

Psalms 6-10 – Chapter Study

INTRODUCTION

The Psalms we'll look at tonight express a whole series of emotions; from distress to exuberant praise to speechless wonder & awe.

And that's really the key for discovering the cause, or genesis of each Psalm – to look at the emotion being expressed.

We see that here in Psalm 6 –

Psalm 6

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

David wrote both the words & original music.

Being a musician himself, he knew the best instrument to play the lead was a *sheminith*, an 8-stringed harp.

¹ O Lord, do not rebuke me in Your anger, Nor chasten me in Your hot displeasure.

² Have mercy on me, O Lord, for I *am* weak; O Lord, heal me, for my bones are troubled.

The root of this Psalm is David's struggle with physical illness.

By the time he writes it, he's come to realize he's been stricken with this affliction because of sin.

He's done something that's moved God to correct him thru this distress.

This is his prayer of confession.

He begins by turning to God & saying he now gets it; he understands why he's sick.

God has used it to get his attention.

It's important to stop at this point & say that while not *all* physical sickness is the direct result of sin, sometimes God DOES use it to confront & correct sin.

When we find ourselves ill, the first thing we ought to do is to turn to the Lord for help, asking Him if indeed His Spirit is seeking to correct something in us that's gone astray from Him.

David's illness was severe & he'd come to see that it was the discipline of God for error.

Now that he's aware of it, he asks God to turn things around and restore His mercy.

³ My soul also is greatly troubled; But You, O Lord—how long?

See? The physical sickness has done what it needed to; it moved David to realize the real problem was *spiritual*. His *soul* is troubled.

He's repented of his sin. So the question is, when will the symptoms abate?

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

When he says, "Return" it's the evidence he realizes that the essence of the problem is that he'd fallen out of fellowship with God.

He wants God to restore that fellowship & the mercy & grace that go with it.

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

The word death here is the Hebrew word *Sheol* & is about the same as the Greek idea of Hades – the abode of the dead.

David speaks of death several times in the Psalms but we shouldn't draw any firm ideas from them because the Jews didn't really know much at that time.

It would be a while before the Prophets would declare God's counsel regarding the afterlife.

But in v. 5, David is still speaking *relationally*.

He can't enjoy fellowship with God in the grave.

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.

As we noted when we were studying Job, if you're dealing with pain, either physical or emotional, the nights are the worst because it's quiet, everyone else is asleep and there's no distraction to take your mind off the pain.

Nights of pain seem to go on forever!

What made it worse for David was that his enemies were taking advantage of this season of physical weakness on his part to add to his troubles.

Instead of feeling sorry for him, they were mocking him; glad at his distress.

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.
David has every confidence that God's heard his prayer of confession, seen his repentance, and will restore his grace.

10 Let all my enemies be ashamed and greatly troubled; Let them turn back *and* be ashamed suddenly.
David said this not purely for vengeance sake, but because he knew that his enemies were his enemies because they were God's enemies.

They opposed David because David was God's choice to be king and they didn't like it.
What David says at the end here we can pray as well regarding the demons who are at work to trip us up, who rub their hands with glee when we falter & fumble.

May they be ashamed & distressed when their plots to deceive & tempt us fall apart.

May all their schemes be turned back & become the cause of their undoing!

Psalm 7

A Meditation Of David, Which He Sang to the Lord Concerning the Words of Cush, a Benjamite.

Since this is the only mention of this, we don't know when this took place.

But more than likely, this was during those years that David was on the run from Saul.

It's a **Meditation** – a **shiggaion** = a poem written with intense feeling.

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.

Whoever Cush was, David saw him as dangerous, someone who could do him great harm.

So his first & best hope is to call out to God for help.

Is that where we go when faced with trouble?

Do we go to God, first? Or do we try everything else & only go to Him as a last resort?

Over the years we've seen many come to Calvary because their marriage or family was a mess.

They tried marriage seminars, video series, books, secular counseling – nothing helped.

So, before they throw in the towel & call it quits, they think, "Let's give God a shot."

So they come to church, and realize the Bible is much more than just a dusty collection of fables; it's actually quite relevant.

They discover God is the answer to not only their marriage and family problems, He's the answer & reason for **everything**.

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

These are the things Cush had **accused** David of. But the charges were untrue.

If David **had** done these things & **failed** to repent of them, he would have been a prime candidate for the kind of discipline Psalm 6 speaks of.

But in this case, Cush was a false accuser.

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!

David asks God to deal with Cush. It would be oh so easy to take matters into his own hands.

But David knows the judgment of God is better and infinitely more righteous so he turns it over to the Lord.

Oh for the grace to be able to do this with our enemies!

To let go of the desire to get our hands on them and make them pay & instead to turn them over to God to deal with.

7 So the congregation of the peoples shall surround You; For their sakes, therefore, return on high.

The idea here is that one day, everyone will see how God has dealt with us.

And we will see that in every case, what God did was nothing short of amazing & perfect!

8 The Lord shall judge the peoples; Judge me, O Lord, according to my righteousness, And according to my integrity within me.

This sounds mighty boastful on David's part – but keep the context in mind.

David is NOT comparing himself to God. He's speaking in reference to the **accusations** of Cush who's attributed some really bad stuff to him.

Regarding the false charges of Cush, David is utterly innocent.

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.

For David, this is the key -as it ought to be for us That God doesn't just base His judgment on what's done; He looks at the heart, at the WHY behind the what of what's done.

And this is why we need to let go of judging others because we don't know what's in other's hearts.

10 My defense is of God, Who saves the upright in heart.

11 God is a just judge, And God is angry with the wicked every day.

We need to take these 2 verses as a couplet & understand that by "the wicked", David means those whose **hearts** are set in determined opposition to God.

God is angry with them because their whole aim is to upend & destroy His good work.

They love sin, they delight in death.

12 If he [the wicked one] does not turn back, He [God] will sharpen His sword; He bends His bow and makes it ready. ¹³He also prepares for Himself instruments of death; He makes His arrows into fiery shafts. David simply describes the **thoroughness** of God's judgment of the wicked in poetic terms.

14 Behold, the wicked brings forth iniquity; Yes, he conceives trouble and brings forth falsehood.

The images here all speak of birth, bringing forth new life.

But in this case because evil is the parent, what's brought forth is death.

It's important we remember that the goal of everything the devil does is death & destruction.

Evil has one goal – ruin, darkness, death.

While sin tempts us with the promise of fun, pleasure, power, whatever – it's all just the bait to hook us and reel us in to death!

Those bright lights on the Strip in Las Vegas – they're just trying to blind you to the death that lies behind them, leering and laughing as people enter the gaping mouth of corruption.

That girlie magazine, that website with that woman smiling so seductively; she's just recruiting suckers for hell.

Those adds for the booze that look so appealing; death is lurking right around the corner.

15 He [the wicked one] 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. Ultimately, evil will fall. God & His good will prevail.

17 I will praise the Lord according to His righteousness, Not David's righteousness as in v. 8. No – only God's righteousness is cause for praise.

And will sing praise to the name of the Lord Most High.

Because He is a just Judge whose judgment is perfect!

Psalm 8

To the Chief Musician. On the Instrument of Gath. A Psalm of David.

The phrase "instrument of Gath" is one word in Hebrew = **gittit**; & refers not to an instrument but to a tempo that had a marching feel to it.

1 O Lord, our Lord, How excellent is Your name in all the earth, Who have set Your glory above the heavens! The Psalm begins & ends with the same line expressing David's stunned awe at the power & wisdom of God. In vs. 3-8, David contrasts the amazing display of the heavens to the seeming insignificance of man, who in fact is the focus of God's attention.

There's a paradox in that, that takes David's breath away.

It's a paradox he expresses in a different way in v. 2 -

2 Out of the mouth of babes and nursing infants You have ordained strength, Because of Your enemies, That You may silence the enemy and the avenger.

Since the dawn of time, children have looked at nature & had that sense of wonder & awe rise within them that there must be a God behind it all.

It's part of human intuition to believe in the Creator.

It's only the wicked heart of man who doesn't WANT to answer to God who talks himself into it by

crafting clever arguments denying God.

The day will come, when all atheists & agnostics will stand before God, the deity they spent their lives insisting wasn't real & couldn't know.

All their intellectual sounding arguments will be silenced and seen for the utter drivel they were.

And millions of simple children will just shake their heads as their silliness for **not** believing what was soooooo obvious!

Jesus said the Kingdom of God was made up of people whose faith was like a child's.

He said the things of God were hidden from the proud intellectuals but were plain to humble children.

(Matt 11:25)

3 When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained,

4 What is man that You are mindful of him, And the son of man that You visit him?

5 For You have made him a little lower than the angels, And You have crowned him with glory and honor. 6

You have made him to have dominion over the works of Your hands; You have put all *things* under his feet, 7

All sheep and oxen—Even the beasts of the field, 8 The birds of the air, And the fish of the sea That pass through the paths of the seas.

As a shepherd, watching his father Jesse's sheep, David had had a lot of time to 'consider' the heavens.

Being in those ancient fields without all the light pollution we have today, he'd seen the stars, the galaxy, meteors, & comets.

He'd gazed at the moon for hours & pondered the power & wisdom of a God who could make all of that.

Then he moved to the question that every seeking heart gets around to – WHY?

And it all became clear – the universe is just the stage upon which God could make man & enter into an amazing love story with.

Then David realized God made all that glory out there, so that we'd REALIZE just how important we are to Him!

Come on – you know how it is.

When you get out into the country, up in the mountains, and look up into that sky & see all those stars, you do feel pretty small & insignificant.

But another vice rises up from within & says, "No! I'm not insignificant!"

I'm here seeing this, and thinking these thoughts! There's a REASON FOR all this – and I'm it!

I want to show a 17 minutes clip of the DVD *The Privileged Planet*.

The idea behind this video is the astounding uniqueness of Planet Earth.

Secular scientists like Carl Sagan have said that there's nothing unusual about Earth; it's just a speck in space and that there's life on millions of planets.

Well, as the science of astronomy has advanced over the last couple decades & we now better understand how life works, it turns out Earth is unique – amazingly so.

Biological life can only exist in a very tiny slice of factors.

[video]

[After] The more research is done on the position of Earth in the universe, it's clear that we are in a very unique position where we're able to observe how unique our position is.

Turns out, we're located in the **best possible place** to be able to see the rest of the universe.

That gives added insight into v. 3 –

When I consider Your heavens

9 O Lord, our Lord, How excellent *is* Your name in all the earth!

Psalm 9

To the Chief Musician. To *The Tune of* "Death of the Son." a Psalm of David.

We don't know the occasion of this Psalm.

It's a celebration of God's ultimate victory over & judgment of His enemies.

1 I will praise *You*, O Lord, with my whole heart; I will tell of all Your marvelous works.

2 I will be glad and rejoice in *You*; I will sing praise to Your name, O Most High.

3 When my enemies turn back, They shall fall and perish at Your presence.

4 For You have maintained my right and my cause; You sat on the throne judging in righteousness.

5 You have rebuked the nations, You have destroyed the wicked; You have blotted out their name forever and ever.

6 O enemy, destructions are finished forever! And you have destroyed cities; Even their memory has perished.

7 But the Lord shall endure forever; He has prepared His throne for judgment.

8 He shall judge the world in righteousness, And He shall administer judgment for the peoples in uprightness.

9 The Lord also will be a refuge for the oppressed, A refuge in times of trouble.

10 And those who know Your name will put their trust in You; For You, Lord, have not forsaken those who seek You.

History has seen many periods of social upheaval, just as we are seeing today.

In every one of them, God has always been a refuge for His people.

Though the world is shaken, we need not be for God is our Rock.

11 Sing praises to the Lord, who dwells in Zion! Declare His deeds among the people.

Zion was another name for Jerusalem.

While God is omnipresent, His Spirit does dwell in special grace & power in places where God is actively honored.

That's what we want our homes & this place to be; places of spiritual refuge & refreshment.

A place where Jesus is praised & adored.

To that end, we can do what it says there at the end of v. 11 –

Declare His deeds among the people.

12 When He avenges blood, He remembers them; [victims] He does not forget the cry of the humble.

13 Have mercy on me, O Lord! Consider my trouble from those who hate me, You who lift me up from the gates of death,¹⁴ That I may tell of all Your praise In the gates of the daughter of Zion. I will rejoice in Your salvation.

15 The nations have sunk down in the pit *which* they made; In the net which they hid, their own foot is caught.

16 The Lord is known *by* the judgment He executes; The wicked is snared in the work of his own hands.

Meditation. Selah

17 The wicked shall be turned into hell, *And* all the nations that forget God.

18 For the needy shall not always be forgotten; The expectation of the poor shall *not* perish forever.

19 Arise, O Lord, Do not let man prevail; Let the nations be judged in Your sight.

20 Put them in fear, O Lord, *That* the nations may know themselves *to be but* men. Selah

David asks God to reveal Himself to the nations so that they will take heed & do the right thing.

Psalm 10

1 Why do You stand afar off, O Lord? *Why* do You hide in times of trouble?

David expresses something common to the people of God when they see injustice; when evil people seem to be getting away with it – Where's God?

How can God let evil get away with it?

2 The wicked in *his* pride persecutes the poor; Let them be caught in the plots which they have devised.

3 For the wicked boasts of his heart's desire; He blesses the greedy *and* renounces the Lord.

4 The wicked in his proud countenance does not seek *God*; God *is* in none of his thoughts.

5 His ways are always prospering; Your judgments *are* far above, out of his sight; *As for* all his enemies, he sneers at them.

6 He has said in his heart, "I shall not be moved; I shall never be in adversity."

7 His mouth is full of cursing and deceit and oppression; Under his tongue *is* trouble and iniquity.

8 He sits in the lurking places of the villages; In the secret places he murders the innocent; His eyes are secretly fixed on the helpless.

9 He lies in wait secretly, as a lion in his den; He lies in wait to catch the poor; He catches the poor when he

draws him into his net.

10 So he crouches, he lies low, That the helpless may fall by his strength.

11 He has said in his heart, “God has forgotten; He hides His face; He will never see.”

This is a pretty good description of the wicked, how they think; their rationalizations for their evil.

How did David know this?

Well, it’s not hard – all he had to do was to look to his own heart.

The seeds for the most atrocious and hellish of sins are in each of our hearts.

Were it not for the grace of God, we’d all be little demons.

12 Arise, O Lord! O God, lift up Your hand! Do not forget the humble.

13 Why do the wicked renounce God? He has said in his heart, “You will not require *an account*.”

14 But You have seen, for You observe trouble and grief, To repay *it* by Your hand.

The helpless commits himself to You; You are the helper of the fatherless.

15 Break the arm of the wicked and the evil *man*; Seek out his wickedness *until* You find none.

Don’t let anyone get away with their evil!

16 The Lord *is* King forever and ever; The nations have perished out of His land.

17 Lord, You have heard the desire of the humble; You will prepare their heart; You will cause Your ear to hear,

18 To do justice to the fatherless and the oppressed, That the man of the earth may oppress no more.