

Second Baptist Church of Doylestown

Bible Study Notes Book of Psalms

10-26-11

Psalm 109

The Story Behind the Psalm: Ahithophel had been David's best friend, and in David's darkest hour, Ahithophel forsook him. Because of this, he is often called the Judas Iscariot of David's life. As Judas walked with Jesus during His earthly life, so did Ahithophel walk with David. As Judas claimed to be one of Jesus' closest friends, so Ahithophel claimed to be David's closest friend. As Judas sat with Jesus at the table, time and time again so did Ahithophel sit with David in like times.

We know this Psalm refers to Judas, for Peter quoted this Psalm. It is called by some the most mysterious of the Psalms and it is by far the most harsh in its words.

The Way It Was Used by God's People: You will notice it is "To the chief musician." This means it was intended to be sung and especially to be sung in the temple service. The chief musician was given permission to set it to music and to use it in the highest of services.

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

Author: David

PSALM 109:1

David endured many false accusations (1 Samuel 22:7-13; 2 Samuel 15:3, 4), as did Christ centuries later (Matthew 26:59-61; 27:39-44). Verse 8 is quoted in Acts 1:20 as being fulfilled in Judas's death.

PSALM 109:4

David was angry at being attacked by evil people who slandered him and lied. Yet David remained a friend and a man of prayer. While we must hate evil and work to overcome it, we must love everyone, including those who do evil, because God loves them. We are called to hate the sin, but love the person. Only through God's strength will we be able to follow David's example.

PSALM 109:6-20

This is another of the imprecatory psalms, a call for God to judge the wicked. (For an explanation of imprecatory psalms, see the note on 35:1ff.) David was not taking vengeance into his own hands; he was asking that God be swift in his promised judgment of evil people. David's words depict the eventual doom of all God's enemies.

Psalm 110

The Story Behind the Psalm: Though we do not know exactly the circumstances surrounding its writing, we do know that it is perhaps the most important of the Psalms. Martin Luther said that it is worthy to be overlaid with precious jewels. It has been called "the crown of all the Psalms," "the sun of our faith," and "the treasure of Holy Writ." It is amazing how this Psalm reaches out and embraces almost every doctrine of the Bible. It starts off with the trinity, "The Lord said unto my Lord." We have the incarnation of Christ in the words, "my Lord." In fact, Jesus Himself expounds this in Matthew 22:42 and 45. We have the sufferings of Christ in verse 4 to offer Himself once and for all and to drink of the "brook in the way." We have the completed work of Christ in a victory over all His enemies. We have His resurrection in the words, "He shall lift up the head." We have the ascension and intercession in the words, "Sit Thou at My right hand." We have the resurrection of the body in the words, "subdue all enemies under His feet until the last enemy to be destroyed is death." His priesthood is mentioned in the words, "Thou art a priest forever after the order of Melchizedek," and we even have the fact that Jesus sits on the right hand of God.

The Way It Was Used by God's People:

It was used in looking for the coming Messiah and especially in studying for His coming.

Theme: The credentials for the Messiah. Jesus is the Messiah.

Author: David

PSALM 110:1

This is one of the most-quoted psalms in the New Testament because of its clear references to the Messiah. In Matthew 22:41-45, Jesus recited the words of this verse and applied them to himself. Verses 1 and 6 look forward to Christ's final and total destruction of the wicked (Revelation 6-9); 110:2 prophesies Christ's reign on the earth (Revelation 20:1-7); 110:3, 4 tell of Christ's priestly work for his people (Hebrews 5-8); and 110:5, 6 look forward to the final battle on earth when Christ will overcome the forces of evil (Revelation 19:11-21).

PSALM 110:1-7

Many people have a vague belief in God but refuse to accept Jesus as anything more than a great human teacher. But the Bible does not allow that option. Both the Old and New Testaments proclaim the deity of the one who came to save and to reign. Jesus explained that this psalm spoke of the Messiah as greater than David, Israel's greatest king (Mark 12:35-37). Peter used this psalm to show that Jesus, the Messiah, sits at God's right hand and is Lord over all (Acts 2:32-35). You can't straddle the fence, calling Jesus "just a good teacher," because the Bible clearly calls him Lord.

PSALM 110:4

As a priest like Melchizedek, Christ will never abuse his divine position, and his reign will be forever. Jesus is more fully described as our High Priest in Hebrews 5.