

01_PSALEM 6, THE SEVEN PENITENTIAL PSALMS

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00:31

It's bible study spinach that tastes like cake. I'm Sonja Corbitt, your bible study Evangelista. We are beginning our series on the seven penitential psalms and I have been so excited to do this. I've been studying for quite some time. And if you've been watching the Facebook page, I've been kind of giving you a running stream of consciousness as it regards the readings in the past couple of weeks. And so what I'm seeing is lots and lots of instruction for us and it really applies to the seven penitential psalms.

01:11

So, penitential, these are sometimes called the hymns of contrition. The Septuagint or the Greek numbering of these psalms in some translations is 6, 31, 37, 50, 101, 129 and 142. But in modern Catholic bibles that follow the Hebrew text; the Mesa Reddick numbering, the Greek numbers might be shown in brackets next to the Hebrew numbers and they will be then the 6, 32, 38, 51, 102, 130, and 143 in that Hebrew numbering.

01:51

So, if you're not sure which one your bible follows just check whether psalm 50 or 51 begins with, "Have mercy on me O God according to Thy steadfast love." That's the penitential psalm known as the Miserere. So the seven penitential psalms, that's a designation expressing sorrow for sin. Four were known as penitential psalms by Saint Augustine of Hippo in the early fifth century and that 51st psalm, that miserere, was recited at the close of daily morning service in the primitive church. But it's still actually part of the liturgy of the hours every Friday morning. And I don't know about you but I've often been given psalm 51 as a penance after confession.

02:33

So, Saint Athanasius says, "Let each one therefore who recites the psalms have a sure hope that through them God will speedily give ear to those who are in need for if a man be in trouble when he says them great comfort will he find in them. If he be tempted or persecuted he will find himself abler to stand the test and will experience the protection of the Lord who always defends those who say these words. By them to a man will overthrow the devil and put the fiends to flight. If he have sinned when he uses them he will repent. If he have not sinned, he will find himself rejoicing that he is stretching out towards the things that are before and so wrestling in the power of the psalms he will prevail. So, St Athanasius gives us that encouragement to pray these psalms, not just the penitential psalms, but all of the psalms he's really referring to here.

3:26

But in quoting Origen Pope John Paul II pointed out that many people don't even recognize their own sinfulness and he says, "Acknowledgement and awareness of sin is therefore the fruit of sensitivity that we acquire thanks to the light of God's word." The Holy Father said that, "Sin, besides being an offense

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against men, is first and foremost a betrayal of God. Nonetheless, he said, the power of God's love overcomes the power of sin and the disruptive river of evil is less forceful than the fruitful water of forgiveness. God saves us not because of any righteous deeds we have done, but because of his mercy.” as the Holy Father noted.

4:05

Now Pope Innocent the third back in twelve hundred-ish he said that these prayers, the penitential psalms, should be prayed altogether during the days of lent so every day you would pray all seven of the psalms. And if they can't be said on each day of the season then they can at least be prayed on Lenten Fridays or you could pray one prayer on each of the seven Fridays of lent, as we're doing. And we're actually going even further by studying them pretty deeply.

4:35

The traditional practice is to pray all of the psalms together either daily or on Fridays, as I mentioned, and another practice because there are seven of them is to pray one each Friday or one daily each week leading up to holy week. Sarah Christmyer actually suggests praying them for the intentions related to the seven deadly sins, or the capital sins. But it was the practice of the early church to sing and read the psalms on Ash Wednesday as part of their penance for sin. And so these penitential. Psalms invite us to recognize our sin, to express our sorrow to God and ask His forgiveness and experience the healing of his merciful love, and I pray that that's going to be the case with us as we go through each of these seven penitential psalms.

5:20

Cardinal Sarah when he was speaking on repentance, I found this very interesting because he points out that without repentance there is no forgiveness. And we're going to talk about repentance in great depth here in a moment because that's the whole point really of these psalms. But he says an important contemporary philosopher Fabrice Hadjadj has coined a brilliant phrase; “the heresies of charity” saying that we confuse charity with the simple desire for good at its best, or alms giving in the worst case. But charity is the love of God therefore we are charity and we give witness of charity toward others because God loved us first. Its the same with mercy. Understood superficially by many as a clean slate over sin but there is no forgiveness if there is no repentance. Jesus did not say to the adulterous, “Well go and continue to do what you're doing since I forgive you.” No because she threw herself at his feet and begs for forgiveness he says, “Go and sin no more.” So that is our goal in approaching the seven penitential psalms.

6:26

The goal then is repentance. It's a word covering several biblical ideas that range from regret to reversal, from changing one's mind about something to a complete moral or ethical conversion. In the bible God can repent in the sense of regret. He regrets having made Saul king in 1st Samuel 15:11, but the more profound notion of repentance in the sense of reversal is expressed through the Hebrew word shoob which expresses the idea of turning back or retracing one's steps.

7:00

So, when we talk about repentance we really mean to turn in the opposite direction and move in that opposite direction, so we changed directions. It's a change of attitude and action from sin toward obedience to God. The concept of repentance differs slightly in the Hebrew and the Greek, but an emphasis on the change in behavior is consistent throughout both the Old and the new testaments. In the Old Testament the nation was more conscious of its collective guilt than of its individual guilt. In times of national catastrophe it celebrated liturgies of repentance that included an assembly of the people fasting lamentation and conviction of sin. And we've seen that in the readings. It actually began just before Ash Wednesday on the vigil and it has continued throughout the week. We see these lamentations and these calls to national repentance in the readings. And the prophets leveled strong criticism against any repentance that seemed to be nothing more than a liturgical rite.

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8:03

So, this is not something that we're supposed to just enter into at Lent as a superficial kind of practice or something that we just do every year. It's meant to be a true conversion of heart and no Hebrew word is an exact equivalent for the English word repentance. It was expressed by a number of different actions that show a change in thinking and attitude toward sin and God. And so they demonstrated repentance by public displays of mourning overseeing such as weeping in Ezra, tearing of garments and hair in also in Ezra. (I don't know about y'all, but I could probably, I'd be alright if I pulled my hair out.) And wearing sackcloth we see in Joel. Its actually in a lot of places but we see that in the prophets quite a bit They also made restitution for wrongs in I Chronicles and then they would prostrate or abase themselves before a party that they had wronged.

9:00

So, there was a strong emphasis then on public display making restitution to the person or persons against whom you had sinned. That actually was - that happened every year just before the Day of Atonement. Restitution was to be made and public Confession and that sorrow, that contrition was supposed to be public as well. So the Hebrew word that closely approximates repent or repentance is translated into English as return, and it means like we said to just turn around and go in the opposite direction. In theological contexts the implication is to turn from a road characterized by rebellion toward God and to e road characterized by obedience.

9:49

So, the emphasis then is on the actions that proceed from one turning and one's orientation toward God and in non-Catholic circles we called this a revival. We didn't have the idea of an ongoing conversion it was more if you backslide then you need to go to the altar and confess. There wasn't a whole lot of public confession at all. Although there's not so much in the Catholic Church either but the term there was a revival especially win it encompassed a whole nation or a whole church or a group of people, that term was revival. But we see it then here in the Old Testament as a national repentance. And I think that this is very timely for us I think actually this is probably part of how and why the Holy Spirit has led us to do a meditation for these weeks on the seven penitential psalms.

10:42

In the New Testament the idea of repentance is turning to God or from the Hebrew shoob is expressed by the Greek word *metanoein* and Jesus' call to repentance is closely linked to the arrival of God's kingdom in his person. The gospel of John speaks of that spiritual transformation as a new birth. So it's meant to be a whole person turning away from rebellion and toward obedience to God. And a lot of us have been trying to figure out what we're supposed to be doing, right? We see lots of exposure of sin in our country and we see the direction that we're going and we feel helpless and I have been mentioning on the Facebook page that we're actually meant to fill that and I think that that's going to get even more clear. I think we're going to see more sin come to light. And that's what we've been praying for is a conversion and for all the sin to be exposed. All I can say to that is, "Yes Lord, do it!"

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12:31

We're talking about repentance in the Greek and the Greek word for repentance derives from the verb meaning to radically change one's thinking. It refers to an event in which an individual attains a divinely provided new understanding of their behavior and feels compelled to change that behavior and begin a new relationship with God. And so the Greek language can represent the concept of repentance as an independent action but the Semitic background or the eastern background of the new testament writers demanded that appropriate actions follow the event of repentance.

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13:09

And so we see that in examples in the examples of Zacchaeus who makes restitution for the fraud that he committed as part of his occupation. We see it in Paul when he's preaching the faith that he once tried to destroy. Onesimus was a runaway slave and he returned to his master Philemon to face the consequences of his actions. So that's why James offers the most explicit comments in the New Testament regarding the relationship between repentance and action so it's both a matter of the heart or an attitude but also an action and James argues that actions will follow, they should follow inevitably this sincere experience of sorrow and repentance. So, he places this rhetorical question. What good is it? In James chapter two verse fourteen. And he's calling into question not the effectiveness of faith in Christ without works to save the sinner, but the very presence of that faith if the deeds don't follow. He argues that just as biological life in the human body is the basic process of breathing and circulation the evidence of saving faith is in acts of justice and mercy that come spontaneously from this changed attitude of repentance.

14:27

So he says, "Your faith is dead if there are no works." So your repentance and your contrition are also dead if there are no actions that proceed from that sorrow of heart and I tell people in RCIA if you go to confession and you hold something back your confession is actually not valid. If you're holding something back with God in this time of Lent a particular sin or if you have a sin habit or a cherished sin, sometimes the bible calls it, if you're holding something back like that then you're not actually repenting. And so the action must follow and that's why cardinal Sarah said that without repentance there is no forgiveness.

15:12

So we have to watch that we have to be careful, and so we start with our own selves right? But then also we want to look back at the old testament meaning of the word repentance so that we can see that it means for us individually. But we need to focus as well especially right now. We just finished that end time series. We need to be focusing also on this national repentance so that God can perform what I believe he is actually already in the in the middle of performing which is this exposure of sin. And he's calling us then as we see it to repent on behalf of the whole nation and we can do that. So the point then is that repentance is both an attitude of regret and sorrow and self- like to console yourself or to comfort yourself, but it's also an action of turning back or returning a reversal of action. So we don't continue to do the same stuff that we've done. We change direction and we begin following, and I mean this both individually and nationally. We begin following God and I know that we have felt very helpless in being able to do much to correct what we see happening in our nation. But we'll talk about that in just a moment.

16:28

But I want to just mention that when we're looking at a particular word, we need to look at the first time that the word appears and the first time repent appears as an attitude of sorrow is in exodus chapter thirteen seventeen. I wrote this on a Facebook post on Thursday, but it says when pharaoh let the people go God did not lead them by way of the land of the Philistines, although that was nearest. For God said. "lest the people repent when they see war and return to Egypt.

16:59

So, he didn't lead them the quickest way because he knew it would scare them to death. He knew that confronting the Philistines in some sort of war to take back what was rightfully theirs would scare them and so he led them the long way around and he actually displaced the people himself. God is the one who redeems us. All we have to do is follow him. But it's interesting that's the first mention of that word repent as an attitude of sorrow and I think that applies to us. Then the first-time repentance appears as an action which we've talked about that being a reversal of direction is in 1st Kings chapter eight versus forty-six through fifty and I don't have time to read that whole passage, but the context is Solomon dedicating the temple. And the temple was the center of the national and the religious life of

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the people and a lot of times we say that America was founded on godly values, and it was. And no matter what the rewrites of history say if you read the documents of the men who founded the country you know that their heart was in following God and allowing freedom. Freedom to live in peace and freedom to worship in peace.

18:18

And so it was, our nation was founded on godly principles and godly virtue and so this applies to us specifically. It says if they - well in Solomon's case he's dedicating the temple and he goes through this whole passage of you know when the people do this, you'll do this, Lord. In part of it he says if they lay it to heart, which means repent in the actual Hebrew, if they lay it to heart in the land to which they have been carried captive (which I would say we kind of have been) and repent and make supplication to thee in the land of their captors saying, "we sinned and have acted perversely and wickedly" then hear thou in heaven Thy dwelling place their prayer and their supplication and maintain their cause.

19:13

And so, Solomon in the dedication of the temple is praying for God when the people fall into captivity to other nations and other slavery, and this is a national slavery, which I would argue we have. We can't even speak freely online without being attacked by our brothers and sisters and so in all of these ways - there are so many things. And I know you know them, so I won't get into them and I'm not going to get political, I promise, but I am saying that we have fallen into slavery, a type of slavery as a nation. And so this applies to us, and I think it should be very hopeful for us when we're talking about repentance.

19:47

And so we are being called to pray these penitential psalms during lent and so we begin with psalm 6. And sometimes this is - the context of the song is in speaking of illness, a physical illness, But it begins, it says to the choirmaster with stringed instruments according to the sheminith is a psalm of David. So, David wrote this psalm. A sheminith is a musical, this first part is actually a musical notation and it's related to an eight stringed instrument. That's what they think the sheminith of is. And so the number eight is mentioned there and saint Augustine thinks that that has something to do with the octave or the sabbath which applies to another psalm actually, but we think that this eight stringed instrument was probably a type of harp. And so, there's a musical notation to begin the psalm and then it begins in the first verse, oh lord rebuke me not in your anger nor chasten me in your wrath and so we see there's this parallel rebuke and chasten, anger and wrath. And psalm 6 was used in the daily liturgy as a prayer of penitence or confession and it's used in the church's liturgy today. It was used privately and individually but also in the community; the Jewish community and the church community also praised these prayers. We're actually doing it together now, but the liturgy of the hours includes these in it as well.

21:23

In a strict sense psalm 6 is not a penitent psalm because there's no confession of sin or a prayer for forgiveness so it's actually categorized as an individual lament psalm. And we're going to enter into that together it's offered as a lament for an individual in time of sickness and persecution. And because of that it's appropriate to the first week of the spiritual exercises because saint Ignatius suggests that we see ourselves as sick persons roaming the world. So, it goes - I'm not going to read the whole thing. I want you to put your eyes on it though. I'm going to post it tomorrow Friday. I'm doing the show on Thursday. I'm going to post this Friday of lent, the first Friday of lent, this first psalm.

22:05

And I want you to print it out and I want you to pray at every day of the week. We're going to do that for each of these. And so, I'm not going to read the whole thing. I'm going to go through it line by line. But Augustine says that that first verse that the word rebuke and chasten are meant to lead us to amendment and change in our behavior. So we're rebuked or we are reproved by the circumstances that oppress us and we're accused and all of this is meant to lead us to repentance or reversal. So, it's meant in the sense of correction and not revenge and that it was a big deal for me coming from the

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kind of family that I came from. I did not like the whole idea of God's wrath and his anger because it seemed very It seemed like an act of revenge like he was getting revenge on me by making me go through painful things because I had sinned.

23:04

The words in the bible for wrath and anger when they apply to God don't mean an explosive kind of anger in response to sin. Instead it's an abiding resistance to sin. It's built in like gravity so that the book of wisdom in chapter eleven sixteen it says that that we are punished through the very thing in which we sin. The consequences are built in and so because of that God doesn't have any reason to react to us, and he doesn't. Instead we incur the consequences and even then we don't always incur the consequences of our sin because of God's mercy.

23:41

You're list thing to the bible study Evangelista show. Bible study spinach tastes like cake. Did you know you can get bible. Study Evangelista radio notes and podcast delivered to your inbox every Monday morning? Redeem your Mondays join thousands of your fellow listeners by subscribing at bible study evangelist.com. Now here's Sonja. O Lord rebuke me not in your anger, nor chasten me in thy wrath. And so we were talking about the words for wrath and anger in the scriptures. And it's interesting that ten times the Greek word for wrath or anger comes up in the book of revelation. And it's a judgment in response to the beast and the devil. It's not a reaction, as I mentioned, or an explosion. It's an abiding resistance to sin. and it is turned directly on the beast and l the devil in those passages in the book of revelations.

25:07

So, we see that justice without mercy is reserved for the last day says saint Gregory. so right now there is mercy combined with that justice and so that's why the psalmist prays in this way. and we have to think of this anger and this wrath when God talks about being a judge and when he talks about wrath and anger it's unemotional. Imagine going to court for a traffic ticket and the judge screaming at you or jerking you around and throwing you in jail. They don't react emotionally right? They just, they pronounce the sentence and then the bailiffs or whatever they carry it out. It's not emotional. It's not revenge. And so just have to know that there will be consequences to sin there always are. The wages of sin is death, the bible says. but when the psalmist prays here, he says rebuke me not in your anger nor chasten me in your wrath.

26:06

And so he's asking for God's mercy. He says be gracious to me O Lord for I am languishing. Oh Lord heal me for my bones are troubled. He means the strength and the structure of his being. My soul is sorely troubled but thou oh lord how long? Now Saint Augustine says that the ineffable name Jehovah or Lord is represented here is repeated three times to insinuate that salvation must come from the blessed Trinity.

26:36

Now I don't know if that's the case but the fact that it's repeated three times is definitely important. Remember that to repeat something three times was to express the superlative of something. And so the psalmist then is begging God for help in this oppression that he feels from sin. The description of bones and soul being terrified indicates that this feeling comes from deep inside David.

27:04

And so when we pray these verses we can reflect on those fears that come from deep inside us individually and nationally when we see the sin that that we have fallen into both individually and nationally and then we can turn to God and ask, how long, how long oh Lord before you ask. And in his suffering we're not told exactly what it is that David is suffering whether it's physical illness. It seems to be of some sort but whatever it is, i's so oppressive that he feels it in his in his body, right? Physiologically. We'll return to this idea in another psalm, this physical manifestation of sin in our lives.

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27:45

But David turns to God as if to say, “Father my covenant faithful God.” He uses the Jehovah term the ‘old Lord’ three times and he doesn’t confess sin, but he asked the Lord to demonstrate his covenant promises which are restoration and loyalty. And so he almost complains that the judgment or the discipline of God appears too severe. And in a manner that is characteristic of the old testament he identifies suffering with judgment and judgment with God’s wrath.

28:20

Who can stand in the judgment of God certainly not anybody who is very deep in anguish and sorrow. Now depending on your translation sorely troubled or troubled might also be translated as faint and that word in the prophets actually means the process of weathering leaves and crops. So as a metaphor it signifies the weakness of strong people and it shows how the psalmist is brought down spiritually, psychologically and physically. And I don’t know about you but seeing some of what’s happening it definitely does that to you. It’s discouraging, its oppressive it feels dark, it feels heavy and we can understand exactly what David is saying there.

29:05

So he talks about this anguish of soul in this physical language. He talks about the fainting and the sorely troubled and in his bones. And so he’s using these terms to express his, even his physical feeling of the oppression of sin and it’s depth and intensity are expressed in that word bone, in his bones. So it’s affected his innermost being. When the Hebrew, when the Hebrews use the word bone they mean the soul and so in that eastern way in the old testament way there’s no distinction between soul and body because a man suffers in his whole being.

29:45

And so when he says the agony of my bones he means the same thing as my soul is in anguish or I’m full of anguish. And the anguish is even more intense because it seems that the discipline is not measured against man’s frailty and it appears to have no end in sight. And so that the psalmist cries to the lord to be gracious and to restore him or to heal me. And he says if not now when? And it seems like God has almost carried away with his discipline and he’s not thinking about the frailty of his children. And so verse 3 is kind of incomplete with that final cry of ‘how long’ because of the intensity of his emotions he can’t even really complete his thought. So, it could be translated or it could be written as, “how long will it be before you heal me?” Or “how long will it be before you deliver me?” And that anticipates the next verse.

30:39

But for us have we not said that? How long oh lord will you make us endure this stuff that we see that is so evil and so contrary to your law into your word? How long will you make us endure this? And so he says, “Turn oh lord and save my life for the sake of the steadfast love.” And so he’s not dwelling overly long on that question, ‘how long?’ because he’s more interested in asking the Lord to save his life and deliver him for the sake of his love. And that word translated as steadfast love describes that covenant relationship and it refers to the kind of love that exists when one has made a covenant commitment, which is a self-donation. God gives himself to his people, we give ourselves to God. And so the psalmist in bringing back that covenant to God’s. He’s reminding God of that covenant.

31:31

And then it says, “For in death there is no remembrance of thee. In Sheol who can give thee praise? And so he says in verse five, he’s appealing to God’s interests. If the psalmist dies, he’ll go to the place of the dead where no one can praise God. Now that term sheol is not hell, it was the place of the dead and in the old testament they just kind of looked at it as like a limbo place. They weren’t sure, they didn’t have the developed doctrine of heaven and hell and purgatory that have and there’s actually a psalm coming up where we’re going to talk specifically about purgatory so I won’t get into it now but it’s interesting that sixty six times it’s used in the Old Testament and fifty eight of those sixty six in this type of poetic usage. But David saying. Hey if I die like this, who’s going to praise you in the place of the dead? Heal me now and restore me so that I can continue to praise you.

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32:33

He goes on to say, "I am weary with my moaning. Every night I flood my bed with tears." We're going to come back to that flood idea in a moment but it means to drown. I'm drowning in my tears, and in Matthew twenty four Jesus talked about the end times and he said that it would be as in the days of Noah and that they were swept away in the in that flood, right? And so, they were drowning, and he says, "I'm drowning in my tears. I drench my couch with my weeping. My eye wastes away because of grief." And that wasting away is a euphemism for growing old.

33:12

It says it grows weak because of all of my foes so now he brings in these persecutors or these enemies. He's bringing in the enemies and he's saying that he's drowning in this sorrow and grief because of what his enemies are doing to him. Now I don't know about you. And I realized that we live in a first world country right? And so our oppression is largely spiritual. But I feel it and I know you do too and I know that you have been almost brokenhearted in some situations where your families are split politically. Or they're split in the church and friends who were friends suddenly have such diametrically opposed positions that they won't even speak to you anymore. I mean it has gotten so partisan and so polarized that were not even allowed to speak about things anymore.

34:07

And so I don't know about you but maybe you have cried over it. Maybe you have grieved over it and maybe you have grieved over what's happened in the last several months. If you have, then you're in good company with David here and he says that he sort of draws this parallel between sin and sickness and punishment and this was an Old Testament idea. They thought that everything bad that happened especially illness and sickness and disease was a result of sin. We see that in John 9 when the disciples go to Jesus and said about the blind man they say who sinned was at this man or his parents and Jesus corrected them and said this illnesses for the glory of God and then he heals him of his blindness.

34:52

But in the old testament they believed that any sort of sickness was a punishment for sin. And we see that reflected here in verses six and seven of psalm 6. And then we get to the central point of the whole psalm versus eight through ten. He says depart from me all you workers of evil for the Lord has heard the sound of my weeping the Lord has heard my supplication. The lord accepts my prayer. There's that threefold 'the Lord' again. All my enemies shall be ashamed and sorely troubled. They shall turn back and be put to shame in a moment. I love that idea. So there's a public vindication there's a personal and a social consequence for what has occurred. And we'll look at that when we get back.

35:52

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36:32

We left off with the central point of the whole psalm in verses eight through ten and the psalmist concludes with this prayer of confidence that the Lord has already heard prayer and this is the confidence of our faith. Even when our enemies are still present which for us could be sin, Satan, illness, it could be anything. The person of faith believes that the Lord will give him victory and he waits for God to give him that victory and our enemies will be sorely troubled the psalmist says. The same words that describe the feeling in his own bones and soul in verses two and three. So it's almost like it's going to turn back on them and that's the nature of what God does he uses all of our troubles for our good and for the destruction then of the enemy.

37:23

And so we can have this hope and we can have this hope of victory because it has promised to us. Now what is it going to look like. I don't know. But I know that it's a sure thing because God has promised it
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and so that that central point of the whole psalm is that God has heard my supplication. The lord accepts my prayer. So those who mock your morning who persecute you for faith. Who taunt your sorrow and you're upset, they will be shamed. Whether that's in the church or politics I don't know but if you do the work of contrition and repentance and turn back to God and you cry out on behalf of the whole nation and you offer those troubles for yourself and for the nation God will redeem us. And so I want to just end the show with what I kind of see personally.

28:16

First of all in these verses 8 through 10 we see that the consequences of sin bring taunts and hostility and persecution from our enemies right and we can, we have experienced that in a lot of ways. And I believe that that's actually going to get worse before it gets better and we can't really tell here as David speaks. It could be that he actually went to the temple and inquired of the oracle there, the uram and thumin in the temple. We don't know, but whatever it was he starts to express this. He's been heard, he's been heard he says twice. And the Lord has accepted my prayer and so as we pray this psalm we have to be confident that God hears us.

29:03

And so there will be a public vindication. David says that he saw it. The enemies were ashamed and sorely troubled and they were, it was turned back on them. The same pain and sorrow and physical trouble and pain that he felt in his own body was turned back on the enemy. And so there is a, there's a vindication, okay? Now I want to talk now about what I've been seeing in the readings. So, Monday on the fifteenth we got this reading on Cain and Abel. Cain murders his brother and then the gospel was about seeking a sign. And Jesus said you're looking for a sign and there won't be a sign. Tuesday on the sixteenth we had Noah and the flood. I don't know if you know this Noah's name means rest and so there was this flood and there's a cleansing and the flood actually came because of humanity's violence which we saw in the reading on Cain and Abel. There was murder and violence rampant on the earth and so god cleansed the entire earth with that flood.

40:13

And that's in the old testament reading on Tuesday but then the gospel it talked about religious and political leaven. So, it's both religious and political leaven is a symbol for sin in the bible. And Jesus said beware of the leaven of the Pharisees which was religious leaven and the leaven of Herod which was political leaven. So beware of political and religious sin and at that point we saw in the old testament reading those forty days and nights of rain. We saw a forty inside another forty because back at the end of January I want to say the twenty first or twenty second. I can't remember the date. There was the reading on Nineveh. Forty days and Nineveh will fall is what Jonah was told to preach and what happened was Nineveh repented and it didn't fall. It fell in repentance which is what we're after right. We want the nation to repent. We want the church to repent and it begins with us and we can pray for that and we should were seeing in the readings that God is leading us through this.

41:24

So there was a forty in the forty the forty days of flood within or cleansing within the forty days of time in which Nineveh would be preached to and fall. They were preached to by Jonah who prophesied that Nineveh was going to fall for her sin and instead she repented. And so we see in that Old Testament reading the cleansing of the flood and the flood was actually was, it was a judgment of God on humanities violence and murder. And then Jesus says beware of the religious and political leaven. Then on Wednesday ash Wednesday, we had this call to penance, the call to lent forty days of repentance. We see it publicly in the old testament as we looked at repentance throughout the show, and we see it privately in the new testament when we looked at James and the way that the new testament talks about repentance.

42:21

So it's both an action and an attitude, and it is both public and private. It's national and individual on Thursday then we have that Deuteronomy and that always happens. We see that in the readings when God is about to lead you to the Promised Land. That happened to me personally. But that's what

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happened in the Old Testament. Deuteronomy means second law. And I call it a review. Because Moses did a review of all that they had gone through in the wilderness as they left the place of slavery in Egypt and went to the promised land and just before they entered got had Moses do a review with them of all the things they had experienced, all of the calamities they were up against, and all the ways that God provided for them. So, we have that review on Thursday and then Jesus says take up his, your cross.

43:13

So the promised land, what I'm saying is the Promised Land is in sight. What we've been praying for is on it's way, it's in sight. We take up our cross this lent whatever it is for you and allow for a national repentance as well. Offer some of your penance for the whole nation because the promised land is in sight. And then Friday through Sunday we see again this national call to repentance and penance and alms giving and all of the disciplines that we see that are included in lent. And then Sunday there's this great hope. The flood comes up again but the flood is over, the rainbow appears and the promise from God comes and there is a fulfillment.

44:01

So, the readings are just pointing us to this wondrous thing that I believe God is doing. And it's as the flood was in the days of Noah Jesus said in Matthew twenty four, 'as in the days of Noah, so the days of the son of man will be'. And in the days of Noah everything seemed normal until Noah got in the arc and the rain began, and the cleansing began. And some were taken and others were left. Who was taken? The wicked, they were swept away, Jesus says, and the story in the Old Testament says. But Noah, whose name means rest, he had rest. He was left. He was left to repopulate the earth and to begin again in goodness. Now I'm not saying God's going to wipe out all the wicked on earth. I'm not saying that. This is a spiritual kind of thing that we're seeing happened and we're seeing God bring light to the darkness.

45:02

We're seeing the darkness but with that darkness comes light because we can see how it should be. And that's really, that was the whole purpose in God in that reading where God brings all those animals to Adam to name. He showing Adam that none of them are like him. He showing him what is not right and what is not suitable. So that when God presents him with Eve who is right and is suitable he recognizes her with this great excitement and joy.

45:36

And so I believe that what's happening is that God is directing us to this personal penance that includes a national penance. So that we who are listening and paying attention to the readings and paying attention to what's happening in our nation and in our world can do penance on behalf of everyone and I think that God is truly calling us to that. I think that we're seeing the things that trouble us so deeply and that have bothered us and that we've wept over and that we are horrified by and the things that are so backward and so untrue an unreal. And I mean I don't even have to go into it. You know what I'm talking about. But god shows this stuff to us so that when the goodness comes we recognize it with great thanksgiving and joy. And I believe that that is coming. I believe that that is, I truly do. I think the readings are leading us in that direction. I have felt it. You have felt it. We've talked about it for quite some time that something is coming and I believe that we're actually in the middle of it. I think it's going to be not the kind of like cataclysmic thing like a nuclear bomb or a worldwide flood. I don't mean that. But I mean that the light is going to be so clear in this deep deep darkness that we're seeing and experiencing.

46:56

And as we see the light and as it dawns and as it approaches we do that penance, and we express our sorrow for what we see and we express our heartbreak over what we have allowed in this country to go on and as we do that we turn back to God and we determine that it never ever happens again and I believe that that is what God is calling us to in these seven penitential psalms and in the readings. And so we add these penitential psalms every week in our study and in our prayer of them on a daily basis

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throughout the week. We add it to it and in so doing we are praying and lifting up the whole nation. And I believe that's are calling right now. It is my privilege to be part of this with you. I am Sonja Corbitt your bible study Evangelista. Thank you for listening to the bible study Evangelista to show find out more at biblestudyevangelista.com.

