

Psalm 6-7 – Repent, Trust in Trials, and Love & Pray

Michael Silva / Aug 4, 2019

Introduction: We are continuing our study in the Psalms, the hymnbook of the Bible.

1. In the Psalms we find real emotions and struggles being expressed to the Lord.
 - a) In the midst of those struggles we are reminded that God is **sovereign** and that regardless of our circumstances **He is worthy of praise**.
2. In **Psalm 1** we were reminded to **Sit, Stand, and Walk in the Word**.
 - a) In **Psalm 2** the Psalmist declared gospel message... **Blessed are all those who put their trust in Him**.
 - b) In **Psalms 3 & 4**... **Rest in the Lord w/ Gladness & Peace** - David shows us by example that if we will rest in the Lord he will bring us gladness of heart, peace, and rest.
 - i) But as I rediscovered this summer, that doesn't always happen immediately, sometimes that takes some time and is a process.
 - c) In **Psalm 5** we saw David's example of **Seeking, Looking Up, Departing, & Worshiping**.

That brings us to: Psalm 6&7 (NKJV)ⁱ

1. I've **summarized** our passage today **Repent, Trust in Trials, and Love & Pray**.

Psalm 6: Title To the Chief Musician. With Stringed Instruments. On An Eight-Stringed Harp. A Psalm of David.

1. Again, the author is David.
2. Original language indicates the **Harp** was to be played in a lower octave, more somber tone.
3. Penitential Psalm (penitence) – Songs of confession and humility.
 - a) Same word from which we get our modern word penitentiary – the idea being that if a criminal had enough time to contemplate his/her wrong actions that they would leave their confinement changed and repentant.

Psalm 6:1 ¹ O LORD, do not rebuke me in Your anger, Nor chasten me in Your hot displeasure.

1. Seeking Mercy – because God does judge.
 - a) Jesus cursed the fig tree – Matthew 21:18–22
 - b) As Christians we are not judged, we are Chastened – it's a family matter.

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- i) **Hebrews 12:7** ⁷ If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten?
 - ii) **Revelation 3:19** ¹⁹ As many as I love, I rebuke and chasten. Therefore be zealous and repent.
2. David is accepting of the Lord's rebuke, but he's just asking if it won't be in **anger** or **hot displeasure**.
- a) God is just therefore I don't think we really have to worry about this with God. All His judgments are good and right.
 - i) But I know that **we can respond** in **anger** and **hot displeasure**.
 - ii) Question: Ever corrected someone or disciplined the kids and you were too harsh because you were angry or lost your cool?
 - (1) I believe that's the place David is speaking from – serves as a reminder that we shouldn't respond in respond in **anger** and **hot displeasure** when correcting others, for that's not how God treats us.

Psalm 6:2-3 ² Have mercy on me, O LORD, for I *am* weak; O LORD, heal me, for my bones are troubled.
³ My soul also is greatly troubled; But You, O LORD—how long?

- 1. Weakness – Pastor **Chuck Smith** comments, “In Psalm 103:14, David wrote that God “knows our frame; He remembers that we are dust.” God is not surprised when we are weak. He knows what we are made of. I am the one who thinks I am strong. He has no illusions about us. But it is good for me to be reminded of my own weakness, as that is what teaches me to depend on His strength and mercy.”
- 2. Whatever the sin that's being confessed, it was causing physical weakness - **for my bones are troubled** –
 - a) Not all illnesses are a sign of sin, but the effects and consequences of sin can affect us physically.
 - i) Stress associated with sin can manifest itself in physical ailments.
 - ii) Additionally, some illnesses can be a product of God's judgment / correction.
 - b) I've been learning that the body can be a better indicator of our stress and circumstances than our minds will initially acknowledge.
- 3. Notice the **humility** in David's words and response. He is seeking **mercy** for he is **weak** and **troubled**.
 - a) David declares, “**how long?**” *How long will this last?*
 - i) It's okay to ask God questions about your circumstances.
 - ii) But the better question is not “How long until I get out of this?”, but rather “What can I get out of this?” What can I learn?
 - (1) What is the Lord trying to teach or show us through these difficult circumstances or rebuke?

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Psalm 6:4

⁴ Return, O LORD, deliver me! Oh, save me for Your mercies' sake!

1. By David asking God to **Return** it would appear that David sensed that there was distance between him and God and he rightly wanted to close that gap.
 - a) When he sensed a gap, instead of running further from God, He's running to God.

Psalm 6:5

⁵ For in death *there is no remembrance of You; In the grave who will give You thanks?*

1. The English word **remembrance** comes from the Hebrew word זָכַר [zeker] whose root word means is *to name, mention, remember, to take to court, make known, profess, praise*.
 - a) Commentators believe that the meaning behind David's words is that once you have **died it's too late to remember to put God first**.
 - b) It's not that the dead forget who God is, it's that the living have the opportunity to remember and acknowledge that despite difficulties...
 - i) God is still good, He's sovereign, and He uses difficulties for our good and His glory.
2. Poem by Charles Thomas Studd:

Two little lines I heard one day, Traveling along life's busy way;
Bringing conviction to my heart, And from my mind would not depart;
Only one life, twill soon be past, Only what's done for Christ will last.
Only one life, yes only one, Soon will its fleeting hours be done;
Then, in 'that day' my Lord to meet, And stand before His Judgement seat;
Only one life, 'twill soon be past, Only what's done for Christ will last.

Only one life, the still small voice, Gently pleads for a better choice
Bidding me selfish aims to leave, And to God's holy will to cleave;
Only one life, 'twill soon be past, Only what's done for Christ will last.

Only one life, a few brief years, Each with its burdens, hopes, and fears;
Each with its clays I must fulfill, living for self or in His will;
Only one life, 'twill soon be past, Only what's done for Christ will last.

When this bright world would tempt me sore, When Satan would a victory score;
When self would seek to have its way, Then help me Lord with joy to say;
Only one life, 'twill soon be past, Only what's done for Christ will last.

Give me Father, a purpose deep, In joy or sorrow Thy word to keep;
Faithful and true what e'er the strife, Pleasing Thee in my daily life;
Only one life, 'twill soon be past, Only what's done for Christ will last.

Oh let my love with fervor burn, And from the world now let me turn;
Living for Thee, and Thee alone, Bringing Thee pleasure on Thy throne;

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Only one life, “twill soon be past, Only what’s done for Christ will last.

Only one life, yes only one, Now let me say, “Thy will be done”;
And when at last I’ll hear the call, I know I’ll say “twas worth it all”;
Only one life, ’twill soon be past, Only what’s done for Christ will last. ”

Psalm 6:6-7 ⁶ I am weary with my groaning; All night I make my bed swim; I drench my couch with my tears. ⁷ My eye wastes away because of grief; It grows old because of all my enemies.

1. This is either the first record of someone using in [water bed](#) or it’s Poetic Hyperbole to illustrate the weight and significance of his sin.
 - a) David felt God was angry with him. David lacked a sense of God’s presence.
 - i) As a result, he could not sleep.
 - b) R.C. Sproul, “I don’t always feel His presence, but God’s promises do not depend upon my feelings; they rest upon His integrity.”
2. David literally cried over his sin, yet many find it hard to cry, holding it back because somehow crying is some form of weakness.
 - a) C.H. Spurgeon, “Let us learn to think of tears as liquid prayers.”

Psalm 6:8-10 ⁸ Depart from me, all you workers of iniquity; For the LORD has heard the voice of my weeping. ⁹ The LORD has heard my supplication; The LORD will receive my prayer. ¹⁰ Let all my enemies be ashamed and greatly troubled; Let them turn back *and* be ashamed suddenly.

1. Don’t miss in verse 8 where David declares, [For the LORD has heard the voice of my weeping](#).
 - a) **Psalm 34:18** (David) ¹⁸ The LORD *is* near to those who have a broken heart, And saves such as have a contrite spirit.
 - b) **Psalm 51:17** (David) ¹⁷ The sacrifices of God *are* a broken spirit, A broken and a contrite heart— These, O God, You will not despise.
 - c) Once [Martin] Luther wrestled hard with God in prayer and came jumping out of his prayer closet crying out, “*Vicimus, vicimus*”—that is, “Victory, victory!” David has the same sense of prevailing with God at the end of this prayer.¹
2. The path of least resistance is to go with the flow – which might be what led to David’s sin & circumstances.

¹ Guzik, D. (2013). [Psalms](#) (Ps 6:8–10). Santa Barbara, CA: David Guzik.

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- a) But here David is declaring, I'm with you Lord, I'm with you.
 - i) He is **repenting**, turning away from his sins.
 - ii) **1 Peter 5:6-7** ⁶ Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, ⁷ casting all your care upon Him, for He cares for you.

----- READ Psalm 7 -----

Psalm 7: Title A Meditation of David, which he sang to the Lord Concerning the Words of Cush, a Benjamite.

1. David's the author.
 - a) This word **Meditation** in the original language (שִׁגְיָוֹן [shiggayown]) indicates that it was "a loud cry."²
2. Setting: King Saul was of the tribe of Benjamin. The reference to **Cush, a Benjamite** *may* indicate that these circumstances were associated with King Saul's persecution of David, but we are not sure.

Psalm 7:1-2 ¹ O LORD my God, in You I put my trust; Save me from all those who persecute me; And deliver me, ² Lest they tear me like a lion, Rending *me* in pieces, while *there is* none to deliver.

1. David likens his enemies and their slanderous charges to an attack of a **dangerous lion**.
 - a) One of the tactics **Satan, the roaring lion, 1 Peter 5:8** calls him, is to attack Christians with **slander**.
 - i) Satan is the **father of lies** Jesus tells us in **John 8:44**.
 - b) Spurgeon, commenting on David's imagery of a lion, says, "Verily this is not an overdrawn picture, for the wounds of a sword will heal, but the wounds of the tongue cut deeper than the flesh, and are not soon cured."

Psalm 7:3-5 ³ O LORD my God, if I have done this: If there is iniquity in my hands, ⁴ If I have repaid evil to him who was at peace with me, Or have plundered my enemy without cause, ⁵ Let the enemy pursue me and overtake *me*; Yes, let him trample my life to the earth, And lay my honor in the dust. Selah

1. In the context of these circumstances, David is not declaring he is completely **sinless**, only that he is not guilty of the accusations **Concerning the Words of Cush, a Benjamite**.
 - a) Those **accusations** are described in this pleaful prayer.

² Courson, J. (2006). *Jon Courson's application commentary: Volume two: Psalms-Malachi*. Nashville, TN: Thomas Nelson.

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- i) Repaying evil to one who was at peace w/ David
 - ii) Plundering/stealing from the enemy without cause.
2. David was a virtuous man – 1 Samuel 24 – David was on the run, hiding for King Saul.
- a) The king unknowingly entered the same cave as where David and his men were hiding.
 - b) His men urged David to take Saul's life and their worries & fleeing would be over.
 - c) Instead of killing Saul, David simply cut off a piece of Saul's garment to show that he could have killed Saul but chose not to.
 - i) There are some who suggest that the portion of garment that David cut off was a sign of Saul's authority as king.
 - d) Afterward this interaction in the cave David's heart was troubled. He felt he shouldn't have stretched out his hand against "*the anointed of the Lord*", speaking of cutting King Saul's garment (1 Sam 24:6).
 - i) Though Saul saw slowly slipping into insanity, David recognized two things:
 - (1) It was God who raised up and put down kings and rulers.
 - (2) God was using Saul, though the circumstances were difficult, to help shape David into the godly man the Lord could use as the future king of Israel.

Psalm 7:6-8 ⁶ Arise, O LORD, in Your anger; Lift Yourself up because of the rage of my enemies; Rise up for me to the judgment You have commanded! ⁷ So the congregation of the peoples shall surround You; For their sakes, therefore, return on high. ⁸ The LORD shall judge the peoples; Judge me, O LORD, according to my righteousness, And according to my integrity within me.

1. David's heartfelt prayer is that God would **Rise up** over his circumstances. In this case, to **Rise up in judgment**.
 - a) David supposes that if God were to act, the outcome would be **peoples shall surround [the Lord]**.
 - i) The people would return to the Lord in **worship**.
 - ii) In David's time, the **tabernacle** was set up in Jerusalem and during Holy Days all the people would come and surround the tabernacle bringing their offerings.
 - iii) David understands that the **discipline** of the Lord helps to **restore relationship with the Lord**.
2. David also includes himself in God's evaluation and correction when he said, **Judge me**.
 - a) David knew that in this case he was not guilty of what **Cush, a Benjamite** charged.
 - b) David was a man of **righteousness** and **integrity**. Not always, but it did apply in this case.

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Psalm 7:9-10

⁹ Oh, let the wickedness of the wicked come to an end, But establish the just; For the righteous God tests the hearts and minds. ¹⁰ My defense *is* of God, Who saves the upright in heart.

1. Guzik: This reveals more of the heart of David's prayer. More than anything he prayed for God to be just. In this sense David did not pray for special favoritism with God; he prayed for God to be just and he searched his own heart to help put him in the right before God.
2. When you feel unjustly attacked by others, remember, like David, you can declare, *My defense is of God, Who saves the upright in heart.*
 - a) This is a reminder to **trust the Lord in your trials**.
 - b) **Romans 8:18** ¹⁸ For I consider that the sufferings of this present time are not worthy to *be compared with the glory which shall be revealed in us.*

Psalm 7:11-13

¹¹ God *is* a just judge, And God is angry *with the wicked* every day. ¹² If he does not turn back, He will sharpen His sword; He bends His bow and makes it ready. ¹³ He also prepares for Himself instruments of death; He makes His arrows into fiery shafts.

1. While God is **love** (1 John 4:8) He is also **a just judge**.
 - a) The Bible clearly teaches that God forgives sin, extending grace and mercy, but He **does not overlook sin**.
 - b) Sin is forgiven when there is a **heartfelt confession accompanied with repentance**.
 - c) Vs 11-13 of our passage remind us that God *is angry with the wicked every day* and that He deals with sin by judging unforgiven sinners.

Psalm 7:14-16

¹⁴ Behold, *the wicked* brings forth iniquity; Yes, he conceives trouble and brings forth falsehood. ¹⁵ He made a pit and dug it out, And has fallen into the ditch *which* he made. ¹⁶ His trouble shall return upon his own head, And his violent dealing shall come down on his own crown.

1. Sowing and reaping, that's how the Bible describes when we get what we desire.
 - a) **Galatians 6:7** ⁷ Do not be deceived, God is not mocked; for whatever a man sows, that **he will also reap**.
 - b) The unjust will eventually fall into their own pits... Unless they repent before God their own **trouble shall return upon [their] own head**.
 - c) But we are exhorted in **Romans 12:19** ¹⁹ Beloved, do not avenge yourselves, but *rather* give place to wrath; for it is written, "*Vengeance is Mine, I will repay,*" says the Lord.

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Psalm 7:17

¹⁷ I will praise the LORD according to His righteousness, And will sing praise to the name of the LORD Most High.

1. Question: Is David praising the LORD according to his own righteousness, meaning David's own righteousness? NO!
 - a) David is praising the LORD according to [God's] righteousness.
 - b) Our actions are not praise-worthy in comparison with who God is...
 - c) We are to praise God based on God's own righteousness.

Conclusion: What's the big take away from this passage?

1. We are repent of our sins.
2. Trust in Trials.
3. Finally, our response toward our enemy should be characterized by **love and prayer**.
 - a) **Matthew 5:44** ⁴⁴ But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you,

Invitation: Revelation 3:20 Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.

ⁱ All scripture references, unless otherwise noted, are taken from The New King James Version. (1982). Nashville: Thomas Nelson.