

## “The Way of God's Covenant Love” - Psalm 5

- Psalm 5 is a *lament* Psalm as David cries out to God with his burdens. Yet it also reflects on the *wisdom* of Psalms 1 & 2 and considers the “two ways” described in them.
- 1-2 – David’s burden is spoken to the covenant LORD (v2, cf. Ex 3:14), who alone can help. He calls Him “my King and my God” (cf. Jn 20:28), signifying submission to His Lordship/rule as well as glorifying His Being as Creator and Redeemer (cf. Ps 121:1, Isa 40:28, Acts 2:36, Phil 2:11).
  - App: Pray only to God! Why? He alone can hear and respond with mighty power (Ps 66:18-19, 121:1, 1 Tim 1:25, Jas 5:16-18 cf. Prov 15:29 & Jer 11:11, 1 Pet 3:12, 1 Jn 5:14-15).
  - 3 – After a statement of confidence that God indeed has heard, David *waits* upon the Lord (Ps 37:34, 62:5, 130:5, Isa 40:31, Lam 3:25-26). App: Do we know how to worship and watch? Praise is appropriate even *before* God responds to our prayers.
- 4-6 – God’s separation from all moral evil is *total* (Ps 34:8, 100:5, Mk 10:18, Isa 6:3, 1 Jn 1:5). Note, God’s wrath abides on the sinner who commits the sin, not the sin alone...
- Sinful speech is particularly pointed out in v6 (cf. Prov 6:16-19) – these are not “Respectable Sins” (see the book by this title by Jerry Bridges). The only *refuge* from the storm of God’s coming wrath is His Beloved Son (Ps 2:12, Mt 3:17, 7:24-27, 17:5, Col 1:13).
- 7-8 – Why will David enter and dwell in the house of the Lord (Ps 23:6)? Not because of his own righteousness, but because of God’s steadfast covenant love (*hesed*). The fear of the Lord comes only as God imparts faith to open our eyes to worship and trust Him (Ps 111:10, Prov 9:10, 30:5). It is *only* due to God’s mercy and grace in Christ that we can approach Him (Lk 18:11-12). Yet being *led* further God’s righteousness is a petition that the righteous ought to pray (Mt 6:10)!
- 9-10 – Now reflecting on the way of the wicked, David again points to sins of the mouth (v9) and Paul will famously use this verse to prove that *none* are righteous, whether Jew or Gentile (Rom 3:9-20). And of course, our words come out of our heart (Jer 17:9, Mt 12:34, 15:18, Jas 3:6).
  - App: If this passage doesn’t convict our consciences that we have sinned and fallen far short of God’s glory, what will? God knows our heart *and* words perfectly (Ps 139:4, Eccl 12:14, Mt 12:36-37, Rom 2:16, 1 Cor 4:5). Will you bear your own guilt as a rebel (v10, cf. Rom 2:5-6) or will you bow the knee to Christ, as He has taken the guilt of all His people upon Himself (Isa 53:3-6, 54:4, Heb 9:28, 1 Pet 2:24, 1 Jn 1:9)?
  - By praying *against* the wicked (that they might be caught in their own counsel), David is praying *for* the glory of God/His kingdom (Ps 2:2, Neh 4:15, Ps 33:10, Isa 8:10).
- 11-12 – Refuge taken in the Lord leads to *rejoicing* (Ps 34:8b, 46:1, 64:10, 91:9, Phil 4:4). Joy belongs to believers despite our circumstances, including what our enemies may do to us (Neh 8:10, Job 1:21, Rom 12:12, 1 Thess 5:16-18, Jas 1:2-4). Exult in the Lord for His everlasting protection (v11b, Ps 23:6, 95, 121:8, 149, Isa 49:13, Rom 8:28-39).
  - App: Seeking favor of human beings? The favor of the Creator is ultimate and will be the only opinion that matters in eternity (Num 6:25-26, Ps 30:5, 84:11, Prov 8:35, Lk 2:14).