

September 3, 2017  
Sunday Morning Service  
Series: Psalms  
Community Baptist Church  
643 S. Suber Road  
Greer, SC 29650  
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**TELL GOD ABOUT IT**  
**Psalm 6**

A professional therapist or counselor charges somewhere around \$75 to \$150 per session. Some are as high as \$200 per session. Sometimes they are able to give good advice to help the patient through difficult times, depression, confusion, or any number of issues. Sometimes they recommend medical treatment. Sometimes they are very helpful. All the time, the key to good counseling is good listening. That being true, counseling as a profession has been the brunt of jokes when cynics say, “You ought to go into counseling. All you have to do is sit and listen to someone unload their personal problems for an hour and then they pay you \$150.”

Our Creator knows better than any human counselor, better than our spouse, better than we know ourselves, what we need to make us complete and satisfied. He who made us and knows us inside and out invites us to come and talk to Him. Through faith in Jesus Christ, the door to the Divine Eternal Counselor is swung wide open with a sign that says, “Welcome.” So talk to Him.

One evidence of a mature relationship with God is the ability to talk plainly and realistically to God. David understood this. His psalms are very often a record of His prayers, his crying out to God for help. In the psalms, it is not uncommon for David to express fear or doubt or discouragement. But he always ends with an expression of great confidence that God hears, God cares, and God will respond.

**God’s People Can Face Extreme Trials (vv.1-8).**

Those trials can be a matter of the LORD’s discipline which can be painful (vv.1-3). There is a certain amount of truth in the fact that

the Devil is not the author of all trouble. Granted, the Devil is the originator of sin. The Devil tempts people to sin. The Devil’s influence causes trouble throughout the world for all history. Furthermore, we also have to deal with the principle of sin that pervades all of creation. Sinful tendencies in others cause trouble with people. Sin’s principle causes all things in life to degenerate. For these reasons all difficulty and trouble is blamed on Satan.

But then there is also this amazing reality pictured in Job. Beginning with verse seven in chapter one we read, *The LORD said to Satan, “From where have you come?” Satan answered the LORD and said, “From going to and fro on the earth, and from walking up and down on it.” And the LORD said to Satan, “Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil?” Then Satan answered the LORD and said, “Does Job fear God for no reason? Have you not put a hedge around him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land. But stretch out your hand and touch all that he has, and he will curse you to your face.” And the LORD said to Satan, “Behold, all that he has is in your hand. Only against him do not stretch out your hand.” So Satan went out from the presence of the LORD” (Job 1:7-12).*

Was God being unkind, unfair, unjust with Job in this situation where Job didn’t even get a vote? It is impossible for God to ever be unjust! Did God use or manipulate Job in order to make Himself look good in the fight against Satan His archenemy? That too would be impossible! Only a God-hater, a child of Satan, would even ponder such heresy.

Rather, the truth is that God used the dire circumstances that He allowed Satan to bring into Job’s life to mature Job. Go to the end of the story and read the conclusion once Job learned about his limitations versus God’s infiniteness. *Then Job answered the LORD and said: “I know that you can do all things, and that no purpose of yours can be thwarted. . . . I had heard of you by the hearing of the ear, but now my eye sees you; therefore I despise myself, and repent in dust and ashes” (Job 42:1-2, 5-6).*

Our loving Heavenly Father disciplines us for our good. The principle David pointed to regarding God’s discipline is the same

principle David's son taught David's grandson. *My son, do not despise the LORD's discipline or be weary of his reproof, for the LORD reproves him whom he loves, as a father the son in whom he delights (Proverbs 3:11-12)*. The writer to the Hebrew Christians picked up this truth and expanded it (Hebrews 12:4-11). The writer's gave the important admonition in the context of Christians trying to have victory over sin. *In your struggle against sin you have not yet resisted to the point of shedding your blood (v.4)*.

We know from experience that Christians grow weary in the battle against sin. It might be the impact that sinners have on our lives, making life miserable in general, or even in specific situations. Often the struggle is our own battle against specific sins we hate. In that battle, that process, God is disciplining us as He allows trials to help us mature in our relationship with Him. The key to victory over sin is a deep and intimate fellowship with God.

It is in that context that the writer draws our attention to Solomon's instruction. *And have you forgotten the exhortation that addresses you as sons? "My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him. For the Lord disciplines the one he loves, and chastises every son whom he receives" (vv.5-6)*. It is an ageless principle. God is still using this method in our lives today.

To that end, the writer drives home the truth that God acts like a perfect Father who trains us and matures us through discipline. *It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline? If you are left without discipline, in which all have participated, then you are illegitimate children and not sons (vv.7-8)*.

If we never experience God's discipline, it reveals that He is not our Father and we are not really born again Christians. Because God treats us like His children, we must endure. So we read, *Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of spirits and live? For they disciplined us for a short time as it seemed best to them, but he disciplines us for our good, that we may share his holiness (vv.9-10)*. The argument is this: We responded positively to earthly fathers, didn't we? In a far better and far more important way, God is maturing us to experience His holiness!

That brings us to an unavoidable conclusion. We children of God must endure through the discipline by resting in the loving hand of your Heavenly Father. *For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it (v.11)*.

Therefore, we are wise to respond like David and cry out to God and express the depths of our heart that God already knows. When we pray, we must be certain that God is not angry with us. *O LORD, rebuke me not in your anger, nor discipline me in your wrath (v.1)*. David was keenly aware of how sin offends God and causes God to have a strong distaste toward, a deep aversion for the sinner (Psalm 5:5).

The verb *rebuke* is that work of a parent or teacher to draw a conclusion and then to educate. "This embraces all aspects of education from the conviction of the sinner to chastisement and punishment, from the instruction of the righteous by severe tests to his direction by teaching and admonition." (Buchsel, in TDNT, II, p. 473). We, like David, should expect God to teach us and educate us through discipline, but we do not want God to respond to us in anger. That attitude is reserved for God's interaction with sinners who despise Him.

Then there is the certainty of God's *discipline*. This is parental chastisement, which involves punishment for the good and maturing of the child. We expect God to discipline us to make us more like Himself, but we do not wish for the discipline to be accompanied by wrath.

Instead, as we pray in the midst of trials, we plead for God's grace. *Be gracious to me, O LORD, for I am languishing; heal me, O LORD, for my bones are troubled (v.2)*. This is the plea of a child of God who is languishing, feeling like he is wasting away physically. His physical body is disturbed and trembling. Even his soul, the inner most being, the eternal part of us, is deeply shaken. *My soul also is greatly troubled (v.3a)*.

Why would God allow His child to get in such a condition? We are errantly taught that to become a Christian is to enter a pleasant rose garden where life is wonderful. But the teachers of error remind us to think of the promises our Lord made: He said, *"For my yoke is easy, and my burden is light" (Matthew 11:30)*. Again the writer to

the Hebrew Christians picked up Jesus' promise and reminded us, *He has said, "I will never leave you nor forsake you" (Hebrews 13:5).*

But what did Jesus really promise? Because Christ is in the yoke with us, the burden is way lighter than the burden of sin. And Christ never leaves us even in the most difficult trial. He will walk with us through the valley of death into eternity.

For some good illustrations of this just consider the facts we know about the apostles' lives with Christ. Or think about the testimony of the heroes of faith in Hebrews eleven. Or consider any number of saints whose biographies tell of facing gut-wrenching, mind-numbing difficulty often to the point of martyrdom.

In such a condition we plead for God's grace. We ask for God's favor. We need His undeserved kindness to sustain through the difficulty. There are those times when life seems to unravel in spite of our best efforts to keep control of things. It can be a sudden, unexplained sickness, unexpected turmoil at work, misunderstandings and frustration in the family, or the disintegration of other relationships. What can we do? How do we access God's grace at such times?

In the difficult times, we simply need to talk to the Lord about it (vv.4-7). Ask God the hard questions like David did when he prayed, *But you, O LORD – how long (v.3b)?* When we ask the difficult thing, we do so knowing that God is the LORD. That name refers to the fact that Christ is the self-sufficient, all-knowing, ever-existing God who controls all things. Then He ought to know how long the ordeal is going to last. But God almost never tells us the date of expiration.

Furthermore, when we pray, it is okay to tell God what He already knows. You and I can see that idea in the plea and reason for the plea in David's prayer. He pled, *Turn, O LORD, deliver my life; save me for the sake of your steadfast love (v.4).* The desire is for the LORD to turn toward me. That is not to imply that the LORD is not paying attention. But in times of deep trouble we like to be confident that God is carefully watching what we are experiencing.

A second request in David's prayer was for God to deliver his life. This request reveals the depth of David's trouble. If, as some conclude, he wrote this song in the context of Absalom's rebellion, his life was actually in danger. Circumstances like that would also

lend itself to the third request, "Save me because You promise steadfast love." God has promised to show unchanging, unwavering love to His children. He loves to be reminded of His astonishing promises.

Why did David think that God should hear that threefold request? *For in death there is no remembrance of you; in Sheol who will give you praise (v.5)?* From the human perspective, it's all over when we are laid in the grave. Life is where we praise God, exalt Him as a testimony to sinners. One thing we will never do in eternity is share the good news of the gospel with a sinner.

Maybe you have felt like you were on the ragged edge of existence. Did you pray to God? Did you wonder, like David did, how much worse can it get? Verses six and seven draw for us a picture of exhaustion from trouble. *I am weary with my moaning; every night I flood my bed with tears; I drench my couch with my weeping. My eye wastes away because of grief (vv.6-7a).*

So what could cause us to suffer so much that it affects our mental, emotional, and physical state? David's body *grows weak because of all my foes (v.7b).* This was not a health issue. It was a people issue. Often we can change circumstances with health. But we can't change people. They can turn against us for any reason, or no reason, and seldom is the relationship restored. Instead they continue to exist as a testimony to our broken relationship. Pray for God's deliverance. Pray for God's grace. Know He hears your prayer and rest in Him.

### **God's People Can Rest Securely in Him (vv.8-10).**

We are confident that God hears us when we pray. *For the LORD has heard the sound of my weeping. The LORD has heard my plea (vv.8-9a).* Our weeping in prayer is really not secret. A truly heavy burden will cause even emotionally strong saints to weep. That is okay. Weeping is good, in moderation, because it is an emotional and spiritually catharsis. Jesus, who experienced all human emotions, wept. Of course, too much weeping is a sign of a problem that needs attention. And is it not true that we generally try to do our weeping in secret? It is the outpouring of our most intimate personal feelings. Such deep feelings are typically not anyone else's business.

But God makes His children's weeping His business. He hears us when we weep. He knows why we are weeping. *For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin (Hebrews 4:15)*. Our weeping is not insignificant to Him and should not be insignificant to us. When a child of God weeps, it may well indicate unnecessary fear, doubt, anxiety – all of which reveal we need to grow in faith. However, at the same time when a child of God weeps, it is because – in spite of deep faith in God – the circumstances truly do look overwhelming and impossible. Does God care?

Because God hears our plea, He will act. He not only hears as we pray, but He accepts our pleas. David could say with confidence, *The LORD accepts my prayer (v.9b)*. Even as God accepted David's prayer, He accepts our prayers because we are His servants. David knew well that he was God's chosen servant. David knew that God had given him strength and wisdom in the past, which was evidence of God's choice of him. Therefore, David was confident that God accepted his plea.

More obviously, God accepts our prayers through the Beloved Son, Jesus. God accepts our prayers because of the work of the perfect Beloved Son. Jesus not only opened the way to God through His sacrifice, but He still intercedes for us through His blood. Therefore, when we pray in Jesus' name, God has promised to accept our prayers.

I get many emails requesting donations or meetings or joining with various groups or efforts. Most of them are answered with the "delete" button. However, when I get an email from someone I know, I will read it, and typically I will respond. It is the personal association that guarantees my interest and response. But what if someone who I do not know sends me an email but begins it with these words, "Your son Michael or Matthew or Mark said I should contact you . . ."? I may not know the writer, but if one of my sons recommends them, I am going to read the email and respond.

When we pray with confidence that God hears our prayers and cares about our situation, we ought to be able to dismiss the enemy. More than just dismiss the enemies, we command them to depart. David put it like this: *Depart from me, all you workers of evil (v.8a)*.

The words, "Depart from me" is not a recommendation. It is an imperative that means to turn aside, go away, be absent.

This command is addressed to the workers of evil. Sometimes the workers of evil are the ones who are directly causing the problem. They intend to cause trouble for God's child. Maybe it is a personal issue in which the evildoer has an axe to grind. Often the workers of evil do evil toward God's child because their father the devil encourages them to. Sometimes the workers of evil are indirectly causing the trouble. This is the perennial problem dealing with the effects of sin in life. The less love there is for God in a culture, the more influence of sin and Satan, which causes trouble for everyone.

As a culture, we are beginning to feel the full impact of a revolution against God that began over 150 years ago. We can lessen much of the trouble if we depart from the workers of evil in the media and in places not necessary for us to go. And in a very real sense, we need to resist Satan's forces. God's plan for us is to *Submit yourselves therefore to God. Resist the devil, and he will flee from you (James 4:7)*.

We should be confident to command the worker of evil to go away because we know that ultimately God deals with our enemies. David was certain that *all my enemies shall be ashamed and greatly troubled; they shall turn back and be put to shame in a moment" (v.10)*. Sometimes God shames these people in the immediate context of the conflict. Many examples of this are found in political and military leaders who have been defeated. The Bible contains many examples of God intervening in special ways to shame rebels like Uzziah who interloped the priests office and was immediately struck with leprosy.

Sometimes God judges the workers of evil later. God has greatly troubled tyrants, dictators, kings, queens, and presidents alike. The child of God has an eye of faith that sees God's hand in many apparently political processes. Ultimately, God will judge sinners, the enemies of His people, in eternity. The greatest leaders in history who are not born again will be cast into the lake of fire along with the lowliest, most insignificant of sinners. Your personal adversary who persecutes you will know God's vengeance in that day if he or she is not born again.

Therefore, there is no need for us to seek personal vengeance. Dismiss the enemy into God's hands. Whether the enemy is a sinner or a person who sins. Leave it with God.

Christians should never be surprised to face difficulties. Often God allows the trouble to instruct us, admonish us, discipline us so that we become less full of self more full of Him. Though He allows the test, still He waits and longs for us to cry out to Him for deliverance. That is how faith grows.