

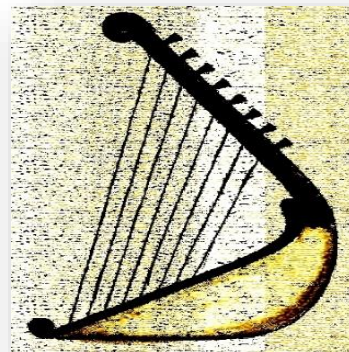
PSALM 109 vs 1

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This Psalm is intended to be sung at the Temple. Yet it is by no means easy to imagine the whole nation singing such dreadful insults – to invoke evil, to utter curses on someone; to be sung jubilantly as a national hymn, or solemnly as a sacred Psalm.

Charles Spurgeon lived in merry old England at the height of its common-wealth to ¼ of the world. It was that sleepy era with relentless Jesuit thieves and robbers who prefer darkness to light, whose agenda changed of global markets; creating wars, funding both sides. Those criminals succeeded giving America its 3rd **Federal Reserve** privately run, to tax the citizens -- thinking it was good for govt. 100 years later we see all the of criminal families - none who go to prison. This Psalm follows well **Psalm 108 which describes the 3 leaders of God's people** who were to lead the nations in a way that from the rising to the setting of the sun, the nations would call on the great name of the Lord – **Malachi 1**. That didn't happen, but those like roman soldiers smashing and destroying until the whole world is broken. It is to these criminals and their families who prefer darkness to the Light of the Lord, we sing this song.



Division: David humbly pleads with God (1-5); next filled with prophetic furor, he denounces his foes (6-20) and then returns to his communion with God in prayer and praise (21-31) – Charles Spurgeon. To the Judas' of the world, this song is for you.

For the Chief Musician, A Psalm of David,

¹ O God of my praise, do not be silent;

² for the mouth of the wicked and the mouth of the deceitful are open: speaking against me with a lying tongue.

³ With words of hatred they surround me, to fight against me without a cause.

⁴ In return for my love, they are my accusers: but I have a prayer.

⁵ They rewarded me evil for good; and hatred for my love.

Think about it: My enemies speak, so Lord please break Your solemn silence; silence those who slander me. Wicked men say wicked things. You never know what may come from mouths that are both lewd and lying. Turn whatever way, and they hedged him in with falsehood, distortion, accusation, and scorn. Whispers, sneers, insinuations, and open charges filled his ear with an unending buzz, for no reason, but sheer hate. Each word was full of venom; they could not speak without showing their teeth – Charles Spurgeon

⁶ Set over him a wicked man: let Satan stand at his right hand.

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7 When he is judged, find him guilty: let his prayer become sin,

8 let his days be few in his office; and another take it.

9 Let his children be fatherless, and his wife a widow,

10 let his children continually wander and beg: seeking bread from desolate places.

11 Let creditors seize all; and let foreigners plunder his labor.

12 Let none extend **mercy to him: let there be no favor to his fatherless children,**

13 let his posterity be cut off; and the following generation, blot out their name.

14 Remember the twisted crimes of his father before the LORD; and the sin of his mother let it not be blotted out.

15 Let them continually be before the LORD, to cut off their memory from the **earth.**

16 Because he did not remember to show **mercy, but persecuted the poor and needy, the brokenhearted – to kill him.**

17 As he loved to curse, let it come to him: as he delighted not to bless, let it be far from him.

18 As he clothed himself with cursing, let it enter his guts like water, like oil into his bones;

19 let it be like a robe wrapped around him, like a belt he continually wears.

20 This is the wages of my accusers from the LORD, those who speak evil against my soul.

Think about it: What worse punishment could a man have? The proud man cannot endure the proud; that a bully be ruled by another bully would be misery enough, yet what could be more just? Who is a better friend for them than the great adversary himself? Those who serve Satan can expect his company, and his doom.

Who would desire an oppressing tyrant to live long? We might as well wish length of days to a mad dog. The tyrant makes many children fatherless, who laments when his brutal acts come home to his own family. A judge sentencing a man to death whatever the cost to the criminal's family, this is doing justice.

Wealth amassed by oppression has seldom lasted to the third generation: it was gathered wrongly and by wrong it is scattered, and those who suffer under fraud will not wish to stop the retribution of the Almighty, nor would those who see the poor robbed and trampled on, desire to alter the measures of the Lord.

We stagger to find children included in the father's sentence; yet they share the parent's ill-gotten gain -- part of the object at which he aimed his crimes. To allow them to prosper would be to reward his crimes.

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He wished for famine to raise the price of his corn, and for war to increase his trade. Evil was good to him, he counted on evil. What can we wish for him? He hates good: he seeks to ruin the good man who God blessed, he is as fiendish as his patron; wishing ill to others, let blessing be far from him.— Charles Spurgeon.

So ends his petition for retribution,

²¹ You O God the LORD, do for the sake of Your name: for Your mercy is good, deliver me.

²² For I am poor and needy, and my heart is wounded within me.

²³ Like a shadow when it lengthens, I am passing: I am shaken off like the locust.

²⁴ My knees are weak through fasting; and my flesh is lean with no fat.

²⁵ I am a reproach to them: when they look on me they shake their heads.

²⁶ Help me, O LORD my God: O save me according to Your mercy:

²⁷ that they know that this is Your hand; that You, LORD have done it.

²⁸ Let them curse, You will bless: they get up and are ashamed; but Your servant rejoices.

²⁹ Clothe my accusers with shame, cover them with a robe of disgrace.

³⁰ I thank the LORD greatly with my mouth; yes, among the multitudes I will praise Him.

³¹ For He stands at the right hand of the poor, to save from those who condemn his soul.

Think about it: **Mercy = getting what we do not deserve.** David takes God's comforts to himself, humbly and without boasting. 1. He pours out his complaint to God concerning the low condition he was in. 2. He prays for mercy for himself: if God be for us, He will do more than we are able to ask. 3. He prays that his enemies are clothed with shame. 4 without merit, he pleads God's glory, the honor of His name. 5. Lastly, He concludes with joy in assurance his present conflicts will end in triumph. Let all who suffer according to the will of God commit the keeping of their souls to Him. – [Matthew Henry. 1662-1714](#)

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