

## **GOOD MORNING, LORD!**

### **Psalm 5:1-12**

Psalms 3, 4, and 5 stand together in the Hebrew hymnbook. Psalm 3 is a morning prayer, Psalm 4 an evening prayer, and Psalm 5 morning prayer. They were written in that order, one right after the other. Psalm 3 clearly comes first. Psalm 5 hasd been written later because in Psalm 4 David was pleading, as it were, *with* the rebels, but in Psalm 5 he is pleading *against* them, realizing his foes are determined to pursue their rebellion to the bitter end.

### **I. DAVID ASKS THE LORD TO LISTEN**

#### **(5:1-7)**

David had something very important to say to the Lord and he wanted to be sure he had the Lord's undivided attention. He was going to talk to the Lord about three things.

#### **A. THE SITUATION (5:1-4)**

If ever David needed to be sure God was paying heed to his prayers it was now. David wanted to make sure the Lord was listening to what he had to say.

#### **1. God Is a Hearing God (5:1-3)**

**“Give ear unto my words O Lord, consider my meditation. Harken unto the voice of my cry, my King, and my God....**

**My voice shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up.”**

The words used by David teach us two principles about prayer.

**First, holy boldness** is a great aid to prayer.

David used two words here **“Give ear unto my words, O Lord.”** The Hebrew word for **“give ear”** literally means “to broaden” the ear with the hand, as when a deaf man cups his hand behind his ear to hear better .

**“Hearken unto the voice of my meditation, my King and my God.”** The word **“hearken”** It is a Hebrew word which means “to perk up the ear,” as when a dog suddenly cocks his ear to listen to a sound that escapes the human ear. Sometimes we cannot put our prayers into words, they are simply a cry. But the Lord interprets that cry. He understands.

**“I will direct my prayer unto Thee.”**

He talked to the Lord about his situation. His heart was heavy. He was bold.

**Heb 10:19 ¶ Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,**

He knew exactly what he wanted of God.

**First, holy boldness**

**Second a heavy burden.** Prayer becomes much more fervent when something is really bothering us, when we desperately need the Lord's help. All of a sudden prayer becomes the most important in our lives.

Here again, David uses two interesting expressions. **vrs.1 "Consider my meditation."** The word for **meditation** is found only here and in **Psalm 39:3**. This is unspoken prayer, at the aching longing and yearning of the innermost being. But David immediately dropped that word and picked up another: **"Consider my meditation, hearken to the voice of my cry."**

**1. God Is a Hearing God**

**2. God Is a Holy God**

**(5:4) "For Thou art not a God that hath pleasure in wickedness: neither shall evil dwell with Thee."**

The word David used for **"wickedness"** means "lawlessness." Absalom and his friends had lawlessly driven him from the throne upon which God had set him. David knew that God could not bless that kind of thing. It was God's power that made the difference for David.

**A. THE SITUATION**

**B. THE SINNER (5:5-6)**

David talked to God about the wicked man, the lawless man, and those who take sides with him against the Lord's anointed. David can clearly see that such a man has:

### **1. Look at their Footing**

**(5:5) “The foolish shall not stand in Thy sight: Thou hatest all workers of iniquity.”**

The “**foolish**” man was the boaster, the arrogant, proud man. His name was Absalom. The “**workers of iniquity**” were those who were vain, empty, nothing; again Absalom had no footing. The sinner has no footing.

**REV.20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.**

### **1. Look at their Footing**

### **2. Look at their Future**

**(5:6) “Thou shalt destroy them that speak leasing the Lord will abhor the bloody and deceitful man.”**

Absalom had already committed one murder, and a particularly nasty, bloody, and deceitful murder it was—the murder of his brother.

**Rev.20:12-15 Re 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.**

**13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. {hell: or, the grave}**

**14 And death and hell were cast into the lake of fire. This is the second death.**

**15 And whosoever was not found written in the book of life was cast into the lake of fire.**

**A. THE SITUATION**

**B. THE SINNER**

**C. THE SANCTUARY**

**(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.”**

**John Phillips said** I can well remember the bleakest period in my life. I had been in the British Army for several years and was near Haifa on my way home. Conditions were highly explosive and Haifa was posted out of bounds to British servicemen except when on active duty.

Not far away, halfway up the slopes of Mount Carmel, was a small assembly of believers where I had enjoyed the sweetest fellowship for a couple of years. But it was now inaccessible. So the weeks came and went without any opportunity for fellowship with the people of God. I think those were among the longest weeks of my life. The army provided food, clothes, and shelter, snack shops and entertainment, books, newspapers and magazines, work, and exercise. It even provided us with religion—Roman Catholic, Protestant, or Jewish. But there was one thing it could not supply—fellowship with God’s people in God’s house.

That’s how David felt. He was cut off from the sanctuary and he felt it keenly. He looked forward to the day when he could once more enter the Lord’s house as a worshiper. He tells the Lord so in prayer.

## **I. DAVID ASKS THE LORD TO LISTEN**

## **II. DAVID ASKS THE LORD TO LEAD**

**(5:8–9) “Lead me, O Lord, in Thy righteousness because of mine enemies; make Thy way straight before my face. 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.”**

### **A. NOTICE WHAT WAS STOLEN**

Absalom had stolen the hearts of the men of Israel.

### **A. NOTICE WHAT WAS STOLEN**

### **B. NOTICE WHAT WAS SAID**

Their speech was characterized by falsehood, foulness, and flattery. Perhaps some latecomer to David’s cause had brought him news of Ahithophel’s counsel that Absalom publicly rape each and every one of David’s wives still remaining in Jerusalem. No wonder David speaks of their throat being **“an open sepulchre.”**

The foul things Absalom and his crowd were saying and suggesting were proof enough of the corruption of their hearts. David prayed that the Lord would lead his steps and protect him from their evil schemes.

## **I. DAVID ASKS THE LORD TO LISTEN**

## **II. DAVID ASKS THE LORD TO LEAD**

## **III. DAVID ASKS THE LORD TO LEGISLATE (5:10–12)**

### **A. THE DESTRUCTION OF THE REBEL**

**(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.”**

**ACC.SAID** This was not a prayer for revenge against his foes; the spirit of David rose far higher than that. Within a few days David would withhold his hand from executing even Shimei who cursed him so vehemently. He would plead too with Joab and his generals to deal gently with Absalom. David’s heart was not tainted with sordid desires for revenge.

But an attack upon his throne was an attack upon God. Rebellion against the king was rebellion against God who had made him king.

### **A. THE DESTRUCTION OF THE REBEL**

### **B. THE DELIGHT OF THE REDEEMED**

**(5:11–12) “But let all those that put their trust in Thee rejoice; let them ever shout for joy, because Thou defendest them; let them also that love Thy name be joyful in Thee.”**

In other words, *no foe can SUBUE him!* “

**Thou, Lord, wilt bless the righteous; with favour wilt Thou compass him as with a shield.”**

The word David used for **shield** here signifies a buckler, a large shield made to protect the whole body and usually twice the size of the ordinary shield.

To all outward seeming, David was vulnerable. His forces were thin and some of his followers were wondering already if maybe they'd made a mistake. But David was not looking at them, he was looking at the Lord. The Lord was his buckler.

David was surrounded with foes. But a new day had dawned for, having talked things over with the Lord, **David took his stand firmly on ground where no foe could SUBDUE him and where no fear could STOP him.**

Absalom could have his wicked ones, his armies, his advisers, and his vain ambitions. As for David, he was in touch with *the Chief Musician* Himself! His soul was filled with song. The smitings would soon be over. The courts of the Lord ring with songs of loudest praise. What a way to start a difficult day!