



DEVOTIONAL 5

PSALM 5

PSALM 5: THROUGH YOUR MERCY, O KING, I WILL ENTER YOUR HOUSE.



May the Lord bless you, my brothers and sisters. We place this day into the hands of the Creator, our heavenly Father.



Let us pray:

Father of glory,

I long for Your presence,

To rejoice forever in Your house, O King.

Your Holy Spirit searches the deepest parts of my heart,

In which there is only a cry for the coming of my Lord.

Eternal King, I find peace in You.

I delight in You as I behold Your beauty,

Your holiness, through Your Word.

Take me home.

Let me enter through the gates of the heavenly city,

To delight in the sea of crystal

Before Your throne,

To praise and worship You for eternity.

HALLELUJAH!



Brothers and sisters, I invite you to worship freely with this powerful worship song, "Psalm 5."



The title of this devotional is: "Psalm 5: Through Your mercy, O King, I will enter Your house."
Brothers and sisters, let us read Psalm 5 together (NKJV):

To the Chief Musician. With flutes. A Psalm of David.

¹ Give ear to my words, O Lord,
Consider my meditation.

² Give heed to the voice of my cry,
My King and my God,
For to You I will pray.

³ My voice You shall hear in the morning, O Lord;
In the morning I will direct it to You,
And I will look up.

⁴ For You are not a God who takes pleasure in wickedness,
Nor shall evil dwell with You.

⁵ The boastful shall not stand in Your sight;
You hate all workers of iniquity.

⁶ You shall destroy those who speak falsehood;
The Lord abhors the bloodthirsty and deceitful man.

⁷ But as for me, I will come into Your house in the multitude of Your mercy;
In fear of You I will worship toward Your holy temple.

⁸ Lead me, O Lord, in Your righteousness because of my enemies;
Make Your way straight before my face.



⁹ For there is no faithfulness in their mouth;
Their inward part is destruction;
Their throat is an open tomb;
They flatter with their tongue.
¹⁰ Pronounce them guilty, O God!
Let them fall by their own counsels;
Cast them out in the multitude of their transgressions,
For they have rebelled against You.
¹¹ But let all those rejoice who put their trust in You;
Let them ever shout for joy, because You defend them;
Let those also who love Your name
Be joyful in You.
¹² For You, O Lord, will bless the righteous;
With favor You will surround him as with a shield.



The centre of this psalm is the verse where David refers to the entrance of the children of God into the New Jerusalem: the Father's house. The servant says: "But as for me, I will come into Your house in the multitude of Your mercy; In fear of You I will worship toward Your holy temple" (Psalm 5:7). In this verse, David speaks of bowing down in worship before the living God, in the Lord's house in the New Jerusalem. When we read this, we think of John 14:1-3, in which Jesus promised us a dwelling place in the Father's house.

David had a fervent longing for this house, which he expressed continually in the psalms, such as Psalm 26, which says in verse 8 (NKJV): "Lord, I have loved the habitation of Your house, And the place where Your glory dwells." In the holy Church of these end times, this longing and love for the Father's house is placed within us by the Holy Spirit, for He dwells



in us since we are believers; this longing becomes a deep cry that the Lord is hearing, for it is His will that the Church should groan for the Coming of Jesus.

Psalm 5 begins with the title: "To the Chief Musician. With flutes. A Psalm of David." The expression "Nehilot" does not have an established meaning in the history of the Psalter. However, there are two interpretations: the traditional one associated with the title, where an instruction is given to the musician so that the psalm might be sung, and for this reason it has been linked to the Hebrew root ללח (*hll*), which means "to pierce, to bore through;" from this root the word לילח (*halil*), "flute", was formed; therefore, it was concluded that "*nehilot*" referred to perforated wind instruments, such as the flute.

The second interpretation comes from the translation of the psalm into Greek in the Septuagint, where the title is: ὑπὲρ τῆς κληρονομώσεως (Gr. *hyper tēs klēronomousēs*), where we see the expression "to inherit" (Gr. κληρονομέω, *klēronomeō*), associated with the Hebrew root נחל (*naḥal*: to inherit). In the Wycliffe version (WYC), we can read this meaning: "*To the overcomer, on the heritages, the psalm of David.*"

Based on the above, the title with the expression "on the heritages" is related to the content of the psalm, since verse 7 speaks precisely of entering the Father's house, where we will receive the eternal inheritance. We, the children of God, are heirs, as Romans 8:17 says, and we will enter the Father's house, as Jesus promised in John 14:2-3.

The Septuagint is the most widely used biblical version at the beginning of the Church, in the time of Jesus' first coming. In fact, in the New Testament, there are quotations taken directly from the Septuagint and not from the Hebrew version. For example, Isaiah 7:14, quoted in Matthew 1:23, and Psalm 40, which is referred to in Hebrews 10:5. This allows us to think that the titles of some psalms in the Greek version were guided by the Lord, because they are thematically related to the content of the psalm, especially when they refer to the coming of the Messiah, Christ.



Psalms 5 is David's cry to be kept from the evil ones, the wicked, the foolish, the deceitful, and the liars. The servant gives a description of these people who, prophetically, correspond to the cut-off apostates in these end times. We can establish links to passages from the New Testament that support this relationship. In Philippians 3:2, Paul calls the apostates "dogs and evil workers" (cf. 2 Peter 2:22). In 2 Timothy 3:9 and 13, Paul sets forth God's sentence upon the apostates, whom he describes as "foolish and impostors." In Galatians 3:1, Paul calls the Galatians "foolish" because they were apostatising from the faith, turning away from God's Word. The apostates are full of unrighteousness, fornication, wickedness, covetousness, maliciousness, deceit, and evil-mindedness (Romans 1:29).

David's cry implies a plea for justice from God against the evil and wicked ones. What was David asking for protection from? If we assume that this psalm is associated with the previous ones (Psalms 3 and 4), then the occasion is related to the persecution orchestrated by Absalom, who was an instrument of Satan and of the Perverse to destroy God's eternal plan concerning the coming of the Seed, Christ, and the consequent recovery of the eternal promises that Adam lost in Eden because of sin and the entrance of death into creation. This cry is expressed in verses 1, 2, and 3: "Give ear to my words, O LORD, Consider my meditation (Heb. הַגִּיגָה, *hâgîyg*: complaint)" (v. 1); "Give heed to the voice of my cry, My King and my God, For to You I will pray" (v. 2); "My voice You shall hear in the morning, O LORD; In the morning I will direct it to You, And I will look up" (v. 3).

In these verses, the form and intention of the psalm are repeated: the groaning, the prayer, David's voice expressing his pain and his plea for help against the enemies (Psalm 5:8) of the Lord's eternal plan, whom he describes as those who work iniquity, those who speak falsehood, the bloodthirsty and deceitful man, in whose mouths there is no faithfulness, whose inward part is destruction, whose throat is an open tomb, and who flatter with their tongue (Psalm 5:9).

This is an exact description of the apostates of these end times, whose destiny is exclusion from the presence and glory of God (Psalm 5:4-6; cf. 2 Thessalonians 1:9 NASB). On the



contrary, the true children of God will enter the house of the Lord in the New Jerusalem, and they will worship Him, for God leads them in His righteousness.

David's cry, in Psalm 5, also includes the petition for the execution of the judgement of forsakenness upon the apostates, the wicked, and for their consequent destruction in Hell (Psalm 5:10). The Lord has already answered this prayer of David, for all the apostates have already been cut off in the judgement of forsakenness, which God executed in 2021, when the prophecy of the 73 years of the generation of the Fig Tree, Israel, was fulfilled in the Gentile calendar; this year was the limit, for in Psalm 90:10 the Lord says that the generation of 80 years is the far end of the line that God established between 70 and 80 years for the Fig Tree, Israel.

The apostates continue to be judged, for the judgement of Revelation 2:23 continues, according to which God will kill Jezebel's children with death. While this judgement takes place, we, the holy Church, continue proclaiming the soon coming of Christ in the Rapture with joy, as Psalm 5:11-12 says: " But let all those rejoice who put their trust in You; / Let them ever shout for joy, because You defend them; / Let those also who love Your name / Be joyful in You. For You, O Lord, will bless the righteous; With favor You will surround him as with a shield.."



We are about to see those who slept in Christ; to see them fully alive, with their glorified bodies. Therefore, it is necessary for us to groan and cry out as David did in Psalm 5; it is the cry to be taken to the house of the Lord, to worship the King, in the beauty of His holiness.



We must also cry out that God may fulfil His perfect judgements against the apostates, the evil ones, the wicked, those who practise iniquity, who turn the children of God away from the path and cause them to stumble.



Let us pray to the Lord:

Beloved Father, continue to lead us in Your righteousness,
In Your Word, on this path towards the New Jerusalem.
Strengthen us, beloved God, fill us with Your comfort,
With Your love and Your mercy for eternal salvation.
I ask You in the name of Jesus,

AMEN.



We can already see that the day of eternity is approaching (Hebrews 10:25); therefore, strive to be found by Christ without spot, blameless, and at peace (2 Peter 3:14).
Maranatha!