

## Psalm 5

### Lament Psalms – The Bibles Blues

#### **Psalm 5:1-12 (NIV2011)**

<sup>1</sup> Listen to my words, LORD, consider my lament.

<sup>2</sup> Hear my cry for help, my King and my God, for to you I pray.

<sup>3</sup> In the morning, LORD, you hear my voice; in the morning I lay my requests before you and wait expectantly.

<sup>4</sup> For you are not a God who is pleased with wickedness; with you, evil people are not welcome.

<sup>5</sup> The arrogant cannot stand in your presence. You hate all who do wrong;

<sup>6</sup> you destroy those who tell lies. The bloodthirsty and deceitful you, LORD, detest.

<sup>7</sup> But I, by your great love, can come into your house; in reverence I bow down toward your holy temple.

<sup>8</sup> Lead me, LORD, in your righteousness because of my enemies— make your way straight before me.

<sup>9</sup> Not a word from their mouth can be trusted; their heart is filled with malice. Their throat is an open grave; with their tongues they tell lies.

<sup>10</sup> Declare them guilty, O God! Let their intrigues be their downfall. Banish them for their many sins, for they have rebelled against you.

<sup>11</sup> But let all who take refuge in you be glad; let them ever sing for joy. Spread your protection over them, that those who love your name may rejoice in you.

<sup>12</sup> Surely, LORD, you bless the righteous; you surround them with your favor as with a shield.

This Psalm is kind of like the Blues. It's a lament, it's a crying out of a tough situation.

It's interesting as we look at music through the years how Psalms have been translated into music. The African Americans who were slaves in the USA and the Caribbean seemed to have an affinity with the Jewish people. They identified with the times of persecution and compared it to their own. Just as the Jewish nation honed its faith on the times of desperation so too did the African Americans and their music depicts that. What we used to call "Negro Spirituals" have this sense of reliance on God through difficult times and the author of this Psalm does the same thing. The lament psalms are the bibles blues.

I'm not expecting you to identify with that concept but the question needs to be asked:

How do we react when times are tough?

What does our cry for help sound like?

This Psalm has some help for us in allowing us to be down, allowing us to express sadness and frustration yet still focussing on an amazing God.

Verse 1.

Here is a basic principle for dealing with the difficult parts of life.

Turn to God.

<sup>1</sup> Listen to my words, LORD, consider my lament.

Ask God to be part of your life, even the bad bits. Notice where it goes next.

<sup>2</sup> Hear my cry for help, my King and my God, for to you I pray.

Notice the wording – listen, hear – there is a definite asking God to be involved but also a placing of in context with the authors life – God is King – and God. God is the ultimate, he is worthy to be asked to be involved, God has the credibility to be involved to seek a resolution.

I find it funny that the time is specifically mentioned.

<sup>3</sup> In the morning, LORD, you hear my voice; in the morning I lay my requests before you and wait expectantly.

The prayer is in the morning – before the trouble is enacted? Or after a night of sleepless tossing and turning? Or is it the time when the author always prays? I love the way this verse is constructed.

In the morning

Your hear my voice

In the morning

I lay my requests

I wait for you to work.

It's like – in the morning I pray and for the rest of the day I want to see you work.

WE need to ask – are we asking – first – as soon as we wake up

WE need to ask – Are we waiting expectantly or just going about life?

That's kind of the prelim. The author makes some huge statements now.

<sup>v4</sup> For you are not a God who is pleased with wickedness; with you, evil people are not welcome.

Huge statement

God doesn't put up with wickedness and evil.

A few weeks ago we talked about who are evil.

Those who don't relate to God. This is what we looked at then.

Blessed is the man who doesn't break God's laws.

The Wicked are those who do break God's laws.

The last part of that verse says something really blunt.

with you, evil people are not welcome.

God does not welcome evil people.

Doesn't God love everyone? Yep

But He doesn't put up with deliberate sin.

The Psalmist builds on that concept (That is something the Psalms does a lot of. Makes a statement, then explains it more or makes it bigger. )

<sup>5</sup>The arrogant cannot stand in your presence. You hate all who do wrong;

A couple of things here.

A wrong doer in that society would be expected to be on their knees and not look at the King if they were brought before the king for some reason. Total posture of subservience. Here in this verse it say they are in that state AND they cant get up.

Notice too the picture of God's distaste for sin, You hate all who do wrong;

God hates wrongness. (Deliberate wrongness)

Again the picture expands-

<sup>6</sup>you destroy those who tell lies. The bloodthirsty and deceitful you, LORD, detest

Hey this isn't about "Big Sins" like murder, adultery, fraud, etc.it is about lies, and deceit The little wrongs, the little twists of the truth. Interesting, it includes the bloodthirsty. I think that is referring to people in those days (A soldier orientated society) who killed and hurt for the sake of it. Today it maybe

Now there is a flip.

<sup>7</sup> But I, by your great love, can come into your house; in reverence I bow down toward your holy temple.

<sup>8</sup> Lead me, LORD, in your righteousness because of my enemies— make your way straight before me.

<sup>9</sup> Not a word from their mouth can be trusted; their heart is filled with malice. Their throat is an open grave; with their tongues they tell lies.

<sup>10</sup> Declare them guilty, O God! Let their intrigues be their downfall. Banish them for their many sins, for they have rebelled against you.

<sup>11</sup> But let all who take refuge in you be glad; let them ever sing for joy. Spread your protection over them, that those who love your name may rejoice in you.

<sup>12</sup> Surely, LORD, you bless the righteous; you surround them with your favor as with a shield.

Do you get the feel of that. Lament, blues, a cry for help

BUT

Recognition of God's place in the authors life, v7

<sup>7</sup> But I, by your great love, can come into your house; in reverence I bow down toward your holy temple.

recognition of who God is

<sup>8</sup> Lead me, LORD, in your righteousness because of my enemies— make your way straight before me.

Notice – in capital letters – LORD When you see that in the Bible it infers the word is God's name – Yahwah – the name the Jews respected so much they wouldn't say it out allowed. The name Moses got from God at the burning bush.

This is the ultimate reference name for God -= (The inference is that it it means I am that I am)

The author audaciously claims this Yahwah God leads Him.

And look where the author goes next.

<sup>9</sup> Not a word from their mouth can be trusted; their heart is filled with malice. Their throat is an open grave; with their tongues they tell lies.

<sup>10</sup> Declare them guilty, O God! Let their intrigues be their downfall. Banish them for their many sins, for they have rebelled against you.

Evil can't be trusted, they are deceitful.

They are guilty and in this context – doomed.

Now this is saying this author has belief in God, belief that God will deal with things and deal with integrity.

<sup>11</sup> But let all who take refuge in you be glad; let them ever sing for joy. Spread your protection over them, that those who love your name may rejoice in you.

Notice the big **BUT** here

The flip side to evil is those who take their support from God. And notice it instructs us to be glad, it claims God's (Yes this Yahweh God, ) protection. Ultimate protection.

And look where it leads -

<sup>12</sup> Surely, LORD, you bless the righteous; you surround them with your favor as with a shield.

Basic worship, basic thankfulness. What are we on about today – being thankful. And the way we are expressing that is by giving to God something from our pockets. It's an act of worship, it's an act of allowing God to work through this church in the future to support people who have the blues or cry a lament, to root out evil, to do the tasks we are called to.

But it calls us to be righteous look at that again . “You bless the righteous” we are being called and challenged to a righteous lifestyle before God.