

# Psalms 6 - A Psalm of Repentance

## Psalms 6:1

לְמַנְצֵחַ (lamnatzeakh) = choir director

↳ לְמַנְצֵחַ = v. to win, overcome, defeat  
nm. glory, eternity, infinity, keeps

} conducting music that has an eternal significance

## History of Music in Israel

- worship the Lord → Temple ritual
- an effective weapon in battle (1 Samuel 4:5-8)
  - praises of the people struck fear in their enemies.
- prepare our hearts
- Entering into God's presence... Psalm 42:8

Is worship of the Lord in song equal to prayer?

The Lord will command His loving kindness in the daytime; and His song will be with me in the night, A prayer to the God of my life.

Yes!

## Psalms 6:2

David uses a negative particle לֹא asking the Lord to not rebuke in His anger.

לֹא - a permanent prohibition

לֹא - a immediate and specific prohibition

} meaning "do not"

examples  
Deuteronomy  
21:10-25:19

(Hebrew way of saying) anger ← nose = לֹא « אַף

slow to anger → "lengthening of the nose"

Sin in our lives has the potential to remove the blessing that God has for us.

How?

→ 1Sam 15:22-23

Psalms 6:2

Be gracious to me, O Lord, for I am pining away; Heal me, O Lord, for my bones are dismayed.

6:3 My soul is very frightened and You Lord how much longer?

6:4 Return, O Lord, rescue my soul; save me because of Your lovingkindness / Grace (TOT)

:קָרוּב יְיָ אֱלֹהֵי אֲנִי (3) (2) אֲנִי יְיָ אֱלֹהֵי אֲנִי (1) יְיָ

① שׁוּבוּ = "Return" or "turn"  
root for "repent" The Hebrew way of saying Repent "Teshuva"  
→ turning one's life in another direction  
→ turning from sin  
→ turning to the Lord

② חַלְצָה נַפְשִׁי  
→ Rescue/deliver  
→ my soul (naphshi) ← "my soul" is the way we would say "my life."  
David is asking the Lord to return/turn towards him and rescue/deliver his life.

③ הוֹשִׁיעֵנִי (Hoshieni) - "save me"  
root יָשַׁע "to save" → יֵשׁוּעַ (Yeshua) Jesus.

LXX: σωσον "salvation, to save"

Peter cries out in Matthew 14:30 "... κυριε σωσον με.  
Lord Save me

→ Peter's Desperate cry to the Lord to save him.  
→ Similarly, David says הוֹשִׁיעֵנִי (hoshieni) "save me" having the same strength or force in meaning.

Matthew 21:9 הוֹשַׁע בְּנֵי דָוִד בְּרֵכּוּ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ  
Hosanna to the son of David, Blessed is he who comes in the name of the Lord.

Amos 6:5 For there is no mention of you in death; in Sheol who will give you thanks?

Two part sentence

- 1. Because there is none in death remember you
- 2. In the grave who will give thanks to you?

Life after death?  
Soul sleep?

In the New Testament  
sleep = Death (Luke 8:52, 1 Cor. 15:6)

According to David: the dead do not remember the Lord and do not give thanks to the Lord.

Rabbinic Sources: Talmud, Mishnah, and Midrash

- Rabbinic literature discusses after death the relationship of the soul and body.
- disagreement → creates tension to facilitate thinking.
- man's opinion

Apostolic Commentary (NT)

- The apostles opinion → we can with more confidence believe the disciples because they walked with Jesus Christ.

Hebrews 9:27

Appointed once to die then the judgment

2 Corinthians 5:6-8

Philippians 1:27

Absent from the body Present with the Lord

} the Apostle Paul  
Pharisee

\* According to Apostolic commentary, the body sleeps while the soul returns to the Lord.

- David is referring to the Body.
- Temporary Hell and paradise (Luke 16:19-31)  
(Revelation 20:13-14)

Discuss Lake of fire: annihilation theory?  
Revelation 14:11

Psalms 6:6 I am weary with my sighing; Every night I made my  
swim, I dissolved my couch with my tears.

6:7 My eye has wasted away with grief; It has become  
old because of all my adversaries.

6:8 Depart from me, all you who do iniquity, for the Lord  
has heard the voice of my weeping.

Hebrew "כֹּל עֹשֵׂי רָעָה יֵרָחוּ מִפָּנָיו יְיָ כִּי שָׁמַע אֶת-קוֹל בְּכִיָּה

Aramaic

ܟܠܝܥܘܫܝܐܝܘܬܝܗܘܢ ܝܥܘܕܝܢ ܡܝܦܢܝܘܢ ܕܝܗܘܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ

Hebrew: עֹשֵׂי רָעָה « עֹשֵׂי מַעַל

n. work, action, deed

v. to act, do, perform, achieve, work, to be set  
in motion.

The Lord hearing David → He is present, therefore those  
who work/do/perform iniquity/sin  
must leave. sin cannot remain  
in God's presence. (all)

Aramaic: ܟܠܝܥܘܫܝܐܝܘܬܝܗܘܢ « ܟܠܝܥܘܫܝܐܝܘܬܝܗܘܢ

slave, servant

ܟܠܝܥܘܫܝܐܝܘܬܝܗܘܢ

lies, falsehood, adulterous behavior

→ those who work/do/perform iniquity are slaves to  
lies, falsehood, adulterous behavior.

→ David is saying that sin is something that is done and  
all who do sin are slaves to their sin.

Matthew 7:23, 13:27

depart from me you who practice lawlessness.

Is there a parallel with David's request in psalm 6:8?

psalms 6:9 The Lord has heard my supplication, the Lord receives my  
prayer

6:10 All my enemies will be ashamed and greatly dismayed;  
they shall turn back, they will suddenly be ashamed. (4)

# Salms 6 - Christian commentary

The International critical commentary on the Psalms  
2005, Driver, Pummer, and Briggs

- Begins by summarizing the psalm.
- The church assigns Psalm 6 to "Ash Wednesday"

Psalm 6 is related to several scripture from the OT.

Psalm 6:2 → Psalm 38:2 → Both are T??T? ????T??  
 → Jeremiah 10:24 (Psalm of David)  
 38:2 duplicates 6:2

Psalms 6:6(5) → Isaiah 38:18 Deut. 8:18 simpler? ←

??-???' 'N 8'keN ??? ?IN? ?'l? '? ← Psalms 6:6

?JNK-8k ?IN-1?7? ?7?E'-k? ?888' ?IN ??U? 8'ke k? ← Isaiah 38:18

"in the grave who gives thanks to you" 6:6

"because no one in the grave gives thanks" 38:18

"there is none who remember you in death" 6:6

"death can not praise you" 38:18

• commentators say that ??,? (halte) "praise" is a simpler usage and therefore earlier in usage → the psalm of David is later

Psalms 6:7 → Psalm 31:10

↳ ?'? 08??N ??e?  
?'? 08??N ??e? ←

?? takes the place of ?

conclude that Psalm 6  
is older than Jeremiah  
and Isaiah

change in the preposition  
?? = from  
? = in

• Because this psalm is believed to be older than Jerem and Isaiah, the commentary refers to "the congregation of Israel" and "corporate" repenting and worship even though the text itself has David repenting. (personal pronouns).

\* we need to think critically about this! \*

- men worked trouble in the midst of Israel
- Believe P'P' 23 (Tsedikim) and P'207 (Khesidim)  
"righteous" "pious"

is a more primitive way of relating to enemies in Psalm 1. Psalm 6 does not relate to enemies like Psalm 1 therefore older than Jeremiah and Isaiah.

• commentary looks at the chiasmic structure and "assonance."

→ the way this Psalm uses assonance to express an antithesis, therefore this Psalm is later than Jeremiah and Isaiah.

→ psalm 6, the commentary says that psalm 6 contains many "glosses" (later additions), in 6:3, 6:5, 6:9, and by amplification inserting  $\int$  (6:8) and  $\int$  (6:10) "Kol" "Meod" inserting  $\int$  (6:1)

\* the commentary believes these scriptures have been modified from originals.

Why is Scribal tradition Not considered on the transmission of the scriptures?

# Scribal Tradition

- Leningrad Codex (1008 AD)
- university, standard text "Biblia Hebraica Stuttgartensia" (BHS) Based upon the Leningrad codex.
- scribal tradition very strict on how a scroll was to be copied.
- scribes in ancient Israel were distinguished professionals were involved as lawyers, government ministers, judges, and financiers. example Read Jeremiah 32:6-12

## scribal tradition

- scroll layout modeled the Tabernacle
  - "vav" (7) hooks of silver/gold which fastened the curtains (Yeriah) together to the posts (amudim) that enclosed the Tabernacle.
  - the tabernacle is the habitation of God
  - the Torah, the scriptures is understood as the habitation of the "word" of God.
  - the word of God resides in the scriptures
  - therefore, the scroll was laid out like the tabernacle.
    - \* the first ancient form of typesetting.
  - the scroll known as Yeriah (curtain), after curtains of the tabernacle.
  - each scroll must have 50 yeriot per scroll.
  - each column known as amud (amudim) "posts"
  - there are 4,000 regulations (rules) to prepare a koster scroll.
  - the scroll must contain 304,805 well formed letters in 248 amudim (columns).
  - each Yeriah must come from a koster animal. (7)

- Bibles today, the letter cover is made of pigs skin. (what do you think about that?)
- special ink is prepared only for a scroll.
- when a scribe writes יהוה (YHWH) the name of God, he must say the blessing:  $\square \square \square \square \square \square \square \square$  "Lashem Kedushat Hashem" then dip his quill in fresh ink "For the name of the Lord is Holy"
- the scribe must then perform a mikvah (ritual bath).
- A torah scroll must contain zero errors, or it is considered  $\square \square \square$  passul "invalid".
- each line is carefully read and compared to a working copy called a tikken.
- if an error is discovered the scroll is removed and buried in a Genizah.

→ Look at page 9-10 of study on the "scribal tradition for transmission of the scriptures"

### Question

With so many rules for copying the scriptures, why do scholars believe glosses were added, the scriptures were changed, and the originals were lost?

### significance of Dead Sea scrolls?

→ prove our scriptures (Leningrad Codex) are unchanged dating back over 1000 years!





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