

1. To understand these three psalms, the key is to learn why they are in the order they are in. In other words, why are they the second, third and fourth psalms of the final book of Psalms?
 - a) To answer that question, I need to remind all of us of how this fifth book of the psalm ties to the fifth book of the Bible, which is Deuteronomy. That book is about learning to trust God every moment of life, and here is a set of instructions to follow. Note that Jesus quotes from Deuteronomy more than any other bible book.
 - b) OK John that is interesting. However, this is not Deuteronomy, but the Psalms. Starting with Psalm 107 (last lesson), we started the fifth and final book of the psalms. To review from the last lesson, Psalm 107 was about showing our gratitude to God for the good He has done for us. In particular it is about God being loyal to us despite all of our faults.
 - i) Psalm 107 was the first psalm in this final book of the Psalms is because trusting God begins with the realization that He is always wants us a close relationship with Him. The point of Psalm 107 is God can at any time, be sought and we can trust Him despite all of the faults and shortcomings of our lives.
 - c) This leads me to back to my opening question about why these psalms are located here at this location. It is about appreciating what God has, is, and always be doing in our lives.
 - i) Let me explain further: Psalm 108 focuses on why we should be grateful to God. This psalm is literally parts of two other psalms combined in a new way to get us to appreciate all that God has done for us. I think David saw parts of those psalms in a different light, and combined them to make a different point. That new point is that God desires us to get His will accomplished. It is about appreciating God's desire for our lives and the fact He does interfere in our lives for His glory.
 - ii) Psalm 109 then asks in effect, "Yeah, but what about those people who have turned from God and absolutely will not turn back? What do I do about those people?"
 - a) To understand Psalm 109, remember that we can't judge people's hearts, only their actions. Yes we should pray for all people, however there will always be some that reject God and that is the issue of this psalm.
 - iii) Then we have Psalm 110. It is literally about the role of Jesus as both our Lord and our High Priest. David is saying (under God's inspiration), I understand this yet to be born descendant of mine already exists and in fact is the Lord of my life.
 - a) Know that Psalm 110 is the most quoted psalm in the New Testament. The New Testament Book of Hebrews spends 3 chapters (5-7) discussing a relatively trivial biblical character named Melchizedek, who is named here in Psalm 110 for only the 2nd time in the Bible. (First time Genesis 14:18.)
 - b) So why is Melchizedek compared to the Messiah? David explains how the Messiah will be both a ruling king as well as a top priest. In the history of Israel, a king and the office of high priest have always been separate roles. Therefore, this Messiah will be unique and unlike any king or high priest that has ever existed in the history of the nation of Israel.
 - c) Let me explain how the Messiah (Jesus) is a priest (as well as God as well as a future king who will rule this world.) As a priest, He can relate to every aspect of our lives. Since He knows God the Father's will for our lives, He can guide us to know what is God the Father's desire for our lives.
 - d) All of this leads back to my opening question of why are these three psalms here: The combination of these psalms is that we can be grateful God is working now (Psalm 108), that God will deal with those who oppose Him (Psalm 109), and we can also be grateful that Jesus is guiding our lives and will rule over this world, which is a point of Psalm 110.

2. OK John, nice speech. What do you call this lesson? "God, people and gratitude ". The idea of this title includes the concept of having gratitude for what God has done for us. It also includes the idea of having gratitude of how God will handle nonbelievers. Finally it is about gratitude for our future both in this life and for eternity.
 - a) To put it another way, the emphasis is on gratitude because the first psalm here (#108) focuses on gratitude for what God has done for all believers. The second psalm (#109) focuses on gratitude for what God will do for those who refuse to trust in Him and finally, Psalm 110 focuses on gratitude for Jesus in His role as the Promised Messiah.
 - b) OK, enough of the opening speeches. ☺ Let's start the psalms themselves.
3. Psalm 108, title: A song. A psalm of David.
 - a) The title mentions the fact David wrote it and that he believed it was a psalm for us to contemplate its meaning. The title also says it was a song to be sung. As I like to point out every now and then, the original music is long gone, and I believe we are free to apply our own music to our psalm translations. Singing psalms helps us to recall the words, as the human mind can remember song words much better than just "plain" words.
4. Verse 1: My heart is steadfast, O God; I will sing and make music with all my soul.² Awake, harp and lyre! I will awaken the dawn.
 - a) Speaking of singing, David does just that in Verse 1. Sometimes we forget that even though David was a king, he also enjoyed praising God and making music to praise Him.
 - b) I don't believe these verses are telling us to learn any particular musical instrument. If one has the desire to praise God via playing an instrument, it is a good thing and is something to be encouraged. At the least, we should just enjoy singing out to Him.
 - i) But what if I don't have a great singing voice? Think of what God said to Moses when he said he couldn't speak very well. God responded in effect, "Hey, who made your mouth in the first place?" (My paraphrase of Exodus 4:11.) If we have the ability to speak, then we should sing out to God.
 - c) OK John, forget the "how" question. Why should I sing out as David does in this psalm?
 - i) Remember that my title for this lesson focuses on the word gratitude. I'm convinced that to live a joyful life, one must have gratitude, and being grateful for what God does for us, does make us better people.
 - d) In Verse 2, David mentions playing the harp and lyre first thing in the morning. Setting aside the discussion of what are these musical instruments, the fact is David began his day by praising God. It makes me wonder if David annoyed his wives and children by starting his day playing musical instruments before the family woke up. ☺
 - i) The point for us is to begin our day expressing our gratitude to God for the good things He has, is doing and will do for our lives. As I've stated in recent lessons, if one can't think of anything to be grateful for, one can always praise God for the beautiful things He has created in this world. I believe we can always improve our mood simply by being grateful and that is a great way to start off our day.
5. Verse 3: I will praise you, O LORD, among the nations; I will sing of you among the peoples.
 - a) David is saying he will praise God no matter where he is. If he is not among his own people, he will still make the time to praise God. If David is home in Jerusalem, he still takes the time to praise God and probably does so at the local worship service.
 - b) The way that God blessed David is that God promised him that one of his descendants will be the Messiah. That is because David had a heart for God. What I mean is that David was willing to praise God no matter what was his situation.
 - i) So does that mean I have to publicly sing out to God wherever I am? No, we still have to go about our lives and God knows that. The point is we as believers have a heart for God and therefore, in our own ways we should "sing out" to Him throughout our day. It doesn't mean we are always literally singing. It does mean we care about God and therefore, are thinking about Him regularly.

6. Verse 4: For great is your love, higher than the heavens; your faithfulness reaches to the skies.
 - a) Speaking of singing out to God, I present Verse 4. Expressing gratitude to God is not just stating what it is we are grateful for, but also appreciating all He has done for us. It starts by realizing how much He loves us and how faithful He is for us. To repeat the key point of the last psalm (#107), it is about appreciating how much trouble God goes through to draw us close to Him. God uses the circumstances of our lives in order to draw and keep us close to Him with our lives.
 - b) In the last psalm, we had four stories of people in trouble. In each of those cases, God was waiting to see if and when the people in those stories call out to Him. Once the people in those situations realized that God is in control of the results of their lives, their sense of worry ended and eventually their bad situation ended.
 - i) The point as it relates to this psalm (#108, Verse 4) is that life is not always filled with horrible situations. When God rescues us out of bad situations, we should take the time to praise Him for His love, which is what David is doing here.
 - ii) Suppose I am still in a horrible situation. The point is not to wait until things get better to praise God, but to start now, knowing that He does love us and it is His desire to guide us to do His will for our lives.
 - c) Like everyone else, I have my own problems. With my issues, I have learned to pray to God to lead me through them "His way and on His timing". That is another example of the faithfulness spoken of in this verse. Once I give God the results, I try to make the best decisions possible giving the information and situation at hand.
7. Verse 5: Be exalted, O God, above the heavens, and let your glory be over all the earth.
 - a) I want you to think about Verse 5 this way: If God exists, is He aware of the fact He is above all that we can physically comprehend? Does the glory of God (i.e., people praising Him) exist if we personally fail to pray? The answer to both questions is of course, yes.
 - b) God is there and He is in charge. So if that is true, why should I exalt Him?
 - i) The answer is that prayer is not for His sake, but for ours. We don't pray to build up God's ego, but for us to realize that He is above all the things we deal with in life, which is the expression in this verse "above the heavens".
 - ii) OK John, why? Why should I pray that God is exalted for being above all things and that His glory is all over the earth? The answer comes back to gratitude. If we want to live a life full of joy, it does begin with praising Him. We should take the time to start our day praising God as David is doing here. This act of praise is also about reminding ourselves that God is in charge, and therefore we don't have to worry about the results of our lives.
 - c) If you recall from my introduction, I stated that Psalm 108 is a repeat of parts of two other psalms. The first half of this psalm is also Psalm 57, Verses 7-11. The second half of this psalm is also Psalm 60, Verses 5-12. OK, what why did David combine two parts of other psalms, and what does this psalm teach us by combining them as David did here?
 - i) Remember this is a direct repeat of Psalm 57, Verses 1-5. The difference between the two psalms is back in Psalm 57, David laid out some specific problems he was dealing with and then stated how grateful he was for God rescuing Him.
 - a) Here in Psalm 108, no reasons are given as why David was praising God. This psalm just praises Him, because that is what David wanted to do.
 - d) A reason this fifth book of the psalm ties to the book of Deuteronomy is that both are about how to live the type of life that God desires us to live. That life best begins with praising Him for who He is and what He has done for our lives.
 - i) To live a life pleasing to God, it begins not by trying harder, but by letting God work through us to be the type of person He wants us to be. That is what David is doing in this psalm. We can't pray "hard enough" for God to change us or change our situation. We should pray for Him to work His way and on His timing.

8. Verse 6: Save us and help us with your right hand, that those you love may be delivered.
 - a) Beginning here in Verse 6, we are now repeating Psalm 60, Verses 5-12. What is not repeated from Psalm 60 is the specifics of why David wanted God to rescue him at that particular moment in time. The point here in Psalm 108 is simply that we should call on God to watch over us whether we are hurting or not. We should take the time to be grateful for what He has done for our lives, which is why parts of two other psalms are combined here to form Psalm 108.
 - b) With that said, this verse reminds us that it is God's desire to "deliver us" through all of situations. That means that no matter how big our problem, God wants to guide us through that situation. Either by death or by some other means of rescuing God will guide us through the best and worst of times (and all times in-between).
 - i) If that is true, why does God allow people to suffer so much? Part of the answer is that this world is corrupted by the influence of sin and therefore, suffering does exist in this world. To put it another way, suffering in this lifetime is something we are stuck with whether we like it or not. The point is we can sit and complain about how miserable we are, or we can trust that God will, on His timing see us through our situation and guide us closer to Him through our situations.
 - ii) Does all of this mean we should stop trying to make our situation better? Of course not. We should do what we can whenever we can. Remember that God wants to guide us His way and on His timing. Sitting around feeling sorry for ourselves never helps our situation. Trusting God while doing what we can to deal with our situations does help us to get through our particular situation.
 - c) All of this "trying to cheer us up" talk does lead back to this verse. The point is we should call on God to rescue us so we can appreciate what He has done for us.
9. Verse 7: God has spoken from his sanctuary: "In triumph I will parcel out Shechem and measure off the Valley of Succoth. ⁸ Gilead is mine, Manasseh is mine; Ephraim is my helmet, Judah my scepter. ⁹ Moab is my washbasin, upon Edom I toss my sandal; over Philistia I shout in triumph." ¹⁰ Who will bring me to the fortified city? Who will lead me to Edom?
 - a) In Verses 7-10, we get references to ancient history. Let me quickly go over what these references are, and then I'll describe how these people and places apply to our lives.
 - i) Verse 7, mention Shechem and the Valley of Succoth. These refer to the area of land where the Israelites first settled, in and around the Promised Land. The point is that despite the fact that other nations once occupied this land, God is in charge of who gets to be part of "His Land" and God divides that land up for His people.
 - ii) The point of Verse 8 is simply that the tribes of Israel "belong to God". Does that mean all Israelites are saved no matter what they do? Of course not. It just means that it is God's desire for His people to draw close to Him. In these verses, David is giving examples of who are His people. Let me also state here that the essential idea of the New Testament is that God is no longer working primarily through the Jewish nation, but He is working to draw all people close to Him through Jesus.
 - b) Meanwhile, back to the specific references: Next it says that Gilead is mine. This was the place where Jacob (who was renamed Israel) was separated from his father in law and in effect that is where the "tribes of Israel" were officially separated as a unique group.
 - c) The next reference is Manasseh and Ephraim. These are two of the 12 tribes of Israel and two of the largest tribes. I believe this is God is saying, "Even though the tribes may split into separate groups, they are still mine and this area of land is still mine." The text also says Ephraim is my helmet. The word helmet refers to something that protects our head.
 - i) Ephraim was the largest of the 12 tribes of Israel. The idea of the word "helmet" is God saying I am protecting the head of my largest tribe as well as protecting the head of all the people who are trusting in me as God.

- d) Next, the text says Judah is my "scepter", meaning lawgiver. Know that the tribe of Levi, not the tribe of Judah was chosen to be in charge of teaching God's laws and be priests to the other tribes of Israel. If that is true, why is the tribe of Judah called the "lawgiver"?
 - i) This is because David is of the tribe of Judah, and God promised that the Messiah would be a descendant of David. This verse does point to Jesus (a descendant of David) as being in charge of the laws of God. The idea is that even though the tribe of Levi was in charge of God's laws, the real "interpreter" of the law is by the decedent of David (Jesus), who teaches all of us how God wants us to live.
 - e) This leads me to explain why these verses are here: To remind us that God is in charge and our trust in Jesus as our Lord will lead us to obedience to God the Father. As I stated earlier, it is not by trying harder, but by trusting in God to work through us to change us.
 - f) Meanwhile, we still haven't finished Verses 7-10. These last few verses refer to the nearby traditional enemies of Israel at the time David wrote this psalm. The point is the Israelites could not have victory based on their own strength, but by trusting in God to lead them.
 - g) Let me also comment on the fact that God calls Moab His washbasin and over Edom God will tosses His sandal. This is not literal. The idea was that Moab and Edom were both Israel's enemies. The idea is God will lead His people to victory over these enemies and in effect, those groups that refuse to trust in God will lose in the end.
 - h) Finally the verses say, "Who will lead me to Edom"? The point here is God wants us to take a step in faith and be willing to face enemies and situations that appear to be too difficult for us to handle on our own strength. The idea is that by trusting in God, He will lead us to victory in situations we could never win based on our own strength and ability.
 - i) It doesn't mean we blindly face a tough situation without preparation. It means that as we go through our own battles in life, we remember that God is guiding us and it is His desire to lead us to what is His desire for our lives.
10. Verse 11: Is it not you, O God, you who have rejected us and no longer go out with our armies?
¹² Give us aid against the enemy, for the help of man is worthless. ¹³ With God we will gain the victory, and he will trample down our enemies.
- a) These last few verses end on a depressing note. Verse 11 describes a time when Israel lost a major battle. The point of Verses 12-13 is despite the loss, David is not blaming God for the loss. Instead David is asking that God lead them in future victories because without His help, there is no reason to try in the first place.
 - b) The interesting question is if God is with David, why did God allow Israel to lose this battle and in effect, reject David at some point in his life? While the psalm does not give the specifics of that situation, we can all feel at times that God has rejected us when we are going through a tough time. In other words, "OK God, where are you?"
 - i) Sometimes God allows us to go through losses and difficult situations to remind us to trust in Him. It is about understanding and accepting the fact that God has a reason for leading us through (and not avoiding) bad situations in this lifetime.
 - c) David is saying in effect, "Yes life is bad right now. I can either complain about my loss or I can trust in God to lead me to victory in life." That in effect is the purpose of this psalm: to trust in God to lead us to victory despite whatever it is we are facing at any moment in time. We can at any time choose to feel sorry for ourselves, or to keep on seeking God and trusting that He wants the best for us. Remember that He does want to lead us to a life of trusting Him for His glory, His way and on His timing (and not ours).
 - d) This leads to a separate question: Does God care about people who don't trust in Him in the first place? If we "win", does that mean that others in life "lose"? What about the fate of those who refuse to trust in Him? Should we feel sorry for them or try to lead them down the right path in life? That is the question that Psalm 109 brings up, which is exactly why it is next on the list. Speaking of Psalm 109, let's begin that one.

11. Psalm 109, title: For the director of music. Of David. A psalm.
 - a) The title is similar to the last psalm. It mentions that David wrote it and he considers this psalm to be a "psalm", which simply means he wants us to contemplate its meaning.
 - i) Further, this psalm was written in "song form" when it was delivered to the unnamed person in charge of worship service.
 - b) OK John, I can read too. ☺ Why does it say all of that? I suspect so that we can think about David's life as it applies to the words of this psalm. It is also to say in effect that we too can sing this psalm even if we don't speak Hebrew. David wrote as a praise to God.
 - c) Let's start the psalm and read how we are to praise God through this psalm.
12. Verse 1: O God, whom I praise, do not remain silent, ² for wicked and deceitful men have opened their mouths against me; they have spoken against me with lying tongues. ³ With words of hatred they surround me; they attack me without cause.
 - a) Apparently, David wrote these words when he was in a bad mood. ☺ He had been hurt by someone or some group that said lies about him. Further, he is saying that this guilty party didn't have any legitimate cause to say what they said.
 - b) Remember that David was a king. Dealing with criticism comes with the territory. However, David was still human and it still hurts to hear things that are not true.
 - c) OK, John, so what? The point is when we are hurt by something someone said about us, we can strike back in anger, we can complain to them about what they have said, or we can first turn our emotional pain over to God. That last choice was David's in this psalm.
 - i) Remember that the last psalm was about gratitude for the good things God has done for us. While we should be grateful, the reality of this world is still there. Even if we are dependant upon God, we still have the face the reality of our lives.
 - a) This psalm is here to remind us that God not only wants us to praise Him for the good of our lives, but to bring Him our problems and not be afraid to tell Him the details of how we are hurt by certain people or situations.
 - ii) If God cares about us, then it would follow that He cares about our problems as well. God cares about what it is we have to deal with in life, including the difficult things like being hurt by others. Instead of lashing out at those who have hurt us, the best solution is to seek Him to deal with those problems. That is what David is doing here and what David is encouraging us to do as well.
 - iii) Yes John, but crying out to God may not stop others from hurting us. That is true, but in effect, what else are we going to do with our pain, other than turn to God for help? What better resource is there than God for comfort in rough times?
 - a) When we let God be in charge of our lives, He does guide us through His word and help us make good decisions to deal with our problems at hand.
13. Verse 4: In return for my friendship they accuse me, but I am a man of prayer. ⁵ They repay me evil for good, and hatred for my friendship.
 - a) One gets the impression that whoever hurt David was someone he cared about. One of the hardest things in life to deal with is when someone we love hurts us or says mean things about us. Being a king as David was, I'm sure he was used to criticism by his enemies, but to be put down by someone he trusts, makes this accuser a "Judas".
 - i) Speaking of Judas, this psalm is quoted in the New Testament as being tied to him and his betrayal of Jesus. In Acts 1:15-17 some of Jesus' disciples thought of the pain caused by Judas and used this psalm to relate to that pain.
 - b) The important point for you and me is when we are hurt by accusations against others, God wants us to bring Him those specific issues we are dealing with just as much as He wants us to bring other types of pain or even positive things to share with Him.
 - c) Remember again, how this 5th book of the Psalms ties to Deuteronomy. The purpose of both books is essentially, to trust God all the time includes the idea of bringing to Him all difficult things we have to deal with in our lives. That is what David is doing here.

14. Verse 6: Appoint an evil man to oppose him; let an accuser stand at his right hand. ⁷ When he is tried, let him be found guilty, and may his prayers condemn him. ⁸ May his days be few; may another take his place of leadership.
- a) Whatever this person did to David, he was so angry, he really lashes out against this accuser at this point. David specifically prays that another evil man oppose this man. Then David asks that this accuser be found guilty and even that his own prayers be counted against him. Finally David asks that his days on earth be cut off (i.e., he doesn't live a full long life) and may others take his leadership role.
 - b) Ok, David is in a lot of pain based on whatever this man did to him. Here David lays out that pain to God for whatever this man did to him. What do we do with this rant?
 - i) First of all, this psalm teaches us that it is ok to bring our pain to God and to tell Him what we think should happen to those who hurt us.
 - ii) This psalm does not mean that God will respond exactly the way David asks God to act. It just means we can bring our pain to God and lay that pain before Him.
 - c) The related question is what about compassion? Shouldn't we care about the salvation of others? Isn't this prayer in effect selfish and only focusing on our own problems?
 - i) Often before we can get to a point where we want God to take over, first we have to let out the pain of how we have been hurt. We may even make suggestions like David does here about what should be done to the person who has hurt us.
 - ii) The underlying point is instead of first going to the person who has hurt us, the first step is to take that pain to God and let Him teach us how to deal with it. That is what David is doing here and what God is encouraging us to do as well.
 - d) The implication here is that David is accusing is someone who is "beyond help". The idea is that we can only judge people's actions, not their intent. Only God Himself knows who is saved and who isn't saved. Therefore, God encourages us to judge actions and we let Him judge motivations. The actions of this man caused David to lash out against him.
15. Verse 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. ¹¹ May a creditor seize all he has; may strangers plunder the fruits of his labor. ¹² May no one extend kindness to him or take pity on his fatherless children. ¹³ May his descendants be cut off, their names blotted out from the next generation.
- a) Apparently, David got on a roll condemning this person, and he really lets his pain out at this unnamed accuser. Before we condemn David for being in a really bad mood, stop and think about the last time someone we trusted lashed out against us. Think about how painful that situation was to deal with.
 - i) David as a king could have had this person killed. Instead he takes his pain and again he gives it to God. David even makes some suggestions to God on what should happen to this person who betrayed him.
 - ii) The underlying point is God wants to hear from us and take the pain we have inside of us and give it to Him. Whether or not God actually did these vengeful things, is in effect "God's problem, not ours". What we can and should do is take whatever pain we are dealing with and give it to God like David does here.
 - b) Let's talk a little about the specific requests David is making here. Let's face it, most of these requests are not very "Christian-like" and forgiving. What's the story?
 - i) First of all, one can read this psalm as being prophetic about Judas. I've believe that every aspect of Jesus first and second coming is written or hinted at in the Old Testament and the story of Judas is no exception and is hinted at in this psalm.
 - ii) Next, one has to read these accusations, as being about someone who has never trusted in God, or ever will. It reminds me a little of Numbers 14:17 where it says that God will punish the children of unbelievers to the 3rd and 4th generation. The idea is that the sins we commit affect our children and grandchildren's lives.

- c) Notice that the psalm verses condemn the guilty person's descendants. What did they do wrong? The answer is nothing, but the idea is bad behavior is often past on from one generation to the next. (Like the expression, "The apple does not fall far from the tree".)
 - i) The point for you and me is that when someone does betray us, the consequences go well beyond that person's life. It affects the lives of those around them.
 - ii) Yes David wished harm on this betrayer, but the reality is that when someone chooses to rebel against God, it affects their behavior and those around them.
 - iii) At the same time, those of us who trust in God can let Him decide the fate of those who have hurt us. Does God want such people to repent? Of course. If such people choose not to repent, it will affect the rest of their lives. David in effect is giving biblical examples of the consequences of turning from God.
 - d) So looking at all of these bad things, should we wish harm on people? In short I would say no. The better way to look at these verses is to understand what does happen to people when they decide to turn from God.
 - i) With that said, it is not our job to condemn the living, but to show them how to turn with their lives so they don't end up like those who died never trusting God.
 - e) Meanwhile, David is still condemning them here in this psalm. David is expressing his pain to God through these curses. A related point for is that if we are to love what God loves, we should also condemn what God has condemned. Since we never know who is and who isn't saved, we should only people's actions, not their motivations.
16. Verse 14: May the iniquity of his fathers be remembered before the LORD; may the sin of his mother never be blotted out. ¹⁵ May their sins always remain before the LORD, that he may cut off the memory of them from the earth.
- a) OK now David is picking on the man's mother and father. Why blame them? The idea is that if a person is leading a bad life, usually the parents bear some responsibility. It does not mean that parents are always guilty for how their children turn out. It just means that when people end up being bad people in life, one can sometimes find fault in how their parents raised them (or failure to raise them properly) in the first place.
17. Verse 16: 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 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.
- a) These verses describe the actual bad acts committed against David. They are describing a man who cursed a lot of people. I suspect that this was a person who was close to David.
 - i) Stop and think how you would feel of someone close to you spent a lot of time secretly saying bad things about you. You too would probably be cursing out this person the way David does in this psalm.
 - ii) The real question of this psalm is, "Is this how God wants us to treat people, or is this psalm simply a statement showing the outcome of living this type of life?"
 - b) If you recall, I stated that my title for this lesson was about God, people and gratitude. The gratitude in this psalm is about realizing that we can pour out our pain of how others have hurt us to God. It is about the gratitude that God has separated us and we don't have to eternally live with the consequences of the emotional pain listed in this psalm.
 - c) Finally out of our love for God, we should even develop a heart for such traitors that they should change, but ultimately their fate is God's problem and not ours.
 - d) Here's another question to ponder: Did David actually see this person do these things or was it just speculation on his part? We don't know. We just know David was hurt by what this man did to him and he was pouring out his anger to God.
 - i) That idea of turning over our problems to God is the underlying lesson of this psalm. We can't control other people's actions. All we can and should do is pour out our pain to God and let Him deal with our problems His way on His timing.

18. Verse 19: May it be like a cloak wrapped about him, like a belt tied forever around him. ²⁰ May this be the LORD's payment to my accusers, to those who speak evil of me.
- a) When I read these verses, my first thought is that David wanted this man to suffer for the pain he caused David. The more I read it, the more I realize it is not about wishing harm on others. It is about wanting to punish those who refuse to turn to God with their lives.
 - b) Yes we can pour out our pain to God of how we are hurt as David is doing in this psalm. God is well aware of whatever pain we are in. At the same time He knows that we need to vent of how we are hurt. We can have peace knowing that He is the one who deals with the ultimate fate of those who turn from Him. We realize that we can't fix other people. Just as God has forgiven us of our sins, so we must forgive others.
 - i) But John, David doesn't sound very forgiving here in this psalm. ☺ Why should I forgive those who have hurt me? The issue here is about how to properly deal with the real pain we feel when others have hurt us.
 - ii) The answer to the pain we deal with is to pour out that pain to God and remind ourselves of the ultimate fate of those who do turn from Him. At the same time, we remember that we can't fix people. Just as God has forgiven us, so we must forgive others, not to avoid justice, but just so we can "sleep at night."
 - iii) As to crimes committed, people still must be punished for the sake of society. That is a separate issue from hanging on to the pain done to us by those crimes.
 - c) Now let me get back to these verses. The point here is that David is wishing that those who refuse to turn to God all of their lives suffer the consequences of that decision.
19. Verse 21: But you, O Sovereign LORD, deal well with me for your name's sake; out of the goodness of your love, deliver me.
- a) At this point in the psalm, David stops focusing on who betrayed him, and starts focusing on his own relationship with God.
 - b) Remember that David was a king and could have this betrayer killed. Instead of lashing out in revenge, David brought his pain to God. We can't fix other people but we can tell God of how others have hurt us and realize what is the fate of those who turn from Him.
 - c) Now that David finished venting, he can now focus on his own life. David is saying in effect, "God be kind to me despite my sins because in effect, I deserve the same fate of what I say about my enemies. Like my betrayer, I too, need to be delivered from sin as stated in the end of this verse."
20. Verse 22: For I am poor and needy, and my heart is wounded within me. ²³ I fade away like an evening shadow; I am shaken off like a locust. ²⁴ My knees give way 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.
- a) It is interesting to compare these verses to how David was cursing out his enemy earlier in this psalm. It is as if David is saying, "I am in pain based on how others have treated me, but I (David) know that my real hope is only in You (God)."
 - b) One gets the impression that David was so committed to God that he was fasting a lot in order to show his loyalty and trust of God to deal with this problem.
 - i) That weak state caused his enemies to curse out David as stated in Verse 25.
 - c) Do these verses mean God wants us to be weak and fasting regularly? I don't think so. The point is about our trust and gratitude to Him. David knows that without God being a part of his life, he is in effect no better than the person he was cursing out in this psalm.
 - d) Here's my quick comment on fasting: It is a way of showing God that He means more to us than food. As important as food is to our survival, it should be second to our devotion to Him. I don't believe fasting is a Christian requirement. It is just a way of showing our devotion to Him at specific times in our lives. There is a lot more to fasting than that, but I wanted to state these points here as it relates to this psalm.
 - e) David was aware he looked weak to his enemies due to his fasting, but his relationship with God meant more to him than what other people thought of his life.

21. Verse 26: Help me, O LORD my God; save me in accordance with your love. ²⁷ Let them know that it is your hand, that you, O LORD, have done it. ²⁸ They may curse, but you will bless; when they attack they will be put to shame, but your servant will rejoice. ²⁹ My accusers will be clothed with disgrace and wrapped in shame as in a cloak.
- a) Notice in Verse 27 that David is asking God to make it obvious to his accusers that He has or will repay the damage done to David. I don't know if David wants his accusers to repent, or simply to make it obvious that God is working in this situation.
 - b) Ok, somebody hurt David. Tell me again, why should I care? It is about remembering that our lives are in God's hands and He is in charge of those who have hurt us. We don't have to get revenge to have peace. Punishment for crimes is still necessary, but it does not bring us peace if we take revenge on whoever hurt us.
22. Verse 30: With my mouth I will greatly extol the LORD; in the great throng I will praise him. ³¹For he stands at the right hand of the needy one, to save his life from those who condemn him.
- a) David ends this psalm by reminding all of us that we should praise God because He is willing to help those who do trust in Him.
 - b) Notice David calls himself needy. David was a powerful king. My point is our position in life does not affect the fact that each one of us need God not only for salvation, but in order to live a life that makes a difference for Him in the first place.
 - c) Yes David was really hurt by what this betrayer did to him. Instead of having that man killed, David brought that pain to God, which is what David is encouraging us to do.
 - d) This psalm ends with the reminder that God does care about us and cares about how we are hurt. He wants to see us through our pain, which is the point of this psalm.
 - e) Meanwhile, believe it or not I still have one more psalm to go, so I better make it quick. ☺
23. Psalm 110, title: Of David. A psalm.
- a) All the title says is the fact it is a psalm and David wrote it. When we get to verse one, we will understand why it was important to have David's name listed as the author.
24. Verse 1: The LORD says to my Lord: "Sit at my right hand until I make your enemies a footstool for your feet."
- a) Here is how this verse is significant: We have established so far in the psalms, that David would never worship anyone but God alone. At the same time, David realized that a descendant of his would be the promised Messiah. (See 2nd Samuel 7:14).
 - b) Let me quickly discuss the two "Lord's" mentioned in Verse 1. When "LORD" is in all capitals it refers to God the Father. The second "Lord" refers to whoever is in charge of one's life. David is saying a descendant of his already exists and is in charge of his life.
 - i) If David believes that one should only worship God alone, it is an argument that the Messiah is God and that the "Lord" (title case) is in charge of David's life.
 - c) The question Jesus posed to the Jewish leaders about this verse is "How could David call one of his descendants "Lord of His life?" (This question by Jesus is recorded in Matthew 22:45, Mark 12:35 and Luke 20:41.) Note that none of the Jews talking to Jesus could give an answer to that question about who is the second "Lord" in Verse 1 of this psalm.
 - d) OK John I already believe Jesus is God. How is this verse relevant to me? Remember in the last psalm how David was complaining about how much he was emotionally hurt by someone who betrayed him. Think about that fact and that God the Father is saying to God the Son, "Sit here until I (God the Father) make your (Jesus') enemies a footstool."
 - i) In other words, God the Father, His way and His timing is going to take care of those who have hurt us and we don't need Jesus' return for our life to improve.
 - ii) Let me quickly explain what "footstool" means. In context, it is the idea that one's (God's) enemies are beneath them. The point here is that Jesus will return one day and only God the Father knows the day when that will happen. In the meantime, we don't have to worry about those who oppose God the Father, because He is already dealing with such people His way, His timing.

25. Verse 2: The LORD will extend your mighty scepter from Zion; you will rule in the midst of your enemies. ³ Your troops will be willing on your day of battle. Arrayed in holy majesty, from the womb of the dawn you will receive the dew of your youth.
- a) These two verses both speak of the fact that the Messiah will come and rule from Zion, which is a reference to Israel and Jerusalem in particular.
 - b) The text says He will rule "in the midst of his enemies". OK, who are the enemies? It refers to anyone and everyone who does not want Jesus to be in charge of their lives.
 - i) Verse 1 said that God the Father (the "LORD") will first make all the enemies of the Messiah's (Jesus') His footstool. If that is true, how will Jesus rule over these enemies? The point is people will one day acknowledge Jesus existence, but not everyone will like it. The Messiah (Jesus) must rule by force over a lot of people.
 - c) Let me ask a different question: If God is going to take care of all of those who want to hurt us and oppose Him, why would we want Jesus to come rule now? The answer is we will never have peace in this world until that event happens.
 - d) What about the fact that people have been waiting for Jesus for 2,000 years?
 - i) The answer is that Jesus could return at any time and 2,000 years or any time frame is irrelevant from God's standpoint.
 - ii) Consider the fact that it was roughly 2,000 years from Adam to Noah, roughly 2,000 years from Noah to Abraham and roughly 2,000 years from Abraham to Jesus. My point is NOT that Jesus will return in exactly 2,000 years from His resurrection, just that God works on His timing, not ours.
 - iii) I believe Paul lived with the hope that Jesus could return at any time and I believe we should live with that same hope as well.
 - e) Verse 3 mentions the Messiah's troops fighting for him. I believe it refers to believers (or possibly angels) coming back to earth with Jesus at that time fighting on His behalf.
 - i) If Jesus is God, why does He need help to fight for Him when He returns? I believe the point is that God gives His followers an opportunity to see His ultimate victory and therefore, there will be those who get to share in that victory.
26. Verse 4: The LORD has sworn and will not change his mind: "You are a priest forever, in the order of Melchizedek."
- a) Just when you think this little psalm is not significant enough, this verse mentions that this coming Messiah (Jesus), who David calls "Lord" is also a type of a priest.
 - i) Here, David refers to a historical biblical character named Melchizedek who was only mentioned briefly in the Book of Genesis (14:18) many centuries earlier.
 - ii) Melchizedek was the king and top priest of Jerusalem many centuries before it was ever conquered by the Israelites.
 - b) The New Testament book of Hebrews spends 3 chapters (5-7) discussing Melchizedek.
 - i) In Genesis, Abraham paid this man a "tithe", meaning ten percent of all that he collected in a recent battle to honor Melchizedek as both a priest and king.
 - ii) The Book of Hebrews makes the point that Melchizedek is in effect superior to the Israeli priests because their ancestor Abraham paid tithes to Melchizedek.
 - c) So why does David compare his "Lord" to Melchizedek? It is to show us that the Messiah is not only going to be a future king, but a future top priest as well.
 - i) For the Israelites, the office of king and the office of high priest are two separate offices. Melchizedek is the only Old Testament person to ever have both titles.
 - d) So why is our Messiah (Jesus) being a priest so significant? The idea is having someone who understands our problems as we talk to God the Father. With Jesus as a man who is a priest, He could relate to whatever we are dealing with in our lives.
 - i) The idea of a priest is one who teaches us what God the Father expects of us. A priest guides us into understanding God better. That is why we pray to God the Father through Jesus, as He guides us in the will of what God the Father wants.

27. Verse 5: The Lord is at your right hand; he will crush kings on the day of his wrath. ⁶ He will judge the nations, heaping up the dead and crushing the rulers of the whole earth.
- a) Notice the word "Lord" is in title case and not upper case. The point is David is talking about his Messiah (Jesus) being at the right hand of God the Father. It is Jesus who crushes kings on the "day of his wrath". Let me explain that last concept a little more:
 - i) There is a bumper sticker that says, "Jesus is coming back and this time, He is really angry". There is truth to that statement. The idea that "God is Love" is only a half-truth. The other half of that truth is that God cannot stand any sin at all.
 - b) So why does Jesus wipe out all of these kings who oppose Him? Also, why hasn't this happened yet as it has been roughly 3,000 years since David wrote it this? The idea is there is coming a day where Jesus will right the wrongs of this world and wipe out all who oppose the idea of Him ruling over this world. Why such a long time period? The best I understand it, is that God the Father is waiting for as many people to be saved as possible before He says in effect, "That's a wrap. Time for Jesus to kick some behinds." ☺
28. Verse 7: He will drink from a brook beside the way; therefore he will lift up his head.
- a) I have to admit, this last verse confuses me as to how it ties to the rest of the psalm. Then I realized that this psalm not only speaks about Jesus, but also speaks of His military victory when He comes back to rule the world.
 - i) With that said, the point of Verse 7 is that Jesus in his return does not spend a lot of time stopping to celebrate in victory. This verse is a picture of the returning Messiah (Jesus) stopping only to take a drink of water from wherever he was at and then, refreshed with a drink, goes about His business.
 - b) To understand this verse, one has to grasp the idea that Jesus will always be fully God and always be fully man at the same time. When Jesus returns, His "human aspect" can intake food and drink. I have to admit I was shocked by that idea I can't see any other way of interpreting this verse. That is why this verse was confusing to me: How can a perfect God drink water? The answer is to comprehend that Jesus will always be a man as well as "fully God". That is what is in view here in this last verse.
 - i) Let me give another example of this possibility: In the Book of Revelation, there is a scene where all believers join with Jesus in a great meal to commemorate (begin) our eternal relationship with Him. (See Revelation 19:9). It didn't occur to me until now that Jesus actually eats with us. This also gets me to wonder how food is digested in heaven, but I'll save that discussion for another day. ☺
 - ii) My point is just as Jesus eats with us in heaven, so he drinks here in Verse 7.
 - c) OK John, and how is all of this relevant to my life? It is to comprehend the idea that not only will Jesus return one day, He will rule over all who refuse to acknowledge Him as God. At the same time He (Jesus) is fully a man, and He will only pause long enough to refresh Himself and then go back to being in charge of the world.
 - d) Gee John, that is nice "pie in the sky" philosophy. ☺ However, I still don't see how it affects my life until He returns. How does it tie to the rest of the lesson?
 - i) The idea of this whole lesson has to do with not having to worry about life's problems, as to realize God is in charge. He is in charge of our present needs as discussed in Psalm 108. He will take care of our enemies as implied in Psalm 109. He will return to rule over the earth as implied here in Psalm 110.
 - e) With that positive thought stated, let me close in prayer:
29. Heavenly Father, help us to always show gratitude to You for our lives. Help us to be grateful for the good things of our lives and the good things we see around us. Help us to remember that You are also in charge of those who cause us pain and we don't have to worry about the damage done by that pain, as You are in charge. Finally, help us to remember that Your Son will return one day and show everyone that He will rule over this world. We ask this in Jesus name, Amen.