

**"Help me, O LORD my God:
"O save me according to thy mercy"
Part II ([Psa 109:17-21](#))**

Psa 109:1 To the chief Musician, A Psalm of David. Hold not thy peace, O God of my praise;

Psa 109:2 For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.

Psa 109:3 They compassed me about also with words of hatred; and fought against me without a cause.

Psa 109:4 For my love they are my adversaries: but I *give myself unto* prayer.

Psa 109:5 And they have rewarded me evil for good, and hatred for my love.

Psa 109:6 Set thou a wicked man over him: and let Satan stand at his right hand.

Psa 109:7 When he shall be judged, let him be condemned: and let his prayer become sin.

Psa 109:8 Let his days be few; *and* let another take his office.

Psa 109:9 Let his children be fatherless, and his wife a widow.

Psa 109:10 Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

Psa 109:11 Let the extortioner catch all that he hath; and let the strangers spoil his labour.

Psa 109:12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.

Psa 109:13 Let his posterity be cut off; *and* in the generation following let their name be blotted out.

Psa 109:14 Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.

Psa 109:15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.

Psa 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.

[Psa 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.

Psa 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.

Psa 109:19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

Psa 109:20 *Let this be* the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

Psa 109:21 But do thou for me, O GOD the Lord, for thy name's sake: because thy mercy *is* good, deliver thou me.

Psa 109:22 For I *am* poor and needy, and my heart is wounded within me.

Psa 109:23 I am gone like the shadow when it declineth: I am tossed up and down as the locust.

Psa 109:24 My knees are weak through fasting; and my flesh faileth of fatness.

Psa 109:25 I became also a reproach unto them: *when* they looked upon me they shook their heads.

Psa 109:26 Help me, O LORD my God: O save me according to thy mercy:

Psa 109:27 That they may know that this *is* thy hand; *that* thou, LORD, hast done it.

Psa 109:28 Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

Psa 109:29 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

Psa 109:30 I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.

Psa 109:31 For he shall stand at the right hand of the poor, to save *him* from those that condemn his soul.

As with all of God's word, the verses I just read won't bless me unless the spirit of these words are applied to myself personally ([Rev 1:3](#)), and what can help make that a more palatable experience is to know that partaking of this bitter cup of seeing all that is inside my first man Adam is accompanied by Him that "stand[s] at the right hand of the poor, to save *him* from those that condemn his soul" of the last verse of our psalm ([Psa 109:31](#)). It is our own wretchedness that tries to hold us back (***think within*** [Mat 24:24](#)) and that sin that is at the door would rule over us except for our merciful Saviour who is our hope within ([Gen 4:7](#) , [Col 1:27](#)) who is at "the right hand of the poor".([Mat 5:3](#)).

[Rev 1:3](#) Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

[Psa 109:31](#) For he shall stand at the right hand of the poor, to save *him* from those that condemn his soul.

[Mat 24:24](#) For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

[Gen 4:7](#) If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

[Col 1:27](#) To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

[Mat 5:3](#) Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

We are poor, and we are blessed when God brings us to see that we are poor ([Rev 3:17](#) , [Luk 18:13](#)) and we are rich when we know of the treasure inside this earthen vessel that we have ([2Co 4:7](#)). This kingdom within is in earnest down payment, but it is ours ([2Co 1:22](#) , [Luk 17:21](#)), and it is this mercy that God extends to his elect to know Him and His Son that makes it possible for us to endure unto the end of this age to "be found of him in peace, without spot, and blameless" ([Joh 17:3](#) , [1Co 1:18](#) , [2Pe 3:14](#)).

[Rev 3:17](#) Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

[Luk 18:13](#) And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

2Co 4:7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

2Co 1:22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

Luk 17:21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

1Co 1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

2Pe 3:14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

Nobody naturally wants to go towards fire that burns them up, and yet we are promised that if God is working with us in this age that we will be dragged to Christ to drink of his cup ([Joh 6:44](#) , [Mat 20:23](#)) and the effect of that dragging toward him and drinking of the cup is that we will see all this cursing described in the verses we are looking at tonight, being cleansed and taken away by Christ in us ([1Co 6:19](#) , [Joh 2:15](#) , [1Jn 1:7](#)).

Joh 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

1Co 6:19 What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

Joh 2:15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

1Jn 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

What we need to have made manifest in our life is a love for one another that is demonstrated by our continual dying daily - cleansing of the temple - going to the light - being purified - experience that can only happen by being dragged by the Father to Christ ([Joh 21:15-17](#)). When we experience that crushing experience of seeing who we really are in the light of God's temple, we can then become a joint that can actively give of the life of Christ to one another ([Mat 21:44](#) , [Eph 4:16](#)). That is a process that continues to happen and God promises us that Christ will finish this work within us of manifesting his spirit that can be likened unto olive oil that can only be produced through the crushing of the olive ([Php 1:6](#) , [Exo 27:20](#)).

Joh 21:15 So when they had dined, Jesus saith to Simon Peter, **Simon, son of Jonas, lovest thou me more than these?** He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, **Feed my lambs.**

Joh 21:16 He saith to him again the second time, **Simon, son of Jonas, lovest thou me?** He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, **Feed my sheep.**

Joh 21:17 He saith unto him the third time, **Simon, son of Jonas, lovest thou me?** Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, **Feed my sheep.**

Mat 21:44 **And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.**

Eph 4:16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Php 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

Exo 27:20 And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.

Here are some scriptures to consider in regard to God's goodness and mercy before we look at the these verses covered in our study tonight entitled "Help me, O LORD my God: "O save me according to thy mercy", and how fitting that it should be called that when we consider that it is "by grace are ye saved through faith; and that not of yourselves: *it is the gift of God*". The gift of God is the mercy that He extends to us through grace and faith so that we can be given eyes to see and ears that hear the truth ([Rom 2:4](#) , [Rom 11:24](#) , [Rom 11:30-31](#)).

Rom 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

Rom 11:24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

Rom 11:30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

Rom 11:31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

God extends that mercy to us through the church that is represented by the three fold cord that Christ uses in us to drive the beast out of our temple ([Joh 2:15](#)). So this process of cleansing will take everything we've got together, and we must lose our life together, in order to experience the full benefit of that three fold cord that God can make manifest through the church ([Eph 3:10](#)). The 'three' represents the judgement that comes upon our flesh ([Eph 5:30](#) , [1Pe 4:17](#)), but more than that, it reminds us of the strength that we have together as the body of Christ to deal with all manner of sin in the temple that will defile, resulting in our old man being destroyed ([Ecc 4:12](#) , [1Co 3:17](#))

Joh 2:15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

Eph 3:10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

Eph 5:30 For we are members of his body, of his flesh, and of his bones.

1Pe 4:17 For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

Ecc 4:12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

1Co 3:17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

our first verse:

Psa 109:17 As he loved cursing^{H7045}, so let it come unto him: as he delighted not in blessing, so let it be far from him.

Our appetites are very different before we are called and chosen of the Lord, and so we must come to see that we are really not accursed with Christ hanging on a tree at first (**Deu 21:23** , **Gal 3:13**), but rather are the ones who are guilty of our Saviour's death and in not delighting in the blessing that it is to be partakers of that cross with him (**Col 1:24**). The curse is actually our blessing because when we hang on the tree with Christ where are flesh is accursed we are no longer under the law for the lawless (**1Ti 1:9**) but living now in our flesh "by the faith of the Son of God, who loved me, and gave himself for me"(**Gal 2:20**).

Deu 21:23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged *is* accursed^{H7045} of God;) that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

Gal 3:13 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: (**Deu 29:27** , **Jos 8:34** , **1Jn 2:16**)[the curse is being in the marred vessel that we are (**Jer 18:4**) referred to as the land that has to become a new vessel, a new land (**2Co 5:17**)].

Col 1:24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: (**Deu 30:1-3**). [These verses in Deu 30:1-3 are a shadow of what God is going to do through Christ in us our hope of glory and the reason why we rejoice and again I say rejoice **Php 4:4**]

It is not in the heart of man, as I said earlier, to go to the altar that is the cross, that is the fiery experience we are called unto, but when we are dragged there (**Joh 6:44**) it becomes clear that we are the man (**2Sa 12:7**) and then we can delight in the blessing of being counted worthy to suffer with Christ on that cross as these scriptures explain (**Gal 2:20** , **Act 5:41** , **Mat 10:22**).

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in

me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Act 5:41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

Mat 10:22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

Psa 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.

Christ took on our sins, and in that regard he "clothed himself with cursing like as with his garment" or bore our sins on a tree (**1Pe 2:24** , **2Co 5:21**).

1Pe 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

2Co 5:21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

In this verse we are looking at the example of "bowels like water", and "oil into his bones", where the cursing drowns us with a flood of water (**H4325 = water/waterflood/deep**) into his bowels (**H7130 = inwards/midst/among/heart**) and the oil (**H8081 anointing/fat/ointment**) that fills the bones is this cursing (**H7045 = "vilification"**). This imagery reminds us that we need to be baptized into his death on the cross (**Rom 6:3**).

Christ identifies with our sinful condition and the words "come into his bowels like water" and "like oil into his bones" remind us that the body of Christ will come to have the same bowels of mercy that are explained as having the same mind of Christ in this verse (**Php 2:1-3**), that cannot happen until we are born of water and of spirit (**Joh 3:5**).

Php 2:1 If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

Php 2:2 Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.

Php 2:3 Let nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

Joh 3:5 Jesus answered, **Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.**

Psa 109:19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

Again there is imagery that will be missed if we don't see these words applying to us and to Christ, first in the negative sense that is directed toward our accursed old man who cannot inherit the kingdom of God perpetually, and then in the positive sense with Christ as our garment of righteousness who covers us, where we are girded continually/perpetually by his strength and promise that he will never leave or forsake us (**Heb 13:5**).

Heb 13:5 *Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.*

When we are dragged to Christ and he comes into our life, we are girded about the paps as he is because it is his strength that holds us together and prevents us from being sifted like wheat ([Rev 1:13](#) , [Mat 12:40](#) , [Luk 22:31](#)).

Rev 1:13 And in the midst of the seven candlesticks [[the church-the body](#)] *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

Mat 12:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Psa 109:20 *Let this be the reward of mine adversaries from the LORD, and of them that speak evil against my soul.*

All day long we contend with "mine adversaries"... notice from where... "from the LORD" because it is God who sends these spirits to try us toward that perfecting on the third day ([Rom 8:36](#) , [Amo 3:6](#) , [Gal 4:26](#)).

Rom 8:36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Rom 8:37 Nay, in all these things [[Psa 109:17-29](#) *these verses were studying*] we are more than conquerors through him that loved us.

Amo 3:6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done *it*?

It is by God dealing with those "that speak evil against my soul" within that we become more than conquerors through Christ who is within to do battle against those powers and principalities that, granted, can be made manifest around us through other vessels without, but that, again, is no concern to us, because nothing from without can defile this temple if God does not allow that to be the case ([Mar 7:15](#)). God will not bring more up against us than we can bear within or without ourselves as His children ([1Co 10:13](#)), and those things which he shows us that need to be changed within us will also be shown to us as we are able to bear them together as the body of Christ ([Gal 6:2](#)). He may use the world without, or the body of Christ itself to show us our faults, which is our blessing in this age, but however He does it, it will be done with mercy ([Mat 18:15-17](#) , [Jas 2:13](#)).

Mar 7:15 *There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.*

1Co 10:13 There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

Gal 6:2 Bear ye one another's burdens, and so fulfil the law of Christ.

Jas 2:13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

Psa 109:21 **But do thou for me, O GOD the Lord, for thy name's sake: because thy mercy is good, deliver thou me.**

We all need and want to be delivered from this wretched body of this death when Christ is within us, otherwise we would just say with the masses let's eat drink and be merry for tomorrow we die, not today ([Rom 7:24](#) , [1Co 15:31-32](#)) The way we will be delivered from this 'eat, drink and be merry' spirit that will surely have us asleep at the switch when Christ returns is by being diligent and heeding all the commands of God "for thy name's sake". It is those eternal words of God that we are blessed to be sanctified by as we cry out to God "Help me, O LORD my God: O save me according to thy mercy" that really demonstrate to us God's goodness as he leads us unto repentance, a repentance that burns away the idols of our hearts and makes it possible for us to rightly divide the word of truth that can then quicken us. That is how we are delivered, by his word that heals us, if he grants that we hear him in this age. If we truly hear and see, we will be blessed of the Lord and that blessing is not given to but a few in this age ([Mat 13:16](#) , [Luk 10:24](#)). Thank God that we can, through Jesus Christ, serve the law of God today as we steadily little by little by the grace and faith of Christ overcome the law of sin, that we will always have at our door, but are promised will be conquered through Christ ([Rom 7:25](#)).

Rom 7:24 O wretched man that I am! who shall deliver me from the body of this death?

1Co 15:31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

1Co 15:32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

Mat 13:16 **But blessed are your eyes, for they see: and your ears, for they hear.**

Luk 10:24 **For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.**

Rom 7:25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Next week Lord willing we will look at part three of our study entitled "Help me, O LORD my God: O save me according to thy mercy" where we will explore the marred condition that we were all made in at first and how our merciful Father in heaven has made and is making provision through Jesus Christ and his body to be able to become that new creation in Him that is formed through the destruction of the first vessel.

The verses we hope to cover to finish this 3-part study with Psalm 109 are verses 22-31:

Psa 109:22 **For I am poor and needy, and my heart is wounded within me.**

Psa 109:23 **I am gone like the shadow when it declineth: I am tossed up and down as the locust.**

Psa 109:24 **My knees are weak through fasting; and my flesh faileth of**

fatness.

Psa 109:25 I became also a reproach unto them: *when* they looked upon me they shook their heads.

Psa 109:26 Help me, O LORD my God: O save me according to thy mercy:

Psa 109:27 That they may know that this *is* thy hand; *that* thou, LORD, hast done it.

Psa 109:28 Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

Psa 109:29 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

Psa 109:30 I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.

Psa 109:31 For he shall stand at the right hand of the poor, to save *him* from those that condemn his soul.