

Psalm 6

In Psalms 1 and 2 we saw presented a parallel between the Mosaic covenant and the covenant that God had made with David. How that under the covenant of Moses, those that delighted in the law of the LORD, in that covenant, would be blessed. And those that did not, those that walked in the counsel of the ungodly, instead of God's counsel given us in his word, would perish.

And so it presented that in Psalm 1, and then in Psalm 2 showed that that was also true of the new covenant that God was making with David, that he and his seed would rule over Israel forever. And so just like under the Mosaic covenant, those that delighted in the word of God to David would be blessed, but those that took their own counsel, would be destroyed.

And in the following Psalms we've seen that very thing take place in Israel's history as David struggled with his enemies. In Psalm 3 it began to unfold that story of David and Absalom, and how God delivered David from Absalom, and enlarged him when he was in distress. Then in Psalm 4 we saw David ask those that were still rebellious how long they would love lies instead of returning to God. And we saw last time in Psalm 5, that some of them did not, they refused to stop, and so David had to ask God to destroy them. David asked that God would lead him, that the wicked would be destroyed, and that those that trust in the LORD would have joy and be blessed.

In Psalms 1 and 2 we saw how just as God had made a new covenant with David, so God would create a new covenant through Christ.

And so in Psalm 1 we saw how John the Baptist would go before the face of the LORD, and prepare men to receive that new covenant, that new order, that new kingdom that was being established.

And we saw how the Jewish leaders rejected that, they wouldn't repent, but clung to their old system where they got to run their own show.

And so they took counsel against Christ, walked in the counsel of the ungodly, and perished.

And we saw that also in Psalm 2. And in Psalm 2 we saw how even though they rejected Christ's kingdom at that time, there will come a day when it will come. And all the kings of the earth will need to submit to it, because if they don't, if they are like the priests and Pharisees at the time of Christ, and take counsel against the LORD, they too will perish, they'll be beaten with a rod of iron and broken to shivers.

And so that kingdom was offered to Israel, and they rejected it at that time.

And in Psalm 3 we saw how instead of being the triumphant king, like David, Christ would go through a trial of trouble and persecution, where his own people would seek to destroy him.

And he would lay down and sleep in the grave, and awake again to everlasting life.

And so we saw many parallels with Christ's last hours on this earth in Psalm 3.

And in Psalm 4 we saw what happened after he rose again, things that took place in the early church, how they became partakers of his sufferings. But how they, like him, could sleep in peace, God having become the God of their righteousness.

And then last time, in Psalm 5, we continued to see these same things expanded. How we aren't just imputed God's righteousness, but are lead in it by his Spirit. And how we can sleep in peace because we have a hope of resurrection when the morning dawns, and the day of the LORD appears. And so those that trust in God will rejoice, the wicked will be destroyed, and the righteous will be blessed.

And so we've been brought through the story of Christ, starting with how he first offered his coming kingdom to them, how it was rejected, but how those who followed him received forgiveness of sins and hope of eternal life and obtaining that kingdom one day, and how through that the church was able to bear the same sufferings and trouble and persecution that had befallen Christ.

And so now in Psalm 5 we've seen it turn from Christ's first coming and our present distress back toward a focus on that hope that we have in God's eternal kingdom.

And we're going to see that thread continue to be a focus of the following Psalms. Our deliverance and the kingdom.

And so what we see here in Psalm 6 parallels the preparation for the destruction of the wicked, the deliverance of the righteous, and the revelation of God's kingdom.

And at that time, that will be when God leaves off his work with the church on this earth, and resumes his work with Israel.

And so we're going to see this Psalm relate to things regarding Israel and the time of Jacob's trouble, more than it relates to the church.

Title

NEGINOTH

Now this word Neginoth, we've seen that before. Psalm 4 was to the chief musician on Neginoth as well.

And if you'll recall, that was a word that related to stringed instruments, it was translated that way in some verses. But we found that it was also translated as "song" or "music", and consistently in a context where that would be a particular kind of music, a ballad, a story about somebody, perhaps sad, perhaps in the end triumphant, that was put to song.

And so we saw that kind of mood in Psalm 4.

Then last time in Psalm 5 it was a bit different. Psalm 5 was for the chief musician on the flutes, and it had a much different rhythm. It had kind of a slow start to it.

But now we're going to see another Psalm that is a bit more abrupt.

Another Psalm to the chief musician on Neginoth, perhaps to be sung as a ballad would be sung.

SHEMINITH

And for this Psalm he doesn't just give the style of music he wants, but he adds also, "upon Sheminith". So he tells what kind of instruments, too.

And this word Sheminith would seem to be derived from the word for eight. And so it could refer to an eight-stringed lyre, specifically.

And it uses this word when it is talking about the musicians that David appointed when he brought up the ark of the covenant into Jerusalem:

1 Chronicles 15:19 So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass;

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth;

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obededom, and Jeiel, and Azaziah, with harps on the **Sheminith** to excel.

And so it relates this word to harps. To stringed instruments.
And so again this is a Psalm that would have been played on stringed instruments.
So we're once again getting a change of mood. And I think you'll see that, as we go through this Psalm.

Verse 1

So David prays again, but this time more urgently. He starts right off with his petition.
"O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure."

So David believes that he is being chastened and rebuked.
And he is. Remember, it was because of his sin with Bathsheba, in committing adultery, that all of this was brought upon him.
And so God chastened David through Absalom.
And we get the impression here that David has maybe started to feel that God is a bit angrier with him than he originally thought.
It is clear from the last few Psalms that David has thought that, while his troubles aren't entirely over, that he can be confident that God will deliver him, and all his enemies will be destroyed.
Last time he was bold and confident.
And here he isn't so bold and confident, he is penitent and earnestly seeking God's aid and mercy.

And so note here that David doesn't deny his need for chastening or rebuke.
Nor does he ask God not to be angry or displeased.
He only asks that the two not come together.
"Don't rebuke me while you're angry, don't chasten me when you are hotly displeased."

And so it seems to be implying here that God *is* angry and displeased. Or at least that his anger and displeasure is inevitable.
But David is asking that God wouldn't direct his rebuke toward him while he is angry.

And as we begin to get into this Psalm, it doesn't necessarily seem that God's anger is directed at David personally. That David doesn't expect God to be angry with him personally right now.
It is as if God's anger has been aroused about something, God is getting ready to rebuke some people, and David is asking that he wouldn't be included in that. That God wouldn't rebuke him while he is angry. Maybe them, but, "O LORD, rebuke *me* not in thine anger, neither chasten *me* in thy hot displeasure."

And if you remember, last time in Psalm 5, we could see that David had an expectation that God would get angry. David said that he was going to tell God something that would displease him.

Psalms 5:4 For thou art not a God that hath **pleasure** in wickedness: neither shall evil dwell with thee.

And so David told God about some wicked people, and he said, "God, I know this is going to make you angry, I know you have no pleasure in wickedness."

And so David has riled God up. He's done made him mad.

And so David is now seeing the wrath of God, he's now seeing God's anger stirred up, and he's thinking, "Uh oh. I hope none of that is going to be directed at me."

Because as we're going to see, David's feeling like maybe some of that is being directed at him. His enemies are still really vexing him.

And so he's got to real quick just make absolutely sure that he is right with God, that he is standing in God's mercy. That God is going to deliver him now, just as he has declared in the last Psalms.

You know, Christ took God's chastening in his anger, so that we don't have to. We don't have to be rebuked in his anger, or chastened in his sore displeasure. Now God still chastens us sometimes, but not in his anger.

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

First note that the chastening he is talking about there, if you look at the broader context in 1 Corinthians 11, is the same thing it is talking about in this Psalm, it is being sick.

And so we are chastened like this sometimes. And it says the chastening that we now receive is one to keep us from condemnation, not to bring destruction upon us.

We as Christian's are specially judged and chastened of God, so that we won't be condemned with the world.

He chastens us now, without his wrath, so that we won't be judged with the world when he pours out all his anger.

And so there is going to come a time when God rebukes men in his anger, and chastens them in his hot displeasure. But he rebukes and chastens us now, so that like David, we won't have to be a part of that.

We'll be raptured out before that great and terrible judgement comes.

And although Israel is going to have to go through that time of trouble, God's not going to pour out his anger on them.

Yes, they will be chastened, and they will see God's anger and rebuke, and his hot displeasure poured out. But he's not going to judge and destroy them, he's going to chasten and deliver them.

And it talks about that in the book of Hebrews.

Hebrews 12:1 *Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,*

2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Now there is so much more that we could go into here, but we'll just have to wait until we do a study on the book of Hebrews.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

That sounds a little bit like David sounded in this Psalm. He talked about being weary, and how his soul was sore vexed.

And that is how the Hebrews are going to feel during their time of trouble, as God prepares to pour out his wrath upon the heathen.

They are going to feel like it is more than they can bear.

But here Paul admonishes them to look to Christ as an example, of how he took the full weight of God's wrath upon himself, and took so much persecution and contradiction of sinners.

And so in their Messiah's sufferings they should find strength, and not faint in their tribulations.

4 Ye have not yet resisted unto blood, striving against sin.

*5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the **chastening** of the Lord, nor faint when thou art **rebuked** of him:*

And so there are those two things it talked about in this verse in Psalms, chastening and rebuke:

*6 For whom the Lord loveth he **chasteneth**, and scourgeth every son whom he receiveth.*

*7 If ye endure **chastening**, God dealeth with you as with sons; for what son is he whom the father **chasteneth** not?*

*8 But if ye be without **chastisement**, whereof all are partakers, then are ye bastards, and not sons.*

And so he tells them that they should take this chastisement as a sign that God is dealing with them as with sons.

And so that is an indication that they are once again in God's favor, that they've been grafted back in.

9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

*10 For they verily for a few days **chastened** us after their own pleasure; but he for our profit, that we might be partakers of his holiness.*

And so through this chastening they won't be destroyed, but in the end they'll be made partakers of his holiness.

Which will be manifested when Christ returns.

*11 Now no **chastening** for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.*

12 Wherefore lift up the hands which hang down, and the feeble knees;

So he talks about their bodies being weak through their sufferings, and them getting ready to faint. But he encourages them to take heart, and to encourage one another.

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

And so like David they need to ask for healing. And also as David asked in the last Psalm, that God would lead them, and make the way straight before them.

14 Follow peace with all men, and holiness, without which no man shall see the Lord:
15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;
16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.
17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

That sounds similar to what David's enemies did, and Christ's enemies did when he walked this earth. They despised their birthright, despised God's covenants, and so lost their inheritance. David's enemies didn't get to come into God's house, and Christ's murderers were cast out of their land.

And so when they rejected God's promise, he rejected them, and would not repent. And so the Jews living at the time of the end should keep that in mind. If they reject God's covenants, and fail from trusting in God's grace, then they'll lose their part of the inheritance, and there will be no chance of getting it back.

There will be weeping and gnashing of teeth, but Christ will not repent.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

And you know, all of those things are to come upon the wicked who take up arms against Christ and go to battle at Armageddon.

But that isn't the place for the Hebrews.

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

And so they are to come to mount Zion, and the God who sends Jesus Christ to come and judge all the earth.

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

And so those that despised Moses's covenant perished, and so will those that despise the new covenant, just as would befall those that despised the covenant of David.

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29 For our God is a consuming fire.

And so Paul admonishes the Jews not to faint in their time of trouble, not to refuse the word of God through Christ. Because those that do will be destroyed. But those that accept it will receive an eternal kingdom. Just as David was promised.

Just as with David, God will not let them faint, they need but ask for healing, and he will bring them healing **and** deliverance, and destroy those that have refused his word.

And so it spoke of those who perished under the first covenant, that God made with Moses. God was so angry with Israel when they made the calf that he would have destroyed Aaron and the whole congregation. But Moses fell down 40 days:

Deuteronomy 9:19 For I was afraid of the **anger** and **hot displeasure**, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also.

And so those who are rebuked and chastened in the anger and hot displeasure of the LORD are destroyed.

They don't get to receive their inheritance, just as those who forsook God in the wilderness didn't get to enter the promised land.

Just as those who were David's enemies were destroyed from their inheritance.

Just as those that crucified Christ were cast out of their inheritance.

So those of Israel who do not turn back to God in the end will not come into their inheritance in Christ's eternal kingdom.

Verse 2

And notice the position that David is coming from here. He isn't saying, "God, you're taking this too far." David doesn't say, "I don't deserve this." He asks for mercy.

David describes himself as being weak and in need of healing. He says his bones are vexed.

Job 33:19 He is **chastened** also with pain upon his bed, and the multitude of his **bones** with strong pain:

And so to chasten us God sometimes sends us pain and sickness, so that even our bones are in pain.

And that's what David is feeling right now.

Now, I don't think that David is really sick here, I don't think that he has a disease or a virus or something.

What he's got is called enemies.

His struggle with his enemies is so emotionally draining, so stressful, emotionally, and maybe physically too, that it is starting to wear on him. It is starting to affect his health, so that his body is now weak, he's got pains in his bones, and he needs God to heal him.

But those that call out to God, God will have mercy on them, and heal them.

Hosea 6:1 Come, and let us return unto the LORD: for he hath torn, and he will **heal** us; he hath smitten, and he will bind us up.

2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

And so God will heal them on the third day.

And interestingly, if you recall, that was the same thing that God told king Hezekiah. That by the third day he would be healed:

2 Kings 20:8 And Hezekiah said unto Isaiah, What shall be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

And I don't know what all the significance of that is, but of course, Christ arose the third day as well.

3 Then shall we know, if we follow on to know the LORD: his going forth is prepared as the **morning**; and he shall come unto us as the rain, as the latter and former rain unto the earth.

And so this will be a time when Israel will cry out to God when he is prepared to go forth as the morning.

And we talked about the morning last week, that is when Christ returns and the day of the LORD dawns.

So this is about Israel crying out to God for healing at the time of the end.

4 O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth.

6 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

7 But they like men have transgressed the covenant: there have they dealt treacherously against me.

Indeed.

8 Gilead is a city of them that work iniquity, and is polluted with blood.

9 And as troops of robbers wait for a man, so the company of priests murder in the way by consent: for they commit lewdness.

10 I have seen an horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled.

11 Also, O Judah, he hath set an harvest for thee, when I returned the captivity of my people.

And so they have done horrible things, and the wicked will be destroyed, but he will return the captivity of his people, and when they call out to him, they will be healed.

And you know, Jesus already came once to give them healing, and they wouldn't all receive it.

Luke 4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to **heal** the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

And so in this Psalm David talked about how he was in need of healing and he was going blind. And Isaiah said that the same was true of Israel.

And Christ proclaimed that he was come to bring them healing and recover their sight.

And some of them received that healing, both literally, and figuratively. And some would not.

And so it has yet to fully come to all Israel. But in the end it will.

Verse 3

And so David says that his soul is vexed. And I think that is what is causing his physical ailments.

His soul is being vexed by his enemies, by this struggle, by this distress.

And so David asks how long it will last. “How long, God, how long will it be until you heal me and deliver me?”

And you see a little bit of David’s old spunk there. He doesn’t ask God *if* he will hear him, but how long it will be until he does.

And so David still has a confidence that God will ultimately deliver him. But this is harder than he thought, he is getting tired of waiting, and he’d like to know how long it is going to be.

And if you recall, in Psalm 4 David asked a similar question of his enemies. He said:

Psalms 4:2 O ye sons of men, **how long** will ye turn my glory into shame? **how long** will ye love vanity, and seek after leasing? Selah.

And so he asked his enemies how long they’d continue to despise his trust in God, and continue to speak falsehoods against him.

And he got his answer. Many of them weren’t going to stop.

And so now it is up to God. And so now David turns to God and asks “how long?” Because it is up to God. They aren’t going to stop themselves, until they’ve overthrown David. God’s the one who is going to have to stop them, he’s going to have to destroy them.

And just as David asked, “how long,” we don’t know how long it will be until Christ returns. No man knoweth the times or the seasons. But we know that he will.

Revelation 6:10 And they cried with a loud voice, saying, **How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?**

Verse 4

And so David asks God to return.
Which implies that he must feel like he has been temporarily forsaken.
And so David is at a very low low. He feels God has forsaken him.

But notice how he asks this not for his own sake, but for God's mercy's sake.
"Do this so that you can show how merciful you are."
And in the OT we find again and again how God delivered Israel for his mercy's sake. And he would tell them, "I'm not doing this for your sake, I'm doing this for my mercy's sake, I'm doing it for my sake, so that my name will be glorified and not blasphemed among the heathen."
And so that is what David feel compelled to request now. That if God isn't going to do this for David's own sake, for this sinner; if he isn't going to do this for Israel's sake, and the covenant that he's made; then maybe he will do it for his mercy's sake. So that God will be seen to be merciful, by the mercy that he shows to David.

And you know, David could only imagine how glorified God's mercy would be by this. He could only dream that 3000 years later people the world over would talk of the mercy of God displayed in the story of David and Bathsheba.

So that was a pretty good offer David was giving God. That was a pretty good suggestion. And God has milked that for all it was worth. God's mercy has been proclaimed by that in a degree David probably couldn't even imagine.
"Return, O LORD, deliver my soul: oh save me for thy mercies' sake."

But Christ will return and deliver his people in his mercy.

*And you know, we pointed out that if David was asking God to return, then he must have felt that he was forsaken.
And that is the same way that Christ felt at the end of his life. He cried out "My God, my God, why hast thou forsaken me?"
And so God forsook Christ for a moment, but he returned and delivered his soul from the grave.
And so God forsook Christ for his mercy's sake, that he might show mercy on us all, and he returned and delivered him for his mercy's sake.*

Ephesians 2:4 *But God, who is rich in **mercy**, for his great love wherewith he loved us,
5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)
6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:
7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.*

*And so God showed mercy toward us, that in the ages to come he might show the riches of his grace.
And so he loved us and saved us for the sake of his mercy and grace, that it might be known.*

*And so now, God's people of Israel have been forsaken. They've forsaken God and he's forsaken them.
But he will return and deliver them, for the sake of his mercy.*

You know, it is interesting that David asks this here for God's mercy's sake, and not for his own sake.

That indicates that David thinks God is more likely to hear him, more likely to deliver him for his mercy's sake than for David's sake.

David, the LORD's anointed, didn't feel important enough, didn't feel worthy, to ask this for his own sake. He asked it for God's mercy's sake.

And so if you ask God to do something just for your own sake, he probably won't listen. James calls that asking amiss that ye might consume it upon your lusts.

But if you ask God to do it for his own sake, for his glory, for his mercy, for the glory of his grace, he will.

Because like David, we don't deserve anything done for our own sake. We're just wicked sinners. What we're worthy of is judgement.

But one reason that God puts up with us and shows us mercy, is because he wants to be glorified, he wants to show his mercy, more than he wants to destroy the wicked.

And so yes, God loves us, but one reason that he saves us is just so that he can demonstrate his mercy. Not because we are so lovable, not because we are worthy, but because he is a merciful God, and he wants people to know that he's a merciful God.

And so God has a desire for people to know about his mercy, and he sends healing and deliverance for his mercy's sake.

Verse 5

So David is really in trouble. He feels that he is so sick that he's nigh unto death. That his enemies are going to kill him one way or the other.

And he suggests that that outcome would be bad for God. This is why God should save David for his mercy's sake.

Because if God doesn't save David he will die and be put in the grave.

And God won't get any glory from that. David can't give God thanks from the grave.

But if God saves David, he'll remember him and give thanks unto his name.

As in Psalm 5, he will direct his prayer to him in the morning and will rejoice.

And so David thinks he's ready to die, and he points out that that won't get God any glory.

So God delivers us—Just as God saved Christ from death and the grave, so he saves us from the grave that we might praise his name.

Hebrews 2:10 *For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.*

11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

And so Christ did that for us, that with him we might praise his Father.

And that's why he returns to deliver his people. So that he can declare his name to his brethren the Jews, and they all might sing praise and give thanks to the merciful God of Israel.

Verse 6-7

And so David feels almost as if he's on his deathbed. He's weak and weary and can't hardly rest in bed at night, he just groans and cries because of his enemies.

Now David had said, at the end of Psalm 4:

Psalms 4:8 I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.

But he isn't feeling that way now. He's so grieved by his enemies that he can no longer sleep in peace, he can just groan and pour out his tears in his grief.

GROANING

And this groaning, that is something that the oppressed do, they groan in their oppression.

Exodus 6:5 And I have also heard the **groaning** of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

And so when Israel was in bondage in Egypt, they groaned. And God heard them, and remembered his covenant, and delivered them.

Judges 2:18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their **groanings** by reason of them that oppressed them and **vexed** them.

And so then later when Israel came into Canaan, they were oppressed by their enemies when they rebelled against the LORD.

But God would hear their groaning because of those that oppressed and vexed them, and deliver them out of the hands of their enemies.

And so if David is groaning to God because of his oppressors, because his soul is sore vexed by his enemies, then that means that God is likely going to hear him and deliver him. Because God hears the groaning of the vexed and oppressed, and brings them deliverance.

"I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears. Mine eye is consumed because of grief; it waxeth old because of all mine enemies."

MINE EYE IS CONSUMED

And so David says that his eye is consumed because of his grief, and waxes old.

He feels like he's going blind and losing his sight. That's what will happen to him if God doesn't intervene soon.

And so this is David's final, his ultimate plea. This is the worst part of it. This is the final straw. This is the thing that he hopes will convince God of the urgency of the situation, if nothing else will.

Because you see, this is not the punishment of righteous man. Having the eyes consumed is a judgement of the wicked:

Leviticus 26:14 But if ye will not hearken unto me, and will not do all these commandments;
15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant:
16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall **consume** the **eyes**, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

David is being plagued with the punishments for the wicked. The judgment of those who break God's covenant.

And so God needs to intervene now before David loses his sight. He needs to not let David be seen as the one who is breaking the covenant of God.

His enemies are the ones that have broken and despised the covenant, David is the one who has been keeping it.

Is God going to allow him to receive the punishment of the wicked?

But he is asking God not to chasten him with hot displeasure for his mercy's sake, that he might give thanks unto his name.

And we pointed out how this consuming of the eyes, that's a punishment of the wicked, that's not supposed to happen to those that serve God, but to those that break his covenant. Well, in Zechariah 14 it describes things that will happen when the day of the LORD comes. And it talks about how God will fight for his people and for Jerusalem.

Zechariah 14:12 *And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their **eyes** shall **consume** away in their holes, and their tongue shall consume away in their mouth.*

And so all of the nations that have caused Israel grief, so that God's people's eyes were like to consume away with their crying, God will judge them by their eyes consuming away.

But the Jews will receive both healing and deliverance, just as David needed both healing and deliverance here.

And Christ can relate to this, this grief from persecution. Jesus cried out to God with tears on the night he was betrayed:

Hebrews 5:7 *Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and **tears** unto him that was able to save him from death, and was heard in that he feared;*

And so Christ was in agony, it tells us in Luke that his sweat was as drops of blood. And he cried out with tears.

And God heard him.

And so he will also hear and deliver all that are oppressed, and return and heal his people.

And this shedding of tears because of our enemies, is something that Paul talked about:

Acts 20:19 *Serving the Lord with all humility of mind, and with many **tears**, and temptations, which befell me by the lying in wait of the Jews:*

Acts 20:31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with **tears**.

And so if you know much about Paul, you know that he was no softy. He was a hard man who had ruthlessly persecuted the church.

But he was brought to tears by the enemies of the gospel. Both their persecution, and their attempts to subvert the saints deceptively.

His eye was consumed because of his enemies.

And so there is trouble and affliction in this life. There are tears to be shed over those who persecute the church, and those who persecute Israel.

But there is hope:

Revelation 21:3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all **tears** from their **eyes**; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And so our eyes will be no longer consumed with tears.

As David said in Psalm 5, we will come into God's tabernacle. He will dwell with us, and will heal us.

And one thing that it talked about here was groaning. It said, "I am weary with my groaning."

And it talks in the NT about how we groan, earnestly waiting for that time when God returns and brings deliverance:

Romans 8:22 For we know that the whole creation **groaneth** and travaileth in pain together until now.

23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves **groan** within ourselves, waiting for the adoption, to wit, the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, then do we with patience wait for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with **groanings** which cannot be uttered.

And so we groan, awaiting the time when God's kingdom will come. Waiting to be delivered from our fallen bodies, and receive the redemption of our bodies, and be healed from the curse.

2 Corinthians 5:2 For in this we **groan**, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in this tabernacle do **groan**, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

And so our mortal, corruptible bodies, will be turned into bodies that are healed from corruption, and have eternal life.

And that is a hope that Israel will also receive. They will have grief, but they will cry out to God and at that time he will come and deliver them. Just as he did before:

Acts 7:34 *I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their **groaning**, and am come down to deliver them. And now come, I will send thee into Egypt.*

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

And so Stephen preached Christ to them there, attempting to get his hearers to see the parallel, that just as they refused Moses when they were groaning in affliction, yet he was God's chosen deliverer; so they had refused Christ, but God would still send him to deliver them when he hears their groaning.

And so although Israel refused Jesus, just like they refused Moses, he will still be their deliverer. They will groan before God in their trouble, return to him, seek his mercy, and he will deliver them.

Verse 8

And so God has indeed heard David's groaning.

And just like in Psalm 4, David has stopped in the middle of his prayer to speak to the wicked. And he gives them one last warning here. One last chance.

He tells his enemies that they better depart from him. All those that work iniquity better stop working iniquity against him, because God has heard his weeping. He has God's attention.

And by ordering his enemies around, he is exercising authority over them. Which indicates that his kingdom and power are also retained.

So God has heard him and will heal him, and also deliver him and preserve his kingdom. He'll continue to rule over his enemies.

Now Christ quotes this in the NT:

Luke 13:23 *Then said one unto him, Lord, are there few that be saved? And he said unto them, 24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.*

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

*27 But he shall say, I tell you, I know you not whence ye are; **depart from me, all ye workers of iniquity.***

*28 There shall be **weeping** and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.*

29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first, and there are first which shall be last.

And so just as David ordered his enemies to depart when his prayer was heard, so Christ has said that he will order his enemies to depart when he returns.

And it says that they will weep.

And you know, it says here that David wept. But God heard him. And God will hear the weeping of Israel, and send Christ to deliver them.

But then Christ's enemies will weep, and he won't hear them. He'll command them to depart, and they'll be thrust out and destroyed, and not allowed to enter into his kingdom.

Just because they are of Israel, as David's enemies were; just because they ate in Christ's presence, as some of David's enemies must have eaten in his, like Ahithophel his counsellor; that doesn't mean they will be allowed into the kingdom.

Only the few that truly keep the covenant, and enter in at the strait gate, will be saved. The rest will be thrust out. Though they be of Israel, the Gentiles from east and west will come and take their place, and submit themselves to Christ, if they will not.

Verse 9

And so David says that God has heard him, he's heard his supplication, and he will receive the prayer that David is about to pray, he will do what David is about to ask.

So all David's enemies better watch out.

And so David said that he had God's attention, and that he would pray what he was about to pray with confidence, because he knew that God would hear him.

Romans 8:34 *Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*

And so we too have confidence that God will hear us when we pray, because Christ himself makes intercession for us, and God will hear him. And so we too have God's attention, and know that when we pray he will hear us.

And in the end God will hear Israel's supplication also, and when they pray for deliverance, he will hear that prayer and save them.

Verse 10

And so now David has prayed a prayer that he is sure God will receive. "Let my enemies be vexed and ashamed."

"Do chasten them in thy hot displeasure."

"Let them be sore vexed, just as they have sore vexed my soul."

And it certainly is for the wicked to be vexed:

Deuteronomy 28:20 The LORD shall send upon thee cursing, **vexation**, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

And so those that forsook God would be vexed.

And so those that have forsaken God's covenant with David would be sore vexed.

And so David has got God's attention. And he knows God has heard him, and will respond to his urgent request. And so he has asked the vexation and shaming of his enemies. And so we'll see how God is going to respond, and what is going to happen to David's enemies, next time, in Psalm 7.

Now before we go on and look at the prophetic aspects of this, of how it is prophetic of Christ and his work, I want to show you something else here. Because I believe that this Psalm is actually also prophetic of some things that would one day happen to one of David's sons who would sit upon his throne.

We've already seen some things, like in Psalm 2, that were prophetic of Solomon.

Well, this Psalm isn't prophetic of Solomon, but of David's great, great, great, grandson, who would live some hundreds of years later. And his name was Hezekiah.

Now the first thing that it talks about in this Psalm is how David is sick. His soul is so sore vexed that his body has become weak and sickly. And his eye is being consumed because of his crying and his grief. And he's not sure how much longer he'll last like this.

And that's an experience that Hezekiah had. He too was sick like this, and God delivered him:

2 Kings 20:1 In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the LORD, saying,

3 I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah **wept sore**.

4 And it came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy **prayer**, I have seen thy **tears**: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD.

6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.

And so just as David described here in this Psalm, Hezekiah was sick and wept upon his bed before God. And God heard his prayer, saw his tears, and healed him.

And not only did he heal him of his sickness, but also told him that he would deliver him from his enemies. The same thing that David needed here.

And so it says that God would deliver him from the king of Assyria.

And Hezekiah had several run-ins with the king of Assyria and the Assyrian army in his life. And here's the account of one of them, from the book of Isaiah.

In Isaiah chapter 36 it records the words that the captain of the Assyrian army had said to Hezekiah's servants, about how they would destroy the city of Jerusalem if they wouldn't submit to them.

And then:

Isaiah 37:1 And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth.

4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that is left.

5 So the servants of king Hezekiah came to Isaiah.

6 And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and **return** to his own land; and I will cause him to fall by the sword in his own land.

Now, do you remember how Psalm 6 ended?

Psalms 6:8 Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

9 The LORD hath heard my supplication; the LORD will receive my prayer.

10 Let all mine enemies be ashamed and sore vexed: let them **return** and be ashamed suddenly.

And so the king of Assyria would return to his own land, and fall by the sword, he'd be ashamed suddenly.

But first that worker of iniquity would depart:

8 So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was **departed** from Lachish.

And so they were departed from the other city that they are warring against and had moved farther away.

9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee.

And so now Israel's enemies are hearing a rumor that another army is coming against them. Just like God said that they would hear a rumor and return to their own land.

And so they Assyrians sent a letter railing against the LORD, and talking about how they'd be back.

And so Hezekiah took the letter to the temple and laid it before God, and asked again for their deliverance.

And so God sent Isaiah and confirmed what he'd said before:

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

34 By the way that he came, by the same shall he **return**, and shall not come into this city, saith the LORD.

35 For I will defend this city to save it for mine own sake, and for my servant David's sake.

And note how God is doing this for his own sake, just as David asked in Psalm 6 that God would defend him for his mercy's sake.

36 Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

37 So Sennacherib king of Assyria **departed**, and went and **returned**, and dwelt at Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.

And so Hezekiah's enemy, the king of Assyria, departed from him, returned to his own land, and was ashamed suddenly.

Hezekiah didn't even have to lift a finger. God protected them.

Their enemy was ashamed suddenly, his own sons ambushed him and killed him.

And not only that, but it was while he was worshipping in the temple of his god. And so all the things he said about how he and his god were more powerful than the LORD were shown to be vanity. His own sons slew him while he was right in the temple worshipping.

And so he returned, and was suddenly ashamed of the boast he had made of his mighty power and his god.

And so this Psalm describes events that would later take place in the life of Hezekiah, David's great, great grandson.

And it's interesting, because there is nowhere in the Bible that records David having this kind of sickness. I'm not saying that he didn't. It would certainly make sense given the stress that he was under.

But, because it doesn't talk about that anywhere, when you read this Psalm you can't help but think of Hezekiah. That's the only person about whom a story like this is recorded in the Bible.

And so today, in hindsight, this Psalm has Hezekiah written all over it. But of course David couldn't have known that. That wouldn't happen for hundreds and hundreds of years.

But today we can look at that and see how God continued to have mercy on David's seed, for his mercy's sake, and for David's sake, to keep the covenant that he had made with him, and fulfill his promises.

And so while all of these Psalms are prophetic of Christ's work in some way, some of them are also prophetic of things that God would do in David's seed, in his children, even before Christ came. Things that happened throughout Israel's history.

And so it just goes to show how these Psalms reveal God's transcendent character and attributes that remain constant throughout human history.

And it talked about Christ vexing his enemies in Psalm 2:

Psalms 2:5 *Then shall he speak unto them in his wrath, and vex them in his sore displeasure.*

They are going to be sore vexed because he is sore displeased.

6 Yet have I set my king upon my holy hill of Zion.

And Zion, the capitol of Israel, will have their king.

7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

And so Israel will be saved and become the seat of Christ's kingdom, but the heathen his enemies will be vexed and broken to pieces.

And so David closed this Psalm with a prayer asking just such a thing, the destruction of his enemies.

And this is what we are admonished to pray as well.

There is an interesting passage on that in Luke chapter 18. That's the parable of the unjust judge.

And I think a lot of times that we miss the context here. If you look back at Luke 17, it ends with Jesus answering a question about when the kingdom of God will visibly appear, when Christ's kingdom will physically be brought in.

And so Christ tells them that the kingdom of God isn't coming with observation yet, but he talks about how judgement will come one day, and some people are going to be taken away beforehand, and not see that.

But others are going to remain, and they'll need to flee before the destruction, lest they be destroyed with the wicked.

And we find from parallel passages in the other gospels that he's talking about Jews, about Israel, about people living in Jerusalem.

And so Jesus answers that question and tells them these things, and then, that's when he tells them this parable:

Luke 18:1 *And he spake a parable unto them to this end, that men ought always to pray, and not to faint;*

And so this parable is to tell them, "Don't stop praying, just because I'm no longer with you. Don't stop praying, just because the end is near. Don't stop praying, Israel, just because the saints have been raptured, and you are in flight in your time of trouble. Keep praying, don't faint."

And you remember how Paul gave the Hebrews this same admonition in the book of Hebrews?

Just as David here was fainting, but kept praying, so they were encouraged not to faint, but to confirm the feeble knees.

*2 Saying, There was in a city a judge, which feared not God, neither regarded man:
3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.*

*Now this widow, she obviously represents the church, right?
No, the church is not a widow, never has been, and never will be.
But Israel is. Israel is a widow. Her husband died. She killed him. Put him to death on a cross.
And so now she's widowed.
And she seeks to unjust judges to avenge her of her adversaries, ultimately culminating in the antichrist.*

*4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;
5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.*

And so sometimes Israel receives help from the unjust.

*6 And the Lord said, Hear what the unjust judge saith.
7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?*

*But they shouldn't be seeking to an unjust judge. They should be seeking to the just Judge over all the earth. To the God who will indeed avenge them of their adversaries.
If they can pray unjust judges to avenge them, and eventually get them to, how much more will God avenge them when they cry day and night to him?*

8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

*And see how that last verse there confirms that he's still talking about the end times, he's still talking about when he comes back?
And he asks whether when he returns he will find any faith on the earth.
And what he's asking is, whether he's going to find anyone still crying out to him for vengeance against their adversaries. Like David was doing here.
Is there going to be anybody who will not faint, and continue to cry out to God for the destruction and judgment and vexation of their enemies?
And Christ called that faith. Now isn't that interesting? Christ said that faith is continuing to cry out to God to judge your adversaries.
And that is Israel's faith. Israel needs to stop crying out to unjust judges to avenge them, and cry out to God to avenge them. And that will be their faith, if they continue, and don't faint, but cry for their enemies' blood, then he will hear, and send Christ, and they will be delivered.*

Isaiah 1:21 *How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.*

22 Thy silver is become dross, thy wine mixed with water:

23 Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine **enemies**:

25 And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:

26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

27 Zion shall be redeemed with judgment, and her converts with righteousness.

28 And the destruction of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed.

29 For they shall be **ashamed** of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31 And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.

And so the righteous will be blessed, and his leaf will not fade. But God will at that time destroy all the wicked, and consume them.

And so as it says here in Psalm 6, all the enemies will be ashamed.

Isaiah 66:5 Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be **ashamed**.

And so those that tremble at the word of the LORD, that delight in it, that cry out to him day and night, they will receive joy, just as David requested at the end of Psalm 5. But the wicked will be ashamed, just as he requests at the end of this Psalm.

They will be ashamed, but we in the church and in Israel who follow Christ, will not:

Romans 5:5 And hope maketh not **ashamed**; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

And so it says, Whosoever believeth on him shall not be ashamed.

And so when the LORD returns those who have had confidence in works, those who have had confidence in man, will be ashamed. But those who believe on Christ, and have hope in him, and pray for deliverance in faith, will not be ashamed. Instead we will have joy.