

Part 4 – The Reward of the Wicked

In part 3 we learned more about David ‘making his case’ to our Heavenly Father (as to *why* he needed God’s help so badly) by explaining what the wicked were saying, conspiring to do and hoping (wishing) would happen. And, those wicked people not only wanted harm to come to David himself, but also *his family*. They truly hoped his children would be fatherless, his wife(s) to be a widow(s), and that all of his earthly possessions would be stolen, which would *totally* impoverish his family. And, they even hoped his children would be *so destitute* that, even when they went begging for food, they would not be able to find any! Worse yet, they hoped no one would show kindness to his destitute children! And *that’s not all*. They also didn’t want *any* of David’s descendants to *live*, so that his name would be *totally blotted out* of existence! And we also learned how this *same hatred* was shown towards Jesus Christ *and* those who follow Him (i.e. His ‘spiritual’ children that the Holy Spirit begets into a ‘new person’, John 1:12-13, 1 Peter 1:3-5, 1 John 5:17-20, James 1:18, Rom 8:8-17, 24-29, Ps 22:31).

But, the worst thing of all was that they wished that even the *memory* of David’s *ancestors* would not exist anymore. This means they hated David *so much* that they didn’t want *anyone* in his family to be remembered *ever again* - as if they *never existed in the first place*. And this truly shows the *intensely deep* hatred these people had for David *and* how truly *evil* they were (it is no wonder David was calling upon God to help him). And it’s evil for several reasons. First off, David’s ancestors included some *very* good people, such as Abraham, Issac and Jacob. So, their wishing David’s ancestors wouldn’t be remembered also includes is wishing *all the promises God made to these men* (Gen 12:1-7, Gen 13:14-17, Gen 15:4-5, 18-21, Gen 17:1-11, 15-21, Gen 22:15-18, Gen 26:2-5, Gen 28:10-15, Gen 35:9-13) would *be blotted out as if they never existed!* But, further to that, David’s *descendants* also included some very good people, most importantly *Jesus Christ!!!* In fact, it was through Abraham, Issac, Jacob and David that the Messiah (Jesus Christ) was promised to come. Further to that, it was through this ‘Seed’ (Jesus Christ, Gal 3) that *all nations* would be ‘blessed’ *with salvation* (Gen 12:3, Gen 22:18, Gen 26:4, Gen 28:14). So, this was not just a harmful wish (curse) upon David, but truly, it was against God’s very plan of Salvation, i.e. saving God’s wayward children from spiritual death!

However, we also learned that, no matter how much those wicked people hated David (or Jesus, or His followers), their desire *would* perish (Ps 112:10) *because* they (short of sincere repentance) will also perish in that ‘lake of fire’, at the end of the Millennium (Rev 20:10-15). For our Heavenly Father’s precious (and perfect) ‘plan of Salvation’ will **not** be thwarted. Not by fallen angels who tried to pollute the Messiah’s lineage (Gen 3, 6), not through wicked people who hated David (and our Heavenly Father) and not through Satan, his fallen angels, or his wicked ‘beast’ governing system - which will try and cause *all* of God’s children (on earth at the time) to apostatize *by worshipping him*, thus jeopardizing the existence of their soul and spirit. And that’s why God gave Jesus Christ a thousand years to teach (through His faithful servants)

the *truth* (to those who *don't* make the first resurrection) *before* the great 'White Throne Judgement' happens (Rev 20). And it is now the thought of what the wicked ones were *doing* that we'll pick up with in this Psalm...

Psalm 109

16 Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

So, in our past few studies we learned about the truly *evil* nature of the people who David is asking God to save Him from; for verses 6-15 revealed the malicious things they were *saying* about him, *conspiring* to do, and *hoping* would come to pass (even against his family, past, present and future to the time this Psalm was written). But, this verse (16) picks back up with *David speaking*. Thus, in verses 16-20, David will begin to ask the Lord (YHVH) to *punish them* for it - but *specifically*, to give them *exactly* the same treatment as what they gave others (as verses 17-18 reveal). So then, in this verse 16, the word '**mercy**' here again means **kindness** (#2617) and the word '**persecuted**' means **to run after**, usually with *hostile intent* (#7291). And then the word '**needy**' means **destitute** (#34) while the word '**poor**' means someone who is **depressed** (in mind or circumstances); so, it could also be rendered as '**oppressed**' (#6041).

Now the word '**man**' here is the Hebrew word '**iysh**' (#376), which does mean **a man**, as an individual or a male person. However, as apx 14 (in the *Companion Bible*) points out, when this particular Hebrew word is used, it's usually referring to **a great man** (or men), in contrast to an *ordinary* man (or men). So, David is actually speaking of *himself* here; meaning he IS the persecuted, poor and needy (great) man they (the wicked) didn't show any kindness to, as he will directly say in verse 22. The use of a *great* man ('iysh, #376) is another sign that David was likely the king of Israel when he wrote this Psalm. And his point is clearly that these wicked people didn't care what they were doing to him, his family or even to God's plan of Salvation. They hated him *so much* that they had **no** sympathy for the emotional turmoil they were causing him (and others who remained loyal to David). They still wanted to slay (kill, #4191) him even though their malicious gossip had already left him 'broken hearted' (i.e. with feelings of *extreme* discouragement, dejection, or even depression, #3512). Yet again this is an excellent 'type' for our Lord and Savior, Jesus Christ. You can learn more about the *great* internal turmoil He went through with the studies below...

Remove this Wrath <https://t.me/BibleStudyDownload/418>
Jesus' Agony Over 'the Cup' <https://t.me/BibleStudyTruth/1215>

Psalm 109

17 As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

So, David now begins to ask God to ‘take vengeance’ upon these wicked (and deceitful) people who were mercifully slandering, and plotting evil, against him (and his family). And all David asked for is that they ‘get what they gave’. Because they loved to curse (vilify, #7045), David asked for them to be cursed. And, as they delighted not (were not inclined to, pleased with, nor did they desire to, #2654) to bless him (wishing good things for him, #1293), David asked that blessings be far (removed, #7368) from them. Now, we must remember the kind of people David was asking this to happen to. He wrote verses 6-15 specifically to explain just how *truly evil* they were. They weren’t the kind of people who *try* to get along with others (i.e. not hurt others). They were *filled with hate* and wanted *harm* to come to David; and not only him, but also his *family*, even his *innocent* children. Further yet, they truly hated the promise of the Messiah and thus, they hated God’s plan of salvation. So, David’s asking for them to be cursed - **by God** - was not out of line; for what they were doing **are** things that *bring God’s wrath upon us*. As Prov 6:16-19 explains, there are six things God hates more than anything - and *these men were doing all six of them!* Ps 18:26-27 also points out that, with the forward (#6141) God will show Himself forward (#6617), which means He fights against those who gossip and slander (lie maliciously) to harm others! And that’s *exactly* what these wicked (and deceitful) people were doing. While God’s love, mercy, grace and compassion is *endless for those who fear* (and *revere*) Him, He’s truly a ‘terror’ to those who are wicked ***because they hurt His children*** (Ex 20:5-6; Deut 5:9-10). Our Heavenly Father gave a list of ‘woes’ to those who are wicked in Isaiah 5, as did Jesus Christ in Mth 23. So, those who are truly wicked (fight against God’s Savior, Jesus Christ, and His plan of salvation) truly do have curses coming, for that’s what the ‘woes’ were given for! As Ps 145:20 so well says, *the LORD preserveth all them that love him: but all the wicked will he destroy.*

Psalms 109

18 As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.

Now, in these verses David uses some analogies because, that’s usually the best way to express our thoughts *in a form people can understand clearly*. When you compare something people are familiar with (and understand well) to what you are saying, then it’s easier for them to understand what’s been said. So, he asks that the wicked ones (who cursed him mercilessly) would be ‘clothed’ (wrapped around, #3847) with cursings (vilification, #7045) as one would wrap a garment (vesture, which means clothing, #4055) around them. So, this begins to explain the *depth* that David is asking cursing’s to be given to the wicked. But, he then goes further and asks that the cursing’s (and he’s still using a *physical* analogy to explain cursing’s which are *spiritual*) would even go into their bowls as water does. The word ‘**bowls**’ means ***the nearest part***, i.e. ***the center***, whether literal, figurative or adverbial (#7130). So, just as physical water goes down our throat, into our intestines and then is dispersed into *every part of our body*, so too

does David ask these cursing's 'penetrate' into the innermost parts (soul and spirit) of the wicked! And likewise, he then asks that the cursing's go into their 'bones like oil'. The word '**bone**' here can mean *a bone*, but also (by extension) *the body* and (figuratively) can even mean the very *substance* of our body (#6106). And '**oil**' here actually means *grease*, but it's especially is used for liquid that comes from olive i.e. *olive oil* (#8081). So, just as oil is absorbed by our skin, so David asks the cursing's to penetrate *deeply into the heart* of the wicked - just as the pain he's felt from the merciless lies and cursing's (vilifications and ill wishes) they have poured out upon him.

Psalms 19

19 Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.

And then, David goes further by giving two more analogies to really 'drive the point home'. The word '**garment**' here means *a covering*, i.e. *clothing* (#899) and the word '**covereth**' means *to wrap, cover, veil, cloth or roll* (#5844). So, he's likely referring to the *outer* garment (like a coat of sorts) people wore in those days, while verse 18 was likely referring the inner garment. But, in both analogies, the point is the same: just as your clothes *cling closely to you*, so he asks that the wicked be *spiritually* clothed with the *same* cursing's they called for David to get. And then the word '**girdle**' means *a belt* (as movable, #4206) and the word '**girded**' means *to gird on*, as a *belt, armor*, etc. (#2296). So, just as you wrap your belt around your waist - and cinch it up tightly - David asks that the cursing's be *that close* to the 'belly' (i.e. the 'inner man') of the wicked ones! So, we can really grasp the *depth* of punishment David is asking to come upon the wicked ones, by the analogies he gives, because we can grasp *how close* our clothes are to our body and *how much closer* water, and oil, are to our flesh body, because they are *absorbed into* our body. In other words, David wants the wicked ones who feel *as much* internal pain that *he's been feeling* (unrightly so in David's case). And truly, this is not uncalled for; for if the wicked are not punished, there's no chance they'll ever repent. That's why Heb 12 said that God chastises those who He loves.

However, asking God to take vengeance should never be done lightly. As Jesus taught us in Mth 7:1-5, we need to make sure we've got the 'beam' (our sins) out of our eye (heart and mind, Ps 66:18) *before* we ask our Heavenly Father to take vengeance upon our enemies. For, if we've got any sins we are unwilling to see (and kick out), it's possible that the vengeance we ask to come upon others will fall upon us instead! But, if our heart really is clean (we've sought, found and repented for our own sins) then we have the right to ask for God's help by asking him to punish those who truly are trying to harm us in a wicked way, as these people were doing for David. But, no matter what our Heavenly Father chooses to do to our enemies, we should always remember we are not to take vengeance into our own hands, for it truly belongs to our Heavenly Father (Deut 32:35; Ps 94:1; Nah 1:2; Rom 12:19-21). And we should also be careful not to let

hate (or envy) – from the wicked things others are doing to us – infiltrate our own heart and mind. For *that's* what will cause **us to do evil**, as Psalms 37 points out. This means, within our own heart and mind, we *should* forgive others (so we're not filled with bitterness and hate); although we don't have to tell others we 'forgive' them, nor does this mean we cannot ask for God to take vengeance upon them. It simply means we must learn to kick out any negative feelings and emotions (of bitterness and hate, so we don't become corrupted) and learn to give our troubles over to the Lord (YHVH) in prayer (in Jesus' name, John 14:13-14, John 15:17, John 16:23-26) *and trust* He will take of it – for He *always* will (if we really are faithfully serving Him) but in His own way, and own time. And we should be happy with that because, God's vengeance (punishments) is *always* better than our own ideas of what vengeance should be (1 Thess 1:7-12).

Further it's good for us to stay humble and remember that we are not without sin (Rom 3:24) and that our sins truly do hurt others, very deeply – otherwise we won't have any compassion for others. And our Heavenly Father truly *does* want us to love other. Not only does the Law demand this (Lev 19:18) but Jesus Christ does too (Mth 22:39; Mk 12:31). And, in Rom 13:10, Paul wrote that *love worketh no ill to his neighbour: therefore love is the fulfilling of the law*. And James 2:8 calls this the 'royal law' of the Scriptures, which means God's Word teaches us how to love Him *and* how to love others. However, there is a *huge* difference between those who try *not* to sin (and repent sincerely when they do) verses those who don't care about obeying God and thus sin freely – or worse yet, they don't think they sin! Self-righteous hypocrites are not at all pleasing to God (Mth 23). And, in Matt 25:31-46, Jesus explains that: what David asked for (that they get 'what they gave') is essentially how people *will* be judged. For those who have had compassion on the 'poor and needy' (physically and/or spiritually) will be rewarded eternal life, while those who have not had compassion on the 'poor and needy' will be told by Christ Jesus: *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels!*

Moreover, just because God wants us to love others does not mean we should 'bless' (help, or be partakers with) those who are doing evil things. As 2 Tim 2:19 says, everyone who follows Jesus Christ **must depart from iniquity** - and helping the wicked *remain* in their sins is condoning (partaking in) their sins. And, in Eph 5:11, Paul sternly tells us we are to *have no fellowship with the unfruitful works of darkness, but rather reprove them*. So, this is why it's not bad to ask for God to take vengeance on (punish) those who truly are wicked. But, to those who are **not** wicked, and simply ignorant of God's truth, we **must** have compassion on them, by helping them *when* the opportunities arise (Eph 5:15-16; Col 4:5-6). Of course, the best 'help' you can give anyone is sharing the Word of God (truth, John 17:17) with them (when they ask for it, as the opportunity arises). So, we shouldn't try to force the truth onto anyone because they *will* reject it. And we must learn to use discernment when helping other people, which you can learn more about in this special study [<https://t.me/BibleStudyDownload/292>].

For example, if you ‘help’ a drug addict (by giving them money, stuff, or even food), you’re really *enabling* them, not helping them! That’s why we need to use discernment when helping others. And it’s also why the most important ‘help’ we can give anyone is *the truth*, i.e. sharing God’s Word *in a way they can understand it* and, as the opportunities arise - *not* trying to force it on anyone. So, as the old saying goes, “give a man a fish, feed him for a day; teach a man to fish, you’ll feed him for a lifetime”. If you help others learn to study God’s Word for themselves (2 Tim 2:14) then you’ll help them for a lifetime! And therefore, sharing truth with your enemies really will heap ‘coals of fire’ upon their heads (Rom 12:18-21). But, if someone is so hard-hearted they *utterly reject* any ‘seeds’ of truth you share with them then, leave it alone. Perhaps your good words, and works, will help soften their heart someday (Mth 5:16). And if they are as wicked as the people David is speaking about (here in this Psalm 109) you’d better just leave them alone entirely (as Paul advises in Eph 5:11) and pray to God about it (as David is doing in this Psalm 109). So (back to Psalm 109), to reiterate, these analogies David gave us (in Ps 109:18-19) really help us to understand what he’s asking for, which is simply that the Lord (YHVH) would make sure that they be treated *exactly* how they treated others, which is why David goes on to say...

Psalm 109

20 Let this be the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

So, David is now asking the Lord (Yehovah, #3068) that all the things he’s asked for (in verses 16-19) come to pass. The word ‘**reward**’ here actually means **work** (#6468), but ‘reward’ is truly a pretty good translation, because David’s asking that these things (verses 16-19) be *the work of the Lord* (YHVH) – not David – *that come upon* his ‘adversaries’, which means those who have attacked, and accused him (#7853). And also, upon those who speak (#1696) evil (#7451) of his soul (himself, #5315). The *Moffett Bible* renders this verse as: “*So may the Eternal reward my accusers, and all who threaten my life*”. So, this verse is kind of a ‘concluding thought’ to verses 16-19. And from this we see (yet again) the ‘timeless truth’ that the wicked truly will be punished for their sins and in the most appropriate way, i.e. ***the wicked will be ‘brought down’ by their own wicked words and works***. For, throughout our heavenly Father’s Word, we’re *repeatedly* assured that, short of sincere repentance, the wicked of this earth *will* be convicted, *and die*, by their own sword (Ps 37:15) - which is to say, by the weapons of their own devising, which includes the lies, deception and decrees *coming out of their mouths*. And that’s why we should...

35 Cast not away therefore your confidence, which hath great recompence of reward.

*36 For **ye have need of patience**, that, **after** ye have done the will of God, ye might **receive the promise**.*

*37 For yet a little while [Ps 90:4; 2 Pt 3:8], and he that shall come **will** come, and will **not** tarry.*

38 Now **the just shall live by faith**: but if any man draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Heb 10:35-39

Therefore...

5 Let your conversation be without covetousness (Col 3:5); and be content with such things as ye have (1 Tim 6:6-12): for he hath said, **I will never leave thee, nor forsake thee**.

6 So that we may **boldly** say, **The Lord is my helper**, and **I will not fear what man shall do unto me**.

Heb 13:5-6

We'll pick this up in part 5...

AMEN.