

Psalm 109: Do not hold your peace!

This is a well-known Messianic Psalm; it foretells Jesus' betrayal. It is also one of the main *imprecatory psalms* – psalms which pray for judgment to be brought on others.

*1 To the Chief Musician. A Psalm of David. Do not keep silent, O God of my praise!
2 For the mouth of the wicked and the mouth of the deceitful have opened against me; They have spoken against me with a lying tongue. 3 They have also surrounded me with words of hatred, and fought against me without a cause. 4 In return for my love they are my accusers, but I give myself to prayer. 5 Thus they have rewarded me evil for good, and hatred for my love.*

- We in verse 4, the theme of betrayal. Betrayal is a key issue for the Christian. Since this is a feature of the last days it is imperative that we walk in forgiveness.

6 Set a wicked man over him, and let an accuser stand at his right hand. 7 When he is judged, let him be found guilty, and let his prayer become sin. 8 Let his days be few, and let another take his office. 9 Let his children be fatherless, and his wife a widow. 10 Let his children continually be vagabonds, and beg; let them seek their bread also from their desolate places.

- This section has been specifically applied to Judas. Verse 8 was quoted by Peter in Acts 1 to urge the selection of a man (Matthias) to take Judas's place.

11 Let the creditor seize all that he has, and let strangers plunder his labor. 12 Let there be none to extend mercy to him, nor let there be any to favor his fatherless children. 13 Let his posterity be cut off, and in the generation following let their name

be blotted out. 14 Let the iniquity of his fathers be remembered before the Lord, and let not the sin of his mother be blotted out. 15 Let them be continually before the Lord, that He may cut off the memory of them from the earth; 16 Because he did not remember to show mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

- To the Hebrew mind one of the worst things was to be unremembered. This man's sin was so great, he should see his entire line forgotten.
- The wicked is merciless and persecutes the poor. They are merciless because they hurt those who are already suffering: they slay those who are broken in heart.
- There is also here an application to Judas, who used to steal from their bag. Sin uses hypocrisy to cover itself.

17 As he loved cursing, so let it come to him; as he did not delight in blessing, so let it be far from him. 18 As he clothed himself with cursing as with his garment, so let it enter his body like water, and like oil into his bones. 19 Let it be to him like the garment which covers him, and for a belt with which he girds himself continually. 20 Let this be the Lord's reward to my accusers, and to those who speak evil against my person.

- The principle of *reciprocity*: God will not only punish evil but repay it.
- There is a personal God to Whom we are answerable.

21 But You, O God the Lord, deal with me for Your name's sake; because Your mercy is good, deliver me. 22 For I am poor and needy, and my heart is wounded within me. 23 I am gone like a shadow when it lengthens; I am shaken off like a locust. 24 My knees are weak through fasting, and my flesh is feeble from lack of fatness. 25 I also have become a reproach to them; when they look at me, they shake their heads.

26 Help me, O Lord my God! Oh, save me according to Your mercy, 27 that they may know that this is Your hand— that You, Lord, have done it! 28 Let them curse, but You bless; when they arise, let them be ashamed, but let Your servant rejoice. 29 Let my accusers be clothed with shame, and let them cover themselves with their own disgrace as with a mantle. 30 I will greatly praise the Lord with my mouth; yes, I will praise Him among the multitude. 31 For He shall stand at the right hand of the poor, to save him from those who condemn him.

- God will preserve the poor, especially when wrongly condemned. So the Psalmist will praise the Lord. The people will know that God has saved them.

Psalm 110: A priest forever

Perhaps the most famous Messianic Psalms, with the possible exception of Psalm 22. This is a Psalm of David, and the most frequently quoted Psalm in the New Testament. There are a number of key concepts here concerning the Messiah:

1. Appointed by God.
2. A heavenly person. He is present in Heaven with God and speaks with God.
3. Given power (authority) by God.
4. Has enemies on Earth and must wait while God acts.
5. Would have a willing people in the Earth.
6. Would have a priestly ministry as well as a kingly ministry. Only Christ holds the three offices of Prophet, Priest, and King.
7. Would go forth and conquer the Gentile nations for God. He would be unrelenting until He obtains victory for the people of God.

1 *A Psalm of David. The Lord [note: this often reads “LORD” to denote the Divine Name] said to my Lord, “Sit at My right hand, till I make Your enemies Your footstool.”*

- Someone whom David calls “the Lord” is being appointed by the LORD.
“Jehovah, or Yahweh, said this to my Lord.”
- God the Father will make this second Person’s enemies subservient to Him.
- Jesus used the Psalm to argue that the Psalm is about someone who is David’s Lord as well: *While the Pharisees were gathered together, Jesus asked them, saying, “What do you think of Christ? Whose son is he?” They said to him, “The Son of David.” He said to them, “How then does David in the Spirit [in other words being under the inspiration of the Holy Spirit as he spoke] call him ‘Lord,’ saying, ‘The LORD said to my Lord, ‘Sit at my right hand, till I make your enemies your footstool?’ If David then calls him Lord, how is he his son?” And no man was able to answer him a word, neither did any man dare to ask him any questions from that day forward. (Matthew 22:41-46)*
- This passage also shows Messiah coming twice: how did he acquire enemies unless He had already been here once? Once God the Father has made His enemies a footstool, Messiah will be sent again from Heaven the second time.
- What does it mean to be made a footstool?

2 *The Lord shall send the rod of Your strength out of Zion. Rule in the midst of Your enemies! 3 Your people shall be volunteers in the day of Your power; in the beauties of holiness, from the womb of the morning, You have the dew of Your youth.*

- Verse 2 shows that God claims Jerusalem and Mount Zion as His capital.
- The strength of God coming out of Zion refers to the Church extending the power of Christ through prayer.

- His people will be willing, or “volunteers” or an “army.”
- The other parts of verse 3 are more difficult to understand.
 - His army has the beauty of holiness, like priests.
 - This army of Messiah will have the power and strength of youth.

4 The Lord has sworn and will not relent, “You are a priest forever according to the order of Melchizedek.”

- Melchizedek was the mysterious king of Salem, which became Jerusalem. Jewish priests had to be from the Tribe of Levi, but here God is speaking of another type of priesthood which He simply confers upon you.
- God appointed Jesus to an eternal priesthood which doesn’t depend on ancestry.

5 The Lord is at Your right hand; He shall execute kings in the day of His wrath. 6 He shall judge among the nations, He shall fill the places with dead bodies, He shall execute the heads of many countries.

- These verses find their ultimate fulfillment in the triumphant return of Christ.
- Numerous passages speak of the fearsome “Day of the Lord,” when God’s Chosen King wages war personally against the enemies of His people:

Multitudes, multitudes in the valley of decision, for the day of the LORD is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake, but the LORD will be the hope of his people, and the strength of the children of Israel. (Joel 3:14-16)

7 *He shall drink of the brook by the wayside; therefore He shall lift up the head.*

- This is thought to be a reference to fighting “on the run.”
- He will lift up the head of the oppressed and save His people!
- This Psalm closes by pointing to the Lord coming like a warrior. As we saw in Psalm 2, God laughs at the attempts of men to overthrow His Kingdom.
- Messiah will come to vindicate His people, to reward them, and uphold every word of promise that God has made to us!



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