

THRU THE BIBLE EXPOSITION

Psalms: God's Nurture Of The Inner Man In The Life Of Faith

VI. Responding When God Uses Deceptive Troublemakers To Discipline Us (Psalm 6:1-10)

I. Introduction

- A. God may allow one's foes to oppress a believer in order to discipline him (cf. 2 Samuel 24:12-13), and these foes can be especially deceptive and troublesome as was the case in David's experience in Psalm 6:1-10.
- B. David revealed in this psalm how a believer should respond to this trial with God's blessing (as follows):

II. Responding When God Uses Deceptive Troublemakers To Discipline Us, Psalm 6:1-10.

- A. Verse one in the Hebrew text comprises the introductory remarks in the English Bible (Kittel, Biblia Hebraica, p. 979), but we stay with the numbering system in the English Bible for clarification in this lesson.
- B. Thus, in Psalm 6:1, David addressed God by His covenant-keeping name, saying, "Jahweh, not in your anger rebuke me, and not in your wrath discipline me," Ibid.
- C. God's discipline had proved to be debilitating, so David pleaded, "Be favorable (*hanan*, B. D. B., A Heb.-Eng. Lex. of the O. T., p. 335-336) unto me, O Jahweh, because I myself (emph. pron.) am feeble, weak (*'umla*, Ibid., p. 51); O Jahweh, heal me because my bones are disturbed, dismayed (*bahal*, Ibid., p. 96)," one's bones representing his entire physical health, meaning David was physically hurting all over his body, showing the extensive effects of guilt and divine punishment for sin, B. K. C., O. T., p. 795; Ibid., Kittel, p. 980; Psalm 6:2.
- D. David added, "My life principle (the whole living physical, mental, emotional and spiritual self, *nepesh*, Ibid.; H. A. W., Theol. Wrdbk. of the O. T., 1980, v. II, p. 587-591) is in great disturbance, dismay (*bahal* again, cf. v. 2; Ibid., B. D. B., p. 96), so how long, O Jahweh, how long [will You discipline]?" (Psalm 6:3; Ibid., Kittel)
- E. Accordingly, David asked, "Turn, O Jahweh, and pull out (*halas*, Ibid., B. D. B., p. 322) my life principle (*nepesh* again, cf. v. 3; Ibid., Kittel) [from trouble], save me for the sake of, on account of (*lema'an*, Ibid., B. D. B., p. 775; Ibid., Kittel) Your loyal love, grace (*hesed*, Ibid.; Ibid., T. W. O. T., v. I, p. 305-307)," Psa. 6:4.
- F. He added, "Because there is no remembrance of You in death; in the grave, who praises You?" (Psalm 6:5)
- G. Continuing to speak of his suffering, David expressively testifies, "I have grown weary because of my sighing. All night long I flood my bed with weeping, and drench my couch with tears," Psalm 6:6.
- H. "My eyes grow weak with sorrow; they grow old because of all of my hostile harassers (*sarar*, Ibid., B. D. B., p. 865 [participle])," revealing God is letting hostile foes afflict David in discipline, Psalm 6:7; Ibid., Kittel.
- I. In confidence in God's answer to his prayer, David addresses his foes, saying, "Depart (*sur*, Ibid., B. D. B., p. 693-694; Ibid., Kittel) from me, all you who do deceptive, vain wickedness (*'awen*, Ibid.; R. B. Girdlestone, Syns. of the O. T., 1973, p. 83), for Jahweh has heard the voice of my weeping," Psalm 6:8; Ibid., Kittel.
- J. "Jahweh has heard my request for favor (*tehinnah*, Ibid., B. D. B., p. 337, a noun derivative of *hanan*, cf. v. 2); Jahweh has received my prayer of petition (*tepillah*, Ibid., Kittel; Ibid., B. D. B., p. 813)," Psalm 6:9.
- K. David closed his psalm, asserting, "May all my enemies be ashamed and exceedingly disturbed, dismayed (*bahal* once again, cf. v. 2 and 3; Ibid., Kittel); may they turn back [from harassing David], may they be ashamed in an instant, suddenly (*rega'*, Ibid., B. D. B., p. 921)," Psalm 6:10.

Lesson: When David committed an act of sin against the Lord, God allowed sinfully deceptive, vain, hostile foes to harass him in divine discipline, disturbing and dismaying David's entire being physically, mentally, emotionally and spiritually, leaving him very drained. David thus pleaded with God based on His unmerited favor, His "hesed" or grace, to forgive him, and thus to pull his life principle out of harm's way. God then not only delivered David from discipline, but He caused his foes to depart from him and to be judged by themselves suddenly becoming ashamed and very disturbed and dismayed, the same suffering they had inflicted upon David.

Application: (1) If we face deceptive troublemakers who harass us in hostility, we must test ourselves to see if God is letting them afflict us in discipline for sin, and, if so, we must (2) confess it to God to find His forgiveness based on His unmerited favor, His grace through the cross of Christ (1 John 1:9; 2:1-2). (3) It is wise to repent as soon as possible, for delay only brings greater wear on the entire being due to prolonged divine discipline! (4) Since David was a king, he was highly influential with others, so God's discipline upon him was relatively greater than it was with his subjects. Accordingly, if we are in an oversight role, may we expect God to deal with us with greater severity if we sin than He does with others, James 3:1 NIV. For those of us in oversight, this also implies that we must seek all the more to be entirely Biblical and utterly free of sin that we not face such greater divine discipline!