

Psalms 118:18

Authorized King James Version (KJV)

The LORD hath chastened me sore: but he hath not given me over unto death.

Analysis

The LORD hath chastened me sore: but he hath not given me over unto death. This verse acknowledges discipline alongside deliverance. Yasor yis'rani Yah (chastening chastened me Yah) uses the infinitive absolute for emphasis: severely disciplined, thoroughly corrected, intensely chastened. Yasar (chasten/discipline) indicates corrective training, not vindictive punishment—a father disciplining a son to shape character and behavior (Proverbs 3:11-12, Hebrews 12:5-11). The shortened divine name Yah appears, suggesting intimate covenant relationship even in discipline.

The limiting clause follows: **but he hath not given me over unto death** (v'lamavet lo n'tanani). Lo n'tanani (has not given me) indicates God set boundaries on discipline—severe but not destructive, corrective but not fatal. This distinguishes discipline (corrective training for covenant children) from judgment (destructive punishment for enemies). Hebrews 12:6 quotes this principle: "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Discipline proves sonship; absence of discipline suggests illegitimacy. God's chastening is evidence of love, not abandonment.

Historical Context

Israel's entire history demonstrates this pattern: Egyptian slavery disciplined them into cohesive nation; wilderness wandering corrected wilderness grumbling; Canaanite oppression in Judges corrected idolatry cycles; Babylonian exile

punished covenant breaking yet preserved a remnant for restoration. Exile was severe discipline—temple destroyed, Jerusalem burned, people deported, Davidic throne interrupted—yet not total annihilation. God preserved a remnant, restored them to land, maintained covenant promises. Individual stories mirror this: Joseph endured slavery and prison yet lived to save Israel; Job suffered intensely yet was restored; David faced consequences for sin with Bathsheba yet remained king and continued Messianic line; Peter denied Christ yet was restored to apostolic ministry. Paul listed severe sufferings (2 Corinthians 11:23-28) yet testified: "delivered from so great a death" (2 Corinthians 1:10).

Related Passages

Revelation 20:12 — Judgment according to deeds

Matthew 25:31 — Final judgment

Study Questions

1. How can you distinguish between God's fatherly discipline (corrective, covenant-based) and life's random hardships?
2. What does it mean that severe discipline ('chastened sore') can coexist with secure sonship ('not given to death')?
3. How should believers respond to divine discipline differently than to persecution, testing, or spiritual attack?

Interlinear Text

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|-----------------------|-----------------------|-----------------|-------------------|-----------|
| הָבַשְׂתָּה | הָבַשְׂתָּה | הָבָשָׂתָה | לְאֵלָמָה | לְאֵלָמָה |
| hath chastened | hath chastened | The LORD | unto death | H3808 |
| H3256 | H3256 | H3050 | H4194 | |

תְּתַתִּי:

but he hath not given me over

H5414

Additional Cross-References

1 Corinthians 11:32 (References Lord): But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

2 Corinthians 6:9 (Parallel theme): As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

Jonah 2:6 (References Lord): I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O LORD my God.

2 Samuel 12:10 (Parallel theme): Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

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