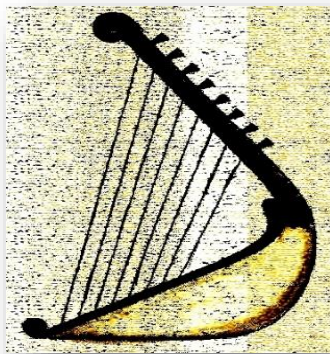


# PSALM 6 vs 1

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

**<sup>1</sup> O LORD, not in Your anger reprove me, nor  
in Your burning anger chasten me.**

**<sup>2</sup> Show favor, O LORD; for I am weak: heal me  
O LORD; for my bones are troubled,**

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

**<sup>4</sup> Return, O LORD, deliver my soul: save me  
according to Your mercy.**

**<sup>5</sup> For in death there is no mention of You: in  
the grave who gives thanks to You?**

**<sup>6</sup> I am weary with sighing; I swim all night in  
my bed; drenching my couch with tears,**

**<sup>7</sup> swollen from grief, my eyes grow old because  
of all my enemies.**

这首诗篇通常被称为:第一篇悔改诗, 它的语言很好地加强了悔过者的口吻, 因为它立刻表达了悲哀、羞辱和对罪的恨恶, 这些都是当悔过的灵转向神时永不消失的痕迹。

分节:你会发现这首诗篇很容易分成两部分, 第一部分是诗人在极大的痛苦中恳求(1-7);然后是一个完全不同的主题, 因为诗人改变了他的调子。他离开了小调, 沉浸在崇高的旋律中。他以信心为大调, 宣告神已经听了他的祷告, 已经救他脱离了一切的患难(8-10)。

交与伶长, 用丝弦的乐器, 调用第八,

大卫的诗

**<sup>1</sup> 耶和華阿, 求你不要在怒中責備我, 也不要  
在烈怒中懲罰我。**

**<sup>2</sup> 耶和華阿, 求你憐我。因為我軟弱。耶和  
華阿, 求你醫治我。因為我的骨頭髮戰。**

**<sup>3</sup> 我心也大大的驚惶。耶和華阿, 你要到几时  
才救我呢。**

**<sup>4</sup> 耶和華阿, 求你轉回, 搭救我。因你的慈愛  
拯救我。**

**<sup>5</sup> 因為在死地無人記念你, 在陰間有谁稱謝你。**

**<sup>6</sup> 我因唉哼而困乏。我每夜流淚, 把床榻漂起,  
把褥子濕透。**

**<sup>7</sup> 我因忧愁眼睛乾癢。又因我一切的敌人眼睛  
昏花。**

Pause, and think about it: The Psalmist is very conscious that he deserves to be reproved (retested, to show what he is really made of), and is certain that rebuke in some form or other must come upon him, if not for condemnation, yet for conviction and instruction. I know that I must be chastened, and though I shrink from the rod, yet I do know it will be for my benefit. God has two means by which he reduces 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.

**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 Be ashamed and greatly troubled all my enemies: 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.



停一下，想一想：诗人非常清楚，他应该受到责备（被反复试炼，以显示他的本性），他也确信，各种各样的责备一定会降临在他身上，如果不是为了谴责，就是为了定罪和训诲。我知道我必受管教。我虽逃避杖，却知道杖是与我有益。神有两种方法使他的儿女顺服祂；祂责备的话语；用祂的杖训斥他们。字句总是在前面，告诫他们；人若不留心听祂话语的劝戒，那慈爱的神就拿杖打他们。我们的救主三次叫醒了园中的三个门徒，但无济于事，他告诉他们犹大和那些官兵来了，这倒唤醒了他们，而他自己的声音却不能。

主阿，到几时呢？我们有三件事要看。第一，神为他一切儿女的十字架，已经定了日期。再者，看我们在患难中失去耐心，我们的肉体仍旧悖逆那灵，那灵常常忘乎所以，要和神辩论，和神争吵，正如我们在圣经中读到的约伯，约拿，还有在这里读到的。这不是很有趣吗，他的邪恶计划在哪里冒犯上帝也是他重新思考和找到安宁的地方。

**8 你们一切作孽的人，离开我吧。因为耶和华听了我的哀哭的声音。**

**9 耶和华听了我的恳求。耶和华必收纳我的祷告。**

**10 我的一切仇敌都必羞愧，大大惊惶。他们必后退，忽然羞愧。**



想一想：在泪流满面之后，然后呢？上帝说：我接受这个人的祷告。我们知道人都是社会性的生物，但是圣徒们却不能因此而原谅自己在交友方面的疏忽。

# PSALM 6 vs 1

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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.

就是空中的飞鸟和田野的走兽，也不喜欢不同的同伴。我们知道：“物以类聚，人以群分”。

知道了这一点，他不希望这些人受到伤害。林后 2:12 倘若他们不知道神藉著他的仆人显明自己、不知道神已经听见、而且还要听、他曾救过，也将救过他的儿女，但儿女仍要反对他，沉重的审判必临到他们身上；突然间，在他们最意想不到的时候。

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