

Psalm 109

The theme of this Psalm is righteous indignation against liars and slanders, in which David is telling the Creator God his true feelings.

David endured many false accusations, [1 Samuel 22:7-13; 2 Samuel 15:3-4; etc.].

Jesus Christ did also, [Matthew 26:59-61; Matthew 27:39-44; etc.].

Verse 8 of this Psalm is quoted in Acts 1:20 as being fulfilled by Judas' death and replacement by another disciple.

The purpose of this prayer by David is not to initiate vengeful action but to place the whole matter in the hands of the Creator God to whom alone vengeance belongs, because only He knows all the thoughts and motives of human beings, [Psalms 139:1-16].

While we must hate evil and work to overcome it, we must love every other human being because the Creator God who gives them life loves them, [John 3:16-17].

Also remember that while we were still sinners Jesus Christ died for us, [Romans 5:8].

We are as true Christians commanded to love our enemies, [Matthew 5:43-48].

This loving of our enemies and leaving vengeance to the Creator God is part of the laws given in the Old Testament, [Leviticus 19:17-18; Deuteronomy 32:35].

Psalms 109:1 [New King James] *“Do not keep silent, O God of my praise!”*

***“God of my praise,”* expresses the fact that the Psalmist is accustomed to praising the Creator God and that God is worthy of that praise. This is an indication of the Psalmist's spiritual state that praise is first to be expressed taking precedence over the request for action on the part of the Creator God.**

Psalms 109:2-4 [New King James] *“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. They have also surrounded me with words of hatred, and fought against me without a cause. In return for my love they are my accusers, but I give myself to prayer.”*

The Hebrew word translated *“accusers”* is *“satan”* whom the Psalmist knows is behind all that is evil, [Revelation 12:7-10].

The Hebrew *“I give myself to prayer”* indicates that the Psalmist's prayer included those who were making false accusations against him.

Psalms 109:6-7 [New King James] *“Set a wicked man over him, and let an accuser stand at his right hand. When he is judged, let him be found guilty, and let his prayer become sin.”*

Three persons are mentioned here, the false accuser, Satan beside him, a judge over him who finds him guilty, then above all the Creator God who sees his prayers as a tainted thing of sin, for there is no mercy for the merciless, [Matthew 18:35; James 2:13].

Psalms 109:9 [New King James] *“Let his children be fatherless, and his wife a widow.”*

A principle mentioned in Exodus 20:5, this is expanded by the Psalmist, [verses 8-20].

All sin has a “boomerang” quality, [verse 17].

Psalms 109:18 [New King James] *“As he clothed himself with cursing as with his garment, so let it enter his body like water, and like oil into his bones.”*

Clothing in scripture often has a symbolic meaning, representing the character and the position of the person, [Isaiah 11:5; Isaiah 59:17; Isaiah 61:10].

Psalms 109:21 [New King James] *“But You, O GOD the Lord, deal with me for Your name’s sake; because Your mercy is good, deliver me.”*

The Psalmist shows a very humble approach in his prayer, asking the Creator God to deal with his adversary in redressing the evil done, not as the Psalmist deserves, but for His, [the Creator God’s] character, His love and goodness.

Psalms 109:22-25 [New King James] *“For I am poor and needy, and my heart is wounded within me. I am gone like a shadow when it lengthens; I am shaken off like a locust. My knees are weak through fasting, and my flesh is feeble from lack of fatness. I also have become a reproach to them; when they look at me, they shake their heads.”*

The Psalmist’s personal helplessness introduces the final prayer for the Creator God’s help.

Psalms 109:26-29 [New King James] *“Help me, O LORD my God! Oh, save me according to Your mercy, that they may know that this is Your hand, that You, LORD, have done it! Let them curse, but You bless; when they arise, let them be ashamed, but let Your servant rejoice. Let my accusers be clothed with shame, and let them cover themselves with their own disgrace as with a mantle.”*

The prayer asks for an unmistakable act of God that will show all the difference between the righteous and the wicked, bringing dishonour on the wicked as they reap their own wickedness.

Psalms 109:30-31 [New King James] *“I will greatly praise the LORD with my mouth; yes, I will praise Him among the multitude. For He shall stand at the right hand of the poor, to save him from those who condemn him.”*

The Psalmist finally anticipates that the Creator God’s actions will bring Him public praise because He protects and delivers those who are oppressed from their antagonists.