

## Bible Study on Psalm 6 – Leader Notes

1. Rebuke in anger...discipline in wrath (v. 1) – Be merciful...heal me (v. 2) Soul is in anguish (v. 3)
2. The correction that God makes of His children is always motivated by His love. (Leupold) Examples might be: Sodom and Gomorrah – Lot's wife – Achan – Men who touched the Ark (1 Sam. 6:19) – Sons of Korah rebelled against Aaron and Moses (Num. 26:10)
3. His burden is especially heavy because he feels his being disciplined for his sins. Although David deserves judgment, he asks God to soften his discipline because of his mercy. David's most urgent need is to be at peace with God. (PBC)
4. As the inner skeleton, they here represent the whole body. (CSB)
5. We, too, can cry out to God when we find ourselves guilty and sick with anguish. Does every illness come from un-confessed sin? No. But guilt can cause consequences in our bodies. No matter what the reason for our distress, we can cry out to God for help. Holding in our feelings and our guilt may result in foolish acts or inner depression. Only pouring out our needs to God will bring healing. (LL)
6. Such language of impatience and complaint is found frequently in the prayers of the Psalter (usually "how long?" or "when?" or "why?"). It expresses the anguish of relief not (yet) granted and exhibits the boldness with which the psalmists wrestled with God on the basis of their relationship with him and their conviction concerning his righteousness – Very often the "righteousness" of God in the Psalms (and frequently elsewhere in the OT) refers to the faithfulness with which he acts. (CSB)

7. There is no thought of personal worth that deserves recognition. Such appeals reach into the very depth of God's heart and being. Beyond that there are no depths of appeal that can be reached. (Leupold)
8. *no one remembers you when you are dead* – The psalmist urges that God's praise is at stake. It is the living, not the dead, who remember God's mercies and celebrate his deliverances. The Israelites usually viewed death as they saw it—the very opposite of life. The grave brought no escape from God (see 139:8). (Non-Biblical documents from the ancient Near East indicate a general conception that immortality was reserved for the gods but that the dead continued to have some kind of shadowy existence in the dismal netherworld.) The OT writers knew that man was created for life, that God's will for his people was life and that he had power over death. They also knew that death was every man's lot, and at its proper time the godly rested in God and accepted it with equanimity (see Ge 15:15; 25:8; 47:30; 49:33; 1Ki 2:2). Death could even be a blessing for the righteous, affording escape from the greater evil that would overtake the living (see 2Ki 22:20; Isa 57:1–2). Furthermore, the death of the righteous was better than that of the wicked (see Nu 23:10). There was an awareness that death (as observed) was not the end of hope for the righteous, that God had more in store for them (see especially 16:9–11; 17:15; 49:14–15; 73:24; see also note on Ge 5:24). But when the psalmists wrestled with God for the preservation of life, it was death as they saw it, in its radical contradiction to life, that was evoked. (CSB)

This is not a denial of eternal life. It is simply a plea for a longer life so that David can finish his work of passing the throne to Solomon and preparing for the building of the temple. (PBC)

9. *flood my bed* (6) – He says that his tears have been so numerous that they have all but made his bed to swim all the night long. Few men have taken their sins so seriously. (Leupold)

*with tears* (6) – These tears are wept in the sight of God, they are a part of the earnest prayer unto God. (Leupold)

*eyes grow weak ... fail.* (7) In the vivid language of the OT the eyes are dimmed by failing strength. Eye is lamp of the body (Mt. 6:22) – Leah and weak eyes – Moses at death

The most frequent weapon used against the psalmists is the tongue (for a striking example see Ps 12; see also note on 10:7). The psalmists experienced that the tongue is as deadly as the sword (see 57:4; 64:3–4). Perhaps appeals to God against those who maliciously wield the tongue are frequent in the Psalms because only in God's courtroom can a person experience redress for such attacks. (CSB)

10. 1 John 3:19-20 – God is greater than our heart and our hearts are set at rest. James 5:13-16 – Pray... confess your sins to one another and be healed.
11. Concluding expression of buoyant confidence (see note on 3:8 (CSB)
12. God is faithful and will forgive our sins. See also 2 Tim. 2:13.
13. Any habitual sinner with evil designs. (TLSB)
14. *will be ashamed* – At the psalmist's restoration, his enemies will be disgraced. (CSB)
- turn back* – Retreat, acknowledgment of defeat. (TLSB)