

Rhema Christian Center  
Triumphant Tuesday &  
Wisdom Wednesday  
Bible Study  
Eddie Poindexter  
( 9/3 & 4/ 2023)

PSALM 109  
To the chief musician, a psalm of David

“Hold Not Thy Peace, O God”

Theme: Righteous indignation against liars and slanderers.  
Takeaway: We can tell God our true feelings and desires.

David’s plea: “Out of the goodness of your love, deliver me.”

This psalm continues the theme of deliverance from enemies spoken of in Psalm 108 (Moab, Edom, and Philistia).

But in this psalm, the enemies are individuals, not nations at Israel’s borders but must also contend with accusations of enemies who incite a rebellion against his leadership (vv.4,6,20,25,29).

But David trusts that he will be saved from his accuser(s) because of the Lord’s unfailing love (vv.21,26).

The psalm summarizes the contest between David and his opponents (vv1-5).

Then David singles out the leader and prays that the Lord would justly condemn him as the representative of his band of accusers (vv.6-20).

The psalm then turns from focusing on the hatred of the enemies to focusing on the Lord’s faithful love: Although his enemies oppose and revile him, David knows that the Lord’s faithful love is greater than their hatred (vv.21-23).

The key verse of this psalm is (v. 21), which fits well with the theme that (107:1) announces: God’s goodness.

107:1 (AVS) “O give thanks to the LORD, for he is good, for his steadfast love endures forever!

WHAT IS THE POWER OF PSALM 109

It is a powerful psalm to confront the wicked enemy one may know.

He warns that if anyone is engaging another person for evil purposes, those curses mentioned in this psalm will be visited upon the one who pursues evil.

## Psalms 109:1-31 MSG

[1-5] My God, don't turn a deaf ear to my hallelujah prayer. Liars are pouring out invective on me; Their lying tongues are like a pack of dogs out to get me, barking their hate, nipping my heels—and for no reason! I loved them and now they slander me—yes, me!— and treat my prayer like a crime; They return my good with evil, they return my love with hate.

[6-20] Send the Evil One to accuse my accusing judge; dispatch Satan to prosecute him. When he's judged, let the verdict be "Guilty," and when he prays, let his prayer turn to sin. Give him a short life, and give his job to somebody else. Make orphans of his children, dress his wife in widow's black; Turn his children into begging street urchins, evicted from their homes—homeless. May the bank foreclose and wipe him out, and strangers, like vultures, pick him clean. May there be no one around to help him out, no one willing to give his orphans a break. Chop down his family tree so that nobody even remembers his name. But erect a memorial to the sin of his father, and make sure his mother's name is there, too— Their sins recorded forever before God, but they themselves sunk in oblivion. That's all he deserves since he was never once kind, hounded the afflicted and heartbroken to their graves. Since he loved cursing so much, let curses rain down; Since he had no taste for blessing, let blessings flee far from him. He dressed up in curses like a fine suit of clothes; he drank curses, took his baths in curses. So give him a gift—a costume of curses; he can wear curses every day of the week! That's what they'll get, those out to get me— an avalanche of just deserts from God.

[21-25] Oh, God, my Lord, step in; work a miracle for me—you can do it! Get me out of here—your love is so great!— I'm at the end of my rope, my life in ruins. I'm fading away to nothing, passing away, my youth gone, old before my time. I'm weak from hunger and can hardly stand up, my body a rack of skin and bones. I'm a joke in poor taste to those who see me; they take one look and shake their heads.

[26-29] Help me, oh help me, God, my God, save me through your wonderful love; Then they'll know that your hand is in this, that you, God, have been at work. Let them curse all they want; you do the blessing. Let them be jeered by the crowd when they stand up, followed by cheers for me, your servant. Dress my accusers in clothes dirty with shame, discarded and humiliating old ragbag clothes.

[30-31] My mouth's full of great praise for God, I'm singing his hallelujahs surrounded by crowds, For he's always at hand to take the side of the needy, to rescue a life from the unjust judge.

V.1 (NIV) My God, whom I praise, do not remain silent, 2.) For people who are wicked and deceitful have opened their mouths, they have spoken against me with lying tongues.

David is waiting for the word of the Lord that will bring healing and rescue him from distress. God is silent but David's enemies are speaking.

God's word brings life and salvation, so his silence can be mysterious to believers.

V.3) With words of hatred they surround me, They attack me without cause.

Without cause: David proclaims his innocence.

Sometimes enemy attacks are the result of the psalmist folly (69:5)

But sometimes they are unwarranted (7:35; 35:7).

V.4) In return for my friendship they accuse me, but I am a man of prayer.

V.5) They repay me evil for good, and hatred for my friendship.

The enemies return accusations for friendship and evil for good.

Vv 6-20 - "A prayer of imprecation (curse, abusive, insulting, highly critical language).

Imprecatory Prayers: Many believe these "imprecatory Prayers" (if it's even legit to call them prayers) are beneath the dignity of the Christian and are not to be viewed as examples for us to follow.

They are rather the expressions of man's sinful desire for vengeance on his enemies.

These psalms, so some have said, are not God's precepts but man's "defective prayers".

They are "cold-blooded" expressions of "malignant cruelty" and must never be regarded as inspired by God.

Both testaments present the same perfect and exalted standard for life. God's moral law is immutable and is everywhere the same.

We must be careful to never pit scripture against scripture, as if to suggest that the Old Testament calls for a different, perhaps inferior, ethical response to one's enemies than does the New Testament.

Consider Peter's citation of the "imprecatory" in (Acts 1:20) "For it is written in the Book of Psalms, Let his habitation be made desolate, And let no man dwell therein: and, His office let another take.

Peter is here citing an invitation of judgment and a curse against the one who betrays the Messiah.

V.6) Appoint someone evil to oppose my enemy; let an accuser stand at his right.

V.7) When he is tried, let him be found guilty, and may his prayers condemn him.

When he is tried: either in an earthly court (Lev. 19:15) or in the court of God's judgment (Ps. 7:8,11). The evidence used against him will be his prayers. The words a person speaks will be an integral part of God's judgment (Mt. 5:21-22).

vv.8-10) May his days be few; may another take his place of leadership. 9.) May his children be fatherless and his wife a widow. 10.) May his children be wandering beggars; may they be driven from their ruined homes.

- May his days be few: a short life may be the opposite of God's ideal (Gen. 15:15)
- David asked God to display his wrath (Exd. 22:24) - Jeremiah likewise (Jer. 18:18-22).  
Wandering Beggar: A judgment that resembles Cain's exile (Gen. 4:12-14).

V. 11) May creditors seize all he has; may a stranger plunder the fruit of his labor.

Plunder the fruit of his labor: Plundered property is a curse for covenant unfaithfulness (Deut. 28:15,33)

V.12) May no one extend kindness to him or take pity on his fatherless children.

Retribution is sought for not showing kindness.

V.13) May his descendants be cut off, Their names be blotted out from the next generation.

Names blotted out: This language is harsh, but it shows God's absolute nature. It also shows him doing what he promised to do as far back as in Abraham's time, "whoever curses you I will curse" [Gen. 12:3].

vv.14-15) May the iniquity of his father be remembered before the LORD; may the sins of his mother never be blotted out. 15.) May their sins always remain before the LORD, that he may block their names from the earth.

Name: This Hebrew word is related to the Hebrew word for "be remembered".

Thus, David prayed that their sin would be remembered but nothing else.

vv.16-19) For he never thought of doing a kindness, but hounded to death the poor and the needy and the brokenhearted. 17.) He loved to pronounce a curse; may it come back on him. He found no pleasure in blessing, may it be far from him. 18.) He wore cursing as his garment; it entered into his body like water, into his bones like oil. 19.) May it be like a cloak wrapped around him, like a belt tied forever around him.

The poor: Whom the Lord defends (Lev. 19: 10: 23:22) and the ideal king delivers (ps. 72:2,4,12). So this enemy is at odds with the Lord and his anointed (ps.82:3,4)

Poor: does not necessarily refer to economic status, it can also refer to "spiritual" status, much like "poor in spirit" (Mt.5:3)

V.20) May this be the Lord's payment to my accusers, to those who speak evil of me.

The LORD'S promise:

Not David's payment.

David looks to the Lord for justice, he does not take it into his own hands.

V. 21) But you, Sovereign LORD, help me for your name's sake; out of the goodness of your love, deliver me.

**But you, Sovereign LORD**: This is the turning point in the Psalm.

The focus shifts from the enemy, **to the LORD**.

**For your name's sake!**

The reason for David's unleashed plea for justice: He wants to preserve and defend the Lord's reputation, something that the Lord himself is committed to (ps.23:3)

V.22 For I am poor and needy, and my heart is wounded within me.

**For I am poor and needy:** David associates himself with the poor (v.16)

V.23) I fade away like an evening shadow; I am shaken off like a locust.

**Locust:** Easily blown away on the wind (Ex. 10:19)

vv. 24-25) My knees give away from fasting; my body is thin and gaunt. 25.) I am an object of scorn to my accusers; when they see me, they shake their heads.

Verses 26-29 Concluding prayer, grounded in the Lord's unfailing love.

vv. 26-27) Help me, LORD my God: save me according to your unfailing love. 27.) Let them know that it is your hand, that you, LORD have done it.

**David's adversaries "know" that it has come from God** (v.21).

V.28) while they curse, may you bless; may those that attack me be put to shame, but may your **servant** rejoice. 29.) May my accused be clothed with disgrace and wrapped in shame as in a cloak.

V.30 With my mouth I will greatly extol the LORD; in the great throng of worshippers I will praise him.

**With my mouth:** Worship is active and vocal. "In the great throng of worship" - worship is more than a private experience; it is a public and corporate devotion (42:4; 107: 32)

V. 31) For he stands at the right hand of the needy, for to save their lives from those who would condemn them.

**Stand at the right hand of the needy:**

Contrast (v.6) this foreshadows the reference in **Psalm 110:1 "The LORD says" to my lord: "sit at my right hand until I make your enemies a footstool for your feet."**

Where David refers to his "lord" i.e. the Messiah (110:1) sitting at the right hand of God himself.

Jesus is clearly able to save the needy and save all humanity from death (Jn. 11:25)

References and aides:

NIV ZONDERVAN STUDY BIBLE

TFL STUDY BIBLE

Google & Wikipedia

YouTube: The Bible says what?!?!