

SBC – July 9, 2023

Psalm 109:1-31 (NKJV)

“The Judas Iscariot Psalm”

- Psalm 109 is a Psalm of David.
- David was a prophet who spoke prophetically (cf. Acts 1:16; 2:25).
- We don't know the specific occasion that David has in view.
- David was responding to vicious verbal attacks.
- The nature of the Psalm is that of being imprecatory which is the sense of calling down a curse on your enemies.
- It is a Messianic Psalm in the sense that it has a veiled reference to Judas who betrayed Christ as seen in verse 8 (Acts 1:20).

Slide # 1

Psalm 109

Theme: A Prophecy of Vengeance Against Hateful Enemies

Outline:

- A. A Cry for God to not be Silent – vv. 1-5
- B. A Call for God to judge the wicked – vv. 6-20
- C. A Cry for God's HELP – vv. 21-29
- D. A Resolve to Praise the LORD – vv. 30-31

Psalm 109 (NKJV)

To the Chief Musician. A Psalm of David.

Some think the chief musician was the choirmaster for King David. Others think perhaps David here is making a poetic reference to God who is the author of all inspired music.

- A. A Cry for God to not be Silent – vv. 1-5

1 Do not keep silent, O God of my praise!

David is looking to God to intervene in this situation. Sometimes it seems that God just sits still and allows His children to suffer. David is very direct in asking God to act in keeping with His praise of God for the God that He is.

In effect, David is wanting God to have the last word against his enemies who are verbally abusing him.

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.

David is very clear here that the problem is the mouth of the wicked. These are not righteous people, but wicked people. They are lying about him.

“In all Satan’s armoury there are no worse weapons than deceitful tongues.” (Spurgeon)

3 They have also surrounded me with words of hatred, And fought against me without a cause.

They are full of words of hate and for no good reason. It is unprovoked. They are doing this without a cause. In other words, David sees himself as totally innocent. He has done nothing to them to deserve this.

4 In return for my love they are my accusers, But I give myself to prayer.

This is very hurtful. David had shown them love indicating they had previously been friends. But now in return for his love they are his accusers – his false accusers. There are few things more hurtful than this.

The word “accusers” is the same basic Hebrew word that is translated as “Satan” who is the accuser of the brethren.

Slide # 2

Revelation 12:10 (NKJV)

10 Then I heard a loud voice saying in heaven, “Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the **accuser of our brethren, who accused them before our God day and night,** has been cast down.

The devil is always trying to get something on us. And often he uses his servants. Although we do not wrestle with flesh and blood, yet Satan uses people to carry out his dirty work. Our real battle is with Satan who uses people (cf. Eph. 6:12).

To render evil for good in the sense of falsely accusing one who has shown love to you is totally devil-like. Satan’s way is to return evil for good. No wonder David calls these people “wicked” (v. 2).

David's response was to give himself to prayer. His response was to take it to the Lord. Keep this in mind as we get into the imprecatory part of the Psalm. Ultimately, David is looking to the Lord to deal with this situation and not just dealing with it in the flesh. This is the right prescription when people wrongfully treat you! Take it to the Lord! He can deal with it better than you ever could.

5 Thus they have rewarded me evil for good, And hatred for my love.

Here is the issue that was so grievous to David. They have repaid evil for good and hatred for love. That is really hard! What to do? Take it to the Lord in prayer. David appealed to the Judge of all to do what is right. But note specifically how David in this case prayed. This is really strong stuff.

What we have in verses 6-20 is what we would call an extended imprecatory prayer. In fact, this is thought to be the strongest of all the imprecatory Psalms – and fittingly right in the middle, we have a reference to Judas. The people David is addressing are Judas-type people.

An imprecatory prayer calls down curses upon an enemy. In various Psalms, David does this. It is important to note that in these prayers David is committing vengeance to God and not taking matters into his own hand. I think he is also writing prophetically concerning those who are hardened in sin and will not come to repentance. The whole counsel of God would also include the desire for people to come to repentance, but this Psalm ultimately is addressing hardened sinners who refuse to repent. Prophetically it speaks of their end.

With the greater revelation of grace and truth that came by Jesus Christ, we understand that we are to pray for the good of our enemies, and not for their ruin. – David Guzik

It is true that David speaks in reference to the standard of the law, but that “grace and truth came through Jesus Christ” (Jn. 1:17). Certainly we should pray for the good of our worst enemies which first and foremost would mean praying for their repentance. But even so, if they will not repent there is a place in Scripture for giving them over to the justice and judgment of God which is reflected in Scripture in places like the imprecatory Psalms.

No where in this Psalm did David require a timetable for God's retribution against these enemies, but rather leaves the “when” and the “how” to God. Judgment is ultimately God's prerogative and His alone.

In this sense I would take Psalm 109 as a prophecy of doom against hardened sinners who will not repent and are the enemies of God and His people. Remember David, (as seen repeatedly in the NT) speaks as a prophet.

Slide # 3

Of all the Psalms of imprecation, this one is unrivaled for first place. No other calls down the judgment of God with such distilled vitriol or with such comprehensive detail. – **William MacDonald**

As one says at this point in verse 6 it is as though David dips his pen in acid as he lets loose a whole host of imprecations from verse 6 through verse 20.

B. A Call for God to judge the wicked – vv. 6-20

6 Set a wicked man over him, And let an accuser stand at his right hand.

David now speaks of his enemy in the singular perhaps making a single target out of the many. Ungodly leadership is a form of God's judgment and that is the request of David in regard to his enemy. And in the spirit of justice, he asks that the enemy reap as he has sown with an accuser bringing charges against him at his right hand.

The curse David had in mind was of an **accuser** or adversary standing in the place of aid and help; the guilty one would be left without help and instead would have **Satan at his right hand** (considering that the Hebrew word for **accuser** is *Satan*).

-David Guzik

When you have Satan the accuser at your right hand (in the position of help)– you definitely have no help – and you are in great peril.

7 When he is judged, let him be found guilty, And let his prayer become sin.

Again, this is a call for justice to be served and David asks that his enemies prayer (which is really offensive to God because of his phoniness) be seen as sin. In effect, David asks that he be found guilty and without a prayer.

8 Let his days be few, And let another take his office.

This verse is directly applied to Judas in Acts 1:20 (cf. Ps. 41:9; 69:25).

Slide # 4

Acts 1:20 (NKJV)

20 “For it is written in the Book of Psalms: ‘Let his dwelling place be desolate, And let no one live in it’; and, ‘Let another take his office.’

David is asking that the life of his enemy be cut short and that someone else take his position.

Slide # 5

It will help us to understand the severity of this Psalm if we remember that it refers not only to David and his foe, but also to Messiah and His betrayer... – *William MacDonald*

9 Let his children be fatherless, And his wife a widow.

His short life would mean that his children would be orphans and his wife a widow.

10 Let his children continually be vagabonds, and beg; Let them seek their bread also from their desolate places.

Because of verses like Deut. 24:16 which teaches that children are not responsible for the sins of the father, some think this may indicate that the children were also involved in the sin. However, the consequences of the father’s sin do often involve hardship for his family – even if they are directly guilty.

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.

This is really severe.

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.

Here David states the reason why he is asking for such a severe punishment. The word “mercy” here is the Hebrew word “hesed” which is the idea of faithfulness or loyal love. This person was totally disloyal.

There was no concern for the poor and needy, but rather they afflicted the brokenhearted to death. In context David is writing about his enemy, but ultimately this looks forward to the greater David – the Messiah. It is not hard to see Judas in verse 16 as he heartlessly with no faithfulness betrayed Jesus to the cross.

This spirit of showing no mercy to the brokenhearted is completely contrary to the heart of God.

Slide # 6

Psalm 34:18 (NKJV)

18 The LORD is near to those who have a broken heart, And saves such as have a contrite spirit.

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.

There is a law of reaping and sowing. He loved to curse – so may it be upon him. He did not delight in blessing – so let him not be blessed.

Slide # 7

Galatians 6:7 (NKJV)

7 Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.

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.

Cursing was so much a part of him that it was like a garment that he wore. David asks that he reap accordingly.

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.

It is hard to imagine wishing anything more severe on your enemy than this. Yes, there is certainly application to David, but I think the greatest application belongs to Jesus. Those that abuse Him verbally and have no faithfulness are under a severe curse that will endure forever. They will indeed reap as they have sown forever.

You cannot find anything more dreadful than this imprecatory prayer, which was applied to Judas. ... Judas was a guilty man, and he was a lost man. This psalm makes the condition of being lost frightening. It is a terrible thing to be lost! – **J. Vernon McGee**

C. A Cry for God's HELP – vv. 21-29

21 But You, O God the Lord, Deal with me for Your name's sake; Because Your mercy is good, deliver me.

David wants God to deal with the wicked oppressor according to his unfaithful ways. But he asks God to deal with Him for His own name's sake. He wants God to be glorified in this. And he appeals to God's mercy (hesed – faithfulness) as the basis for deliverance.

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

Here we plainly see that the poor and needy person with a broken heart was David himself (v. 16).

I think perhaps in view also in this Psalm is emotional language carried by tremendous internal trauma that is stated in excessive terms because of the emotional state he was in. Sometimes when a person is very severely wounded in their spirit they say things stronger than they really mean. David was human.

And yet again, I think there is a prophetic component in all of this and that in many respects there is special application to the greater David Who was "despised and rejected by men, a Man of sorrows and acquainted with grief" (Isa. 53:3). I don't think anyone was ever more wounded in heart than Jesus. And yet He so loved His enemies that He died for them (Rom. 5:8).

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.

David was badly affected physically by all this that he was going through. It's like his life was being snuffed out and passing quickly like as when someone shakes off a locust. He is in a weakened and feeble state as he wastes away.

25 I also have become a reproach to them; When they look at me, they shake their heads.

People had no respect for David in his weakened condition as they shook their heads at him in disgust.

**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!**

David was wounded to the core of his being, was physically weak and frail – all because of the oppression of his enemy. But where did he go? Well, again he went to the Lord in prayer. In verse 4 we saw he gave himself to prayer.

Here he offers up one of the most basic prayers in all the world, “Help me!” How often we need this prayer. We need God’s help! Again, David appeals to God’s mercy (loyal love) to bring him through.

But note more than this his request is that God deliver him in such a way that the enemy may know that it is God’s hand that did it – “That You LORD, have done it!” That is a great prayer.

Don’t merely ask that God deliver you, but that He do it in such a way that it is clearly a God-thing! This would not only bring God glory but it would also vindicate David in the eyes of those demeaning, despising, and deceitfully betraying him.

But the main thing is that God be glorified in delivering His servant. In the end it really is all about God!

Slide # 8

“Ungodly men will not see God’s hand in anything if they can help it, and when they see good men delivered into their power they become more confirmed than ever in their atheism; but all in good time God will arise and so effectually punish their malice and rescue the object of their spite that they will be compelled to say like the Egyptian magicians, ‘*this is the finger of God.*’” (Spurgeon)

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.

David asks that God’s blessing triumph over them that are cursing, and as they rise up against him he asks that they be clothed with shame as he is in the position of rejoicing. Indeed, in the end God will turn the tables to where His servants are in the position of blessing and rejoicing, and the enemies of God’s people will be shamed.

D. A Resolve to Praise the LORD – vv. 30-31

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.

David as he so often does after he has poured out his heart to God resolves to praise the LORD (YHWH – the faithful covenant-keeping God) in the context of the true worshipers of God’s people.

The Psalm began with David referring to God as the “God of my praise” and essentially ends with confidence that he will yet praise Him for what He is going to do.

David here takes the position of faith. In contrast to an adversary standing at the right hand of the wicked to condemn him (v. 6) David sees God as standing at his right hand to deliver him from all those who seek to destroy him.

With God standing at your right hand who can stand against you?

Slide # 9

Romans 8:33 (NKJV)

33 Who shall bring a charge against God's elect? It is God who justifies.

God is to be praised for His love and care for **the poor** and for those oppressed by such hateful enemies who **condemn** the righteous.

-David Guzik

No matter what we go through – no matter the circumstances – no matter what people might do to us, yet we have this promise.

Slide # 10**Hebrews 13:5–6 (NKJV)**

5 Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, "**I will never leave you nor forsake you.**"

6 So we may boldly say: "**The LORD is my helper**; I will not fear. What can man do to me?"

There is a proper place for imprecatory prayers – so long as we leave it with God and simply desire His will. Even Jeremiah the tender-hearted weeping prophet prayed an imprecatory prayer.

Slide # 11**Jeremiah 18:18–20 (NKJV)**

18 Then they said, "Come and let us **devise plans against Jeremiah**; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come and let us **attack him with the tongue**, and let us not give heed to any of his words."

19 Give heed to me, O LORD, And listen to the voice of those who contend with me!

20 Shall evil be repaid for good? For **they have dug a pit for my life**. Remember that I stood before You To speak good for them, To turn away Your wrath from them.

Slide # 12**Jeremiah 18:21–23 (NKJV)**

21 Therefore **deliver up their children to the famine, And pour out their blood By the force of the sword**; Let their wives become

widows And bereaved of their children. Let their men be put to **death**. Their young men **be slain** By the sword in battle.

22 Let a **cry be heard from their houses**, When You bring a troop suddenly upon them; For they have **dug a pit to take me**, And hidden **snares** for my feet.

23 Yet, LORD, You know all their counsel Which is against me, **to slay** me. **Provide no atonement** for their iniquity, **Nor blot out their sin** from Your sight; But let them be **overthrown** before You. Deal thus with them In the time of Your anger.

David wasn't the only one to pray imprecatory prayers. There is a place for righteous indignation, and yet in the case of both David and Jeremiah they looked to God to deal with these wicked sinners and did not take matters into their own hand.

And yet I want you to note that in the NT in this age of GRACE we don't find similar prayers. As good dispensationalists rightly dividing the Word of truth we note Isaiah 61.

Slide # 13

Isaiah 61:2 (NKJV)

1 "The Spirit of the Lord GOD is upon Me, Because the LORD has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to those who are bound;

2 To proclaim the acceptable year of the LORD, [a break here] **And the day of vengeance of our God**; To comfort all who mourn,

Slide # 14

Luke 4:18–20 (NKJV)

18 "The Spirit of the LORD is upon Me, Because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives And recovery of sight to the blind, To set at liberty those who are oppressed;

19 To **proclaim the acceptable year of the LORD**."

20 Then He **closed the book**, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him.

21 And He began to say to them, "Today this Scripture is fulfilled in your hearing."

Grace and truth came by Jesus – this is not the day of vengeance. That is yet future in the Day of the Lord judgment! This is why I say I think much of what David was writing has a prophetic element to it. Yes, for those hardened in sin (like Judas) the day of vengeance will ultimately overtake them, but in this day of GRACE we are imploring people to repent and inviting them to come and be forgiven and we keep doing so until they quit breathing.

But once the Church is gone it will be a different story. Then God's wrath will come hard and fast. Then the refrain from heaven is that of asking God to avenge.

Slide # 15

Revelation 6:10 (NKJV)

10 And they cried with a loud voice, saying, "How long, O Lord, holy and true, until You **judge and avenge our blood** on those who dwell on the earth?"

When this age passes the day of vengeance of our God begins, language such as that of the imprecatory Psalms will once again be on the lips of God's people. – **William MacDonald**

Slide # 16

Revelation 18:24 (NKJV)

24 And in her was found the **blood of prophets and saints**, and of all who were slain on the earth."

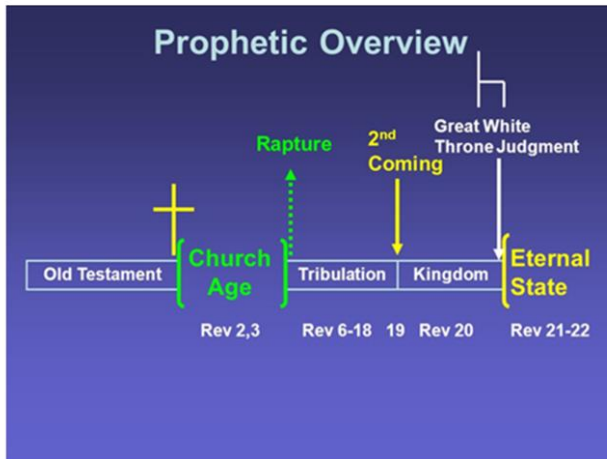
Revelation 19:1–3 (NKJV)

1 After these things I heard a loud voice of a great multitude in heaven, saying, "Alleluia! Salvation and glory and honor and power belong to the Lord our God!

2 For **true and righteous are His judgments, because He has judged the great harlot** who corrupted the earth with her fornication; and He has **avenged on her** the blood of His servants shed by her."

3 Again they said, "**Alleluia! Her smoke rises up forever and ever!**"

Slide # 17



Yes, we live in the day of GRACE, but the day of VENGEANCE is coming. The last invitation of the Bible is found in Rev. 22:17...

Slide # 18

Revelation 22:17 (NKJV)

17 And the Spirit and the bride say, “**Come!**” And let him who hears say, “**Come!**” And let him who thirsts **come.** Whoever desires, let him take the water of life freely.

The invitation is going out far and wide but those who refuse to come will indeed share in the vengeance of our God. Grace is part of the story but so is vengeance – and what we experience ultimately depends on what we do with Jesus!

John 3:36 (NKJV)

36 He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.”

David prayed, “Do not keep silent” and indeed God will have the final Word! And that final word will be GRACE towards believers and vengeance towards those who are His enemies.

Indeed, as David said, “I will greatly praise the LORD” (v. 30).
Indeed, He is the “God of my praise!” (v.1).