

Day 330 - SUNDAY: December 31st

Psalm 4, 5 & 6

Psalms 4:1-8 NKJV

To the Chief Musician. With Stringed Instruments. A Psalm of David. Hear me when I call, O God of my righteousness! You have relieved me in my distress; Have mercy on me, and hear my prayer. How long, O you sons of men, Will you turn my glory to shame? How long will you love worthlessness And seek falsehood? Selah But know that the LORD has set apart for Himself him who is godly; The LORD will hear when I call to Him. Be angry, and do not sin. Meditate within your heart on your bed, and be still. Selah Offer the sacrifices of righteousness, And put your trust in the LORD. There are many who say, "Who will show us any good?" LORD, lift up the light of Your countenance upon us. You have put gladness in my heart, More than in the season that their grain and wine increased. I will both lie down in peace, and sleep; For You alone, O LORD, make me dwell in safety.

Psalms 5:1-12 NKJV

To the Chief Musician. With Flutes. A Psalm of David. Give ear to my words, O LORD, Consider my meditation. Give heed to the voice of my cry, My King and my God, For to You I will pray. My voice You shall hear in the morning, O LORD; In the morning I will direct it to You, And I will look up. For You are not a God who takes pleasure in wickedness, Nor shall evil dwell with You. The boastful shall not stand in Your sight; You hate all workers of iniquity. You shall destroy those who speak falsehood; The LORD abhors the bloodthirsty and deceitful man. But as for me, I will come into Your house in the multitude of Your mercy; In fear of You I will worship toward Your holy temple. Lead me, O LORD, in Your righteousness because of my enemies;

Make Your way straight before my face. For there is no faithfulness in their mouth; Their inward part is destruction; Their throat is an open tomb; They flatter with their tongue. Pronounce them guilty, O God! Let them fall by their own counsels; Cast them out in the multitude of their transgressions, For they have rebelled against You. But let all those rejoice who put their trust in You; Let them ever shout for joy, because You defend them; Let those also who love Your name Be joyful in You. For You, O LORD, will bless the righteous; With favor You will surround him as with a shield.

Psalms 6:1-10 NKJV

To the Chief Musician. With Stringed Instruments. On An Eight-Stringed Harp. A Psalm of David. O LORD, do not rebuke me in Your anger, Nor chasten me in Your hot displeasure. Have mercy on me, O LORD, for I am weak; O LORD, heal me, for my bones are troubled. My soul also is greatly troubled; But You, O LORD—how long? Return, O LORD, deliver me! Oh, save me for Your mercies' sake! For in death there is no remembrance of You; In the grave who will give You thanks? I am weary with my groaning; All night I make my bed swim; I drench my couch with my tears. My eye wastes away because of grief; It grows old because of all my enemies. Depart from me, all you workers of iniquity; For the LORD has heard the voice of my weeping. The LORD has heard my supplication; The LORD will receive my prayer. Let all my enemies be ashamed and greatly troubled; Let them turn back and be ashamed suddenly.

Daily Deep Dive:

Overview of the Book of Psalms: The UCG reading program states: “As we have seen, the early Hebrew arrangement of the Old Testament was in three parts—the Law, the Prophets and the Writings. Mentioning this arrangement, Jesus Christ referred to the last section as the Psalms (Luke 24:44). This was evidently a common

designation for the Writings that arose from Psalms being the first book of this section and occupying a rather significant portion of it.

The English titles by which we know this great book of songs, prayers and poetry—Psalms and the Psalter—derive from Greek. *Psalmoi* is the book's title in the Greek Septuagint translation of the Old Testament and the name used in the original Greek of the New Testament (Luke 20:42; Luke 24:44; Acts 1:20). Meaning a song sung to a stringed instrument (such as the harp, lyre and lute), the word was apparently a translation of the Hebrew *mizmor*, a term used in the introductory prescripts or superscriptions of 57 individual psalms. No original title for the book has been preserved in Hebrew. However, in rabbinic literature the accepted name was *Sefer Tehillim* ("Book of Praises").

The predominant author of the book is Israel's King David. Of the 150 psalms making up the collection, 73 are designated in the introductory superscriptions as *le-David*, translated "of David." While the terminology is not clear, as it could mean *by* David, *concerning* David, *for* David or *to* David, it is traditionally understood to mean an attribution of authorship. Psalm 18's superscription says explicitly that David "spoke to the Lord the words of this song." This psalm varies only slightly from David's psalm in 2 Samuel 22. And the end of Psalm 72 refers to preceding psalms in the book as "the prayers of David the son of Jesse." The Psalms are referred to in one of the ancient Jewish histories as "the writings of David" (2 Maccabees 2:13).

The Talmud likewise attributes them in the Midrash on Psalm 1. The New Testament confirms David as the author of at least seven psalms: Psalm 2 (Acts 4:25-26); Psalm 16 (Acts 2:25-28; Acts 13:35-36); Psalm 32 (Romans 4:6-8); Psalm 69 (Acts 1:16-20; Romans 11:9-10); Psalm 95 (Hebrews 4:7); Psalm 109 (Acts 1:16-20); and Psalm 110 (Matthew 22:41-45; Mark 12:35-37; Luke 20:41-44; Acts 2:34-35).

David was certainly suited to this task. He is described as a “skillful player on the harp” (1 Samuel 16:16-23), an inventor of musical instruments (1 Chronicles 23:5; 2 Chronicles 29:26-30; Nehemiah 12:36; Amos 6:5), a composer of laments or dirges (2 Samuel 1:17; 2 Samuel 3:33), and “the sweet psalmist of Israel” (2 Samuel 23:1). As king, David took on the task of organizing the singers and musicians for tabernacle and later temple worship (1 Chronicles 6:31-32; 1 Chronicles 16:4-7, 1 Chronicles 16:41-42; 1 Chronicles 25:1, 1 Chronicles 25:6; 2 Chronicles 7:6; 2 Chronicles 8:14; 2 Chronicles 23:18; 2 Chronicles 29:26-27, 30; Nehemiah 12:24).

Yet David is not the only composer of the Psalms. We also find some attributed to men David placed in charge of worship in Jerusalem—Asaph (with 12 psalms) as well as Ethan and Heman (with one psalm each). The name of David’s son Solomon appears twice. Ten psalms are attributed to the Levitical family of Korah (the designation “*sons of Korah*” meaning “*descendants of Korah*”). This is the same Korah who rebelled in the wilderness in Numbers 16, so obviously these descendants did not share his mindset. One composition, Psalm 90, is

attributed to Moses—making it the psalm of oldest recorded origin.

Fifty psalms have no attribution, though two of these, Psalms 2 and 95, are referred to in the New Testament as the work of David, as noted above. A number of other anonymous psalms are probably also the work of David. Yet other people must have contributed as well, as Psalm 137 was written following the Babylonian destruction of Jerusalem—centuries after the time of David and Solomon. Women, such as Deborah (see Judges 5) and Hannah (see 1 Samuel 2), are known to have written songs and poetic prayers. The prophet Habakkuk wrote a psalm to be used in temple worship (Habakkuk 3). King Hezekiah curiously declared, “We will sing my songs with stringed instruments all the days of our life, in the house of the Lord” (Isaiah 38:20). Perhaps some psalms were composed as late as the time of Ezra, when the final compilation of the book of Psalms took place.

Actually, the book of Psalms is composed of five books, each ending with a doxology (expression of praise) to God:

- Book I (Psalms 1–41): “Blessed be the Lord God of Israel from everlasting to everlasting! Amen and Amen” (41:13).
- Book II (Psalms 42–72): “Blessed be the Lord God, the God of Israel, who only does wondrous things! And blessed be His glorious name forever! And let the whole earth be filled with His glory. Amen and Amen. The prayers of David the son of Jesse are ended” (72:18–20).

- Book III (Psalms 73–89): “Blessed be the Lord forevermore! Amen and Amen” (89:52).
- Book IV (Psalms 90–106): “Blessed be the Lord God of Israel from everlasting to everlasting! And let all the people say, ‘Amen!’ Praise the Lord!” (106:48).
- Book V (Psalms 107–150): No similar short closing formula. Rather, the entirety of Psalm 150 apparently serves as the doxology.

The doxologies ending Books I, II and III do not appear to have originally been part of the final psalms to which they are appended. It seems that the three books once formed independent collections—separate hymnals so to speak. The note concluding Book II stating that the prayers of David end with Psalm 72 supports this since there are at least 19 psalms of David in later books. (Thus the prayers were ended as far as that particular collection went.) The repetition of psalms also supports this. Psalm 14 in Book I reappears as Psalm 53 in Book II. Psalm 40:13-17 in Book I reappears as Psalm 70 in Book II. Parts of two psalms in Book II, Psalm 57:7-11 and Psalm 60:5-12, become Psalm 108 in Book V.

Many believe Book I of Psalms to have been compiled before David’s death. Perhaps it was initially put together early in his reign to serve as the hymnal for tabernacle worship. This does not rule out later additions and rearrangement—as Psalm 3 concerns events late in David’s life. Some have speculated that Book II was also compiled before David’s death—shortly before it, with the total of 72 psalms (3 x 24) intended to be sung in succession by the 24 priestly courses David appointed for

temple worship. There is some disagreement about this numbering however, with a few psalms as we currently have them appearing to have originally been one psalm and some questioning whether Psalms 1 and 2 originally served as an introduction to Book I. Another issue concerns the superscription of Psalm 72, the last psalm in Book II. It is labeled as *le-Solomon*. Since the end of this psalm concludes with “The prayers of David the son of Jesse are ended,” some see it as a psalm of David *concerning* Solomon or intended *for* Solomon to use. But it could well be that Solomon wrote it prior to David’s death and that David simply included it in his own collection. It could also be that, following David’s death, Solomon appended his own psalm to the end of his father’s psalms—either having received the compilation of Book II from David or having authorized the compilation himself.

Book III is often considered to have been compiled during the Babylonian Exile, while the compilation of Books IV and V appears to have come after the return from Babylon (though some place Book IV during the Exile). It should be noted that the break between Books IV and V might have been artificial. The doxology ending Book IV seems to be integral to Psalm 106 and may not originally have applied to the entire collection. There is no “Amen and Amen” to conclude Book IV as in previous divisions. Books IV and V share common distinctions from the other books. For one, many more psalms have no superscriptions (18 of the 61 as opposed to only six without superscriptions in the preceding 89). For another,

Books IV and V have a near absence of musical references and technical terms like *la-menasse'ah* (“To the Chief Musician”) and *selah* (probably indicating a pause or interlude).

Also, *Hallelujah* (“Praise the Lord” in the NKJV) occurs only in Books IV and V. And these latter two books share similar subject matter—psalms of praise and thanksgiving suitable for temple worship services. All of this leads us to suspect that Books IV and V were originally one collection that was later divided into two. This may have been done to fit the pattern of the five books of the Law, as they were apparently read according to a weekly schedule in conjunction with the Law and Prophets in a three-year cycle—a practice that seems to have begun in Ezra’s time. The Talmud in its Midrash on Psalm 1 draws a correspondence between the five books of the Law and the five books of Psalms. There are thematic correspondences here as well, as we will see.

The Psalms give us the heart and feeling of God’s law. God’s law is an expression of His character—revealed in Scripture as love. For us, living this way of love means following His commandments. The first four of the Ten Commandments tell us how to love God, and the last six tell us how to love our fellow man. God’s commandments are further delineated and demonstrated through the first division of the Old Testament, the five books of the Law. The next division, the Prophets, gives an added dimension. The Former Prophets (the books of Joshua through 2 Kings) show us how, historically, blessings came by obedience to God’s law and curses came

through disobedience. The Latter Prophets (the books of Isaiah through Malachi) carry the same lessons of blessing and cursing into the future. The next Old Testament division, the Writings, gives further and finer specifications of the application of God's law.

The book of Psalms in particular gives the whole heart, feeling and approach one needs to have toward God's law. God looked on David as a man after His own heart (Acts 13:22), and the outpouring of David's (and others') thoughts and feelings in prayer, or in song, before God is a tremendous example to be carefully studied and personally applied.

Here are five specific applications of the Psalms:

1. *Prayers*: Psalms can provide examples of how to pray. They can be a guide to getting started in prayer, or become your own personal prayers in particular cases.
2. *History*: Many psalms show what went through David's mind in certain situations in his life. The Psalms even contain added details about the history of Israel.
3. *Songs and poetry*: Hymnals used in the Church of God today are a prime example of this, as they often make use of the translated lyrics of the psalms.
4. *Prophecy*: Psalm 22, for example, is a prophecy of the Messiah's sufferings. Others speak of His return and other future events.
5. *Practical*: The Psalms contain direct how-to instruction, though not typically in the same specific way as Proverbs.

The five books of Psalms, like the five books of the Law, cover an interesting progression of historical and

prophetic themes. The historical themes of the Psalms by book respectively appear to be: (I) Man and creation; (II) Israel and redemption; (III) Public worship and the temple; (IV) The sojourn of God's people on the earth; (V) Praise and the Word of God. The prophetic themes appear to be: (I) The beginning of salvation; (II) God's relationship with His Church; (III) The time of the Great Tribulation; (IV) God's Kingdom; (V) Mankind's complete salvation.

Correspondence has also been shown with the five Megilloth ("Scrolls")—i.e., the festival scrolls read by the Jews during particular festivals. These are as follows:

1. Song of Solomon: Read at Passover.
2. Ruth: Read at Pentecost, the time of the wheat harvest, though there may also be a connection with the closely related Days of Unleavened Bread commencing the earlier barley harvest. Both harvests are mentioned in Ruth.
3. Lamentations: Read on the fast of the 9th of Ab commemorating the temple's destruction, though there could be a thematic connection with the Feast of Trumpets.
4. Ecclesiastes: Read in conjunction with the Feast of Tabernacles, though this sober reflection seems to correspond with the Day of Atonement's focus in the run-up to the Feast.
5. Esther: Read in conjunction with the Jewish feast of Purim commemorating the deliverance of the Jews as told in the book, yet this may prefigure on some level the ultimate deliverance of all mankind foreshadowed in the

Eighth Day following the Feast of Tabernacles, often referred to today as the Last Great Day.

Time and space prevents us from exploring all the parallels with the five books of Psalms here, but this makes for a fascinating study.

At the outset, we should take a moment to consider the literary quality of the Psalms. *The Bible Reader's Companion* says in its introduction to the book: "The Psalms are lyric poems, heart songs that touch us deeply. Much of their power derives from a distinctive form of Hebrew poetry, which does not rely on rhyme but on rhythmic patterns of thought. Ideas, emotions, and images are repeated or developed in a variety of ways to create an intuitive response in the reader. While it is not necessary to understand Hebrew poetry to be captivated by the Psalms or to sense their impact, it's important to grasp its principles if we try to interpret them.

"Simply put, the key to Hebrew poetry is parallelism. That is, its tendency to arrange ideas, emotions, and images side by side in a variety of ways. The three simplest forms of parallelism are synonymous, antithetic, and synthetic. In synonymous parallelism a thought is repeated in different words:

"Our mouths were filled with laughter,
our tongues with songs of joy' (Psalm 126:2).

"In antithetic parallelism the initial thought, emotion, or image is emphasized by contrasting it with an opposite:

"A kind man benefits himself,
but a cruel man brings himself harm' (Proverbs 11:17).

“In synthetic parallelism the second line completes the thought of the first:

“‘I will lie down and sleep in peace,
for You alone, O Lord, make me dwell in safety’ (Psalm 4:8).

“There are more complex types of parallelism found in Psalms. Yet the basic concept is simple. The power of Hebrew poetry flows from the arrangement and repetition of the emotions, ideas, and images presented by the poet” (p. 346).

A note on the superscriptions or prescripts of the Psalms is also in order. In the psalm of Habakkuk 3, the phrase “A prayer of Habakkuk the prophet, on Shigionoth [apparently denoting a poetic style]” appears at the beginning, while appended to the end are the words “To the Chief Musician. With my stringed instruments.” It has been suggested by some that this is the proper formula for psalms in general and that it should be extended to the book of Psalms. This would mean that the beginning of many a superscription actually belongs to the previous psalm. For instance, Psalm 3 would begin with the superscription “A Psalm of David when he fled from Absalom his son” and end with what Bible translations place at the beginning of Psalm 4: “To the Chief Musician. With stringed instruments.” Psalm 4 would begin with “A Psalm of David” and end with the beginning of the next superscription, “To the Chief Musician. With flutes.” And on it goes.

In his *New International Encyclopedia of Bible Difficulties*, Gleason Archer cites a treatise (J.W. Thirtle, *The Titles of*

the Psalms, Their Meaning and Nature Explained, 1905) suggesting "that many of the Psalms had not only a prescript but also a postscript. Some of the ancient Egyptian and Akkadian hymns have been preserved to us with a final notation. This makes it quite possible that in the later compilation of the canonical Psalms the scribes became confused by the presence of postscripts and assumed that they should be taken as part of the prescript for the psalm following" (1982, p. 243). Bear this in mind through the readings, as we will not always touch on this in commenting on individual psalms. [END]

Psalm 4:

The UCG reading program states: "Psalm 4 is one of David's prayers for deliverance. It "is linked to Psalm 3 in mood and concept. Both speak of the possibility of finding such peace in God's presence that even when torn by physical and emotional pain, a person may still have restful sleep (Psalm 3:5; Psalm 4:8)" (*Nelson Study Bible*, note on Psalm 4).

In the superscription, where the King James Version leaves a word untranslated, "on Neginoth," the New King James Version properly translates this as "With stringed instruments." (As noted in the introduction to Psalms, this may be the postscript for Psalm 3.)

Getting into the words of Psalm 4 itself, "O God of my righteousness" in verse 1 "can also be translated 'O my righteous God.' The phrase has two meanings: (1) Only God is righteous. (2) All of a person's righteousness is found in him alone" (note on verse 1).

David addresses those who are currently troubling him: "How long, O you sons of men, will you turn my glory to shame?" (verse 2). "That is, through slander rob David of the public honor he had enjoyed under the Lord's blessing and care (see Psalm 3:3...) and bring him into public disrepute" (*Zondervan NIV Study Bible*, note on Psalm 4:2). David knows that God has set certain godly people "apart for Himself." David was such a person, set apart by God to be king over Israel (1 Samuel 16:12-13). For this reason, he is confident that God hears his prayers and intervenes to help him.

David calls on his enemies to search their hearts, saying, "In your anger [against me] do not sin" (verse 4, NIV). Since anger can lead to sin, his detractors need to quiet down, bring their requests and sacrifices to God and trust Him to resolve their complaints (verse 5). This is remarkable in that the wicked are offered a way to redemption rather than a pronouncement of doom. In the New Testament the apostle Paul quotes verse 4 about being angry and yet not sinning in a different context—to describe the proper exercise of righteous indignation (Ephesians 4:26).

In Psalm 4:6, David recognizes that many have become discouraged, asking, "Who can show us any good?" (NIV). David knows that only God can restore confidence in the nation and end the present crisis. "Lift up the light of your countenance upon us" (verse 6). The related priestly blessing in Numbers 6:26 adds an additional phrase: "The Lord lift up His countenance upon you, *and give you peace.*" With that in mind, it is interesting to note that

David concludes with a determined focus on joy and peace. Again, he is able to sleep peacefully even in the present circumstances because God provides safety.”

[END]

Verse 2 - The NKJV says “how long will you love worthlessness” (“vanity” KJV). This is a theme that runs through the bible. This word means “emptiness”. God’s Way offers us something of substance and value, Satan’s way offers a promise of fulfillment and happiness, but is empty and a lie. All of us should constantly be evaluating our lives for where we chase after “worthless/empty” things instead.

Verse 8 - This verse contains another theme that runs throughout the Bible. There is much in this world that can cause us anxiety and worry. God tells us that we have a choice, we can daily seek Him and have confidence that He will look out for us and take care of us, and then reap the result of peace and rest. This is a choice and not automatic. Faith and confidence in God should result in us having peace and rest (compare Matthew 6:33-34).

Psalm 5:

The UCG reading program states: “In Psalm 5, the superscription (the first part of which may refer to Psalm 4, as the Beyond Today Bible Commentary's introductory notes on Psalms explains) apparently describes accompaniment "with flutes," the latter word seeming to translate the Hebrew "Nehiloth" (KJV).

Psalm 5 is a morning prayer (verses 2-3) in which David seeks help for another day. Because the world is corrupt, God makes Himself a refuge and shield for the righteous (verses 11-12). Because the world is confused, He provides clear guidance if we will seek it: "Lead me, O Lord, in Your righteousness...make Your way straight before my face" (verse 8).

Only the righteous can come into God's presence and enjoy His blessings (verses 5, 11-12). David says in verse 5, "You hate all workers of iniquity." The Hebrew word for hate "is a strong term that speaks primarily of rejection" (*Nelson*, note on Psalm 11:4-6). We should understand this in terms of ultimate judgment, as the next verse continues: "You shall *destroy* those who speak falsehood; the Lord *abhors* the bloodthirsty and deceitful man." What God really hates (what He rejects and wants to destroy) is what the wicked think and do—that is, the things that classify them as wicked. God in fact loves all humanity so much that He has provided an atonement for them through the sacrifice of Jesus Christ (see John 3:16)—*if* they will repent and accept it. Yet ultimately, if they still reject God, then all that will constitute them are the things God hates—and He will in perfect justice utterly annihilate them (for their own good and the good of everyone else).

David immediately balances his reference to God's just hatred of evil by referring to "the multitude of Your mercy" (verse 7). "Mercy here is *hesed*, a term also translated as 'love,' 'covenant love [or loyalty],' and 'loving-kindness.' *Hesed* reminds us that God is totally

committed to humankind. The love we see in Calvary's ultimate sacrifice draws us, as God's mercy drew David, to worship and serve the Lord" (*Bible Reader's Companion*, note on verse 7). Relying on God's mercy, David expresses his intent to worship God and asks for help in following Him—to provide no basis for his enemies' accusations—as he knows he would not succeed in obedience on his own (verses 7-8).

It is interesting that David says he will worship toward God's holy temple (verse 7) when there was as yet no temple in Jerusalem. Perhaps David was speaking of God's temple in heaven (compare Hebrews 9:23-24; Revelation 15:5-16:1). Or perhaps during his preparations for the building of the physical temple late in his life, David wrote this psalm (or modified an earlier one) to be sung when the temple was standing. Note that the psalm's superscription (or alternatively the postscript at the beginning of Psalm 6) is addressed "To the Chief Musician." For us today, the temple of God, in a spiritual sense, can also refer to the body of believers with God's Holy Spirit—the Church of God (Ephesians 2:19-22; 1 Corinthians 3:17).

David asks God to pass sentence on his enemies because they have "no faithfulness in their mouth" (Psalm 5:9). They boast, flatter, lie and curse. "Not a word from their mouth can be trusted; their heart is filled with destruction" (same verse, NIV). "Their throat is an open tomb; they flatter [deceivingly] with their tongue." Paul used these words to argue for the depravity of all humanity (Romans 3:13). Jesus stated that a man is

defiled by what comes out of his heart: "Those things which proceed out of the mouth come from the heart, and they defile a man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man" (Matthew 15:18-29). The sins of the wicked (verses 4-5, 9-10)—which means everyone until they repent—spring from rebellion against God: "Banish them for their many sins, for they have rebelled against you" (verse 10, NIV). As mentioned above, ultimately the wicked will be cast out: "Every tree that does not bear good fruit is cut down and thrown into the fire" (Matthew 7:19).

But God surrounds the righteous—those who repent and seek His will—with protection and favor, making Himself their refuge and shield (Psalm 5:11-12). Of course, this does not mean that God will allow no calamity to overtake His people, as we saw in the book of Job. But everything happens within His oversight, as He directs all things to a positive outcome for those who faithfully serve Him (see Romans 8:28). And in general, He does maintain a protective defense around His people, and He provides them with constant blessings." [END]

Psalm 6:

The UCG reading program states: "Psalm 6. Where the King James Version gives the superscription (perhaps the postscript of Psalm 5) as "on Neginoth upon Sheminith," the New King James gives the likely translation "On an eight-stringed harp."

In Psalm 6, David is distressed by an illness that he senses God has sent as a punishment for his own

sinfulness (verse 1). He suffers intense pain—"my bones are troubled" (verse 2)—with no remission in sight: "My soul is in anguish. How long, O Lord, how long?" (verse 3). He believes the illness to be mortal (verse 5).

We do not know when this situation occurred. David wrote a number of psalms associated with serious illness that may concern the same time. Some have speculated that this came on him after the episode of taking a census of Israel, which focused more on national strength than the need for God's help (see 2 Samuel 24; 1 Chronicles 21). God sent a plague on the people, who were likely complicit in self-sufficient thinking. Yet David, who had ordered the census despite Joab's warning, took responsibility. As 2 Samuel 24:17 says: "Then David spoke to the Lord when he saw the angel who was striking the people, and said, 'Surely I have sinned, and I have done wickedly; but these sheep, what have they done? Let Your hand, I pray, be against me and against my father's house.'" Perhaps his concluding words here came to pass when the plague on the nation was halted, though we cannot know for sure.

Whatever sin it was that apparently brought on his illness, David calls on God's mercy—His unfailing love (Psalm 6:4). As in Psalm 5, the word here again is *hesed*. Says *The Nelson Study Bible*: "Perhaps the most significant single term in the Hebrew text regarding the character of God is the word rendered *mercies* here. The Hebrew word describes what some prefer to call the loyal love of God. The translations vary because the word has much depth. Aside from the personal name of God

(Yahweh), it may be the single most important term describing Him as the object of praise in the Book of Psalms" (note on 6:4).

David warns his enemies in verses 8-10 that he is confident in God's healing and that they will be ashamed, dismayed, and suddenly disgraced for reviling him and, in so doing, dishonoring God, who declared David His servant." [END]

Verse 2 - The NKJV states "have mercy on me, O Lord, for I am weak". The word for weak is only found here in the Bible, and Strong's dictionary says the definition can be "sick or weak". This may further indicate that David is sick at the time of writing this Psalm.