

TRUTH B-P CHURCH
Adults Sunday School

PSALM 5 – TURNING TO GOD AS OUR REFUGE AND RIGHTEOUSNESS

I. INTRODUCTION

A. Title

“**To the chief Musician on Nehiloth, A Psalm of David**” is the title of the psalm, almost the same as Psalm 4 except the musical instrument used is “Nehiloth” and not “Neginoth”. While “Neginoth” is an instrument with strings, Nehiloth is a flute instrument.

B. Author

“**A Psalm of David.** David is the author. He composed this psalm for temple worship.

C. Summary

In this psalm, the psalmist reveals how he turns to God as his refuge and righteousness. It is possible that this psalm was written in the same context as psalm 3 and 4. We cannot be sure. However we know that the definite context is still how David faced his enemies courageously by looking up to God.

This serves as an encouragement for believers to keep looking to God especially for refuge and righteousness. Who will we turn to when we are in deep trouble? This is a very good test of our faith. May God help us understand this psalm so that we may draw nearer to Him like the psalmist and trust in Him as our perfect refuge and righteousness.

II. GOD IS OUR REFUGE

A. God is Only a Prayer Away (verses 1 to 3)

Verse 1, “Give ear to my words, O LORD, consider my meditation.”

The psalmist straightaway pleads to God to hear his prayer. This is not done out of disrespect but rather a sign of great urgency and out of desperation that the psalmist is so troubled about it. At the same time, this is seen as a honest cry because the psalmist recognized that only God can help him. He is not going to cry to anyone else but God. It is words that form his prayer.

And these words are further defined by “meditation.” This word “meditation” plainly means murmuring or complaint. It gives the idea of what goes on inside. Murmuring and complaint usually are found spoken but here the King James translators rendered it as meditation which means the murmuring and complaint that that were spoken inside. Indeed only God can hear such a meditation inside.

Verse 2, “Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.”

The psalmist addressed God as my King. To call one king means I am willing to submit myself to you. I am willing to humble myself and make your will my will. I live for the sake of obeying you. Being the subject of this divine King, the psalmist pleads to God again using “Hearken.” Hearken means pay attentive.

Verse 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.*”

The word “morning” occurs twice in this verse. Morning is rightly the start of a new day. The psalmist here emphasizes the importance of committing himself to the Lord and it begins with each fresh new day. No believer is to start the day without committing to Him. For indeed it must be found in our heart conviction that “without Him we can do nothing” (see John 15:5). It is not a physically looking up that matters.

This is a metaphor to describe where we ought to direct our prayers. It must always be God. Even though by looking up, we see nothing but the blue sky. It goes beyond our naked eye that beyond the physical realm, there is this spiritual realm where God dwells in this place called heaven. It is always pointed up, even though we do not really know where the exact location is.

B. Nothing can stop Us from Worshipping God (verse 7)

Verse 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.*”

Man is the only creature on this planet earth who is created to worship God. Animals and all other living creatures are not given this privilege, simply because they are not created in God's image. But man is. And therefore to fail to worship God as we ought is a great sin. It has been described as “house” or “holy temple” to refer to where God's presence is found.

This is not to say that God is not omnipresence. God is definitely present everywhere. However there is a designated place to meet with God in His holy presence. And it is for the purpose of worship. How do we come to worship God? For the psalmist, he came pleading for God's mercy. The psalmist knew he did not deserve to come and worship God. It is God who made it possible.

And in his worship, the fear of God was found in him. Usually we think of fear as an emotion that repels us from the person who caused the fear. In this case, it was a privilege and honour that one enters into God's house to worship Him, having at the same time the fear of God in him. This fear did not drive him away from God, instead it does the opposite, even closer than before.

C. Rejoice in the Lord (verses 11 to 12)

Verse 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.”

Because God is our refuge, we can rejoice. There is no need to fear what men can do to us. David broadens the application to all who trust in God. David said that with confidence because of his own experience with God. Apparently, David's enemies were still launching their attacks against him. But he has taken refuge in God and so he is overflowing with joy in the Lord. And David is also testifying that God is doing the same to all those who trust in Him, not just David.

Verse 12, “For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as *with a shield.*”

The righteous is not righteous in himself, but in God. It is the righteousness of God that gives man the righteousness he needs to live a new life in Christ. And here in this verse, God is seen as a refuge that protects with a shield. Attacks continue to come, but all these powers are powerless when God used a shield to protect His people. This is the reason why we can be joyful.

III. GOD IS OUR RIGHTEOUSNESS

A. God Hates Evil (verses 4 to 6)

Verse 4, “For thou *art* not a God that hath pleasure in wickedness: neither shall evil dwell with thee.”

The psalmist's reasoning here is that God is righteous and therefore will surely judge the wicked accordingly. It is upon this aspect of God that the psalmist looks upon Him as his confidence. Indeed the knowledge of God is important to our approach of Him. There is no question at all that God hates evil because He is righteous, and in Him is no evil. The psalmist chose to emphasize on God's hatred against wickedness since it is contrary to His nature and attribute. Certainly God hath pleasure in righteousness, rather than in wickedness.

Verse 5, “The foolish shall not stand in thy sight: thou hatest all workers of iniquity.”

God not only hates the sin of wickedness but those who do all these wicked deeds. In this verse, they are rightly called the “foolish” and the “workers of iniquity.” The foolish refer to those who are not wise in choosing the right decision and way to please God. Not only in the end, they failed to do the right thing, they incur the wrath of God upon themselves. What foolishness! Workers of iniquity refer to those who are bent on sinning against God, in thoughts, words and actions. There is no respect of persons in this regard. All those who do nothing but sin are hated by God. Are you one of them?

Verse 6, “Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man.”

The devil is the father of lies. “Leasing” means lies. Those who tell lies and out to deceive others will be destroyed by God. Base upon God's righteousness, there is no such thing as lies that are acceptable and exceptionally good. All lies are against God's nature. For God is truth and His truth is base upon His righteousness.

The bloody refers to those who have not qualm in sacrificing others for their own advantage and evil desire. The deceitful refers to those who are cunning and out to take advantage of you for their own benefit. God hates both bloody and deceitful people. Are you also part of them?

B. The Importance of Being Led by God (verses 8 to 10)

Verse 8, “Lead me, O LORD, in thy righteousness because of mine enemies; make thy way straight before my face.”

In the true sense, God is all that we have to walk on the right path. There is no way we can do it ourselves apart from God. We need God to lead us in His righteousness. Our enemies are too strong for us to fight on our own. We need to put on the whole armour of God which He has provided for us through the Lord Jesus Christ. With this armour, we will do all the right thing in the sight of God and we can rest assured that we are fighting a winning battle, and not a losing one.

The reason why the psalmist is praying that God will make His way straight before his face is because there is a possibility that he may become evil as the enemy. In the end, he found himself fighting against God instead. This is what he feared and that is why he is praying in this way. He does not want to become like his enemies who are wicked in their words and deeds. He does not want to be found among them whom God hates. It is important to seek God to make His way straight before us so that we may be found faithful and obedient to His Word.

Verse 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.”

In other words, as God's people, we want to be faithful. We do not want to be like God's enemies who are unfaithful with their words. The inward part refers to the soul. Since the soul is condemned, there is no way the soul can do the right thing to please God. And it is their words which are to be considered in this verse. Their words bring no relief, no cure, no help since it is an open sepulchre (grave). The open grave is not close because there is never enough victim to be buried within. That is how terrible it can be.

The flattery with their tongue makes it even worse. They do not care if it is the truth or not. As long as it brings satisfaction to their carnality and fleshly lusts, they will keep doing it. They have no problem at all cheating you of your money by making you feel good with them.

Verse 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.”

The psalmist, being experienced with defending himself from all the wild beasts in order to protect the sheep, did not take things in his own hand. He calls upon God to do it. Sin must be destroyed. Those who refused to repent will eventually be destroyed by God's judgment. The psalmist is calling out to God to repay all the evil they had done and were about to do. The main purpose of this is to wake the people out of their spiritual bondage to sin. No one who stood against God can win over Him. This is absolutely impossible! To think it is possible, this person is completely out of his mind. Human counsel is different from divine counsel. It goes beyond reasoning unbelievers will definitely fall by their own counsels.

IV. CONCLUSION

It is these two aspects of God we see here in this psalm that have been emphasized by the psalmist namely: God is our refuge and God is our righteousness. Let us always look to Him because He is our refuge and our righteousness. We must do our part by lifting our eyes towards Him at all times. May God help us. Amen.