



Psalms 109-110

Plea for Judgment of False Accusers

***Psalms 109:1–31** This *imprecatory psalm of David* cannot be conclusively connected by the psalm's general details with any particular incident/person in the king's life as chronicled in *1, 2 Sam.*; *1 Kin.*; and *1 Chr.* David responds here to those who have launched a vicious verbal assault of false accusations against him (cf. 109:2, 3, 20). This psalm is considered messianic in nature, since **Acts 1:20** quotes v. 8 in reference to Judas' punishment for betraying Christ (cf. **Pss. 41:9; 69:25**). **David reverses roles with his enemies by moving from being the accused in man's court to being the accuser/prosecutor before the bar of God.**

- I. The Plaintiff's Plea (109:1–5)
- II. The Punishment Desired (109:6–20)
- III. The Petition for Justice (109:21–29)
- IV. The Praise of the Judge (109:30, 31)

Announcement of the Messiah's Reign

***Psalms 110:1–7** This psalm contains *one of the most exalted prophetic portions of Scripture presenting Jesus Christ as both a holy king and a royal High-Priest*—something that no human monarch of Israel ever experienced. **It, along with Ps. 118, is by far the most quoted psalm in the NT** (Matt. 22:44; 26:64; Mark 12:36; 14:62; Luke 20:42, 43; 22:69; Acts 2:34, 35; Heb. 1:13; 5:6; 7:17, 21; 10:13). **While portraying the perfect king, the perfect High-Priest, and the perfect government, Ps. 110 declares Christ's current role in heaven as the resurrected Savior (110:1) and His future role on earth as the reigning Monarch (110:2–7).** This psalm is decidedly messianic and millennial in content. Jesus Christ (Matt. 22:43, 44) verifies the Davidic authorship. The exact occasion of this psalm is unknown, but it could easily have been associated with **God's declaration of the Davidic Covenant in 2 Sam. 7:4–17.**

- I. Christ the King (110:1–3)
- II. Christ the High-Priest (110:4–7)



Anointing of the Holy Spirit in the Old Testament

Old Testament Israel had mediators who stood between God and His people. To empower the OT mediators, the Holy Spirit gave special administrative ability to carry out the management of the nation and military skills which enabled them to defeat the theocracy's enemies. The Lord first anointed **Moses** with this ministry of the Spirit, and then in a truly dramatic scene, took some of this ministry of the Spirit and shared it with the **70 elders**. Thus they were enabled to help Moses administer Israel (Num. 11:17–25).

Also **Joshua** (Deut. 34:9), the judges (Judg. 3:10; 6:34), and **the kings of united Israel and the southern kingdom** were anointed with this special ministry of the Spirit. When the Spirit of the Lord came upon **King Saul**, for example, he was in effect given *“another heart”* (1 Sam. 10:6–10). This does not mean that he was regenerated at this point in his life, but that he was given skills to be a king. Later ***the theocratic anointing was taken from Saul and given to David*** (1 Sam. 16:1–14). Saul, from that time on, became a totally incapable leader.

King David no doubt had this special ministry of the Spirit in mind in his prayer of repentance in Psalm 51. He was not afraid of losing his salvation when he prayed, *“do not take your Holy Spirit from me”* (Ps. 51:11), but rather was concerned that God would remove this spiritual wisdom and administrative skill from him. David had earlier seen such the tragedy in the life of Saul when that king of Israel lost the anointing of the Holy Spirit. **David was thus pleading with God not to remove His hand of guidance.**

King Solomon also perceived his youthful inabilities at the beginning of his reign and requested God to give him special wisdom in administering Israel. God was greatly pleased with this request and granted an extra measure to the young man (1 Kin. 3:7–12,28; 4:29–34). Although the OT is silent in this regard about the kings who succeeded Solomon, ***the theocratic anointing of the Spirit likely came on all of the descendants of David in connection with the Davidic Covenant.***

When the theocracy went out of existence as Judah was carried away into captivity, and ***the last Davidic king was disempowered, the theocratic anointing was no longer given*** (Ezek. 8–11). **The kings of the northern tribes**, on the other hand, being essentially apostate and not in the Davidic line, never had the benefit of this special ministry of the Spirit.