

## THE PSALMS

### Series: Selected Psalms Phase 1

### Lesson 5: A Prayer for Deliverance Psa. 6:1-10

### Today's Study: Psa. 6:1-10

1. Cry Vv. 1-5
2. Complaint Vv. 6-7
3. Confidence Vv. 8-10

#### INTRODUCTION

#### 1. Brief Review of Lesson 4 . . . Psa. 4:1-8

##### (a) Introduction to Psalm 4

##### (1) Matthew Henry notes:

*“David was a preacher, a royal preacher, as well as Solomon; many of his psalms are doctrinal and practical as well as devotional; the greatest part of this psalm is so, in which Wisdom cries to men, to the sons of men (Prov. 8:4-5), to receive instruction. . . .”*

##### (2) General views of Psalm 4

- Relation of Psalms 3 and 4 . . . there are two main opinions:
  - Some scholars believe that Psalm 4 is associated with distress resulting from crop failure or a period of famine for which the king was wrongfully blamed and opposed. Based on this opinion Psalms 3 and 4 has no connection.
  - Other scholars see Psalm 4 as an accompaniment to Psalm 3 in relation to the rebellion under the leadership of Absalom.
- One compelling messages in Psalm 4 is that the **victories of sinners are temporary and meaningless**, and that only repentance and a life committed wholly to God can bring true happiness. Individuals must make their request known to God for deliverance (salvation) from distresses, tribulations and all anguish of the soul.

##### (3) The content of Psalm 4 (*Highlighting two things*)

- The psalm expresses general confidence in God and a general sense of security.
- The main subject is the fact that assurance in God will produce tranquility in the midst of troubles and dependence on His protection and care will enable us at night to enjoy a peaceful rest.

##### (b) **Communicating with God** (Psa. 4:1)

##### (1) An outstanding and habitual thing that David did was to refer to God's mercies as a way to obtain present favor.

- He reviews his experiences of divine deliverances and takes comfort in them.

- David was fully persuaded that He who helped in the past experiences will not refuse to help him in this situation.
- (2) Favor Sought (Psa. 4:1a)
- David didn't have time for vain and empty words but he directly presents his request to God: *Hear me when I call . . .* (v. 1a).
  - The in-depth meaning of what is being conveyed (v. 1a) is: *"hear and answer me," or "grant me what I ask."*
- (3) Father of Righteousness (Psa. 4:1b)
- *" . . . O God of my righteousness"* means: *"Thou art the author, the witness, the maintainer, the judge and rewarder of my righteousness; to thee I appeal due to the smear campaign and harsh treatment of men."*
  - It is not on the ground of his own claim as a righteous man, but, in this particular case, he was wrongly persecuted and need justice to be done.
  - David called upon the LORD to act righteously on his behalf  
**Righteousness** means that which is morally correct and ethically just. The troubled king appealed to God on the basis of His holy character.
- (4) Focused on the Past Victories (Psa. 4:1c).
- There was a time when David felt "boxed in" and wasn't sure what to do but God made a way for him!!
    - *"Relieved" ("enlarge" KJV) or "give relief" means "to broaden" or "set at large."*
    - *"Distress" literally means "a narrow or tight place."*
  - C. H. Spurgeon notes:  
*"Thou hast enlarge me when I was in distress' . . . God has enlarged my heart with joy and comfort, when I was like a man imprisoned by grief and sorrow. God is a never-failing comfort."*
- (5) Freely Bestowed (Psa. 4:1d).
- David knew the mercies of God and reached out to Him.
    - He also knew that he could be left exposed to the wrath of his enemies because of his sins.
    - However, he pled to God for His mercy and grace to deliver him out of the situation he was in!
  - We never deserve God's loving kindness or any help that we have received from Him but instead we deserve His wrath. Mercy there was (is) great and grace was (is) free!!
- (c) **Compelling Challenge to Men** (Psa. 4:2-3)
- (1) Break off from your evil path (v. 2).  
*"How long, O you sons of men, will you turn my glory to shame? How long will you love worthlessness and seek falsehood?" (NKJV)*
- Unlike what we see in the "Imprecatory Psalms", in this psalm David is not asking God to pour out His wrath upon his adversaries but desiring them to forsake their evil pursuit and repent.

- David consulted with God then extended the opportunity for hope and called his adversaries up from their evil ways.
- *“Sons of men,”* refers to men who were in great position.
  - While David saw the leaders of the insurrection as great men, men of high degree, he also believed they were acting foolishly and as a result he rebuked them as though they were children.
  - Note the challenge given to these leaders: ***“How long will you love worthlessness And seek falsehood” (v. 2d NKJV).***
- Their relentless evil effort to destroy David was a worthless pursuit. In reality, they were wasting time and destroying their nation for that which was not possible. Their best alternative was to give up the evil intent and commit their all to God!!

(2) Blessed are the chosen of the God! (Psa. 4:3)

- In Psa. 4:3, David shows the rebels the distinctive favor which God has for good people, the special protection that they are under and the privileges to which they are entitled to.
- In order to have the assurance that God will answer our call for help, we must sincerely endeavor to live a godly life (cf. Prov. 15:29; John 9:31; 15:7).
  - Those who faithfully devote themselves to God have been set apart (consecrated) as His own treasured possession.
  - When we belong to God, we can appeal to Him as our protector and provider (cf. Heb. 10:22; 1 John 3:21-22).
- David felt safe and secure **in God!** He had the assurance that God would answer his prayers: *“The LORD will hear when I call to Him” (v. 3b NKJV).*
  - All Christians should have the same assurance. They should be confident that God will hear their prayers. **Beloved, God do hear the prayers of the righteous!!**
  - **Psa. 34:17 Amplified Bible Classic Edition**  
*“When the righteous cry for help, the LORD hears and delivers them out of all their distress and troubles.”*
- The rebels were deceived by Absalom and they deceived others.
  - They were convinced that God was on their side and as it is with most soldiers about to be engaged in battle, definitely they had called on God to help.
  - On the other hand, David was confident that God would hear and answer his prayer! (See Psa. 1:6).

(d) **Calms Himself Before God and Continue to Challenge His Adversaries** (Psa. 4:4-5).

- (1) David counsels the rebels to make conscience their moral responsibility (v. 5): *“Offer the sacrifices of righteousness” (KJV).* **We must not only cease to do evil, but we must do well.** Those that were disloyal to David and his

government would once more yield to a better attitude and return to their allegiance, **if they worship God aright.**

(2) Tremble and sin not (Psa. 4:4).

*“Be angry, and do not sin, Meditate within your heart on your bed, and be still.” (NKJV)*

- There are several translations to the KJV *“stand in awe and sin not”*, such as: (a) *“Be angry and sin not”* (b) *“Tremble before Him and sin not”* (c) Etc.
- God had determined to protect David whom they were engaged in persecuting, and in prosecuting their plans they must come into conflict with God’s power and be overcome!

(3) The rebels were to seriously and prayerfully meditate (v. 4b): carefully evaluate, examine in depth and foresee the awful end-result of staying on the wrong path!

*“Meditate within your heart on your bed, and be still.” (NKJV)*

*“Commune with your own hearts upon your beds and be silent (sorry for the things you say in your hearts).” (Amplified Bible Classic Edition)*

- Here we have David continuing to appeal to his adversaries; strongly admonishing them to remain awake on their beds and diligently search their hearts with the Word of God.
  - He was saying, choose a solitary time, do it when you lie awake upon your beds and in that stillness when you can properly focus without any distractions.
  - Before you turn yourselves to go to sleep, examine your consciences in regards to what you have done amiss so that you may repent of it.
- **Definitely, a thinking man would have enough sense to discover the vanity of sin and the worthlessness of worldly pursuits!**

(4) Turn to the LORD!! (Psa. 4:5)

**“Offer the sacrifices of righteousness. And put your trust in the LORD.”** (v. 5 NKJV)

- Absalom, in a deliberate attempt to convince the people that he was right, offered sacrifices to the LORD (See 2 Sam. 15:12).
  - These sacrifices were a sham and a means of deception to convince the people that he was on God’s side and doing God’s will by overthrowing his father the king.
  - David convincingly exhorted those who were so easily-swayed by Absalom to be awakened to his deception and they were to offer sacrifices that were rightly presented to God.
- If the rebels had heeded the admonition that was so passionately and powerfully presented and as seen in the preceding verses, they would be crying out: ***“Men and brethren what shall we do? (Acts 2:37).***

(e) **Covering of God’s Blessings** (Psa. 4:6-8)

(1) Cares and concerns among the loyal supporters.

*“There are many who says, ‘Who will show us any good?’ LORD lift up the light of Your countenance upon us” (v. 6 NKJV)*

- There were those among David’s faithful supporters who became negative and despairing.
  - Unfortunately, these disheartened supporters of David wanted rather to see rather than to believe.
  - Like David and those who stood steadfast, we must continue trusting in God, despite the challenges!!

**2 Cor. 5:7 Amplified Bible**

“For we walk by faith [we regulate our lives and conduct ourselves by our conviction or belief respecting man’s relationship to God and divine things, with trust and holy fervor; thus we walk] not by sight or appearance.”

- When the skeptical defeatists question whether God can send good, David answers with the language of the ancient priestly benediction of Numbers 6:24-26, **“Lift up . . . countenance upon us.”**
- The light of God’s countenance is enough for David!!
  - This is his riches, his honor, his health, his ambition and his serenity. Give him this and he will ask for no more! Oh! for the presence of God!!
  - **This is joy unspeakable, and full of glory! Oh for more of the indwelling of the Holy Spirit, that our fellowship with the Father and His Son, Jesus Christ, may be constant and abiding!**

(2) Contentment in God!! (Psa. 4:7)

- Two types of joys are contrasted in verse 7 (Psalm 4)
  - **First, inward joy** that comes from knowing and trusting God and **second, happiness** that comes as a result of pleasant circumstances.
  - **Inward joy defeats discouragement, happiness covers it up. Inward joy is lasting; happiness is temporary.**
- Thomas Watson notes:
 

*“Outward comforts can no more fill the heart than a triangle can fill a circle. Spiritual joys are satisfying. ‘My heart shall be satisfied with marrow and fatness; and my mouth shall praise thee with joyful lips (Psa. 63:5).*

... ..

*Worldly joys do put gladness into the face, but the Spirit of God put gladness in the heart; divine joys are heart joys (Zech. 10:7; John 16:22).”*

(3) Consolation and Composure (Psa. 4:8).

*“I will both lie down in peace, and sleep; For You alone, O LORD, makes me dwell in safety.” (v. 8 NKJV)*

- David wholeheartedly trusted God and believed that he would act on his behalf, in return for his faith, God’s immeasurable peace saturated his heart and mind (Phil. 4:6-7). As a result, he simply decided to go to bed!!

- David could sleep well at night even in distressing times even if surrounded by the ungodly. He slept well because his safety was from the LORD, not from circumstances or feelings.

## 2. Introduction to Psalm 6

### (a) Penitential Psalm

Psalm 6 is the first of a special group known as “Penitential Psalms” or “Psalms of Confession.” These psalms express penitence (repentance and sorrow for sin). There are seven of these: 6, 32, 38, 51, 102, 130 143... base on the Hebrew numbering.

They are still relevant because man’s brokenness and disposition for falling into sin has not changed over the centuries. They express sorrow as a consequence of sin and the desire for repentance and removal of the source of affliction. The Penitential Psalms are also complimentary towards the goodness and mercy of God.

The expression of the penitent is portrayed in Psalm 6 . . . for example:

- (1) . . . it expresses the sorrow of the penitent (see Vv. 3, 6, 7)
- (2) . . . there is also a clear expression of humiliation (see Vv. 2, 4)
- (3) . . . there is also a clear expression for the hatred of sin (see v. 8)

These are the unfailing marks of the contrite spirit when it turns to God. May the Holy Spirit beget in us true repentance which needeth not to be repented of (2 Cor. 7:10).

### (b) The Title and Author

The psalm is titled “*A Psalm of David,*” and inscribed to the chief musician on “*Neginoth,*” means to be accompanied with musical instruments (this was briefly noted in Lesson 4 ... Psalm 4). The added words in the title “*upon Sheminith,*” mean “The eight” or an octave – a musical notation of which the significance is not clear.

### (c) The Occasion on Which it was Written

Its immediate occasion seems to have been a prolonged and dangerous illness and David’s enemies used this occasion to vent their animosity. Despite his sickness, the psalmist was in the midst of his enemies and he was in great peril on account of them; note the following:

- (1) “Mine eye is consumed because of grief, it waxeth old because of all mine enemies.” (v. 7 KJV)
- (2) “Depart from me all ye workers of iniquity.” (v. 8 KJV)
- (3) “Let all mine enemies be ashamed and sore vexed.” (v. 10 KJV)

We cannot be mistaken, in supposing that despite his ailing condition his numerous enemies pressed hard upon him and endangered his life.

David was crushed and broken-hearted because of these trials; he did not have the strength of body to bear up under the burden of the increase adversity of these problems and calamities and was brought near to the grave. Some scholars believe that his worsened physical condition resulted from distinct outward troubles that he was experiencing. Note for example:

(1) "I am weak, . . . heal me; . . ." (v. 2)

(2) See also verses 5, 6, 7.

It is not uncommon that outward troubles become too great for the feeble human frame to bear, and becomes crushed beneath the pressure so eventually the body is laid upon a bed of languishing and brought to the borders of the grave or to the grave itself.

As we analyze the psalm, it will be noticed that David humbly realizes his predicament (usually the result of sin), expresses sorrow over it, and demonstrates a fresh commitment to remain close to God. Whatever may have been the cause of his pain and suffering David sought the LORD for the remedy. **By turning to the true and living God to be healed is an acknowledgment of the God who heals: *He has revealed Himself as . . . "the LORD who heals" ("Jehovah Rapha" Ex. 15:26).***

The Holy Spirit inspired this prayer (Psalm 6) to give encouragement to all who have suffered for a long time. David believed as we must believe, that God had (has) the power to heal him (us). We repeat for emphasis . . . Psalm 6 is a great consolation to the suffering and afflicted; this is great encouragement for anyone to cry out to God.

### 3. The Divisions of Psalm 6

Scholars differ as to the divisions of this psalm; however, I will be discussing it in three sections.

(a) In verses 1-5: **Cry** . . . here we have a presentation of the psalmist painful illness.

(b) In verses 6-7: **Complaints** . . . this is a continued description of his suffering and grief.

(c) In verses 8-10: **Confidence** . . . the psalm closes with a note of confidence!

Matthew Henry notes:

*"He begins with doleful complaints, but ends with joyful praises; like Hannah, who went to pray with a sorrowful spirit, but when she had prayed, went her way, and her countenance was no more sad. . . ."*

#### A. Cry Psa. 6:1-5

*"These verses speak the language of a heart truly humbled under humbling providences, of a broken and contrite spirit under great affliction, sent on a purpose to awaken conscience and mortify corruption. Those heap up wrath who cannot when God binds*

*them; but those are getting ready for mercy, who under God's rebukes, sow tears, as David did here."* (Matthew Henry)

David accepted God's punishment, but he begged God not to discipline him in anger. Jeremiah also asked God to correct him gently (Jer. 10:24). David recognized that if God treated him with justice alone and not mercy, he would be wiped out by God's wrath.

Often we want God to show mercy to us and justice to everyone else. God in His kindness forgive us instead of giving us what we deserve! Mercy there was great and grace was free!!

### 1. **Calls Attention to His Petitions Psa. 6:1**

*"O LORD do not rebuke me in your anger, nor chasten me, in Your hot displeasure."*  
(v. 1 NKJV)

(a) A disciplinary action by God.

(1) Evidently, God was making use of pain and distress to discipline David, most likely because of some sin in his life.

- David being aware of the facts humbled himself and prayed fervently to God.
- It is very important however, to understand that all sickness is not as a result of sin. Note the following pointers quoted from P.O.S.B.
  - *"Ill health can be due to the fact that we live in a corruptible world, which means that we bear the normal suffering of accidents and diseases and an aging dying body.*
  - *Scripture teaches that ill health can also be due to Satanic attack. Two examples are Job's illness (Job 2:7) and Paul's nagging torn in the flesh which is described as a messenger of Satan (2 Cor. 12:7).*
  - *Scripture also teaches that the LORD disciplines us because of our sin by allowing us to suffer illness and pain. For example, the LORD told the Israelites that if they did what was right and obeyed His commandments, He would spare them from the diseases He had afflicted upon the Egyptians in judgment (Ex. 15:26). In the New Testament, James exhorted the sick and afflicted to confess their sins (James 5:13-16)."*

(2) David was very much aware that he deserved to be rebuked and realized that the rebuke had come in some form or the other if not for condemnation, nevertheless for conviction and cleansing.

- The source of the following is unknown:  
***"Corn is cleansed with wind and the soul with chastening."***
- David did not ask that the rebuke be totally withheld but that the LORD do not rebuke him in His anger.
- He knew that he had to be chastised and he may have pulled-back from the rod of correction, nevertheless he was convinced that it was for his



good and so his plea was: **“O LORD rebuke me not in Your anger and chasten me not in Your hot displeasure” (Amplified Bible)**; lest the rod becomes a sword, and for fear that in smiting you slay me.

- (3) The word **rebuke** used here, like the word rendered **chasten** properly refers to the reproof of an offender by words, but may be used to indicate the reproof God administers when He brings judgment upon anyone for his sins.
- There may be times when we believe we are chastened by God when reality we suffer trouble brought upon ourselves, nevertheless there are certainly times when the LORD does **chasten** His children.
  - God’s **chastening** for the believer comes because of His love for us!
    - Who loves his child more – the father who allows the child to do what will harm him, or the one who corrects, trains and even punishes the child to help him learn what is right?
    - It is never pleasant to be corrected and disciplined by God but His discipline is a sign of deep love for us.
    - When God corrects, you should see it as proof of His love and ask Him what He is trying to teach you. **See Heb. 12:5-11, NB Vv. 6-7.**
- (4) *“Your hot displeasure” (v. 1)*
- Literally this is saying: **“in thy heat”**
    - We speak of anger or wrath as *burning or consuming*.
    - Compare Gen. 39:19; Num. 11:33; Deut. 11:17; Psa. 106:40; 2:12.
  - David lived in a period before the finished work of Jesus Christ (John 19:30); he was less certain about his standing with God (Psa. 6:1). Jesus Christ paid the ultimate price for our sins (Isa. 53 NB Vv. 3-6; Heb. 9:28; 1 Peter 2:24); however, we do not abuse the grace of God (Rom. chaps. 6 to 8; etc.), we do not habitually sin (1 John 3:1-10). **And yes, God still chastens His beloved children (Heb. 12:6-7).**
- (b) That which David dreads most ... (*repeated to reinforce and brief expansion*).
- (1) Obviously, he regarded the anger of God as the most destructive factor.
- The anger of God was the wormwood and gall (bitterness, humiliation, etc.) in the affliction and misery being experienced.
    - It was an infusion (it soaked in, deep within, as an IV solution penetrates within the body) of this experience that made it a bitter cup and such effect was reflected in David’s intense prayer (Psa. 6).
    - This we do need to remember: **“It is sin that makes the cup of affliction a bitter cup.”** This fact is also noted in the Book of Lamentations; example see Lam. 3:19.
  - No matter how physical sickness made his bones ache, even more painful and distressful was God’s wrath, **“O LORD do not rebuke me in Your anger” (NKJV)**; let me not lie under the impact of your anger, for that will destroy me!!
  - Abandoning or renouncing God and continuing in one’s sinful ways must be seriously considered:

**Heb. 10:31 Amplified Bible**

“It is a fearful and terrifying thing to fall into the hands of the living God [incurring His judgment and wrath].

**2. Calls Attention to Bodily Pain** (Psa. 6:2)

*“Have mercy on me, O LORD, for I am weak; O LORD, heal me, for my bones are troubled.”* (NKJV)

(a) David describes his physical condition.

(1) You may be surprised but some believers are reluctant to entreat God for their own needs.

- They believe it is selfish to ask for God’s help and think instead that they should only pray for others.
- This is a noble thought but it is not biblically sound.
  - Definitely, we do not want to ignore the need of others and pray only to benefit ourselves (Eph. 6:18; **James 4:3**; 5:13-16; etc.).
  - As noticed in our lesson (Psa. 6), David was not hesitant to cry out to God and neither should any believer (Heb. 4:14-16; 1 John 5:14-16; Jude 20-21; etc.).

(2) David beseech God for mercy!!

- *“Mercy”* means “to bend or stoop in kindness to an inferior.”
  - In verse 4 David calls upon God’s mercies or *unfailing love*, but here he simply pleads with God to pity him.
  - He requests the LORD to look down upon him with compassion and show him kindness.
  - David was unable to heal himself, he didn’t have the capability but God was able to deliver him!
- David made a desperate and passionate appeal to the LORD!
  - He was unable to care for himself, noting that he was physically weak or exhausted and feeble.
  - He felt as if he was withering away and soon to perish. His need was urgent and he made it known to God!

(b) His plea for mercy!

***“Have mercy upon me, O LORD, for I am weak”*** (v. 2)

(1) Your mercy is undeserved but LORD hear my plea!!

- Although I deserve destruction, nevertheless by Your mercy have compassion on me.
  - This is an example of the right way to plead with God, in order for us to prevail.
  - Do not put emphasis on your goodness, instead plead your sin and smallness (insignificance).
- It was as if David was saying to God:
  - “Send not forth the fury of your tempest against so weak a vessel!”
  - He continues: “Be tender and compassionate to a poor withering flower and detach it not from the stem!”

- An awareness of sin had overshadowed the psalmist’s pride, that it took away his illustrious strength that he found himself too weak, maybe, to lay hold on the promise.
- (2) This was a deep, passionate plea from a troubled soul.  
**“Have mercy upon me, O LORD!!”**
- In other words, be gracious to me; or show me some compassion.
  - This language may be used either in view of sin, of suffering, or of danger.
  - It is a cry to God to interpose, and remove some present source of trouble and may be employed by:
    - one who feels that he is a sinner
    - or by one on a bed of pain
    - or by one surrounded by enemies
    - or by one at the point of death
    - or by one who is looking out with apprehension upon the eternal world.
- (3) **“Have mercy upon me” . . . it is commonly used (cf. Psa. 51) as a cry to God in view of sin, pleading for pardon and salvation but here it is a cry in view of trouble and anguish that had overcome the strength of the sufferer and laid him on a bed of suffering.**
- (c) **Brief definition and expansion of two phrases in verse 2.**
- (1) **“For I am weak”** (v. 2)
- The original word for *weak* means to languish or droop as plants that are blighted (Isa. 24:7) or as fields do in a drought (Isa. 16:8) but as used in our text, it is applied to a sick person whose strength is withered and gone.
  - The comparison of the psalmist being “weak” can be compared to a plant that withers for a lack of moisture. Such an effect is not uncommon in the world; we have witnessed many situations where sorrow has overwhelmed the strength – as a plant withers – and has brought on weakening sickness.
- (2) **“For my bones are vexed”** (v. 2)
- The word **vexed** commonly apply to mental trouble, especially the less severe mental trouble – to irritate, to make angry by little provocation, to harass.
  - **Vexed** is used in our text as generally in Scriptures, in reference to torment or to anguish.
  - The bones are the strength and frame work of the body, and the psalmist means here that his strength was gone; that which supported him was devastated; that his disease and sorrow had infiltrated the firmest parts of his body.

### 3. Calls Attention to Inward Trouble (Psa. 6:3)

*“My soul also is greatly troubled; But You, O LORD – how long?” (NKJV)*

(a) **“Soul”** . . . a brief clarification.

(1) The Old Testament Period

- The Old Testament people did not think of their soul as being separate from their bodies. Their understanding is that “soul” and “body” both refer to the whole person.
- Obviously, the psalmist knows that his sin has weakened him completely, physically and emotionally.

(2) **The whole man is made up of spirit, soul and body; see 1 Thess. 5:23.**

- Spirit: God-consciousness
- Soul: self-consciousness
- Body: world-consciousness

(b) Serious emotional distress.

(1) David’s soul was strenuously distressed.

- He was deeply troubled and shivered not only as a result of physical pain but because of emotional distress.
  - Note that his emotional pain was far worse than his physical pain.
  - Physically he was in **agony** (“vexed” KJV; “troubled” NKJV v. 2) but emotionally he was in **anguish** (“sore vexed” KJV; “greatly troubled” NKJV v. 3).
- David expressed his inner agony: **“My soul is greatly troubled ...”** (v. 3 NKJV)
- In essence, Jesus repeated these words at that special time of His earthly ministry (See John 12:20-36, NB v. 27) . . . “Now is my soul troubled” (v. 27).
- The effect of stress as Christ prayed in Gethsemane (Matt. 26:36-46) is made evidently clear by Christ Himself in Matt. 26:38.
- The extent of Christ’s stressful experience is seen in the account that His sweat was as drops of blood.
  - It is noted that **under great stress**, the small capillaries in the sweat glands can break and mix blood with sweat.
  - **Luke 22:44 NKJV**  
“And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling to the ground.”
  - Some translations have the first sentence of Luke 22:44 as: **“And being in anguish, He prayed . . .”**
    - The noun for “*anguish*” means mental or physical pain or suffering.
    - The verb for “*anguish*” means: be extremely distressed about something.
- The objective for presenting the above information is to shed some light on David’s emotional condition as expressed in Psa. 6:3.

(2) The following is a quote from The Preacher's Outline & Sermon Bible (POSB)  
*"Acute, ongoing pain can cause people to plunge into the depths of depression. And many are powerless to pull themselves out of the pit of despair. Medical experts have repeatedly documented the impact of a positive mental attitude upon healing. As an example, the Apostle Paul says that he survived the trouble and afflictions he bore by renewing his inward person – his soul – daily in the LORD (2 Cor. 4:16)."*

(3) Beloved, we do need to practice "healthy eating" however, too many have forgotten **"It's not what you eat but what eats you!!"**  
*God helping, I will when possible follow up with a brief presentation on "STRESS" for now note a few pointers:*

- **Stress** becomes negative (**distress**) when a person faces continuous challenges without relief or relaxation between the challenges. As a result, the person becomes overworked and stress-related tension builds.
- **Stress** can lead to physical symptoms including headache, upset stomach, elevated blood pressure, problems sleeping, diabetes, depression, etc.
- Forty-three percent of all adults suffer adverse health effects from **stress**.
- Seventy-five percent to 90% of all doctor's office visits are **stress-related ailments and complaints**.

*Difficult and challenging situations will arise in our lives but **we must learn and practice to genuinely cast our cares upon God, completely trust Him, etc. because in Him there is contentment which is great gain!!*** For example, see 1 Peter 5:7; Prov. 3:5-6; Matt. 11:28-30; Phil. 4:11-13; 1 Tim. 6:6-12.

(c) Ravages of a troubled mind (Psa. 6:3)

(1) Under the mental anguish, David calls attention to his deeply troubled soul.  
**"My soul also is greatly troubled."** (v. 3 NKJV)

- Soul used in the Old Testament covers a wide usage, as used in our text it refers to **mind**.
- The idea conveyed here is that his sorrows were not limited to his bodily frame as we have seen in verse 2. His sorrows had a deeper seat than even his bones.
- His mind and his soul, were full of anguish, also his catastrophe relates to the circumstance which surrounded him, as well as that which brought on these bodily afflictions.

(2) David was no stranger to trials of spiritual weakness and physical pain.

- As seen in our text, these trial of body and soul were amplified by David's sense of God's anger against him.
- David's situation was not a simple one, especially that not only was he ailing physical but his enemies desired to destroy him. **When we are not confident in God's love and assistance, even small trials feel unbearable.**

(d) God's appointed time!

*"But You, O LORD – how long?"* (v. 3b)

- (1) David sensed that he was under the chastisement of God but felt moved to ask God to shorten his trial.
- (2) During a time of physical affliction and divine chastisement, which he knew he deserved, the psalmist seems to lose his sense of the presence of God (v. 4) and spiritual peace (v. 3).
- (3) David asked: *"How long,"* will you leave me in this state to suffer?
  - How long shall my unabated anguish continue?
  - How long will it be before you intervene to relieve me?
  - How long Dear LORD? How long before my victory is realized?
- (4) There is an appointed time which God have specifically measured for the crosses (trials, afflictions, etc.) of all His children, before which they shall be delivered and for which they must patiently wait without anxiety or setting time when God ought to deliver them.
  - Joseph was sold when he was 17 years old; he was 30 when he became head over Egypt . . . that was 13 years.
  - Israel remained in Egypt until 430 years were accomplished.
  - After Israel was delivered out of Egypt they wandered 40 years in the wilderness and it took 7 years to conquer Canaan.
  - The Southern Kingdom, Judah, spent 70 years in Babylonian captivity.
  - Beloved, we must wait patiently in faith, upon God; **He is an on-time God!**

*Partial quote of "He's an on Time God."*

He's an on time God, yes He is

Oh on time God, yes He is

Job said, He may not come when you want Him

But He'll be there right on time

I tell yah He's an on time God

Yes, He is.

#### 4. **Calls Attention to the Need of Restoration** (Psa. 6:4)

*"Return, O LORD, deliver me! Oh save me for Your mercies sake!"* (v. 4 NKJV)

(a) Brief definitions

(1) **"Soul"** . . . *"Return, O LORD, deliver my soul."* (v. 4 KJV)

- As used in this verse (KJV) it refers to **"life."**
- This fact becomes clear as we observe the next verse (v. 5) where he speaks of the grave to which he felt that he was rapidly descending.

(2) **"Save me"** (v. 4)

- Save my life; save me from going down to the grave (also note v. 5).
- Deliver me from these besetting, troubling conditions.

- (3) **“Deliver me”** (v. 4)
- This is David’s cry in the face of death! Such was a common fear in the Old Testament that the grave ended one’s worship of God. It remained for Jesus Christ to bring life and immortality to the understanding (See 2 Tim. 1:10 and 2 Sam. 22:6).
- (4) **“Sheol”**: The Old Testament word for the state or abode of the dead . . . it is not the same as the grave although translated as grave in some translations, for example KJV (Gen. 37:35; 44:29; etc.).
- (b) David’s objective in making this request (v. 4a)  
*“Return, O LORD, deliver me!” (NKJV)*
- (1) He desired **“Restoration”!**
- Although the penitent one, David, is concerned about healing of his body (v. 2), **his primary concern is for the healing of his soul and the restoration of the presence of God and His favor.**
    - He longs for God to be near him and appeals to His mercy and love (Vv. 2, 4).
    - Since mercy and love are part of God’s character and nature, believers may appeal to Him confidently for mercy in keeping with His character.
  - Only God can restore and David was aware of this fact, only God could renew him and restores their relationship.
    - As it is with anyone, sin created a solid barrier between him and God which created a feeling of being forsaken by God.
    - It was in desperation and fear of his life that motivated David to plea with God to deliver and restore him.
- (2) He deeply desired and yearned for that which was so vitally important in his life, a return to normalcy especially in his relationship with God!!
- There was an estrangement because of his sin and he sincerely desired and earnestly sought a **complete change to that situation!**
  - Sin separates man from God and that variance must be amended and is possible only through Jesus Christ. David knew that and he earnestly sought God; for us in the period of grace, the victory of reconciliation is possible only through Jesus Christ (Time only to note some references Rom. 5:1-11; 2 Cor. 5:18; Eph. 2:16; Col. 1:20; Heb. 2:17).
- (3) For David it was a made up mind: **rejuvenation was mandatory and was possible only by the mercy of God!!**
- As we saw above, David was not only experiencing a physically distressing situation but was mentally agonizing and he wanted a refreshing, a renewed burst of energy!!

- **“Take Me Back”** by Andrea Crouch . . . (A partial quote)

**Take me back, dear Lord**

To the place

Where I first receive You

Take me back

Take me back, dear Lord

Where I first believed.

- God’s challenge and caution to the Church in Ephesus (Rev. 2:1-7)

➤ **Remember:** “Remember therefore from whence you are fallen” (v. 5a)

➤ **Repent:** “. . . repent . . .” (v. 5b)

➤ **Return:** “. . . do the first works . . .” (v. 5c)

➤ **Or be Removed:** “. . . or else I will come to you quickly and remove your lamp from its place – unless you repent.”

(4) What was it that he was seeking after? A right relationship with God, nothing else was so very important!!

- To experience such a relationship, all the above pointers noted must be realized by the person who seeks restoration!!
  - Restoration requires **“Repentance”** (2 Cor. 7:10).
  - Restoration requires **“Removal”** of all hindrances (Rom. 12:1-2).
  - Rejuvenation includes a **“Revitalization”** (Isa. 40:29-31)
- David definitely, above everything else, just wanted to be right with God!! He desired a right relationship with God which is mandatory for all believers!! **In the past we sang the chorus: “You Better Make Right with God”! And that message is still mandatory today!!**
- **“Pep in his step”** is an old, somewhat obsolete phrase that also still carries a very important message!! It means: to **go forward doing something with a good cheerful attitude** and/or to have a bounce while walking, a more confident happy walk.
- David desired that zest in his relation with God and went all out in seeking God’s restoration, nothing less would satisfy!! Oh to be close to God
  - His sin has come between him and God and he earnestly sought reconciliation.
  - Similarly, we must seek to always maintain His holy presence and be assured of the **peace of God and peace with God!!** (Phil. 4:7; Rom. 5:1; etc.)

**Close to Thee** by Fanny Crosby . . . (A partial quote)

Refrain

Close to Thee, close to Thee,

Close to Thee, Close to Thee

All along this tedious journey,

Savior, let me walk with Thee.



(c) Deliverance sought based on God's mercies.

***"Oh, save me for Your mercies sake" (v. 4 NKJV)***

*(We have discussed the thought in this latter part of v. 4, as we have with other verses but some things do need repetition. At this point I will note a few pointers relating to v. 4b).*

- (1) The covenant relationship with God was grounded on that which David sought God's help . . . His victory in this prevailing situation.
- (2) David was fully persuaded that he was going to die and in desperation he plead to bring about his healing (Note verses 4-6).
- (3) He sought God's help as an act of mercy; for he felt he had no claim and could not urge it as a matter of right. There was a covenant with God but David sought God's mercies in a time of need. His appeal for healing was depending on God's mercies.

#### 5. **Calls Attention to the Necessity of Deliverance** (Psa. 6:5)

*"For in death there is no remembrance of You; In the grave who will give You thanks?" (v. 5 NKJV)*

- (a) The death of the body means that we no longer have the opportunity to serve and glorify God in this world.
  - (1) It means that we will not be able to serve the interests of God's kingdom among men or to stand in opposition to the powers of darkness and lead many lost souls to commit themselves to God.
  - (2) Some have strongly advocated that the abundance of joys that the saints have in heaven are far more advantageous and offers much more comforts than that of the saints on earth.
    - However, the services of the saints on earth, especially such distinguished ones as David, are more praise-worthy and contribute greatly to the glory of God, at least until that great change comes.
    - The saints in heaven are not employed in maintaining the war against sin and Satan, nor in developing the body of Christ by rescuing the perishing and care for the dying.
  - (3) The saints on earth have a most essential and demanding role to carry out by occupying until that great day; see Luke 19:11-27, NB v. 13; Eph. 5:16); *(not that we will all remain physically alive until then but there must be witnesses ministering God's Word ... this is top priority!!).*
    - Those in the royal presence are indeed very happy but soldiers in the field are more useful.
    - **To depart and be with Christ is indeed joyous and exhilarating for the saints themselves; but for them to abide in the flesh is more profitable for the Church.** *Our lives need to glorify Christ whether in life or death but being alive we can be effective in kingdom work! (See Phil. 1:20-24, NB Vv. 23-24).*

(b) ***“In the grave who will give You thanks?”*** (v. 5b NKJV)

- (1) David offered a sound reason for God to heal him: *if he died, he could no longer praise or be a witness for the LORD here on earth.*
  - (2) He prayed, therefore, that God would spare his life and restore him to health, that he might praise Him in the land of the living.
    - This was what David had his eye to when he pleaded: ***“In the grave who shall give You thanks?”*** (See also *Psa. 30:9; 88:10; 115:7; Isa. 38:18*).
    - Christ also desired that His followers (the apostles) remained after His ascension to be witnesses . . . see **John 17:13-16**; Matt. 28:18-20.
- John 17:15a NKJV**  
 “I do not pray that You should take them out of the world . . .”
- (3) David was implying that if God would let him live, he *would remember* His mercy and loving kindness. His life would be a memorial to God’s goodness and faithfulness.
  - (4) The following is a quote from POSB.  
*“When severe trials and suffering confronts us, we sometimes feel it would be better to go on to heaven than continue here on earth. But as believers, we should covet to live so that we may live, so that we may have more time to worship and bear witness for God.”*

**B. Complaint Psa. 6:6-7**

The psalmist’s distress and anguish of soul have continued for some time. The statement *“But thou, O LORD, how long?”* (v. 3), along with Vv. 6, 7, confirms that God did not immediately restore him to spiritual peace and divine presence and peace.

Pouring out his heart with tears, David was completely honest with God even when there is some anger or despair because God knows us thoroughly and wants the best for us. Anger and frustration may result in rash outward acts or turning inward in depression. But we trust in our all-powerful God, we do not have to be victims of circumstances or be weighed down by adverse, prevailing situations. Be honest with God, and He will help you turn your attention from yourself to Him and His mercy.

Verses 8-9 (our next main point Vv. 8-10) teach that in His own time God will hear our cries for mercy and receive our prayers. We need not despair but must wait on God in faith (cf. *Psa. 13:1; 74*); in due time He will answer our prayers.

**Prov. 3:5-6 Amplified Bible**

“Lean on trust in, and be confident in the LORD with all your heart and mind and do not rely on your own insight or understanding. In all your ways know, recognize, and acknowledge Him, and He will direct and make straight and plain your paths.”

**1. David’s Anguish Vividly Described** (Psa. 6:6)

*I am weary with my groaning; all night I make my bed swim; I drench my couch with tears” (v. 6 NKJV).*

(a) David was deeply troubled! (v. 6a)

*“I am weary with my groaning” (v. 6a)*

- (1) I am exhausted or I am worn out with this prevailing situation.
  - His sorrows were so deep, and his groaning was so persistent, that his strength failed.
  - He was totally exhausted, even to the point of gasping for breath because he was too tired to inhale and exhale.
- (2) He moans in unceasing agony. **Groaning (v. 6)** speaks of wailing, making audible sounds and sighs that are the uncontrollable expression of torment and pain.
- (3) Persons in troubling situations, whatever it may be, have experienced this effect – the sense of weariness or exhaustion from sorrow.
- (4) Beloved, great grief is exhausting and David was coming to the end of his endurance.
- (5) Not only applicable to David but trouble is common to all men.

**Psa. 116:3 Amplified Bible**

*“The cords and sorrows of death were around me, and the terrors of Sheol (the place of the dead) had laid hold on me; I suffer anguish and grief (trouble and sorrow).”*

*See also Job 5:7; 14:1; Psa. 71:20; Ecc. 2:23; Jer. 8:15.*

(b) He was in a state of low spirit and was losing courage.

*“All night I make my bed to swim. I drench my couch with tears.” (v. 6b NKJV)*

- (1) His pain and suffering were so great that he could not sleep.
  - He lay awake and copious (abundant, overflowing, etc.) tears through the night flooded the psalmist’s bed.
  - His body could not find the rest that it so desperately needed to revive itself.
- (2) David’s problem is revealed in this verse as some deep mental anguish – some source of grief – that exhausted his strength, and laid him on a bed of suffering.
- (3) In Scripture, we have references of some good men who had their moments of despondency. For example:
  - **Moses, Num. 11:15 (NKJV):** “If You treat me like this, please kill me here and now – if I have found favor in Your sight – do not let me see my wretchedness.”
  - **Joshua, Josh. 7:7 (NKJV):** “And Joshua said, Alas, Lord God, why have You brought this people over the Jordan at all – to deliver us into the hand of the Amorites to destroy us? Oh that we had been content, and dwell on the other side of Jordan!”
  - **Elijah ... 1 Kings 19:4**
  - **Job ... Job 10:1**

- **Jeremiah ... Jer. 15:10**
  - **The Disciples ... Luke 24:17**
2. **The Adverse Effects as a Result of His Hard Hearted Relentless Adversaries (v. 7)**  
*"My eyes waste away because of grief; It grows old because of all my enemies."*  
 (NKJV)
- (a) Tired, weary and blurred eyes (v. 7a)
- (1) His red and lusterless eyes were clear indication of both his illness and grief.
- *"Mine eye is consumed" (KJV)*
    - In general usage the statement means: to fill in, fall away.
    - As used in our text it refers to the eye is pining or wasting away from care, anxiety, and sorrow.
    - The meaning is, that it had grown dim, or that its sight began to fail, like that of an old man, on account of his troubles.
  - Stating it simply: David's vision was blurred (v. 7a). His sleepless exhausted eyes could no longer focus on the surrounding
- (2) *"It waxeth old" (KJV)*
- It seems to grow old; it experiences the effect commonly produced by age in weakening the power of vision.
  - This experience is not an unusual effect which occurs as a result of grief and sadness.
- (b) Suffering because of his enemies (v. 7b)
- (1) The adverse circumstances were as a result of his enemies.
- His enemies are the ones who brought these troubles on him.
  - Their conduct was of such that it brought upon David this overwhelming tide of sorrows.
- (2) His enemies rejoiced and were jubilant in their celebration because of his intense suffering.
- Some asked whether David was suffering from illness or from injuries inflicted upon him in battle?
  - Irrespective of what, the boasting, rejoicing and threatening situation of his enemies rubbed salt in his troubled mind and this was one area that he was so adversely affected.
  - The unceasing opposition of his enemies, that was maintained during his period of serious illness, is evidence that they were without any form of pity and desired more than anything else his doom and destruction.
3. **Practical Lesson (Briefly Noted)**  
 David's cry of **"How long" (v. 3)**, communicates the heartfelt cry of so many who suffer deep-hurting, long-lasting pain and sorrow. Believers should not hesitate to cry out to God during times of anguish. God wants us to be sincere in our prayers but if they are not sincere they are not prayers.

David sincerely asked God, “how long?” and he was not condemned by God; if during a prolonged suffering we sincerely question God, as long as we ask in faith and whole-heartedly trusting God. Beloved, we should never forget that God promises to give us wisdom – insight and understanding – as we deal with the trials and sufferings of life.

**James 1:5-6 NKJV**

“If any of you lack wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him. But let him ask in faith, with no doubting, for he who doubts is like the wave of the sea driven and tossed by the wind.”

Israel experienced their second crisis in the wilderness as noted in Ex. 15:22-27. The people travelled for three days from the Red Sea, in the wilderness, and found no water, (*this was their first crisis, “thirst”*. See Ex, 15:22). When they came to a source of water they could not drink because it was bitter (*their second crisis “bitter water”*. See verse 23).

**It was at the bitter water of Marah that God revealed Himself by a new name – a new feature of His character: “I will put none of these diseases on you which I brought on the Egyptians. For I am the LORD who heals you.” . . . “Jehovah Rapha” (Ex. 15:26).**

*“The LORD had just made the bitter water of Marah pure, clear, and sweet – fit to drink. The LORD had **healed** the water; **God is declaring that He is the Healer, the LORD who heals both body and spirits.** (Emphasis mine). He will take care of His people, look after them as they journey through the wilderness wanderings of life, through all trials and problems of life.” (POSB)*

Whatever may be our ailing situation or any mental or other prevailing conditions God is our **Great Physician**.

**Psa. 103:3 Amplified Bible**

“Who forgives [everyone of] all your iniquities, Who heals [each one of] all your diseases.”

**“The Great Physician” (Partial Quote)**

The great physician now is near  
the sympathizing Jesus,  
He speaks the drooping heart to cheer  
O hear the voice of Jesus

Sweetest note in seraph song;  
Sweetest name on mortal tongue;  
Sweetest carol ever sung:  
Jesus, blessed Jesus!

**C. Confidence Psa. 6:8-10**

Introduction to Psalm 6:8-10, Matthew Henry note the following:

*“What a sudden change is here! Having made his request known to God, the psalmist is confident that his sorrow will be turned into joy. **By the workings of God’s grace upon his heart he knew his prayer was accepted, and did not doubt, but it would, in due time be answered.** His prayers will be accepted, coming up out of the hands of Christ the Mediator. The word signifies prayer made to God, the righteous judge, as the God of his righteousness, who would plead his cause, and right his wrongs. A believer, through the blood and righteousness of Christ, can go to God as a righteous God, and plead with Him for pardon and cleansing, who is just and faithful to grant both; He prays for the conversion of his enemies, or foretells their ruin.”*

**1. Rebuking the Enemy (Psa. 6:8)**

*“Depart from me, all you workers of iniquity; For the Lord has heard the voice of my weeping.” (v. 8 NKJV)*

(a) David rebukes his enemies, knowing that God hears his plea (v.8a)

- (1) The encouraged king is now seen not beseeching God but is now boldly rebuking his enemies.
- (2) He was bold and resolute and from his bed of sickness charged his adversaries to flee.
- (3) His enemies were warned and given adequate time to act on his instruction and warning because he would soon be on his feet again.
- (4) If they were prudent, they would seriously consider the options and withdraw before David comes out from his bedroom and fall upon them.

(b) He distinguishes himself from the workers of iniquity (v. 8a).

- (1) He not only distinguishes himself from the wicked and ungodly but fortify himself against their insults and threats.
- (2) He was concerned that God’s wrath against him would give him his portion with the workers of iniquity.
  - Now that his period of melancholy was over he was assured that his soul would not be gathered with sinners for they are not his people.
  - Previously, he suspected himself to be identified with them because of the heavy pressures of God’s wrath upon him; but now that all his fears were silenced he commanded his enemies to disappear, knowing his lot was among the chosen
- (3) The workers of iniquity were his avowed enemies and desired to see him ruined and destroyed.
  - They asked him “Where is your God?” as they glorify in his despondency and despair.
  - They may have urged him to quit serving the true and living God, give up his commitment and encouraged him to pursue a life of sinful pleasure.

- Whatever they may have done or tried to do or say in opposition to his commitment to God and his well-being, he has now commanded them to **“depart from him.”**
  - David was a king, and he used this occasion to renew his purpose of using his power for the conquering of sin and bring about reformation of the way things were done (Psa. 75:4; 101:3).
- (c) Explanatory highlights. (*This will be brief and limited, some repetition necessary*)
- (1) **“Workers of iniquity” (v. 8)**
- These were his enemies who had surrounded him.
  - He called upon them to leave because God had heard his prayer, and irrespective of their plans and determination to pursue evil they would not be successful.
  - This is an indirect but a most emphatic way of saying that God had heard his prayers.
  - **It is also a remarkable and powerful proof that prayer may be heard, even while we are speaking to God (Isa. 65:24).**
- (2) **“For the LORD has heard” (v. 8)**  
My prayer has ascended before Him and I am certain that He regards it favorably, and will answer it.
- (3) **“The voice of my weeping” (v. 8)**  
The voice of prayer that accompanied my weeping . . . the cry of anguish and distress which was in itself the nature of the prayer David prayed.
- (4) A closing thought on this verse (v. 8)  
**Those who learn to pray in all conditions of life can find reason to give praise for the hope of God’s help!!**

## 2. Resting Assured in God (Psa. 6:9)

*“The LORD has heard my supplication; The LORD will receive my prayer.” (Psa. 6:9)*  
It should be noted that the thoughts shared in previous verses are repeated in this verse.

### (a) He was assured of God’s victory (v. 9)

- (1) David fully confided in God that He has heard his cry for mercy and accepted his prayer.
- The LORD had heard David’s supplication – his request for grace and favor.
  - We noted the use of **“mercy”** in verse 2.
    - God had compassion upon David and stooped to lift him up when he was down.
    - In desperation, David sincerely prayed to God, and God accepted it.
- (2) He was confident that God definitely would answer his prayer.
- As we noted before: God can and as He chooses answered even when prayers are being made (Isa. 65:24; Dan. 9:20).

- David's affirmation was (a) *"The LORD has heard"* (v. 8) and (b) *"The LORD will hear"* (v. 9) (NKJV)

(b) Another great lesson from Vv. 8-9

- (1) In these verses, we have seen that, God in His own time, will hear our cries for mercies and receive our prayers.
- (2) We need not despair but must wait on God in faith (cf. Psa. 13:1; 74:9). in due time He will answer our prayer! (1 John 5:14-15; Psa. 31:15; Jer. 33:3).

### 3. Routing the Enemy (Psa. 6:10)

*"Let all my enemies be ashamed and greatly troubled; Let them turn back and be ashamed suddenly."* (NKJV)

(a) David's enemies would be ashamed; they would stop attacking him (v. 10).

- (1) David pronounced upon his enemies the same terrible anguish and pain he had experienced.
- (2) The same people who rejoiced in his suffering would soon retreat in disgrace.
- (3) They would be reaping exactly what they sowed and would definitely bear the same anguish and pain that he had suffered.
- (4) God had given David the inward victory and when his body was fully restored, the outward triumph would come to pass.

(b) A few brief explanations v. 10

(1) ***"Let all my enemies be ashamed" (v.10)***

Brought to see their folly, they shall be ashamed of their conduct. Etc.

(2) ***"And sore vexed" (v. 10)***

*"vexed"* . . . the word stands for trouble, trembling, consternation.

The meaning here is that the psalmist prayed that his enemies be confounded or disoriented by their plans.

(3) ***"Let them return" (v.10)***

Meaning: turn back; that is let them be repulsed, and compelled to turn back from their current evil objectives.

(4) ***"And ashamed suddenly" (v. 10)***

He desired that there might be no delay but that their embarrassment might be accomplished.

### Victory is Guaranteed for God's People (Deut. 28:7)

God's people, walking in the light and in obedience to the will of God, are guaranteed the blessing of victory over all enemies. Here is a most wonderful promise made to the people of God and that is our protection and security.

Note exactly what is said to the Israelites about this wonderful promise: ***if an enemy rise up against you, that enemy will be defeated before your very presence. Irrespective of how formidable the enemy may seem to be they will be defeated.*** In a most graphic description it



has been noted that the enemy will come at you from one direction, but he will flee from you in seven directions, flee as a defeated foe!! (Deut. 28:7)

The enemies that attempt to overthrow and conquer the believer are innumerable. **But the promise of God is strong: if the believer will obey God and keep His holy commandments, God will give him the victory over the enemies that oppose him. Victory is assured if the believer will just trust and obey.** Beloved, it is as the song says: Trust and obey for there is no other way to be happy in Jesus but to trust and obey!!

#### **Closing thought on Psalm 6**

Psalm 6 reminds us that in our pain, when God seems to have turned away from us, when we have reached the end and are crying out “**How long?**” Beloved! God has not deserted us!! He will turn to us and rescue us. **Hold on for God has heard your cry!!**

#### **DO NOT JUST READ THE BIBLE STUDY AND OBEY IT**

##### **2 Tim. 2:15 NKJV**

“Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.”

##### **2 Tim 3:16-17 NKJV**

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.”

## LESSON 5 PSALM 6

### Review Questions

1. In making his prayer request to God, what outstanding and habitual thing David did; this is also clearly demonstrated in Psalm 4?

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2. Although David was confronted by evil men who desired to destroy him, in what way does Psalm 4 differs from the “Imprecatory Psalms”?

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3. In Psalm 4, we saw that David had the assurance that God would answer his prayer. What is necessary in order to have the assurance that God will answer our call for help? (Give reference)

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4. Complete the following:  
“Definitely, a (a) \_\_\_\_\_ man would have (b) \_\_\_\_\_ sense to (c) \_\_\_\_\_ the (d) \_\_\_\_\_ of sin and the (e) \_\_\_\_\_ of worldly (f) \_\_\_\_\_.”

5. Explain Absalom’s act as seen in 2 Sam. 15:12.

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6. (a) What are “Penitential Psalms”? (b) List these psalms. (c) Why are they regarded as being relevant today?

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7. What is the occasion on which Psalm 6 was written?

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8. Complete by choosing the correct answer:

“Psalm 6 is a great consolation to the suffering and afflicted; this is great encouragement for \_\_\_\_\_.”

- (a) anyone to shiver in fearful agony
- (b) anyone to cry out in doubt
- (c) anyone to cry out to God
- (d) anyone to ignore their habitual sinning

9. Complete by choosing the correct answer:

*Commenting on Psalm 6:1-5, Matthew Henry notes:*

“These verses speak the language of a heart truly humble under humbling providences, of a broken and contrite spirit under great affliction, sent on a purpose to \_\_\_\_\_

\_\_\_\_\_.”

- (a) awaken and keep on pretending
- (b) awaken and remain steadfastly self-centered
- (c) awaken to conscience and satisfy people
- (d) awaken conscience and mortify corruption

10. (a) Answer True or False. (b) Explain your answer.

“David’s illness was as a result of disciplinary action by God.”

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11. (a) Explain the words **rebuke** and **chasten**; used in Psa. 6:1. (b) Why does God chastens believers (Give reference)?

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12. Explain David’s passionate plea when he said “**Have mercy on me, O LORD!**” (Psa. 6:2)

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13. Explain (a) “**For I am weak.**” (b) “**For my bones are vexed**” (Psa. 6:2)

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14. In Psa. 6:3, David said “**My soul is greatly troubled.**” Explain what is expressed in this statement.

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15. Complete by choosing the correct answer:

“When we are not confident in God’s love and assistance, \_\_\_\_\_ .”

- (a) any trials are easily overcome
- (b) even small trials feel unbearable
- (c) we can still stand firm
- (d) even small trials feel uplifting

16. (a) Answer True or False. (b) Explain your answer.

“David in asking: “**How long?**” indicated that he was willing to suffer for a very long time.”

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17. (a) Based on the OT usage; what is another word used for “*Sheol*” used in some translations and what does it mean? (b) What was the common fear in regards to “*Sheol*” during the OT period?

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18. Although David was concerned about his physical healing, what was his primary area of need for healing?

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19. What very strong fact is communicated by David in Psa. 6:5?

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20. Complete the following:

“To depart and be with (a) \_\_\_\_\_ is indeed (b) \_\_\_\_\_ and (c) \_\_\_\_\_ for the (d) \_\_\_\_\_ themselves; but for them to (e) \_\_\_\_\_ in the (f) \_\_\_\_\_ is more profitable for the (g) \_\_\_\_\_. . . .”

21. Explain: **“I am weary with my groaning”** noted in Psa. 6:6.

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22. As noted in Psa. 6:6, what was David’s underlying problem during his period of intense suffering?

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23. What great and sudden change is seen in David as recorded in Psa. 6:8-10, in comparison to preceding verses?

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24. Explain the action taken by David as seen in Psa. 6:8.

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25. Explain what would be the possible final outcome of David's adversaries as seen in verse 10.?

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