because they are displeasing to God. (Ps. 5:4) **For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee.**

"When I pray against my adversary, says David, 'I pray against the things You abhor.' You hate evil. Lord, I implore You, deliver me from it! Learn this solemn truth: a righteous God hates sin. He has no pleasure in wickedness, however witty, grand, and proud; its glitter has no charm for Him. People may bow before successful villainy and forget the wickedness of the battle in the gaudiness of the triumph, but the Lord of Holiness shall not forget.

**Neither shall evil dwell with thee.** He will not give it any shelter. Neither on earth nor in

heaven will evil share God's mansion. It is foolish to attempt to entertain two guests so hostile to one another as Christ Jesus and the devil! Rest assured, Christ will not live in the parlor of our hearts if we entertain the devil in the cellar of our thoughts.

**(Ps. 5:7) 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.**

With this verse, the first part of the Psalm ends. The psalmist has prayed; he described before God an argument for deliverance. Now he contrasts this with the condition of the righteous; **but as for me, I will come into thy house.** I will not stand at a distance. I will come to Your sanctuary, as a child comes to his parents' home. I will not come by my merits. I have a multitude of sins. Therefore, I will come in **the multitude of thy mercy.** I will approach You with confidence because of Your immeasurable grace. God's judgments are all numbered, but His mercies are innumerable. He gives His wrath by weight but His mercy without weight.

**(Ps. 5:8) Lead me, O LORD, in thy righteousness because of mine enemies; make thy way straight before my face.** The is second part of the Psalm. David repeats his arguments and covers the same ground. **Lead me, O LORD,** as a little child is led by its parents, as a friend guides a blind person.

Walking when God leads is safe and pleasant. **In thy righteousness**, not in my righteousness, for that is imperfect, but in Yours, for You are righteousness.

**Make thy way**, not my way, **straight before my face**. When we have learned to give up our way, and when we long to walk in God's way, it is a happy sign of grace. It is no small mercy to see God's way with clear vision. Errors about duty can lead us into a sea of sins before we know where we are.

**(Ps. 5:9) 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.** This description of depraved humanity, along with other quotations, was placed in the second chapter of Romans by the apostle Paul. It is an accurate description of the human race, not just of David's enemies. Note this remarkable figure of speech, **Their throat is an open sepulchre**, a loathsome tomb full of noxious fumes, pestilence, and death.

**(Ps. 5:10 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. Against**

**thee**, not against me. If they were my enemies I would forgive them, but I cannot forgive Yours. We are to forgive our enemies, but we do not have the power to forgive God's enemies.

**(Ps. 5:12) For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as with a shield.** Jehovah has ordained His people to be the heirs of blessedness; nothing will rob their inheritance. With all the fullness of His power He will bless them. All His attributes will unite to fill them with divine contentment. This blessing is not merely for the present; it reaches into the long and unknown future. **For thou, LORD, wilt bless the righteous.** This is a promise of infinite length, unbounded breadth, and unutterable preciousness. (*The Treasury of David*, Charles Haddon Spurgeon, updated by Mark Wash)

**What are the expressions used to portray the ungodly? Ps. 5:5-6**

**Give examples of the guilty who fell or will fall by their own counsels (Ps. 5:10)? Esther 7:10**