



**Inverted Justice: Everything is Better and Worse  
Things are more like they are Now than they ever were before  
Psalm 58**

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With apologies to President Eisenhower who made that comment. Our culture today is in a strange place. No stranger than what David encountered in his time or Habakkuk in his.

Habakkuk 1:2–4

“How long, O LORD, must I call for help? But you do not listen! “Violence is everywhere!” I cry, but you do not come to save. Must I forever see these evil deeds? Why must I watch all this misery? Wherever I



look, I see destruction and violence. I am surrounded by people who love to argue and fight. The law has become paralyzed, and there is no justice in the courts. The wicked far outnumber the righteous, so that justice has become perverted.” (NLT)

What is going on. Why do cultures throughout the ages keep encountering the same issues. Each generation thinks they have a new twist on things but at the end of it all, it isn't new at all but the same old dredged up evil that has been around for thousands of years.

David, right up front, drags in the unseen realm, the fallen ones, into the discussion. And as he begins this psalm, he starts at the source and then goes from the source to those who are being directly influenced. What is all of this? Let's look at our text.

Psalm 58:title–11

“For the music director; set to Al-tashheth. A Mikhtam of David. **Do you indeed speak righteousness, you gods? Do you judge fairly, you sons of mankind?** No, in heart you practice injustice; **On earth you clear a way for the violence of your hands. The wicked have turned away from the womb; These who speak lies go astray from birth.** They have venom like the venom of a serpent; Like a deaf cobra that stops up its ear, So that it does not hear the voice of charmers, Or a skillful caster of spells. **God, shatter their teeth in their mouth; Break out the fangs of the young lions, LORD. May they flow away like water that runs off; When he aims his arrows, may they be as headless shafts. May they be like a snail which goes along in slime, Like the miscarriage of a woman that never sees the sun.** Before your pots can feel the fire of thorns He will sweep them away with a whirlwind, the green and the burning alike. **The righteous will rejoice when he sees vengeance; He will wash his feet in the blood of the wicked. And people will say, “There certainly is a reward for the righteous; There certainly is a God who judges on the earth!”**” (NASB 2020)

The NASB translation mixes supernatural and physical realms together in the psalm. Then there is the NRSVue with a different break.

Psalm 58

“To the leader: Do Not Destroy. Of David. A Mikhtam. **Do you indeed decree what is right, you gods? Do you judge people fairly? No, in your hearts you devise wrongs; your hands deal out violence on earth.** The wicked go astray from the womb; they err from their birth, speaking lies. They have venom like the venom of a serpent, like the deaf adder that stops its ear, so that it does not hear the voice of charmers or of the cunning enchanter. O God, break the teeth in their mouths; tear out the fangs of the young lions, O LORD! Let them vanish like water that runs away; like grass let them be trodden down and wither. Let them be like the snail that dissolves into slime, like the untimely birth that never sees the sun. Sooner than your pots can feel the heat of thorns, whether green or ablaze, may he sweep them away! The righteous will rejoice when they see vengeance done; they will bathe their feet in the blood of the wicked. People will say, “Surely there is a reward for the righteous; surely there is a God who judges on earth.”” (NRSVue)

This translation lays heavy accountability on the unseen realm which has failed and reflects impacts in the physical realm as a result. David first talks to those in the unseen realm, then he addresses those who are influenced by them.

To unpack this, we are going to do a little bit of unseen realm 101. I was fine until David included the supernatural. “The Hebrew *elōhîm* (v. 1) means gods, or supernatural ruling spirits of the nations, as verse 2b confirms. Here, they are challenged for not “weighing” evil seriously and justly.” (White 1995, 382)



Join me as we try to look at this through the eyes of David and what his understanding would have been of the unseen realm, the heavenly host and the divine council.

In the Bible we see the term, heavenly hosts or some variant, at least 70 times.

Genesis 2:1

“And so the heavens and the earth were completed, and **all their heavenly lights.**” (NASB 2020)

Psalms 33:6

“By the word of the LORD the heavens were made, And **by the breath of His mouth all their lights.**” (NASB 2020)

Nehemiah 9:6

“You alone are the LORD. You have made the heavens, The **heaven of heavens with all their lights,** The earth and everything that is on it, The seas and everything that is in them. You give life to all of them, And **the heavenly lights bow down before You.**” (NASB 2020)

1 Kings 22:19–23

“And Micaiah said, “Therefore, hear the word of the LORD. **I saw the LORD sitting on His throne, and all the angels of heaven standing by Him on His right and on His left.** And the LORD said, ‘Who will entice Ahab to go up and fall at Ramoth-gilead?’ And one spirit said this, while another said that. Then a spirit came forward and stood before the LORD, and said, ‘I will entice him.’ And the LORD said to him, ‘How?’ And he said, ‘I will go out and be a deceiving spirit in the mouths of all his prophets.’ Then He said, ‘You shall entice him, and you will also prevail. Go and do so.’ Now then, behold, the LORD has put a deceiving spirit in the mouth of all these prophets of yours; and the LORD has declared disaster against you.”” (NASB 2020)

The clearest impression of the Israelite conception of host of heaven is given by an early prophetic narrative (1 Kgs 22:1–28). In a vision Micah ben Jimlah sees “the LORD seated on his throne, with all the host of heaven standing beside him on his right and on his left” (1 Kgs 22:19). This picture is borrowed from terrestrial realities: A king sitting on his throne and his ministers and attendants surrounding him. Though not using the term ‘host of heaven’ this picture of the divine council also underlies Isa 6, where Yahweh as king carries the title ‘LORD of hosts’ (Isa 6:3, 5). (Niehr 1999, 428)

God is the creator of everything, but when we talk about it today, we tend to think only in terms of the physical universe, but the unseen realm was created prior to the physical universe (Job 38:5-7). What David hints at here in Psalm 58:1, is a reality that he assumed his readers would understand, and judging by the various commentaries, not all get it. Asaph would later pen a psalm which will expand on the idea of a heavenly council and also cover the topic that members of that council who had responsibilities over kingdoms on earth delegated to them by God had rebelled against God and began to do other than what God wanted and judgment was coming.

Psalm 82:title–8

“A Psalm of Asaph. God takes His position in His assembly; He judges in the midst of the gods. How long will you judge unjustly And show partiality to the wicked? Selah Vindicate the weak and fatherless; Do justice to the afflicted and destitute. Rescue the weak and needy; Save them from the hand of the wicked. They do not know nor do they understand; They walk around in darkness; All the foundations of the earth are shaken. I said, “You are gods, And all of you are sons of the Most High. “Nevertheless you will die like men, And fall like one of the princes.” Arise, God, judge the earth! For You possess all the nations.” (NASB 2020)



I do not intend this to be a teaching of Psalm 82, but to understand what David is saying, Psalm 82 provides insight into what a Jew of David's day and age would believe. The word translated assembly is the Hebrew word *sod*.

"While the OT passages using the word *sôd* to refer to the divine council give little information about its operation, other biblical passages confirm that the ancient Near Eastern institution was well known in Israelite thought. Thus Micaiah's account of his vision (1 Kgs 22:19b–22) has Yahweh seated on his throne with his court around him. He asks who will undertake a certain task. Various suggestions are made by members of the assembly. Finally one individual makes a proposal which Yahweh accepts. Yahweh commissions the proposer accordingly. Despite the terms 'host of heaven' for the court and 'spirits' for the individual members, the functioning of the old divine council is obvious. The setting is more ambivalent, but the traditional function is clear again in the vision report of Isa 6:1–11, in which the prophet is present as the volunteer. (With the first person plural of v 8, Yahweh speaks for the divine court as a whole; so also in the divine resolutions of Gen 1:26; 3:22; 11:7.) (Parker 1999, 206)

God has a council. This council consists of the heavenly host. Divine beings that He created. David would know this as would any Jew who had spent time learning Torah.

Saying that they are angels is probably incorrect as angel is more of a job title as we will see rather than a specific line of divine beings.

There is some differentiation in appearance of the members of the heavenly host as seen in Ezekiel 1 as well as Isaiah 6. Here in Psalm 58 as well as in Psalm 82, those who were on the council, they have failed and are being held accountable to God for their failure.

"God has created a host of nonhuman divine beings whose domain is (to human eyes) an unseen realm. And because he created them, he claims them as his sons, in the same way you claim your children as your sons and daughters because you played a part in their creation.

While it's clear that the sons of God were with God before creation, there's a lot about them that isn't clear." (Heiser 2015, 25)

It appears then that the Jew of David's day had a worldview of the supernatural that accounted for fallen and unfallen divine beings.

We tend to not have that worldview even though it is Biblical.

As it pertains to Divine Beings, there are three notable times in the scriptures where members of that realm are caught up in rebellion. The first is Genesis 3, then Genesis 6, and the final one is connected with the events of Genesis 11, the Tower of Babel and the dividing of the planet into at least 70 different language groups. It starts with a guy named Nimrod who becomes a mighty man, a code word for Nephilim, and leads the planet to rebel against God's command to fill the earth. Instead, they want to revisit Genesis 6. Nimrod appears to have broken the code to that time.

Genesis 11:6–8

"And the LORD said, "Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them. **Come, let us go down and there confuse their language**, so that they may not understand one another's speech." So the LORD dispersed them from there over the face of all the earth, and they left off building the city." (ESV)



“Come, let us” is language of the Divine Council. Man wants to approach God on their conditions, not His. They are building a manmade mountain in order to commune with divine beings, ostensibly some of the same type who came down to Mount Hermon.

Why did God do this? Two problems are encountered here, per Dr. Fruchtenbaum, the first problem was: “This is what they begin to do, meaning this is only the first act of rebellion in this one place; if left to themselves, more such acts will follow in this one place. The second problem was: Now nothing will be withheld from them, which they purpose to do, meaning they will purpose to sin in many other ways as well. While no one can thwart the purpose of God, nothing will be able to thwart the purpose of man unless this initial project, which is an act of rebellion against the divine rule, is stopped. The roots of the two words, thwart and purpose are used elsewhere only in Job 42:2. The rabbis interpret this verse as meaning: “With such unity, they will enthrone idolatry for all time so that no man will be able to turn to the worship of the true God.”” (Fruchtenbaum 2008, 224)

In Deuteronomy 32, Moses is giving his farewell speech and in it he provides some history and some prophecy.

Deuteronomy 32:7–9

“Remember the days of old; consider the years of many generations; ask your father, and he will show you, your elders, and they will tell you. **When the Most High gave to the nations their inheritance, when he divided mankind, he fixed the borders of the peoples according to the number of the sons of God. But the LORD’s portion is his people, Jacob his allotted heritage.**” (ESV)

Deuteronomy 32:8–9 describes how Yahweh’s dispersal of the nations at Babel resulted in his disinheriting those nations as his people. This is the Old Testament equivalent of Romans 1:18–25, a familiar passage wherein God “gave [humankind] over” to their persistent rebellion. The statement in Deuteronomy 32:9 that “the LORD’s [i.e., Yahweh’s] portion is his people, Jacob his allotted heritage” tips us off that a contrast in affection and ownership is intended. Yahweh in effect decided that the people of the world’s nations were no longer going to be in relationship to him. He would begin anew. He would enter into covenant relationship with a new people that did not yet exist: Israel. (Heiser 2015, 113)

God, who still wants to bring Eden to earth and dwell with His creation sees the rebellion of man. He also sees that man wants to approach God on their conditions, not His, thus the tower at Babel.

As odd as it sounds, the rest of the nations were placed under the authority of members of Yahweh’s divine council. The other nations were assigned to lesser elohim as a judgment from the Most High, Yahweh. (Heiser 2015, 114)

Did God know that the members of His council would then rebel and instead of ruling faithfully over the nations, insist on being worshipped themselves? Of course He did, He is God.

We see that exact item referenced in Deuteronomy 4:19-20

Deuteronomy 4:19–20

“And beware lest you raise your eyes to heaven, and when you see the sun and the moon and the stars, all the host of heaven, you be drawn away and bow down to them and serve them, **things that the LORD your God has allotted to all the peoples under the whole heaven. But the LORD has taken you and brought you out of the iron furnace, out of Egypt, to be a people of his own inheritance, as you are this day.**” (ESV)

How well did these members of the heavenly hosts, the divine council do? They failed; they began to demand worship from those who they were placed in charge of.



Here in Psalm 58 we are provided a glimpse into this failure by David.

Psalm 58:1

“Do you indeed decree what is right, you gods? Do you judge people fairly?” (NRSVue)

No, they do not. In their rebellious fallen state, they are incapable of doing so. Why do so many de-supernaturalize this? Most likely because there are those who indeed are followers of Jesus who find it distasteful to know that God delegated the rule of the nations after Babel to His heavenly host, and that some of them failed allying with Satan. This is what leads to Psalm 82 and God Himself presiding over a courtroom where these beings are on trial.

But again, why not teach the word for what it is? Because it does not square up with the traditions we may have been taught over the years. We are into reason after all and do indeed accept some aspects of the supernatural, but this is a step too far for many, even though it is Biblical.

Many Christians claim to believe in the supernatural but think (and live) like skeptics. We find talk of the supernatural world uncomfortable. This is typical of denominations and evangelical congregations outside the charismatic movement...The believing church is bending under the weight of its own rationalism, a modern worldview that would be foreign to the biblical writers. Traditional Christian teaching has for centuries kept the unseen world at arm's length. We believe in the Godhead because there's no point to Christianity without it. The rest of the unseen world is handled with a whisper or a chuckle. (Heiser, *The Unseen Realm: Discovering the Supernatural World of the Bible* 2025, 13)

And here is the primary news flash we need to keep aware of as we study this, these powers, these fallen divine beings, these false gods we don't want to think about; they are still around. In addition, they are still misleading the nations just like they did back in the time of David. Why are there continuing issues with Israel now being back in the land and the Temple Mount?

Why so much fighting between Sunnis and Shias and Kurds and etc.?

“The worldview put forth by Deuteronomy 32 and Psalm 82 is the foundation for what scholars call the “cosmic geography” of Old Testament thought. Israel as a land and people were, in the words of Deuteronomy 32:9, “Yahweh's portion” and his “allotted heritage.” As such, Israel was surrounded on all sides by territories inhabited by enemies and under dominion of hostile gods.” And it still is today as well. (Heiser, *Deomns: What the Bible Really Says about the Powers of Darkness* 2020, 155)

Extra credit, the members of the Divine Council, currently faithful followers of God, will eventually be replaced by the church. We see that in Revelation 4.

Revelation 4:4

“Around the throne were twenty-four thrones; and upon the thrones I saw twenty-four elders sitting, clothed in white garments, and golden crowns on their heads.” (NASB 2020)

Once the nations are restored to Yahweh through the gospel, believers will displace the divine beings who presently dominate the nations and rule in their place as Yahweh's children and corulers. As Paul wrote elsewhere, believers will “judge angels” (1 Cor 6:3). (Heiser, *The Unseen Realm: Recovering the Supernatural Worldview of the Bible* 2015, 311)

The fallen members of the divine council do not speak righteousness. And what about those they influence, the leaders and judges over seeing the nations? “In a world where gods and goddesses were numerous and often involved in conflict with each other, the psalmist dismisses as corrupt all such divine powers and any human authority which derives from them.” (Davidson 1998, 185)



In the NASB, the second part of verse one is directed to the men being controlled.

It appears to be a rhetorical question in light of what we know now about the first part of the verse. They should be judging fairly, they do indeed know better, but they are following the lead of those who do not speak righteousness and are responsible for the nations.

However, there is indeed some question of going back forth between the spiritual realm and the physical per the NASB translation.

We are still firmly in the unseen realm per the NRSVue. This is a classic, albeit minor, example of translation bias, and the reality is both versions combined most likely get us to where we want to be to understand this psalm.

Those now fallen divine beings who were delegated the authority over the nations, and failed, are not decreeing what is right any longer. They are not involved in judging, or rather managing, the people they are charged to manage fairly and for the Lord. They have decided to instead solicit worship themselves. Thus, you get the pantheon of god's we see in the ancient world.

Psalm 58:2

"No, in your hearts you devise wrongs; your hands deal out violence on earth." (NRSVue)

Still dealing with the fallen ones, because they do not decree what is right any longer and are unjust in their ruling, they devise wrongs.

Actually, they are behind the wrongs that are taking place on the planet. This is reflected in how the NASB sees this verse.

Psalm 58:2

"No, in heart you practice injustice; On earth you clear a way for the violence of your hands." (NASB 2020)

A translation guide for this verse reflects "if gods and not "rulers" is used in verse 1, then at the end of verse 2 it should be "the earth" (see RSV) and not "the land" (TEV), that is, the land of Israel." (Bratcher and Reyburn 1991, 516)

It is interesting to see both translations we are using take it this way. Those who are overseeing the people of earth, the fallen ones being talked about in these verses, are no longer decreeing or ruling in righteousness, they are fallen. They are now influencing fallen people and encouraging the wickedness that already exists in the sin nature. Devising wrongs such as demanding worship, and when we see violence used, they are inducing them to sacrifice to include human sacrifice as well as fight one another in useless religious wars while the unseen fallen ones sit back and laugh at how gullible we truly are. We see some of this even today with pronouncements coming from Iran.

Psalm 58:3–5

"The wicked have turned away from the womb; These who speak lies go astray from birth. They have venom like the venom of a serpent; Like a deaf cobra that stops up its ear, So that it does not hear the voice of charmers, Or a skillful caster of spells." (NASB 2020)

Now we are talking about those who are being influenced by the unseen realm, the wicked. We begin with a graphic description of sinners. This description, though not as detailed as the one Paul produces in Romans, is indeed the same description, it is the description of a sinner.



Romans 1:29–32

“They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, foolish, faithless, heartless, ruthless. Though they know God’s righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them.” (ESV)

What we see here in verse three is that most commonly used tools of the fallen ones are wicked people. This is not a point in time observation for David but is a fact that continues on even today.

Why are there so many who are in political or business leadership who just seem to be totally devoid of any sense of right and wrong. It gets back to the sin nature as well as the tool of choice for the fallen ones.

No where in the Bible does it say anyone sells their soul to the devil. The Bible never even implies that it is a possible thing. The problem lies within the sin nature, unaffected and untouched by the Holy Spirit.

1 John 5:19

“We know that we are from God, and **the whole world lies in the power of the evil one.**” (ESV)

There are numerous stories out there telling of fictional characters who sold their soul to the devil. Today, we see people intentionally worship Satan and literally invite possession by demons. “Satanism in the broadest sense of the word is contact with, worship of, homage to, and even use of spirit beings other than the one true God. **This covers all paganism, positive and negative witchcraft, occultism, and even non-Christian religions.** While it is true that Judaism and Islam are theistic systems closely related to Christianity, they reject outright Jesus as Christ, Son of God, and Lord.” (Murphy 1996, 499)

The bottom line, if you are not in Christ, you are in the power of Satan. And what is being described here is that the fallen ones take advantage of the sin nature all humans are born with.

Unless we come to Christ, we go astray and stay that way from the moment of birth per David, speaking lies. If you have ever trained children, you know that you have to train them not to lie, they do just fine on that otherwise. As Paul described it, David is as well, the wicked has been estranged from God from birth. What is being described is unrestrained wickedness, as encouraged by the fallen ones.

Psalms 58:4–5

“They have venom like the venom of a serpent; Like a deaf cobra that stops up its ear, So that it does not hear the voice of charmers, Or a skillful caster of spells.” (NASB 2020)

One of the things we see consistently in the scriptures is that there are those who have so engaged with the sin nature, that they have reached a point where they no longer can hear God. They refuse to listen to the truth and have gone down into a degenerate nature that they are as poisonous as a snake. Those who try to talk to them, reason with them, negotiate with them, are totally ignored.

We have an excellent example for us today. No matter what is done to try and get the government of Iran to negotiate in good faith, they want death. They are in that place that David is warning of here. David then turns towards imprecatory prayer as a result. He realizes that one who is so given over to their wickedness is one who has no hope other than the judgment of God. So, he prays along those lines. David is looking for God to overthrow the wicked and he does so with five different examples.



Psalm 58:6–9

**“God, shatter their teeth in their mouth; Break out the fangs of the young lions, LORD.** May they flow away like water that runs off; When he aims his arrows, may they be as headless shafts. May they be like a snail which goes along in slime, Like the miscarriage of a woman that never sees the sun. Before your pots can feel the fire of thorns He will sweep them away with a whirlwind, the green and the burning alike.” (NASB 2020)

Recall in Psalm 57 David used the image of lying with the enemy close by also referring to the spiritual as well as physical realms. Here he comes back to the lion image.

He is asking the Lord to defang those who stand against him. God would indeed do that for David. He did that when Saul was defeated by the Philistines (1 Samuel 31:4, 1 Chronicles 10:4) leading to David becoming the King.

There is a recognition by David that he is ineffective against demonically empowered enemies, but God can indeed deal with them.

By asking for their teeth to be crushed, David is asking for them to be made harmless. Just like water running downhill away from you or like the grass which, in the Middle East, will be there when it rains but quickly goes away when it stops raining. Walking on it makes that happen even faster.

David asks for the enemy to be made toothless and that also includes their primary weapon for attacking over a distance, the arrow. There is nothing worse than firing an arrow that has no ability to cause damage when it arrives at the intended site of attack.

We have been seeing the Lord do that for Israel recently with those who are firing missiles at them and in many cases, they land and do not explode.

David is asking the Lord to judge those who are attacking him and standing against him and asks that in that judgement, they be made as if they were never there to begin with. When he talks about the slug and the miscarriage, that is what he is asking for. David “wishes his wicked enemies to become as if they had never existed.” (Harman 2011, 440)

Here in verse 9, David is asking the Lord for His judgment on the wicked to be quick and sudden. They are preparing a meal but unable to finish it. A whirlwind takes what was in its path and removes it, so does a grass fire. David knows that the wicked cannot stand before the judgment of God and he is asking for God to exercise that judgment on those who have been standing against him.

And this brings us to a prophecy. David has identified the unseen realm as the ones who empower those who have taken a stand against him. He is indeed engaged in a battle with demonic forces intent on destroying him and the future line to include the Messiah.

Psalm 58:10–11

**“The righteous will rejoice when he sees vengeance; He will wash his feet in the blood of the wicked. And people will say, “There certainly is a reward for the righteous; There certainly is a God who judges on the earth!””** (NASB 2020)

David sees the ultimate victory of the Lord over the wicked, physically as well as spiritually. He is looking into the future of Israel and providing us a view of what is yet to come.



#### Revelation 13:4

“they worshiped the dragon because he gave his authority to the beast; and they worshiped the beast, saying, “Who is like the beast, and who is able to wage war with him?”” (NASB 2020)

David is looking at the ultimate end of the wicked who have been empowered by the enemy. We would be talking about the end of the age and the battle of Armageddon. David uses typical middle eastern imagery for victory, but again, this is a supernatural battle, David is asking for supernatural protection and here at the end of this psalm turns to rejoicing in the Lord for His provision of supernatural victory over an enemy empowered this way. “The ultimate is at stake. Is God the Lord and ruler of the world? Or do demons and demoniacal rulers hold sway?” (Kraus 1993, 537)

#### Isaiah 63:1–6

“Who is this, coming from Edom, from Botzrah with clothing stained crimson, so magnificently dressed, so stately in his great strength? “It is I, who speak victoriously, I, well able to save.” **Why is your apparel red, your clothes like someone treading a winepress? “I have trodden the winepress alone; from the peoples, not one was with me. So I trod them in my anger, trampled them in my fury; so their lifeblood spurted out on my clothing, and I have stained all my garments; for the day of vengeance that was in my heart and my year of redemption have come. I looked, but there was no one to help, and I was appalled that no one upheld me. Therefore my own arm brought me salvation, and my own fury upheld me. In my anger I trod down the peoples, made them drunk with my fury, then poured out their lifeblood on the earth.”**” (CJB)

#### Zechariah 14:12–13

“And the LORD will send a plague on all the nations that fought against Jerusalem. Their people will become like walking corpses, their flesh rotting away. Their eyes will rot in their sockets, and their tongues will rot in their mouths. On that day they will be terrified, stricken by the LORD with great panic. They will fight their neighbors hand to hand.” (NLT)

This gruesome celebration at first seems morbid, and we are almost tempted to shy away from embracing it, yet it makes complete sense in light of the larger biblical picture of God’s righteousness. He wants us to anticipate the day when he will make right all the wrong in this world. The psalmist’s description of that justification pales in comparison to John’s vision of the bloodbath that will take place upon Jesus’s return at the end of the age. (Platt, Mason and Shaddix 2020, 75)

#### Revelation 14:17–20

“After that, another angel came from the Temple in heaven, and he also had a sharp sickle. Then another angel, who had power to destroy with fire, came from the altar. He shouted to the angel with the sharp sickle, “Swing your sickle now to gather the clusters of grapes from the vines of the earth, for they are ripe for judgment.” So the angel swung his sickle over the earth and loaded the grapes into the great winepress of God’s wrath. **The grapes were trampled in the winepress outside the city, and blood flowed from the winepress in a stream about 180 miles long and as high as a horse’s bridle.**” (NLT)

What David is expressing is the joy of the righteous over the defeat and removal of the wicked. He is seeing the overwhelming judgment of God take place and in that he rejoices.

#### Revelation 19:14–18

“The armies of heaven, clothed in fine linen, white and pure, were following him on white horses. And out of his mouth comes a sharp sword with which to strike down nations—“He will rule them with a staff of iron.” It is he who treads the winepress from which flows the wine of the furious rage of ADONAI, God of heaven’s armies. And on his robe and on his thigh he has a name written: KING OF KINGS AND LORD OF LORDS. **Then I saw an angel standing in the sun, and he cried out in a loud voice to all the birds that fly about in mid-heaven, “Come, gather together for the great feast God is giving, to eat**



**the flesh of kings, the flesh of generals, the flesh of important men, the flesh of horses and their riders and the flesh of all kinds of people, free and slave, small and great!”** (CJB)

David sees this day coming. He sees the day of the great reversal when all those who lived as if there was no God and no judgment come face to face with the living God and His wrath. As followers of Jesus, what we pray is in anticipation of this day.

Matthew 6:9–10

“Pray then like this: “Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on earth as it is in heaven.” (ESV)

Revelation 22:20

“He who testifies to these things says, “Surely I am coming soon.” Amen. Come, Lord Jesus!” (ESV)

1 Corinthians 16:22

“If anyone does not love the Lord, he is to be accursed. **Maranatha!**” (NASB 2020)

Let’s pray.

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