

Part 7 - Standing at Thy Right Hand

In part 6 we continued to learn how David ‘made his case’ as to *why* the Lord (YHVH) should deliver him. David felt like his life was ‘slipping away’, just as the shade (from a shadow) fades away as the sun moves. This analogy clearly expresses *how close to death* David felt he was, thus expressing the *extreme* threat the wicked ones were posing to him. And David was also feeling helpless, unstable, and driven by overwhelming (and chaotic) external forces, much like a locust caught in the wind. So, this analogy signifies *extreme* vulnerability, weakness, feelings of being discarded, or even ‘shaken off’ like a nuisance. And then we learned that David was also feeling *incredibly* weak, physically. And David also testified that he had been vilified with words (reproaches) *and* with actions (the shaking of the head in mockery and disgust). And these things David wrote about further support the idea that David wrote this Psalm (109) when he was ‘on the run’ after Absalom made a ‘power grab’ for his throne. Yet, these things (from David’s own life experiences) were (yet again) also a ‘type’ for what happened to Jesus Christ when He was arrested, tried, condemned to death, and then executed on the cross. Moreover, they are also a warning what can (and possibly will) happen to us, who follow Jesus Christ faithfully, for we are no better than our Savior, Jesus Christ (John 15:20). Yet, as Jesus also told us, we will be *greatly rewarded* for our faithfulness to Him *and humbly* enduring it, *for His sake* (Matt 5:10-12).

And then (after David *fully* ‘made his case’ to our Heavenly Father) we saw David finally ask for the Lord (YHVH) God (Elohiym) to help, and save, him according to God’s unfailing mercy (kindness) to those who love, revere, and obey Him wholeheartedly. For David well knew that the Lord (YHVH) is eternally *merciful and gracious, longsuffering, and abundant in goodness and truth* to those who love, fear (revere) and obey Him (Ex 34:5-7) no matter what generation we live in (Ex 20:5-6, Deut 5:9-10). And, while Jesus Christ didn’t ask for *Himself* to be saved (He *willingly* died on the cross for us), He *did* ask for our Heavenly Father to ‘keep’ (guard and protect, #5083 Greek) His faithful servants, so they would *not be deceived* by Satan’s deception, *especially* in these end days (John 17:11-17). And we know, from Rev 12:14-16, that our Heavenly will provide safety for His faithful servants, even during the ‘great tribulation’ (Mth 21:24) when Satan is persecuting those who *keep the commandments of God, and have the testimony of Jesus Christ* (Rev 12:17). And lastly, we saw David ask that the wicked ones would be punished in a way that it *obvious* the Lord (YHVH) was punishing them -

so they would *know* (of a surety) that their malicious slanders, plotting against and ill wishes against David (even his family) truly angered our Heavenly Father. So, while David refused to take vengeance into his own hand, he *did* ask God to take it (vengeance) into *His own hands*. And this is something our Heavenly Father is always faithful to do, especially when Jesus Christ returns to put down *all* the wicked ones *and* reward all those who have *faithfully* followed Him. So, no matter how much the wicked try and fight against God's anointed (David and his followers - or Jesus Christ and His followers), **they'll never win**. And truly, our Heavenly Father *will* make sure that the wicked ones *know they were wrong* (Mth 7:21-23) while also making it *obvious* that, those who have been terribly persecuted (as David was) during the 'great tribulation' (Mth 21:24), are indeed *greatly* pleasing to Him (Matt 25:31-46). However, David is not quite done with his earnest prayer...

Psalm 109

28 Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

So, this verse is a *continuation* of the thought from the prior verse (27), where David asked the Lord (YHVH) to punish the wicked ones *in a way that* they (and all others) *would know* (for certain) that their punishments *were from* the Lord (YHVH) *Himself*. The words '**let them curse**' are one Hebrew word that means **to be** (or **make**) **light** - literally (**swift, small, sharp**, etc.) or figuratively (**easy, trifling, vile**, etc.) (#7043). And then the word '**bless**' means **to kneel** but can also (by implication) **mean to bless God** (as an act of adoration), and (*vice-versa*) **man** (*as a benefit*). So, in this verse, David is asking the Lord (YHVH) to bless *him* even though the wicked ones are cursing him (vilifying and mocking him), as he well explained in verses 6-15. And the word '**arise**' here means **to rise** (in various applications, literal, figurative, intensive and causative, #6965) while the word '**ashamed**' means **to pale**, i.e. (by implication) **to be ashamed, to be disappointed** or **delayed**.

In other words, even though the wicked (and deceitful) people are cursing him (slandering, mocking, plotting evil against and wishing great evils to come upon) and trying to 'arise' (i.e. *arise to power*, likely referring to the 'power grab' made during the time of Absalom's rebellion), David is humbly asking that our Heavenly Father *would make them* be ashamed, disappointed and delayed. So, if our Heavenly Father would 'bless' David -

by making the wicked (and deceitful) people ashamed (and disappointed) in their efforts against David (who served God Almighty) - he would indeed **'rejoice'**, which means ***to brighten up***, i.e. (figuratively) ***be blithe*** and ***gleesome*** (#8055). And, in a similar manner, even though the wicked religious leaders sought to 'curse' (vilify) Jesus Christ, our Heavenly Father blessed Him - by raising Jesus Christ from the dead, and then raising Him up (even further) to Heaven, to be at His right hand (Acts 2:32-36, Acts 7:55-56, Rom 8:34, Eph 1:20-23, Col 3:1, Heb 1:1-3, Heb 8:1, Heb 10:10-13, Heb 12:3, 1 Peter 3:21-22). We'll learn more about that when we get to the next chapter!

But, we also should understand the importance of this type (David being cursed), for Jesus was also cursed when He was crucified. Not only when He was on the cross (Mth 27:39-44) but the very fact that He was **hung on a cross** was a 'cursing'. As Paul explained, in Gal 3:13-14: *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree* [Deut 21:23]: *That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.* So, because Jesus Christ was hung on the cross (thus becoming a 'curse'), we can receive the promise [<https://t.me/BibleStudyTruth/1186>] of the Holy Spirit! And that *truly does* make **us** 'rejoice' (brighten up and be blithe and gleesome) as David wrote in this Psalm. Rev 22:3-5 also explains how, through Jesus Christ atoning for our sins, ***there shall be no more curse*** in the eternity; and that's because He 'blotted out' the law of the ordinances (blood sacrifices) through His payment on the cross (Col 2:14, Heb 10:10) thereby giving *all* those who *earnestly* come to Him *eternal life* (John 3:16, 17:3, etc.).

Further, Jesus warned the Scribes and Pharisees (through a series of 'woes') of what would come upon them when He returned (vs 36-39). And the bottom line is that: *whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted* (Matt 23:12). As Psalm 37 also testifies, the wicked ones will receive their 'due rewards' (punishment) from the Lord (YHVH), which is why we shouldn't worry, or get frothingly angry (fret), when we see them (seemingly) 'getting ahead'. And, as we learned back in Ps 92:6-7, the fools (stupid and morally 'bankrupt' people) simply don't understand that, *when the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever!*

So, the wicked can ‘curse’ all they want, but the Lord (YHVH) will *still* bless those who faithfully serve Him. And part of His blessings is to deliver (save) them from the persecutions of the wicked. As Ps 145:18-20 says, *The LORD is nigh unto all them that call upon him, to all that call upon him in truth. He **will** fulfil the desire of them that fear him: he also **will** hear their cry, and will save them. The LORD **preserveth** all them that love him: but **all the wicked** **will he destroy**.* And Peter also tells us that, *the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished* (2 Peter 2:9). So, we truly have *nothing* to worry about, even when it seems like the wicked are ‘getting ahead’. They truly are only digging their own grave! That’s why Jesus also explained how the righteous (those who serve Him faithfully) **will be blessed**, in Matt 5:3-12 [to study **the Sermon on the Mount**, check out this link: <https://t.me/BibleStudyDownload/397>].

Psalm 109

29 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

Now David *continues* to ask the Lord (YHVH) to punish the wicked (and deceitful) ones who *made themselves* his ‘**adversaries**’, which means they were **attacking**, and **accusing**, him (#7853). The word ‘**clothed**’ here means **to wrap around**, i.e. (by implication) **to put on a garment** or **clothe** (oneself, or another), literally or figuratively (#3847); and the word ‘**shame**’ means **disgrace** (#3639) and comes from a prim root that means *to wound* or, (figuratively) **to taunt** or **insult** (#3637). So, David is asking that *great* disgrace (taunting and insults) would come to his adversaries, insomuch that they would be *totally surrounded* by (as if they were clothed with) shame (disgrace). And then David also asked that they would *cover themselves with their own confusion, as with a mantle*. The word ‘**cover**’ here means **to wrap**, i.e. **cover, veil, cloth, or roll** (#5844). And the word ‘**confusion**’ actually means **shame** (the feeling *and* the condition, as well as *its cause*) (#1322) while the word ‘**mantle**’ means **a robe** (i.e. upper and outer garment) (#4598). So, just as a person puts on a robe (or a coat), so did David ask the wicked would be covered with *great* confusion (shame).

So, in total, David was asking that his adversaries would be *totally surrounded by* (and thus overwhelmed with) shame and disgrace. And this goes along with what he asked for back in verses 17-19; for then, as now,

David is simply asking that the same things (great shame and disgrace) *they* (his adversaries) *gave to him* would *come to them*, and abundantly so! And so it came to pass that the Lord (YHVH) allowed Absalom's rebellion to *totally* fail, for the few men David had fighting for him *were* able to conquer the abundant warriors that Absalom had following him. And this *was* devastating (shameful and disgraceful) to those who led the rebellion. Worse yet (for the wicked ones), Absalom (their new leader) got his hair stuck in some tree branches as he was riding during the battle. And it was not his 'men' (military) that found him but rather, David's men. So, Absalom was *dangling from a tree in front of the enemy!* ***Quite humiliating indeed*** - but his humiliation didn't last too long, for Joab (David's nephew and Absalom's cousin) thrust three darts into his heart... and then let his armor bearers 'finish him off' (2 Sam 18:9-15). So again, it was a pretty disgraceful way to die.

And this (David's request, and how God did perform it for him) is still a 'type' for the 'true' David (i.e. the Messiah, Jesus Christ). For, not only did God raise Jesus Christ from the dead (conquering death [Satan] for us, Heb 2:14) but Jesus *still lives* to make intercession for all those who faithfully follow Him (Is 53:12, Rom 8:26-27, 34, Heb 7:25). This means that, no matter how many accusations Satan spews out at God's children (who follow Jesus Christ), those accusations fall on 'deaf ears' *because* our Heavenly Father will not condemn us for something we're forgiven for. For, when we believe Jesus Christ's atoning blood cover our sins (Eph 1:7, Col 1:14; Rom 5:11, Heb 9:12-15), and have *sincerely* repented for our sins (and *continue to* repent for our sins as we see them), our sins are *totally blotted out* (obliterated, #1813 - Acts 3:19), from our 'record' in heaven (Rom 8:31-36). And, as Rev 12:10-11 explains, the people in heaven will rejoice when Satan is cast out of heaven (to earth) because he is currently there (yes, in heaven) *accusing* God's children (who faithfully serve Jesus Christ) *day and night!* So, they are quite happy when Satan gets kicked out, so they don't have to listen to his constant (and malicious) accusations anymore.

But, importantly, Rev 12:11 explains that we *overcome* Satan's accusations (and any other false accusations against us) *by the blood of the Lamb* (Jesus Christ), *by the word of our testimony* (sharing the Gospel) and *not loving our lives unto death* (serving God instead of our carnal inclinations, 1 Pt 4:1-2). Yet, they (those in heaven, who rejoice when Satan is kicked out to earth) also know that, when Satan is kicked out of heaven, to earth (with his fallen angels) that Jesus' return is *very close*. Which is why they then warn

(those still living on earth) that Satan will have *great* wrath (when he's kicked out of heaven, to earth) because he knows he has only a 'short time' on earth (Rev 12:12; Mth 24:21-22) to deceive the world into following him *and* trying to build an army up to fight against Jesus Christ's imminent return (Rev 12:9, 13-17, 13:11-14, 16:14, 2 Thess 2, etc.).

And that brings us to the point concerning how this verse 29 (here in Ps 109) will be fulfilled when Jesus Christ returns. For at the Second Advent, Jesus Christ will bring a *great* sword wherewith He will *spiritually* slay His enemies. And just as they have brought great lies, shame and disgrace upon those who *faithfully* serve Jesus Christ (because they would not bow to Satan, nor worship him, or his wicked 'beast' governing system), so too will Jesus Christ bring the pure (unadulterated) truth upon them! As it is written, *then shall that Wicked be revealed, whom the Lord shall **consume with the spirit of his mouth**, and shall destroy with the brightness of his coming* (2 Thess 2:8). Rev 1:16 tells us that a *sharp, two-edged sword* is what comes out of Jesus' mouth and we know **that 'sword' IS the Word of God** from Eph 6:17. And Rev 19:15 also tells us that Jesus smites the nations *with the sharp sword* that comes out of His mouth. Jesus even warns the unfaithful Church of Pergamos to "*Repent; or else I will come unto thee quickly, and will fight against them **with the sword of my mouth***" (Rev 2:16).

Further, Heb 4:12 tells us that ***the word of God*** is *quick* [living, John 6:63], *and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart*. This is why Jesus said that *nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad* (Luke 8:17). Therefore, all the wicked things the wicked ones have done (*and thought*) **will be made known**, because *they have not repented for them*! Yet, the sins of those who believe in Jesus Christ are forgiven, and that's why their sins won't be 'made known' - *because they are forgiven through their faith in* (and loyalty to) Jesus Christ. So indeed, just as David prayed his adversaries would be covered with great shame and disgrace (as clothing clings to your body) so it did happen to David's adversaries **and** so it will happen to the adversaries of those who faithfully serve Jesus Christ, as His Second Advent. *For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad* (2 Cor 5:10).

Psalm 109

30 I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.

Now David begins to close this beautiful Psalm by making a promise to the Lord (Yehovah, #3068) that he'll *greatly* praise Him (which is pretty typical for David's Psalms). The word '**greatly**' here means (by implication) **wholly** or **speedily** (used often with other words as an intensive or superlative; especially when repeated, #3966). And the first word rendered as '**praise**' means (in the context of this verse) **to revere** or **worship** (#3034) while the second word rendered as '**praise**' means (in the context of this verse) **to make a show, to boast, to rave** or **to celebrate** (#1984). Thus, Davis promises to greatly (wholeheartedly) worship, and celebrate, the Lord (YHVH) among the multitude, likely referring to his people, Israel. So, David shows *great* faith here (when promising to greatly praise the Lord, YHVH) because it shows he is confident the Lord (YHVH) *will* hear his prayers *and* answer them. For David makes the promise to praise the Lord (YHVH) - for helping him - even before the Lord had done so! And, in a similar manner, Jesus Christ asked that God would 'glorify' Him (through the resurrection) *so that* (for the purpose) He could glorify His Father (Yehovah, the *Supreme* God) (John 17:1,5). Moreover, it is also written that those who 'overcome' (make the first resurrection) will *also* greatly praise (worship and celebrate) the Lord (YHVH) for His Salvation, i.e. saving the righteous from the wicked ones (Rev 15:1-4, 4:10-11, Rev 11:15-18, 19:4-6, etc.). So, when Jesus Christ returns, there will be much to praise (worship and celebrate) the Lord (YHVH) for. Yet, even now there is much to praise Him for, as David goes on to say...

Psalm 109

31 For he shall stand at the right hand of the poor, to save him from those that condemn his soul.

David now explains *the reason* he will praise (worship and celebrate) the Lord (YHVH). And truly, it's the same reason we (living today) do so, *and* why we'll do so in the future (when Jesus returns). Therefore, David points out that 'he' (referring to the Lord, YHVH) will stand (which does mean *to stand*, #5975) at the right hand (which is usually the stronger and more dexterous side, #3225) of the poor (*destitute*, #34). In the Scriptures the 'right hand' is symbolic *for power* (Ex 15:6,12; Ps 16:8, 44:3, 60:5, Ps 98:1,

110:1; Isa 41:13, 62:8, etc.), which is why Jesus Christ is *at the right hand of God's throne*, in heaven (Ps 110:1, Matt 26:64, Acts 2:32-36, Acts 7:55-56, Rom 8:34, Eph 1:20-23, Col 3:1, Heb 1:1-3, Heb 8:1, Heb 10:10-13, Heb 12:3, 1 Peter 3:21-22). But importantly, Jesus Christ is at God's right hand to make intercession for us (Is 53:12, Rom 8:26-27, 34, Heb 7:25). As John says (in 1 John 2:1-2) we should strive hard not to sin; but if (or when, for we all fall short at times, Rom 3:23) we sin, ***we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*** The word '**advocate**' means ***an intercessor*** and/or ***consoler*** (#3875).

This means that Jesus Christ is what we'd call our 'lawyer' who ***defends us against all our enemies*** on earth (in this fleshly dimension) **and** in heaven (the heavenly/spiritual dimension, where Satan is *still* accusing us at, Rev 12:10). As Paul explains, in Romans 8, there is **no condemnation** (by God) for those of us who are 'in Christ Jesus', *who walk not after the flesh, but after the Spirit* (Rom 8:1) This means God does **not** condemn those who serve Him *through* the guidance of the Holy Spirit [<https://t.me/BibleStudyAudios/39>] and God's written Word. So, even though Satan is also at our right hand accusing us (Ps 109:6, Rev 12:10), ***there is Someone between him and us – and that is Jesus Christ!*** That's why Paul says that Jesus Christ makes intercession for us (to help us when we are weak, Rom 8:26) according to the will of God (Rom 8:27). Therefore, just as David was assured (had great confidence in) the Lord (YHVH) standing at the right hand of the 'poor' (destitute and needy ones) – for the purpose of saving him from those who condemned him – so too can we have great assurance (confidence in) that Jesus Christ **is** protecting us, helping us (when we're weak) and interceding on our behalf, i.e. Jesus Christ is protecting us from Satan *and all others* who try and condemn, or hurt, us! As 2 Thess 3:3 says, *the Lord is faithful, who shall stablish you, and keep you from evil.* Now, the word '**save**' (here in Ps 109:31) means to ***be open, wide*** or ***free*** and (by implication) also means ***to be safe, to free*** or ***succor*** (#3467), which is why this is one of two prim roots that Jesus' Greek name (#2424) comes from (#3091). As Paul explains in the great book of Hebrews...

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 *And **deliver them** who **through fear of death** were all their lifetime subject to bondage.*

16 *For verily he took not on him the nature of angels; but he took on him the seed of Abraham.*

17 *Wherefore in all things it behoved him to be made like unto his brethren, **that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.***

18 *For in that he himself hath suffered being tempted, **he is able to succour them that are tempted.***

Heb 2:14-18

Therefore, Jesus Christ truly is the best ‘lawyer’ (advocate, intercessor) there ever could be. For He not only experienced life in the flesh (with all the trials and temptations we all go through, 1 Cor 10:13), but He also never once sinned, in body or Spirit (Heb 4:15, 2 Cor 5:21, 1 Peter 2:22, 1 John 3:5). And that’s why He knows how to ‘succour’ (to *aid* or *relieve*, #997) those who are ‘tempted’ (tested, scrutinized, enticed #3985) as Rom 8:26 also testifies to. Therefore, even though others may ‘condemn’ (judge, pronounce sentence upon *and punish*, #8199) our ‘soul’ (our ‘inner man’ #5315) – even to death – we have our dear Savior, Jesus Christ, who stands at our ‘right hand’ interceding for us. And, as Jesus warned us (in Matt 10:28), we should not fear those who can kill our flesh body *because* they are not able to kill our soul (our inner man). The One who we should fear is God Almighty; because He *can kill* both our flesh body and our soul (inner man) in ‘hell’, which means in the ‘lake of fire’ that blots us out of existence (Rev 20:10-15)! As another Psalm of David so well said...

32 *The wicked watcheth the righteous, and seeketh to slay him.*

33 ***The LORD will not leave him in his hand, nor condemn him when he is judged.***

34 *Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.*

Ps 37:32-34

So, even though we have an accuser (Satan) standing at our right hand (accusing us day and night, Ps 109:6, Rev 12:10), we also have an Advocate (intercessor, Jesus Christ) standing at our right hand *to protect us from* that great accuser (*and any others*). And that’s why the Lord (YHVH) won’t ever leave us in Satan’s hand (grasp, John 10:27-29), nor will He condemn us (Rom 8:1) when the wicked ones (or Satan) condemn us! Therefore, so long

as we never forsake our Heavenly Father (or faith in Jesus Christ) He will never forsake us...

31 *What shall we then say to these things? **If God be for us, who can be against us?***

32 *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*

33 *Who shall lay any thing to the charge of God's elect? **It is God that justifieth.***

34 *Who is he that condemneth? **It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.***

35 *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?*

36 *As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.*

37 *Nay, in all these things we are more than conquerors through him that loved us.*

38 *For I am persuaded, that **neither death**, nor life, nor **angels**, nor principalities, nor powers, nor things present, nor things to come,*

39 *Nor height, nor depth, nor any other creature, **shall be able to separate us from the love of God, which is in Christ Jesus our Lord.***

Rom 8:31-39

AMEN!