

## THRU THE BIBLE EXPOSITION

### **Psalms: God's Nurture Of The Inner Man In The Life Of Faith**

#### **V. Trusting God To Withstand Deceitfully Destructive Foes**

(Psalm 5:1-12)

#### **I. Introduction**

- A. In the life of faith, a hard trial for believers is facing deceitful, harmful foes who use trickery and flattery to play "mind games" on them to get them to think as they want in order to take harmful advantage of them.
- B. David faced this challenge, and revealed in Psalm 5:1-12 how to overcome it (as follows):

#### **II. Trusting God To Withstand Deceitfully Destructive Foes, Psalm 5:1-12.**

- A. Verse one in the Hebrew text comprises the introductory remarks of the English Bible (Kittel, Biblia Hebraica, p. 979), but we stay with the numbering system of the English Bible for clarification for this lesson.
- B. Accordingly, in Psalm 5:1, David asks God to "listen with favor" ('*azan*, B. D. B., A Heb.-Eng. Lex. of the O. T., p. 24) to his words, "O Jahweh [the covenant name of David's God; *Ibid.*, Kittel], give heed to (*bin*, *Ibid.*, p. 106-107) my murmuring, faint utterances (*hagig*, *Ibid.*, p. 211)," utterances given under emotional duress.
- C. In Psalm 5:2, David asks the Lord to "give attention (*qashab*, *Ibid.*, p. 904) to my voice (*qol*, *Ibid.*, p. 876-877; *Ibid.*, Kittel)," or call for "help" (*shawa'*, *Ibid.*, B. D. B., p. 1002), "my King and my Creator God [*Elohim*, *Ibid.*, Kittel], because to You I pray a petition [prayer] (*palal*, *Ibid.*, B. D. B., p. 813)."
- D. Shifting to the covenant-name for God, David adds: "Jahweh, in the morning You hear my voice; in the morning I set forth (*arak*, *Ibid.*, p. 789, a verb normally used of arranging a sacrifice in order on an altar) to You [my requests], and I will expectantly look out (*sapah*, *Ibid.*, p. 859) [for your response]," Psalm 5:3.
- E. In verse four, David explains his confidence that God will answer, "Because You are not a God who takes pleasure in evil; with You the evil ones do not dwell as guests (*gur*, *Ibid.*, p. 157-158)."
- F. David adds in verse five that "the boastful cannot stand before Your eyes [in Your presence]; You 'hate' (*sane'*, or "God loathes sinful people, not people as mere people," *Ibid.*, Kittel: H. A. W., Theol. Wrdbk. of the O. T., 1980, v. II, p. 879-880) all who perform vain trouble, sorrow, wickedness (*awen*, *Ibid.*, p. 19-20)."
- G. Furthermore, David adds that "You destroy those who tell falsehoods (*kazab*, *Ibid.*, p. 469); men of bloodshed and treachery (*mirmah*, *Ibid.*, p. 941) Jahweh abhors," Psalm 5:6.
- H. In contrast to them, David said, "But I myself (emphatic pron.; *Ibid.*, Kittel) by Your great loyal love [grace] (*hesed*, *Ibid.*, Kittel; *Ibid.*, H. A. W., v. I, p. 305-307) will come into Your house [or tabernacle, B. K. C., O. T., p. 794)], in reverence for You I will bow down in Your holy temple [or tabernacle, *Ibid.*]," Psalm 5:7.
- I. Then, in a moving petition, David asks God: "Jahweh, 'gently lead/guide me out of trouble' (*nahah*, *Ibid.*, Theol. Wrdbk. of the O. T., v. II, p. 568-569) in Your righteousness because of mine enemies -- make Your way straight (*yashar*, *Ibid.*, B. D. B., p. 448) before my face" opposite the crooked ways of deceivers, Psa. 5:8.
- J. In verse 9, David explained this petition, stating, "Because there is not a word from their mouth that is upright; their inward part is filled with destruction. Their throat is an open grave; with their tongue they flatter."
- K. Thus, David petitions, "Declare them guilty, O Creator God [*Elohim*, *Ibid.*, Kittel], let their intrigues be their downfall. Banish them for their many sins, because they have rebelled against You," Psalm 5:10.
- L. In contrast to these foes, David asks, "But let all who seek refuge (*hasah*, *Ibid.*, B. D. B., p. 340) in You be glad; let them ever sing for joy. Protectively overshadow (*sakak*, *Ibid.*, p. 696-697) them, that they might exult (*alas*, *Ibid.*, p. 763) in You -- those who love Thy name," Psalm 5:11.
- M. To conclude, David explains, "Because You Yourself (emph. pron.; *Ibid.*, Kittel) bless the righteous, Jahweh; as a large, body-covering shield carried by armor-bearers (*sinnah*, *Ibid.*, B. D. B., p. 857; Roland deVaux, Anc. Israel: Soc. Insts., 1965, v. I, p. 244-245) You surround (*atar*, *Ibid.*, B. D. B., p. 742) them with divine sacrifice acceptance of person (*rason*, *Ibid.*, p. 953) to protect them," Psa. 5:12. Where David had prayed, carefully and reverently making his petition as if it were a sacrifice arranged on the altar to God (Psa. 12:3), so God had answered as if accepting David's sacrifice of prayer so as to help him in Psalm 12:5 (cf. Heb. 13:15).

***Lesson:*** *When confused and hurt by mistreatment from deceptive, destructive foes, David was able initially only to voice a weak but yet reverential "sacrifice" of prayer for help, and God accepted his person and prayer as a true sacrifice, gently guiding him to reality out of his confusion, protecting and encouraging him and handling his foes.*

***Application:*** *May we righteously pray in times of inner duress due to deceptive, harmful foes, and find God's abundant help gently, clearly to clarify reality, to guide, to protect and encourage us while also handling our foes.*