

The Lord's Accusers

Psalm 109:1-31

Halifax: 17 July 2005

Introduction:

Today I want to break from our regular sermon series in Matthew's Gospel,

- as is our custom...
- and focus our attention on a Psalm that corresponds to what we are currently studying in Matthew.
- Psalm 109.

In Matthew, we are moving into chapter 12 where we continue to find negative responses to Jesus—in some cases, responses that are very negative!

- Responses that are unspeakably malicious and distorted...
- Responses that are so hardened that they have become irreversible...
- Responses that involve wicked accusations against the Lord Himself.

Psalm 109 calls down God's wrath and judgement against those who speak such accusations!

- A call for God to judge and curse the wicked is known as an imprecation, or an imprecatory statement.
- There are many imprecatory statements in the Psalms,
 - but Psalm 109 is the most striking example of an Imprecatory Psalm.
 - In this Psalm, all the stops pulled out in a most terrible way:
 - We have dreadful statements like this one in v. 12:
 - "Let there be none to extend mercy to him, nor let there be any to favour his fatherless children."
 - or this one in v. 17:
 - "As he loved cursing, so let it come to him; As he did not delight in blessing, so let it be far from him."

There are great difficulties involved in singing these statements and in making them our own...

- And indeed, in one sense, there ought to be great difficulties!
 - In both the Old and New Testament, we are called to love our enemies and to do good to those who do evil to us.
 - We are to be merciful to the wicked even as our Heavenly Father has been merciful to us.
- And so before we begin looking at the details, I want to start with the question:

I. How are we to sing a Psalm like this?

- No doubt, I may not be able to answer this question entirely to anyone's satisfaction...
 - There are some things in God's word that we will have to wrestle until the Lord Jesus returns...
 - But I do want to attempt to get you thinking in the right direction...

- A. I would begin by pointing out to you that whether we like it or not, God has given us Psalm 109 (and other imprecatory Psalms) to sing.
 1. This is clear from the simple fact that this Psalm is included in the 150 Psalms that are given to us in the Bible...
 - a. The Book of Psalms is a collection of songs that God has given to His people to sing in congregational worship.
 - It is assumed throughout the Scripture that we will be singing them...
 - The title of this Psalm, as well as many others, indicate that it is not merely for individual use, but for congregational singing...
 - for it states: "to the chief musician."
 - In other words, we do not have here a mere **record** of the words that David uttered,
 - but words given to us as God's people to sing.
 - b. And because these songs are songs that God has given us in His word,
 - You can be certain when you sing them that there is nothing here extraneous or impure.
 - In other words,
 - these are not words that David happened to speak when he was having a bad day—
 - words that unworthy for us to sing to the Lord...
 - It is a very grievous fact that many hymnbooks (such as the Trinity Hymnal) carefully edit all the imprecatory statements.
 - For example, you will not find Psalm 109 in the Trinity Hymnal.
 - This is very dangerous, for it suggests that the editors know better than the Holy Spirit what is good for us to sing!
 2. Now if the Lord has indeed given us Psalm 109 to sing, it goes without saying that we must endeavour to sing it from the heart.
 - We are not to simply mouth the words off in the public assembly,

- We do not worship Allah who is said to only look on the outward actions...
- We worship the Lord Jehovah who looks on the heart!
- Therefore, we are to endeavour to align our hearts with every statement in the Psalter, including the imprecatory statements.

TRANS> But don't misunderstand...

B. These imprecatory statements are by no means designed to stir up bitter, self-centred, vindictive thoughts toward your neighbour!

1. Such an attitude is totally contrary to your Christian profession!

- We are to pray for our enemies the way David did, the way Jesus did, the way Paul did, the way the martyr Stephen did.
 - To use these imprecatory statements against the person who snubbed you yesterday,
 - or against the one who cheated you last week,
 - or the one who has been slandering you for years...
 - is completely alien to the way of Jesus Christ.

2. You are to pray for the repentance of your personal enemies, and to look for ways that you can do good to them...

- If they are hungry, you are to give them something to eat...
- If they are thirsty, you are to give them something to drink...

3. Perhaps you would say,

- Well then, how can I sing these things from the heart?
 - "Let his children continually be vagabonds and beg?"
 - "Let curses enter his body like water and like oil into his bones?"

C. The key is that it is not personal—it is not about you—it is not about personal vindictiveness...

1. Yes, you are to give your enemy something to eat if he is hungry,

- But you are not to give him provisions and ammunition if he is bombing your city!
 - You are to shoot at him—and you are to pray against him.
 - You want him stopped!
 - And if he has children who will step in to take his place when he is gone, you want them to be cut off also!

2. You are to sing the imprecatory songs from the perspective of the great irreconcilable war that has been raging on through human history since the fall.
 - a. Satan is the malicious accuser of the Lord who has made it his primary business to slander Him.
 - Slandering God is His main agenda!
 - His name means “the accuser.”
 - By his malicious accusations against the Lord, he dragged the entire human race into rebellion...
 - When Adam and Eve yielded to the temptation, they declared that the Lord was not good...
 - They became Satan’s wretched allies and associates.
 - All of their descendants born by natural generation are by nature children of wrath... enemies of the Lord their Creator.
 - b. But God in Christ rescues His elect from Satan’s army...
 - He opens their eyes to see with horror what they are doing in opposing the Lord...
 - And He graciously calls them to come and be reconciled to Him through Jesus Christ.
 - He sends out the gospel to them declaring that Jesus Christ has come into the world to bring us back to God.
 - God’s Spirit brings the elect to all confess the horror of what they have done in opposing God...
 - And He shows them how Jesus has purchased their pardon by bearing their iniquity on the cross.
 - And so they gladly come,
 - being translated from the kingdom of darkness where God is accused to the kingdom of light which God is praised.
 - c. Now of course, Satan is incensed to have men and women delivered from his wretched company!
 - And obviously, since Jesus is the One whom God sent to deliver us,
 - All His effort is aimed at Jesus Christ!
 - He rages against Him and accuses Him, declaring that He is not fit to live!
 - “Crucify Him! Crucify Him!” is His cry.

- And so it is the desire of Satan to make Jesus and all who follow Him hated, misunderstood, and misrepresented....
- He uses every device he can to undermine the kingdom of God.
- He wants the whole world to stand with him against God—to oppose and destroy God’s rule wherever it is found.

3. Now Christian, the question is, what do you think of Satan’s campaign?

a. Do you want him to succeed?

- Do you want him and all those men and women who are in league with him to continue to accuse the Lord?
 - to call Him evil and unworthy of man’s service?
 - to rage against those who have repented and try every to destroy them?
 - to slander the Lord Jesus and draw everyone away from Him?

b. Of course you don’t!

- You want him to be stopped!
- You want God to utterly destroy him!
 - And, if there are those men and women who are joined with him who refuse to repent, you want them to be stopped as well.
- You want God to have mercy upon His church and set us free from all their slanderous accusations and murderous designs.

c. In short, Christian, you want Satan and all who are in league with him to be cursed!

- You do not want them go on forever!
- In singing Imprecatory Psalms, you are looking to God to bring down His curse upon Satan and all his associates!
 - To send them to their place.

D. But truly you ought to do this with reverence and Godly fear!

1. For you know that you were once a part of that wretched alliance with Satan...

- You know that but for the grace of God, you would be in league with Satan to this day, against the Lord and against His anointed.
- If God had not opened your eyes to see the wretchedness of what you were doing and the amiable beauty of His Son,
 - You would still be a part of that wretched company of slanderers!

2. And so it is not with relish and pleasure that you call down God’s curse on the members of your race...
 - but with weeping and tears...
 - Indeed, with rejoicing at the prospect that Satan and those implacable allies of his will be stopped,
 - but with sadness that your fellow members of the human race should be among those who will not repent.

TRANS> I hope this helps you to understand why we are called to sing a Psalm like Psalm 109, and how we can sing it in a godly way...

- This Psalm is not ravings of mad man—
- It is a sober call, inspired by the Spirit of God, to bring down the kingdom of darkness to the depths of Hell.
 - If these are your desires against your personal enemies in this world,
 - then I am afraid that you are one who is also in league with Satan and will feel all these curses upon yourself if you don’t repent...
 - But, if this Psalm is expression of your desire to see Satan and all the members of his kingdom brought down to accuse the Lord no more,
 - then your song and your heart are in tune with the Holy Spirit who has taught you to love your God.
 - Now let us turn to the particulars of what you are given to sing in this Psalm.

II. First of all, you are taught to rehearse to God the reasons why your accusers should be cursed by Him.

A. The Psalm opens with the cry that God should not be silent.

1. Often, it seems that He is!
 - We see our brothers and sisters in lands like Sudan or China suffering under Satan’s oppression and we say,
 - “Why is God silent?”
 - “Why doesn’t He do something?”
 - We see increasingly wicked, Christ-opposing laws being passed by arrogant judges in our own country and we say,
 - “Why is God silent?”
 - “Why doesn’t He do something?”
2. And you see how God is addressed here: “O God of my praise...”

- You say to Him...
 - “You are the One I praise, I know that you are worthy of all praise...”
 - “Do you not see what your enemies are doing to those who are praising you?”

B. And so beginning in verse 2, you begin to tell Him what they are doing!

1. First, because they speak lying words of slander against you!

- Verse 2 says: For the mouth of the wicked and the mouth of the deceitful have opened against me; They have spoken against me with a lying tongue.
- a. This is nothing else but that smear campaign I spoke of before directed against God...
 - From the days of Adam and Eve, Satan has been leading the way in speaking ill of the LORD...
 - and against all the Lord’s servants who worship Him.
 - He wants everyone to turn against the Lord and his followers, and so he resorts to lies and slander—
 - Of course, he is often able to find real faults with us, and whenever he does, his is absolutely delighted!
 - But he misuses our sins to try to get people to turn against the Lord who does not pretend that we are without sin...
 - And even if he can’t point to anything in particular, he will bring forth lies and slanders against us,
 - even as he did when Jesus was here who had no sin...
 - Yet, by the slander of Satan and his allies was condemned to die.
- b. But why does this Psalm teach you to sing, “They have spoken against **me**?”
 - Why doesn’t it say, “against the Lord?” since the Lord Jesus is Satan’s primary target?
 - The answer is easy—it is because this is a covenant song...
 - In other words, it is a song to be sung by the body of Christ as a congregation, as a unit with Christ as our head.
 - When we sing, “They have spoken against me,”
 - we should be conscious of the fact that we are joining Jesus when sing—these are His words and we are singing with Him.
 - But as it is a congregational song, they are not His words personally, but His words as the head of the church...

- Do you remember what Jesus said to Paul when He found him persecuting the Christians?
 - He did not say, “Why are you persecuting them?”
 - He said, “Why are you persecuting **me**?”
 - What was done to His servants He counted as done to Himself.
- Now it is the nature of the Psalms that when we sing them as God’s people, we sing them with Jesus as our head and speak of our corporate life in Him.

TRANS> So first, you see that we ask God to stop being silent because our enemies are speaking slanderous and lying words against us as God’s people.

2. In v. 3, you add to their offense that they speak hateful words against you when you have done no wrong to them.
 - a. v. 3: “They have also surrounded me with hateful words and fought against me without a cause!”
 - Does this not bring to mind the ravenous hoard gathered before the Lord Jesus at His trial?
 - Here, man was given a chance to say what He thought about God—
 - even God revealed as Saviour and healer and restorer—
 - And what was the verdict?
 - “Crucify Him, Crucify Him!”
 - Words seething with malice and hatred!
 - b. But for what cause?
 - 1) What had He done but good works?
 - He had healed the sick and raised the dead, cleansed lepers and given sight to the blind, fed the hungry and made the lame to walk...
 - He had forgiven sins and promised eternal life to all who believe...
 - 2) What was His reward from them for all this?
 - “In return for my love they are my accusers...”
 - Yet all the while, He is praying for them...
 - He says,
 - “They have rewarded me evil for good, and hatred for my love.”
 - c. What could be a greater offense than this?

- To treat the One who came to lay down His life for guilty sinners with hatred and contempt!
- And it is for His sake, because we are connected with Him,
 - that the world hates us.
 - Jesus says, “If they have hated me, they will hate you also.”
- Sure, they often find fault with us and claim to have a cause,
 - but they have no cause against our Master...
 - and their hatred of Him and of His people is truly reprehensible!
 - This is how they treat God’s gracious offer of mercy!
- You may see in this how deeply seated the hatred of God is in the heart of man...
 - how malicious and how offensive!
 - They must not be allowed to continue to accuse Him forever!
 - They must be brought to judgement.

TRANS> And so you see how the evil of their doings is presented to the Lord in these first five verses as the reason that He must not remain silent!

III. And now in v. 6-20, we are given words to sign that call down curses against these wicked accusers.

A. As these are given by the Holy Spirit,

- they are not merely the wishes of David or someone else,
 - they are spoken prophetically...
 - They are curses that God will indeed bring upon those who oppose Christ.

1. I would stress again,

- these words are not spoken against those who have wronged you as an individual...
 - Christ even said that words spoken against the Son of Man would be forgiven...
 - But these are words of those who are united in rebellion against Christ and so committed to his cause that they will not repent...
 - They refuse to be reconciled with God.

2. Notice that with verse 6, the enemies are no longer spoken of in the plural, but now in the singular...

- This serves to focus the attention of the curse on the individual.
 - to remind us that these curses will fall on every man who maintains his union with Satan without repentance.
 - By this,
 - we realise that God's curse is something that is very personally felt
 - and very personally experienced by each individual on whom it falls.
3. As we review these curses, let us do so with fear and trembling!
- Remember that this is what you deserved before God redeemed you...
 - And it was this penalty that Christ bore for you when He suffered on the cross.
 - And if any of you listening today are still in league with Satan,
 - let the rehearsal of these curses expose to you the horror of what you have done in opposing Christ!
 - May you see the wretchedness of the course you have chosen and where it is leading, and repent before it is too late!

B. Here they are:

1. In verse 6-7, you call upon God to bring your accuser himself to trial.
 - a. The request is that a wicked man will be set over him and an accuser at his right hand...
 - No doubt, Satan, the very one with whom they have served all the days of their lives, will delight to take his place as their accuser!
 - Just as they joined him in falsely accusing Christ and His people, so now they will be accused by him...
 - And he will not spare!
 - b. As verse 7 says, "When he is judged, let him be found guilty!"
 - The irreversible sentence will be passed, "guilty!"
 - And then it will be too late to repent...
 - His cries and prayers for mercy will only add to his sin—
 - How does he dare to think of mercy after what He has done?
2. Verse 8 then asks that the accuser of Christ be cut off from the earth...
 - "Let his days be few and let another take his office."
 - a. "Don't let him continue his course, using his authority in office to spread lies about the goodness of God!"

- Satan himself and all his associates will not be able to continue slandering the Lord and His people forever.
 - They will be brought to a certain end, and their offices will be given to another.
- b. This was applied by Peter to Judas in Acts 1...
- He was cut off from the earth by his own misery,
 - and then his office as an apostle was given to another—to Matthias on whom the lot fell.
 - So it will be that all who have had a place in the world and have used their authority against the Lord will be cut off—
 - be they an apostle, a king or mother who has misused her authority to drive her children from the Lord.
3. And this curse is extended even to the children of the accuser of the Lord...
- a. Verse 10-13 express it with these words:
- Psalm 109:10-13: Let his children continually be vagabonds, and beg; Let them seek *their bread* also from their desolate places. Let the creditor seize all that he has, And let strangers plunder his labor. Let there be none to extend mercy to him, Nor let there be any to favor his fatherless children. Let his posterity be cut off, *And* in the generation following let their name be blotted out.
 - Nothing is to be left of this man or his estate...
 - Not even his children are to be spared!
- b. Of course, this does not speak of those extraordinary times when the children of the wicked repent—
- when they see the evil ways of their father and turn from it rather than following him in it..
- 1) This speaks of those children who are the true children of their father in the sense that they learn his wicked ways and continue in them.
- They learn from him how to speak evil of Christ and his people...
 - and so they continue their father's evil work in the world.
- 2) The idea of this curse is that God will so judge that no one will be left to carry on the wretched work of the wicked man...
- It is often the case with a wicked king that though the king is finally cut off, then his son comes along and is worse than his father!

- And so it is a mercy of God when he not only removes the king, but also the royal family so that they cannot rise again...
 - God often did this to the kings of Israel,
 - entirely cutting off them and their household.
 - His office will be given to another, and not to his children.
4. But the curse not only looks ahead to the wicked man's posterity, is also looks back to his fathers...
- a. Verse 14-15 say:
 - v. 14-15: Let the iniquity of his fathers be remembered before the LORD, And let not the sin of his mother be blotted out. Let them be continually before the LORD, That He may cut off the memory of them from the earth;
 - b. Inasmuch as the wicked man is a product of his ancestors,
 - and inasmuch as he did not repent of their sins, but nursed them and developed them,
 - let all the sins of his fathers be visited upon him also!
 - Bring them up as an occasion against him that he did not turn from them but boasted in them and took them as his inheritance.
 - c. This is what the second commandment refers to when it speaks of the sins of the fathers being visited upon the children to the second and third generation.
 - If you justify yourself by saying, "Well that is what my parents did,"
 - You can be sure that those sins of your parents will be visited upon you in the judgement!
 - It is your duty to turn from the sins of your fathers, not to continue in them as if your parents wrongdoing somehow justifies you!
5. In verse 16-19, the overall idea is that the curse of God would reach into every part of the wicked accuser...
- nothing about him will be free from God's curse!
- a. Especially to be observed here is the wickedness mentioned in v. 16...
 - This man shows no mercy,
 - but persecutes the poor and needy—
 - even slaying the one whose heart is broken.
 - Think of the Lord Jesus when He stood before His accusers, a man whose heart was filled with sorrow...

- When He was brought out after being severely beaten, and Pilot declared:
 - “Behold the man” that they might have mercy on Him...
 - But instead of stirring mercy,
 - their malice seemed to be all the more excited by the sight of his wounds and His sorrow.
 - They were invigorated to kick Him all the more now that He was down...
 - To add all they could to His suffering.
 - They loved cursing.
- b. And so, let the wicked man have a full dose of what he so loved!
- Do unto him as he has done to others.
 - As his whole life was about cursing others,
 - as cursing was the clothes that he wore...
 - so let that cursing soak into his very bones and remain there forever.
- c. This is an absolutely dreadful picture of a man soaked through with God’s curse to the very core of his being.
- And you must understand that this is precisely what He deserves!
 - The very idea that God should create him and give him all that he has...
 - And that he should join up with Satan in opposing the Lord and calling Him evil...
 - And the very idea that he should see the Lord Jesus and His redemption and offers of forgiveness, and yet curse him...
 - This is unspeakable wickedness.

TRANS> And so verse 20 sums up all these imprecations with these words:

- v. 20: *Let this be the LORD’S reward to my accusers, And to those who speak evil against my person.*
- And so, having asked God to put a stop to those who are in league with Satan and to foil all their wicked designs,

IV. We are now taught to seek God’s mercy for ourselves as His people in v. 21-29.

A. Having sought these awful curses upon the enemies of our Lord and His people,

1. It is only appropriate that we should now plead for Him to deal with us according to His mercy.
 - a. You must realise that you also were conceived in sin and are worthy of the same judgement.
 - You are guilty of like crimes but for the grace of God.
 - b. Verse 21 does not teach you to ask God to deal with you according to your goodness and merit, but rather it says:
 - “Deal with me according to Your name’s sake;
 - Because your mercy is good, deliver me.”
 - The word **mercy** here is the word **hesed** which speaks of God’s promised covenant mercy in Jesus Christ.
 - Our confidence is not in what we are, even after God has granted us the gift of repentance,
 - But our confidence is in the mercy He has promised us in Christ.
 - Indeed, this is even the confidence Christ Himself has as the head of a sinful church!
 - He too looks to God’s promise to deal with Him as our King in mercy according His promise to accept us through His shed blood for His people’s sins.
 - Our confidence is in the fact that God’s promised mercy is good.
 - He will not go back on His promise.
2. God’s mercy is our confidence because we realise that we have nothing in ourselves to offer Him...
 - a. When you are brought to repentance, you realise as v. 22 that you are poor and needy—your heart is wounded within you.
 - You see the horror of what it was for you to have been joined together with Satan against the Lord your God...
 - Like the people to whom Peter preached at Pentecost and told how they had crucified the one God sent to save them,
 - You have been cut to heart!
 - You have nothing to boast in before God, only sin and shame.
 - b. And you will recall (from v. 16) that it is such persons with a broken and contrite heart that the accuser rages against...
 - He sees us in this world where we chastened by the Lord and are often called upon to suffer for His sake...

- And he delights in using that against us...
 - In coming and saying, as they did to Jesus,
 - “Where is your God now? If He delights in you, let Him deliver you now. If you belong to Him, why are you under all this affliction?”
- c. There is a great weakness that God’s people feel when they are persecuted in this world...
- It is the same sorrow and weakness that our Lord Jesus Himself felt...
 - There we are, being chastened by the Lord, and our enemies are heaping insults on us...
 - We are like a shadow at the end of the day that is about to fade away in oblivion...
 - We are like a defenceless locust that is easily shaken off by the wicked...
 - We are weak from fasting because of our sorrows...
 - And so we are said to be “a reproach to the wicked”...
 - They mock and shake their heads at our pitiful, hopeless condition...
 - They have the arrogance of Sennacherib when he surrounded Jerusalem with his army and mocked them for trusting in the Lord...
 - What makes you think the LORD will save you now?
 - He is not with you, he is with us.

TRANS> Do the Lord’s mockers and accusers seem strong?

- Do they boast and grow in confidence each day?

B. Dear Christian, it is time for you to look to the Lord!

1. In v. 26 you are taught to continue to cry out to the Lord for help...

- “Help me, O LORD my God! O save me according to Your mercy!”
 - He is Your God and He will help you!
 - His mercy is good, and He will keep His promise to save you.
 - Do not despair.

2. In v. 27 you are taught to ask God to deliver you in such a way that your enemies will know that it is Him!

- As it was in Egypt when God delivered His people against the invincible power of Egypt,

- so that even the Egyptian wise men confessed that “this is the finger of God.”
 - They knew that God had done it...
 - And so it was again when God raised Jesus from the dead.
 - And so it was evident again that God was with His people in the days of persecution in the early church when they kept multiplying...
 - And again in the days of the reformation when the church was reformed in opposition to her enemies for the glory of God.
 - God will deliver us and our enemies will know that He has done it!
 - This will surely and ultimately be fulfilled on the day of judgement...
 - but let us also learn to pray for this mercy now!
 - Let us seek God to deliver us today when the voice of the Lord’s accusers is so strong in our land...
 - We are weak, but let us not lose heart—
 - Let us look to Him to vindicate His own name!
 - To raise up His church to glory and make the world that opposes us afraid of us once again...
 - ashamed to rail against us.
3. Indeed, let them go on with their curses (as v. 28)
- a. What difference does that make if you know that God is going to bless us?
 - Their curse will go no further than the curse that Balaak hired Balaam to pronounce against Israel...
 - They can curse and curse and curse, and accuse and accuse and accuse,
 - but God will turn their curse into a blessing that no one can reverse!
 - b. Verse 28 and 29 will be fulfilled!
 - They will curse but God will bless!
 - Let them curse Jesus, but let God raise Him from the dead.
 - Let them curse you in whatever way they will for following Him, but God will bless you for it.
 - Do they wish to make you ashamed now for following Christ?
 - Be sure that they are the ones who will be ashamed in the end.
 - When they arise, they will be ashamed, but you will rejoice.

- Verse 29 teaches you to say:
 - Let my accusers be clothed with shame, And let them cover themselves with their own disgrace as with a mantle.

Conclusion:

Oh Christian, take heart!

- You have reason to praise the LORD, even when your enemies are strong and filled with condemnation of you and your Lord Jesus!
 - Verse 31 assures you that the LORD Himself will stand at your right hand to save you from those that condemn you...
 - To save you from the accuser's slander and evil speaking!
 - God Himself will defend you.
 - God Himself will be your advocate.
 - What a contrast this is with the wicked, who in verse 6, will have their master, Satan, at their right hand to accuse them!
 - The LORD will be at your right hand to defend you against all accusations...
 - Satan will be at their right hand to confirm their guilt.

And so with this assured prospect, this certain hope,

- what should you to be doing now,
- even when your enemies confidently rage against you?
 - v. 30: "I will greatly praise the LORD with my mouth; Yes, I will praise Him among the multitude!"
 - Don't just praise Him, but **greatly** praise Him who has promised to show mercy to you!
 - He will turn all the cursing of your enemies around!
 - Let us see a holy boldness about you!
 - Do not be ashamed to own the LORD as your own!
 - Notice that it is not just a deep down in your heart praise,
 - It is public praise with your mouth!
 - Come forward as all those did at Pentecost, confess Him with your mouth in the public assembly!
 - Identify yourself as His disciple!

- Let me tell you brothers and sisters of Covenant Reformed Presbyterian Church...
 - We need a holy boldness about us!
 - A boldness that causes us to boldly declare our God and radically live to Him among opposing family members,
 - a disapproving government,
 - and many covenant people—churchmen—who mock at the truth of God.
 - How can you be intimidated by those who will be cursed by God?
 - Our Lord Jesus is alive and He is at the right hand of God!
 - He will reign until He has put all His enemies under His feet!
 - That is what we pray for in Psalm 109!
 - And that is what God promises to do in Psalm 110!
 - It is no accident that Psalm 110 follows Psalm 109!
 - Before Jesus' reign will be complete, His enemies must all be brought to their place...
 - He will utterly curse them...
 - All who remain with Satan, the accuser of the Lord, will be taken out of the way...
 - And Christ will reign gloriously without any one to oppose Him for ever and ever!