

(Topics, Lead-in, and Lead-in Devotional Reading below)

# Psalm 109

♩ = 80

Unison Cm Ab Fm/G Ab Cm Fm/Gsus G+G7 Cm Cm/Bb Fm6 Fm

1. We mourn this love - ly E - den, Lord, For all still bears the  
 2. Show e - vil now for all it is, And help us feel Your  
 3. Come, cleanse all e - vil, root and fruit! Make all cre - a - tion

G G/D G Fm Fm/G Fm/Ab Fm/D Fsus/D Fm/D Cm/G G+G7

scar Of bru - tal, un - re - pent - ant wrong Op -  
 heart, The wrath that's born of burn - ing love For  
 new Till ev - 'ry breeze and ev - 'ry breath Sings

3rd time to Coda ⊕ 1 2  
 Ab G7 Cm Cm/G Cm Cm Cm/G Cm G G7 Cm Cm/Eb

posed to all You are.  
 dear ones torn a - part. Your lov - ing will, Your  
 al - ways, on - ly

G G+G7Cm G+G7 Cm Cm/Bb Fm6/Ab Fm6 G G/D G Fm Fm/G Fm/Ab

per - fect peace, Your full - ness with - out end, Your ho - ly, joy - ful

WORDS: Ken Bible  
MUSIC: Felix Mendelssohn (1809-1847) and Ken Bible

PSALM 109  
C.M.w.Bridge

Alternate Tunes: ST. ANNE; MAITLAND  
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D.C.  $\oplus$  Coda

F<sub>m</sub> F<sub>sus</sub>F<sub>m</sub> C<sub>m</sub> G+ G<sup>7</sup> A<sup>b</sup> G<sup>7</sup> C<sub>m</sub> C<sub>m</sub>/G C<sub>m</sub> C<sub>m</sub> C<sub>m</sub>/G C<sub>m</sub>

king - dom come, The heav - en You in - tend! You.

TOPICS: Eternal Life; Judgment Day; Kingdom of God; Lament; Psalm Hymns; Tunes, Classical

LEAD-IN: *God of my praise, Do not be silent!  
 For they have opened a wicked and deceitful mouth against me;  
 They have spoken against me with a lying tongue.  
 They have also surrounded me with words of hatred,  
 And have fought against me without cause.  
 In return for my love they act as my accusers;  
 But I am in prayer.  
 So they have repaid me evil for good,  
 And hatred for my love.  
 (Psalm 109:1-5, NASB)*

LEAD-IN DEVOTIONAL READING:

## Good and Evil in the Psalms

The Psalms often speak of good and evil in absolute terms that seem confusing to modern readers.

For example, the royal psalms sometimes seem to talk about a king who is perfectly good and rules for all eternity (see Psalms 2, 21, 45, 72, 110, and others).

But these psalms were initially fulfilled in a human king whose virtues were only partial and passing.

The psalmist often claims innocence for himself in a way that seems to deny the flaws found in even the most godly person (for example, see Psalm 17:3; 26:1; 86:2)

On the other hand, and perhaps the most troubling, some psalmists vehemently curse their enemies as if they were perfectly evil and eternally unredeemable (see Psalms 69, 109, and others).

Immersed in the human world around them, the psalmists are moved by the perfect, eternal quality of absolute good and absolute evil, even though the good and evil observed in human beings are only partial (only partly true) and passing (only temporarily true).

With the psalmists, we long  
for the perfect, eternal Kingdom of God,  
for complete innocence,  
for the complete removal of all evil.

But we can only see  
complete good and  
complete evil

through the reality of Jesus Christ.

He is the perfect, eternal King.

He is perfect innocence, and

in Him alone are we innocent.

He alone will bring ultimate destruction on the Ultimate Evil,  
Satan and his unrepentant followers.

Inspired by the Holy Spirit, the psalms point us beyond  
our imperfections and  
our mortality

to the ultimate good and evil,

seen only as we look to

the Ultimate King,

the Ultimate Innocent,

the Ultimate Judge,

Jesus Christ.

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