

Psalm 5

1 To the chief Musician upon Nehiloth, A Psalm of David.

Give ear to my words, O LORD, consider my meditation. 2 Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray. 3 My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up. 4 For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. 5 The foolish shall not stand in thy sight: thou hatest all workers of iniquity. 6 Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man. 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. 8 Lead me, O LORD, in thy righteousness because of mine enemies; make thy way straight before my face. 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. 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. 11 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. 12 For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as with a shield.

Introduction notes:

1. The chief musician could be Asaph. (?)
2. “Nehiloth” means instrumental music by wind or woodwind.
3. This is another Morning Psalm. (v.3)

Outline:

- I. David’s Prayer for the LORD to help (vv.1-7)
- II. David’s Prayer for the LORD to lead (vv.8-9)
- III. David’s Prayer for the LORD to legislate (vv.10-12)

Observations:

1. King David trusted that God would restore him back to the Kingdom (2 Sam. 15:25).
 2. (v.1-2) David’s prayer was a meditative whisper into the “ears” of God.
 3. David’s personal relationship with God is evinced by: “My King” (6X), “My God” (53X). (cf. Ps. 84:3 – the sons of Korah).
 4. David declares that God is permanently separated from sinners (v.4) (“lo” – for no or not). There are seven classes of sinners:
 - 4.1. Wicked
 - 4.2. Evil
 - 4.3. Foolish
 - 4.4. Workers of Iniquity
 - 4.5. Them that speak leasing
 - 4.6. Bloody man
 - 4.7. Deceitful man
 5. (v.7) The sinners will not be able to stand in the congregation of the righteous BUT David contrasts his privilege because of God’s mercy (Covenant-Kindness). (cf. Exo. 15:13; Gen. 12:1-3).
 6. (v.8) David’s prayer for righteousness. Only God could his obstacles (Absalom and others).
 7. (v.9) the anatomy of sin: mouth, inward part, throat, tongue. (cf. Matt. 23:27; Rom. 3:13)
 8. (v.10) David acted like a prosecutor appealing to the Judge (God) to destroy them, and to let them fall by their own counsels, to cast them out in the multitude of their transgressions. Absalom and Ahithophel were stubborn rebels against Jehovah (2 Sam. 16:20-23).
 9. David abruptly switches the subject and is confident that God will bless the righteous. Their reason for joy is that the LORD would cover them with favor as a shield of defense.
- Lesson: God changes the situation based on His righteousness and God favors the godly by being their shield.

Psalm 6

1 To the chief Musician on Neginoth upon Sheminith, A Psalm of David.

O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure. 2 Have mercy upon me, O LORD; for I am weak: O LORD, heal me; for my bones are vexed. 3 My soul is also sore vexed: but thou, O LORD, how long? 4 Return, O LORD, deliver my soul: oh save me for thy mercies' sake. 5 For in death there is no remembrance of thee: in the grave who shall give thee thanks? 6 I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears. 7 Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

8 Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping. 9 The LORD hath heard my supplication; the LORD will receive my prayer. 10 Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly.

Introduction notes:

1. “Neginoth” – instrumental music played with stringed instrument.
2. “Sheminith” – eight stringed musical instrument or an octave.
3. Ps. 6 is the first of seven penitential Psalms (32, 38, 51, 102, 130, 143).
4. David’s tears are like Jeremiah (Jer. 9:1; Lam. 2:11) and the Lord Jesus (Heb. 5:7).

Outline:

- I. The Vexation of David’s Soul (vv.1-7)
- II. The Vexation of David’s Enemies (vv.8-10)

Observations:

1. David suffered physically and prayed for deliverance. An addition or development in the context of his sufferings not previously disclosed.
2. David sufferings were part of the consequences of his sins against Uriah and Bathsheba – in the same way Adam and Eve saw, desired, and took of the fruit (Gen. 3:6); David saw, desire, and took Bathsheba in adultery (2 Sam. 11:1-5).
3. God’s mercy did not remove the consequences of sin.
4. There was a sudden silence at the end of v.3. This phenomenon happened to God in Gen. 3:22; and again with Moses in Exo. 32:31-32 – this is a figure of speech called “*aposiopesis*” (sudden silence) or being overwhelmed in the middle of a sentence – often left broken or unfinished.
5. David warned Solomon about adultery: Pr. 6:32-33.
6. David’s prayer requests:
 - A. Return – to himself (to David)
 - B. Deliver – his soul (his entire person – spiritually and physically).
 - C. Save – him according to God’s Covenant-Kindness.
7. (v.8) is an abrupt change in audience: God had heard his prayers. the voice of his weeping, paralleled with supplication, and this is also paralleled with prayer.
8. David prays for three curses upon his enemies:
 - A. To be ashamed
 - B. To be sore vexed
 - C. To return – to be under his rulership again.

Lesson: Prayer can bring immediate victory for the one praying and for his situation.