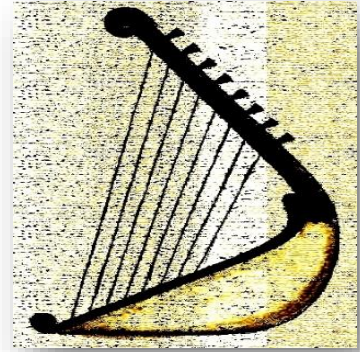


PSALM 6 vs 1

This Psalm is commonly known as: **THE FIRST PENITENTIAL PSALM**, certainly its language well enhances the lip of the penitent, for it expresses at once the sorrow, the humiliation, the hatred of sin, which are the unfailing marks of the contrite spirit when it turns to God.

Divisions: you will observe that the Psalm is readily divided in two parts, first there is the Psalmist's plea, in his great distress (1-7); and then quite a different theme, as the Psalmist changed his note. He leaves the minor, and takes himself to the sublime strains. He tunes his note to the high key of confidence, and declares that God has heard his prayer, and has already delivered him out of all his troubles (8-10) – Charles Spurgeon.



To the Chief musician, with stringed instruments, on an eight-string harp,

A Psalm of David

¹ O LORD, reprove me not in Your anger, nor in Your burning anger correct me.

² Show favor, O LORD; for I am weary: heal me O LORD; for my bones are troubled,

³ and my soul is greatly troubled: and You, O LORD -- **how long?**

⁴ Return, O LORD, deliver my soul: save me according to Your mercy.

⁵ For in death there is no mention of You: in the grave who gives thanks to You?

⁶ I am weary with sighing; I swim all night in my bed; drenching my couch with tears,

⁷ swollen from grief, my eyes grow old because of all my enemies.

Pause, and think about it: The Psalmist is conscious that he deserves to be reprov'd -- retested, to show what he is really made of; and is certain that rebuke in some form must come to him, if not for censure, yet for conviction and instruction. I know I must be chastened, and though I shrink from the rod, yet I know it will benefit me. God has two means by which he eases His children to obedience; **His word**, by which He rebukes; and **His rod** by which He reprimands them. The word always precedes, admonishing them; but when men neglect the warnings of His word, then God as a good father, takes up the rod and beats them. Our Savior awoke three disciples in the garden three times, but since that did not help, He told them that Judas and his band were coming, which awoke them when His own voice could not.

"O Lord, how long" from this we have three things to observe; first, that there is an appointed time which God has measured for the crosses of all his children. Next, see the impatience of our nature in our miseries, our flesh still rebelling against the Spirit, which often forgets itself, and will enter into reasoning with God, and quarrelling with Him as we may read of Job, Jonas, and here also. Isn't it interesting, the place of his evil designs causing his great offense to God, was where he reconsidered and found peace.

PSALM 6 vs 1

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⁸ Depart from me, all you troublemakers; for the LORD heard the voice of my weeping.

⁹ The LORD heard my request; the LORD seized my prayer.

¹⁰ All my enemies, be ashamed and greatly troubled: retreat and be ashamed suddenly.

Think about it: After all the crying and sobbing, then what? The Lord said, I'll take this one's prayers. We know man is a sociable creature, but that will not excuse the saints as to their carelessness of the choice of their company. The very fowls of the air, and beasts of the field, do not love diverse company. We know: "Birds of a feather flock together".

And knowing that, he wishes these men no harm as men. But if they will take no knowledge of God's declaring Himself in the protection of His servants, if they would not reconsider that God had heard, and would hear; had rescued, and would rescue His children, but that they would continue their opposition against him, heavy judgments would certainly fall on them; suddenly... and when they least expected.

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