

Psalm 6

In Psalm 6 we once again have the song of our savior, Jesus Christ. You'll notice in the title of Psalm 6 that this is a psalm of David, and David was the sweet psalmist of Israel. David sang these psalms as a type and a picture of Christ, so that in the book of psalms we have the songs of our savior. Psalm 6 is the words of our savior at a time of great distress and great grief for him.

Our Lord Jesus Christ is both God and man. According to his human nature, as a man, he had times of tremendous grief. He was subject to all the grief that God's people are subject to as men. In Psalm 6 we find our savior in a time of such grief and distress that he says about his soul that it is vexed (v. 3), about his bones that they are vexed (v. 2), and about himself in general that he is weak (v. 2). So great is his grief that he says that he is weary with his groaning and that all night long he weeps many tears, so that his bed swims. He soaks his bed with his tears and waters his couch with them (v. 6). So great is his grief that his eye is consumed because of grief and waxes old because of all his enemies (v. 7). In this psalm the Lord Jesus Christ is in a time of great grief and great distress.

If we would ask the occasion for our Lord's grief, then we find his explanation of his grief as his enemies. His eye "waxeth old because of all mine enemies" (v. 7). Jesus refers to those enemies as the "workers of iniquity" (v. 8). He refers to those enemies again in verse 10. In Psalm 6 we have the picture, therefore, of the enemies of the Lord—who were his enemies because they loved iniquity and worked iniquity—surrounding the Lord and causing him great grief and distress.

What we have again in Psalm 6, then, is another manifestation of that antithesis that we talked about two weeks ago, the last time that we had chapel. That antithesis is the separation between Christ and Belial, the separation and division between light and darkness, the difference and the division between good and evil. Our Lord Jesus Christ, who is the seed of the woman, found himself right at the heart of that antithesis. All the rage of the enemies always was and always is directed against him because he is the seed of the woman. And here in Psalm 6 we find that antithesis again, as these enemies, these workers of iniquity, surround our Lord.

Indeed, those workers of iniquity surrounded our Lord in his life upon the earth. The Pharisees and the scribes were workers of iniquity; and they were constantly oppressing Jesus, constantly laying traps for him, constantly trying to get him to say something against the word of Jehovah God. The enemies were all of the wicked who themselves were not Pharisees or scribes but who followed along with them and sought their favor. The enemies were all of those wicked men like Pontius Pilate and the Roman soldiers, who hated the cause of Christ and took him with wicked hands and crucified him. The Lord Jesus Christ was constantly surrounded by these foes.

In Psalm 6 we get a glimpse into what those foes did to him. Those foes hated him. Those foes oppressed him. Those foes caused him to weep, so that he said, "I water my couch with my tears." The enemies of the Lord Jesus Christ constantly surrounded him.

The setting for the psalm is apparently nighttime. The psalmist speaks of his bed. He speaks of his couch, that place where he would lie down to sleep. This may be one of the psalms that our Lord prayed when he stayed up all night praying unto Jehovah God, praying regarding his enemies.

In this psalm the doctrine that we learn is that those enemies were in the hand of God as part of Jesus' suffering God's curse for our sins. That is why Jesus opens the psalm the way that he does: "O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure. Have mercy upon me, O LORD; for I am weak: O LORD, heal me; for my bones are vexed." The question that his enemies brought to Jesus and laid before his face was this: Is God for you or against you? And the testimony that the enemies made to him was this: God must be against you. God is not for you, Jesus; and God is not for you, David; and God is not for you, people of God. God is against you. The oppression of the enemies brought the question whether God was for him or against him squarely before the face of Jesus Christ.

That is the way the oppression of the enemies always works for the people of God too. Is God for you or against you? And the message that the enemies try to impress upon God's people is this: There is no way he can be for you. If he were for you, it wouldn't be like this. Take a look at us. Look at our power. Look at our strength to oppress you. And now look at yourself. Look at your weakness. Look at your tears. Look at your vexed bones and your vexed souls. Jehovah God cannot be for you, but he is for us. The child of God understands the temptation of that question whether God is for or against him as it comes from the opposition of the enemy. The child of God faces that fear and even that doubt.

When our Lord Jesus Christ faced that opposition of the enemy and had that question laid before him, he cried unto God. Jesus Christ sought deliverance from those enemies, but through the entire psalm, he had this constant trust: the Lord is for me. Even the fact that he cries unto God at the beginning, "O LORD," is a testimony that Christ knew his cause as the cause of the Lord and as the cause of the overthrow of the enemy and therefore the salvation of his people.

The Lord Jesus Christ confesses in verse 8 that "the LORD hath heard the voice of my weeping." And therefore he tells all of his enemies, "Depart from me." Depart from me; this temptation that you brought before me, that my cause is not the Lord's cause and that the Lord is not for me but against me, was all a lie. "The LORD hath heard my supplication; the LORD will receive my prayer. Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly" (vv. 9–10).

Jesus Christ, therefore, has already gone through all the opposition of the enemies against his people, whatever form that opposition might take. Will that opposition take the form of the enemies' arresting God's people and putting them to death? Does that opposition take the form of the enemies' mockery and their lying regarding the people of God? Whatever form it takes, the Lord has endured that mockery of the enemies, and he endured it perfectly. He endured it without doubt; he endured it with perfect confidence in Jehovah God; and he has done all of that in our place and for us, so that now, when you face the enemies, you don't have to face them well enough to obtain your salvation. But you face them already having your salvation in Christ, and therefore you face them in gratitude to Jehovah God.

In this psalm you sing with the Lord regarding him and regarding yourself in him. "O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure." And "Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping."