

June 2

Scriptures: Read Psalms 109 & 110

Key Verse: “The Lord said to my Lord, ‘Sit at My right hand, till I make Your enemies Your footstool’.” (Psalm 110:1)

Overview

The authorship of Psalm 109 is ascribed to King David, who experienced much slander and treason against him by members of his court at the time of Absalom’s rebellion. David is full of righteous indignation. What makes it worse, is that their hatred of him is without cause. David had done nothing against them. He had only shown them love. Those who are unrighteous will naturally hate those who are righteous, for those in darkness cannot stand the light.

It is true that David’s words do not show mercy on his adversaries. They have not shown mercy to him or to others (109:16), but he takes no physical action against them in retribution. He turns to the Lord in prayer (109:4b), which is the right course for anyone who has been spitefully used. David, however, stresses the wrath of God against evil and he prays that the evil his adversaries had done would fall back on their own heads (“eye for eye, tooth for tooth”, 109:17; Ex. 21:24). However, the teaching of Jesus tells us to show love and mercy to those who spitefully use us, just as He shows mercy (Matt. 5:38,39). David, however, had not attained the character of Christ, nor did he show the grace that is in Christ. This shows how imperfect man is compared to the divine nature of our Lord. David not only prays for the death of his accusers, but that their families might also suffer and perish, having no posterity to carry on their name. Having many descendants was considered a great blessing from God, but these evildoers deserved only the curses (Deut. 28:15ff).

To some, this chapter may be offensive because of its vindictive nature. We must understand, however, that this, as well as many other imprecations against the wicked (e.g. Psalm 35; 69:27,28) were because they were against God. Remember that the New Testament age of grace through our Lord Jesus had not yet come. David was still acting under the Law. As the king in that culture, David had every right to sentence these people to death as traitors. At that time it was a common thing for the traitor’s family to suffer punishment or death with the traitor.

David desired that God would receive all the glory in his deliverance and that it might be a witness for God. He closes with words of confidence, believing that he will have the opportunity to praise and worship God publicly for the answer to his prayer. Truly, the Lord is the One who saves us from the great accuser. Satan, who was the father of these people, rose up against God’s anointed servant David (Rev. 12:10; John 8:44).

From the onset of Psalm 110, it is clear this is a Messianic psalm. It is frequently quoted in the New Testament as referring to the Messiah Jesus. There is no doubt that this psalm was composed by David, since our Lord Jesus also attests that David was led by the Holy Spirit to write it prophetically (Matt. 22:43-45; Mark 12:35-37). This psalm seems to be the continuation of Psalm 2, for it completes the prophetic account of Jesus Christ’s final great victory.

From the first verse, we learn that this psalm speaks of the Messiah. Jesus taught the Pharisees this interpretation: “The Lord (Heb. Yahweh, the personal name of God) said to my Lord (Adonai, who is David’s master and King, the Messiah), ‘Sit at My right hand’.” After Jesus’ resurrection and ascension, God exalted Him by giving Jesus His rightful place of authority and divine governance, seated at His right hand (Matt.22:44; Acts 2:30-35; Eph. 1:19-22; Heb. 1:3,13). Then God promised to make Christ’s enemies His footstool. To understand this phrase, we must understand the ancient custom wherein the victor would place his foot upon the neck of the defeated foe (cf. Josh. 10:24,25). This is what Jesus did in His work of atonement on the cross. At His return, this task will be finally completed, and the faithful will be overcomers with Him (1 Cor. 15:24, 25-28; Rev. 3:21). As subjects of the King of the world, they will also be willing participants in the kingdom (110:3a; 2 Tim. 2:12). The Lord will reign supreme after having destroyed all His enemies with the authority and strength of the Almighty Lord of Hosts standing at His right side. The time of God’s grace and patience, in which we are now living, would by then have been past. The time of wrath and vengeance had come (Isa. 11:4, Rev. 19:15,16).

Yet another prophetic declaration concerning the Messiah is that He is an Eternal Priest. Jesus Christ has the divine appointment of both King and Priest which was typified by Melchizedek, (“King of righteousness”; Gen. 14:18; Heb. 6:20-7:26; Zech. 6:13). He is above, interceding on our behalf. One great day, our great King/Priest shall bring in an era of peace and contentment such as the world has never known. His head shall be lifted up and exalted because of the victory He has won (110:7).

Prayer

Father, thank You that You have made every provision for us in Christ Jesus to walk in victory and love this day. You have given us power and authority to tread upon serpents and scorpions and have dominion over all the power of the enemy.