

THE PSALMS

Series: Selected Psalms Phase 1

Psalm 9: Victory Praise – The Adversaries Overcome Psa. 9:1-20

Today's Study: Psalm 9 Part A (Vv. 1-10)

1. Praise the LORD with All Your Heart – Justice Assured (Vv. 1-10)

INTRODUCTION

1. Highlights from Previous Lesson Psa. 7:9-17

(a) Terminate Wickedness to Secure Righteousness (Psa. 7:9-13)

- (1) In his own hopes, David trusted in the divine discrimination between innocence and guilt, he was fully assured that God would intervene on behalf of the righteous and the principles of divine administration were opposed to the wicked.
- (2) We have had our adverse experiences and whenever we are in the midst of those crises, we need to maintain our focus on who God is and what He is able to do, this was a reality David never lost sight of but maintained his confidence in God,
- (3) It was David's innermost desire to see the termination of wickedness, and in the midst of the congregation of the people he cried out: ***"Oh, let the wickedness of the wicked come to an end" (v. 9a NKJV).***
- (4) David also prayed for the endurance of the righteous: ***"But establish the just" (v. 9b NKJV).***
 - Previously, we saw him praying that evil would be terminated which also would involve their possible conversion. In this prayer he was praying for the stabilization of the righteous.
 - His previous prayer was universal in its focus that there would be an end to wickedness. This prayer is also universal in that he prayed that the world would come under the dominion of the principles of truth and holiness.
- (5) In making his preceding appeals to God's testing of man (see Vv. 7-9) David thought of the justice of God. This led him to declare an established and fundamental fact: ***"God is a just judge."***
 - The justice of God means that all will be treated fairly (Deut. 10:17; Acts 10:34-35; Rom. 2:11-16; Col. 3:25; etc.)
 - God is a *righteous judge*, who not only loves righteousness Himself but will take care that righteousness is done by the children of men and that He will avenge and punish all unrighteousness.
- (6) The words ***"God is angry"*** (v. 11b) must be understood as applied in accordance with the divine nature; and we are not to assume that it relates to the same feeling as human experiences.

(7) Barnes referring to God's anger notes:

"It means that His nature, His laws, His government, His feelings are all arrayed against the wicked; that He cannot regard the conduct of the wicked with favor; that He will punish them. While His judgments in regards to the righteous must be in their favor, it must just as certainly be against the wicked; while He will exonerate the one, He will cut off and punish the other."

(8) The judge of the universe is compassionate and caring, not willing that any should perish but that all would come to repentance and turn from their wicked ways (2 Peter 3:9).

- David not only declares God as a righteous judge but describes Him as a mighty warrior who wages war against the wicked (Vv. 11-12).
- The **impenitent** will be judged unless he repents and gives up his evil practices. If not full preparation has been made for his punishment.

(b) **Totality of Evil** (Psa. 7:14-16)

In this illustrative "Picture of the Slander's History" (Psa. 7:14) we first noticed the imagery of a pregnant woman in the process of child birth. As observed she had conceived "*iniquity*" and "*mischief*" (KJV) or **trouble** and "*brought forth falsehood*" (NKJV). Obviously, this is the sin of Cush who falsely accused and slandered David. David, in these verses illustrated the extent to which Cush went in his devious and evil ways to attack him and posing a threat to his life.

(1) The result of Cush's evil plan is like the birth of a child who is exactly like his father. Jesus told the Jews that they are like their father the devil (John 8:44) . . . observe Cush's accomplishment: "*. . . and bring forth falsehood*" (Psa. 7:14c NKJV).

(2) In verses 15 and 16 (Psa. 7) we have an account of the wicked experiencing retributive justice; they were reaping what they sowed.

- In the first example we have seen the illustration of the system that was used to trap wild animals.
 - The hunters would dig a large hole and had it covered with grass and brush (undergrowth, small trees, and shrubs) as a way to conceal it (v. 15).
 - In this situation, the application refers to the wicked in our study whose plan is similar to the hunter but instead of his intended prey he was the one who fell into it.
- David also noted that the mischief maker's own evil; will return like a boomerang on his head.
- The Preacher's Outline & Study Bible (POSB) notes:

"This is the way of those who sow evil against others: devices of their own making spring back against them. The violence they intended for others falls upon their own head (v. 16)."

(3) Cush and all his accomplices slandered David, intending to ruin him! The same continues today wherein so many have become slanderers (James 3, NB Vv. 1-10; Rom. 3:13); they verbally abuse and tarnish the reputation of

others; but the result will be the same as it was with Cush and David. God is omniscient, He knows it all and eventually justice will triumph over wickedness!

(c) **Thanksgiving to God for His Righteousness** (Psa. 7:17).

- (1) The psalmist declared that as for himself, he would praise the LORD according to His righteousness; that is, he would adore and praise the true and living God, who is worthy to be praised (v. 17).
- (2) Psalm 7 started in a distraught low note, closed on an exhilarated high note of glory to the righteous judge of the universe!
- (3) David, in this psalm, set the example for us by showing us that we need to praise God *“according to His righteousness.”*
- (4) We ought to give God the glory for the gracious protection under which he covers His afflicted people and of the just vengeance with which He will pursue those who afflict His beloved ones.
- (5) **David’s jubilant praise to God is a resounding acclamation of faith!**
 - God had not yet delivered David from his enemies but he praised God for what He would do, before the vindication came.
 - David realized that even if the LORD did not deliver him in the present, He would vindicate him in the future!
- (6) A quote from William Dyer (a 17 century pastor . . . London)
“To bless God for mercies is the way to increase them; to bless him for miseries is the way to remove them: no good lives long as that which is thankfully improved; no evil die so soon as that which is patiently endured.”

2. Introduction to Psalm 9

(a) **Comparison: Psalms 9 and 10 (Briefly Noted)**

- (1) Psalms 9 and 10 are generally thought to have been originally a single composition.
 - You will observe that there is no title at the beginning of Psalm 10 as we have in all other psalms of Book 1 (*Book 1 Psalms 1-41*) except Psalms 1, 2, and 33.
 - Psalms 9 and 10 are found as one in (a) the Septuagint (b) the Latin Vulgate and (c) Jerome’s Latin Version.
 - **N. I. V. Study Bible notes:**
“That Psalms 9 and 10 were sometimes viewed (or used) as one psalm is known from the Septuagint.” (The Septuagint is the Pre-Christian Greek translation of the Old Testament).
- (2) Contrast between Psalms 9 and 10
 - Psalm 9 glories in the sovereignty of God, particularly in relation to the heathen enemies’ nations.
 - Psalm 10 rather deals with the problems of unfaithfulness and wickedness within the nation itself.

- Both situations are constant and pressing problems for the Christian nations today. There is both the bitter foe without and the malignant growth of secularism and apostasy.

(b) **Title**

(1) Psalm 9 has the title: *“To the chief Musician upon Muthlabben. A psalm of David.”*

- The psalm is ascribed to David both in the title and the style of composition.
- The meaning of **“Muthlabben”** is obscure. Different interpretations have been given as to its meaning, for example:
 - “Death to the son” or even, “upon the death of a son.”
 - Some believe **“labben”** refers to some foreign king or prince slain by David and the psalm was composed upon his death.
 - Some believe it refers to the victory over Goliath or the Philistines in general and other nations who opposed David as king.
 - Etc.

(2) *“The most reasonable suggestion is that we have a familiar tune-title here, meaningful to those for whom the title was written but unknown to us.”* (W. T. Purkiser)

(c) **Occasion on which the psalm was composed.**

While there are difficulties understanding the actual occasion in which the psalm was written, we can find within the psalm information that enlightens our understanding.

- (1) It was composed in perspective of the conflict they were engaged in with an enemy (see v. 3) (*compare Vv. 6, 13, 19, 20*).
- (2) The enemy were foreigners, otherwise referred to as *heathens*; basically referring to idolatrous nations (see v. 5) (*compare Vv. 15, 19*).
- (3) These were invaders and plunderers who created desolation, in the land which they pillaged (see v. 6).
- (4) The psalmist had achieved victory over them and for this he celebrated and magnified God for His intervention (see Vv. 1, 2, 10, 11, 15)
- (5) Nevertheless, the psalmist was still surrounded by enemies and ask God to continue interposing on his behalf (see v. 13) (*compare Vv. 18-20*).

(d) **The contents of the psalm.**

The psalm covers two main subjects: one pertaining to the past and the other to the future. Both accounts illustrate the character of God and both give occasion to the writer to express his confidence in God. One account relates to deliverance that has already being experienced; the other, a hope for deliverance from the remaining and troubling situations that were still a threat.

- (1) **Verses 1-12** relates to deliverance from trouble, it speaks of conquest over their enemies. It was victory that was already realized and the reason for resounding the jubilant praises and their reverent reflection on God’s character.

The principal truth taught in these verses (Vv. 1-12) is, that God is a refuge and help for those who are in trouble and danger; anyone experiencing such adverse situations may put their trust in Him, and He will intervene to deliver them.

- (2) **Verses 13-20** is constructed in a manner similar to the preceding verses. It relates to the future and to what the psalmist still hoped from God in view of the character which He had demonstrated in granting victory in former troubles.

The account showed us that the psalmist was surrounded by adversaries and God had intervened on his behalf. In response for God's help he offered praise and thanksgiving; the psalmist was still surrounded by formidable enemies but he was fully assured that once more God would surely deliver!

In Psalm 9 we have most evidently a triumphal hymn; may it strengthen the faith of the militant believer and stimulate the courage of the timid saint! Fully revealed to us in this account is THE CONQUEROR who "... has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS" (Rev. 19:16 NKJV).

(e) **Divisions**

We will be studying this psalm using five main points, the first will be discussed in Part A which covers verses 1 through 10 and the remaining verses (Vv. 11-20) will be discussed in Part B

The Main Points:

- (1) Vv. 1-10: **Praise the LORD with All Your Heart—Justice Assured.**
- (2) Vv. 11-12: **Participating in Giving Thanks Encouraged.**
- (3) Vv. 13-14: **Pray for the LORD'S Mercy and Deliverance.**
- (4) Vv. 15-18: **Proclaim the Truth of God's Justice.**
- (5) Vv. 19-20: **Petition God for His Justice and Judgment to be Executed.**

A. Praise the LORD with All Your Heart—Justice Assured Psa. 9:1-10

The beauty and power of sincere praise! Praise that flows naturally and from a heart wholeheartedly committed to God, praising Him who is worthy to be praised! One of the very first thing that David did in this psalm (Psalm 9) was to openly proclaim the purpose of writing the psalm: **it is specifically meant to be a praise song to the LORD!**

The heart is regarded as the seat of thought by the Hebrews and evidently David fully engaged his mind, his all in worship. David ruminated on God's faithfulness, righteousness and awesome power and these factors enlightened David's appreciation of the things God has done (*these things observed by David are the eight sub-points for our study . . . Psa. 9:1-10*)

David's life was not an easy and problem-free one both before and during his reign as king of Israel. When he so passionately praised the LORD at a very difficult time in his life, he has as a result set a powerful example for us. Despite the imminent danger and life threatening factors, David centered and fully focused his mind on God!

A quote that was used in our lesson for Psalm 7 and was repeated in the introduction of this lesson, is so powerful that I am repeating it once more!! **Beloved, we all pass through difficulties; some are going through at this moment and some are getting ready to go through theirs but victory is assured in Jesus Christ!!**

Quote from William Dyer (a 17 century pastor . . . London)

“To bless God for mercies is the way to increase them; to bless Him for miseries is the way to remove them: no good lives as long as that which is thankfully improved; no evil dies so soon as that which is patiently endured.”

The Preacher's Outline & sermon Bible . . . (a partial quote for their introductory remarks on Psa. 9:1-10)

“. . . When he meditated on the LORD rather than his problems, his heavy heart overflowed with praise. In so doing, he teaches an important lesson: in our most perilous trials, we should take our eyes off our problems and fix them on the LORD.”

Psa. 34:1-3 NKJV

“I will bless the LORD at all times; His praise shall continually be in my mouth. My soul shall make its boast in the LORD; The humble shall hear of it and be glad. Oh magnify the LORD with me, And let us exalt His name together.”

1. Marvelous Works He Has Done (Psa. 9:1)

“I will praise You, O LORD, with my whole heart; I will tell of all Your marvelous works” (v. 1 NKJV)

(a) Praise the LORD! (v. 1a)

“I will praise You, O LORD . . .” (v. 1a NKJV)

(1) This is, in view of the merciful interventions of God.

- Reference is being made here in regards to God's intervention as noted in Vv. 3-5.
- The psalmist is also focusing on the attributes of God's character as noted in verses 7-12.

(2) God expects suitable returns of praise from those who He has done marvelous works.

“Give thanks with a grateful heart;

Give thanks to the Holy One!!

(3) It was with a holy resolution and an unshakeable determination for the psalmist to commence the psalm (hymn) with: ***“I will praise You O LORD!”***

- Facing the foe, it takes a fully made-up mind and the grace of God to sincerely and openly bless the LORD in spite of the imminent and discouraging situation that was seemingly prevailing!
 - David's vow was, whatever else may be silenced he was going to praise the LORD with resounding acclamation to the Most High God!
 - As observed in the psalm, the enemy's defeat was completed and the songs of victory would flow with reverent delight and fullness!
 - Beloved, it is our duty to praise the LORD, let us freely express our gratitude, be diligent and faithfully perform our duties!
 - C. H. Spurgeon notes:

"Praise is to be offered to God alone; we may be grateful to the intermediate agent, but thanks must have long wings and mount upward to heaven."
- (4) Even in the face of the enemy's threat the psalmist praised God for the deliverance given in the past and what would come in the future.
- Faith faces the future without fear because it has behind it a past that testified to the trustworthiness and power of the LORD.
 - **Psa. 35:28 Amplified Bible**

"And my tongue shall talk of Your righteousness, rightness and justice, and of [my reasons for] Your praise all the day long."
 - See also 2 Chron. 20:22; Psa. 51:15; Isa. 12:1; Luke 2:20; etc.
- (b) Perfectly and wholeheartedly God's (v. 1b)
- "... with my whole heart ..."* (v. 1b NKJV)
- (1) Beloved, note, it is with: the **whole heart!** A half heart is no heart!
- (2) The **heart** in the OT means the essential self, the personality, the thinking, feeling, the real you!
- (3) If we would praise God acceptably, we must praise Him in sincerity, with our hearts and not only with our lips, and be lively and frequent in such act *"... with my whole heart!"*
- (4) The **whole heart** emphasizes this is not done with divided affection, or with a partial gratitude. He meant that **all** his powers would be employed in praising and serving the LORD.
- (5) Giving the whole heart to God:
- In love . . . Deut. 6:5
 - In obedience . . . Psa. 119:2, 34
 - In trust . . . Prov. 3:5-6
 - In prayer . . . Jer. 29:12-13
- (c) Proclaim the "Good News" (v. 1c)
- "I will tell of all ..."* (v. 1c)
- (1) David described an important and often neglected way to praise God: **"to tell of His marvelous work."**
- Some talk about everything else but God! They spend hours daily on the phone and other sources of social media but not talking about God!!

- Adam Clarke notes:
“Christians, so called, when they meet, seldom speak about God! Why is this? Because they have nothing to say.”

(2) C. H. Spurgeon notes:

“There is true praise to the thankful telling forth to others of our heavenly Father’s dealing with us; this is one of the themes upon which the godly should speak often to one another, and it will not be casting pearls before swine if we even make the ungodly hear of the loving-kindness of the LORD to us.”

(3) The song: **Get All Excited . . .** by the Gaither Vocal Band.

Get all excited go tell everybody that Jesus Christ is king.
I said get all excited go tell everybody that Jesus Christ is king
Get all excited go tell everybody that Jesus Christ is king
Get all excited go tell everybody that Jesus Christ is king
Jesus Christ is still the king of kings.

You talk about things that really aren’t important at all
You talk about weather,
You talk about problems we have at home and abroad
But friend I’m excited about a solution for the world
I’m going to shout and sing, Jesus is still the King of kings.

(d) Phenomenal, far-reaching, beneficial and eternal! (v. 1d)

“I will tell of all Your marvelous works” (v. 1d NKJV)

“. . . all Your marvelous works and wonderful deeds!” (Amp. Bible)

(1) Definitely, when we think of all that God has done for us the natural response is nothing but wholehearted praise to Him!

- In fact, someone says **if** God never did anything else for him. saving his soul was enough to praise Him for the rest of his life!
- When we give thanks for any of God’s particular mercy, we should use the occasion to remember former mercies and tell of **all** His “. . . marvelous works and wonderful deeds.” *“Count your blessings, name them one by one . . . Count your many blessings, see what God hath done.”*

(2) All God’s works; all His doings are worthy of our admiration!

- In Psa. 9 the reference is particularly to what God had done and was the reason why this song was written.
- Gratitude for one of God’s mercy (noted above) refreshes the memory as to the thousands of others!
 - This, beloved, is eternal work for us because there is no end to express our heart-felt gratitude of all God’s deeds of love!
 - When we consider our own sinfulness and nothingness, we face the facts that forgiveness, conversion, deliverance, sanctification,

restoration and preservation, etc. which the LORD has wrought for us or in us is *“marvelous works and wonderful deeds”*

(3) The wonders of God demonstrate His omnipotence and comprehensive care for His people.

- **Psa. 77:14 Amplified Bible**

“You are the God Who does wonders; You have demonstrated Your power among the peoples.”

- See also Ex. 4:21; 15:11; Josh. 3:5; Dan. 4:3; Joel 2:30; Acts 6:8.

2. Most High God—None Like Him! (Psa. 9:2)

“I will be glad and rejoice in You; I will sing praise to Your name, O Most High” (9.2 NKJV)

(a) Gladness and joy flow freely by God’s people (v. 2a)

“I will be glad and rejoice in You” (v. 2a NKJV)

(1) Gladness and rejoicing—a favor from God!

(Brief note: you are encouraged to study deeper in this awesome subject)

- A summarized definition: **Gladness** is a pleased or joyful condition of joy and exhilaration, usually a strong yet quiet and temperate (mild, pleasant) character.
 - There are at least twenty-five synonyms for gladness: cheer, delight, blessedness, cheerfulness, joy, mirth, bliss, etc.
 - In essence **gladness** is a feeling or state of well-being and contentment.
- Is such an experience really possible?
 - David, although regularly faced with enemies, was able to publicly declare: *“I will be glad and rejoice in You!”*
 - Paul, despite his many and varied experiences of hostility, yet irrespective of whatever challenges faced him he was able to say: *“I have learned in whatever state I am to be content . . .” (Phil 4:11b ... see Vv. 10-13).*
 - Far too may seek blessedness in things but we are told otherwise in the Word . . . see Luke 12:13-21, NB v. 15.
- Upon their return from exile to Jerusalem, the Jews upon the reading of the law to which they were ignorant, went into a panic mood but were encouraged to rejoice and **be glad in the LORD** *(they were to focus on the current demands and later with the other issues. See Neh. 8:1-11, NB v. 10 ... highlighting the last sentence.)*

Neh. 8:10b Amplified Bible

*“. . . And be not grieved and depressed for **the joy of the LORD is your strength and stronghold.**”*

(2) *“I will be glad” or “I will rejoice and will express my joy” (Psa. 9:2a)*

(3) Gladness and joy are the appropriate spirit in which to praise the goodness of the LORD.

Note a few quotes by C. H. Spurgeon:

- *“Birds extol the Creator in note of overflowing joy, the cattle low forth his praise with tumult of happiness, and the fish leap up in his worship with excess delight.”*
- *“Daily rejoicing is an ornament to Christian character, and a suitable robe of God’s choristers to wear.”*
- *“God loveth a **cheerful** giver, whether it be the gold of his purse or the gold of his mouth which he presents upon the altar.”*

(4) Matthew Henry notes:

“Holy joy is the life of thankful praise, as thankful praise is the language of holy joy: I will be glad and rejoice in thee.”

(b) Great and mighty God!

“I will praise Your name, O Most High” (v. 2b NKJV)

(1) A dam is a barrier constructed to hold back water; similarly, trouble blocks the joy of the LORD flowing through us.

- We noted earlier for the need to focus on what God has done, because meditating on His marvelous works (v. 1) breaks through any barrier of the enemy of our soul and allow the floods of praises to flow!
- We are aware that David was in great danger with the threat of death facing him (9:13) but he was determined to praise the Lord (Vv. 1-2)
 - David understood who God is and his appreciation motivated him to praise the name of the Most High.
 - The name **“Most High”** expresses the unshakeable truth that God is **supreme**, that He is **over all**.
 - He is exalted above all other beings; exalted above all things, above His creation . . . **there is none like Him, The Most High** (Ex. 8:10; 15:11; Psa. 89:6; Isa. 40:18; etc.)

“Most High” was briefly discussed when we studied Psalm 7 Part B, see Pages 17-19).

(2) God has always guaranteed victory over the enemies of His people (Deut. 2:25; Josh. 1:5; etc.) and His people in response should give glory to Him the Most High!

(3) C. H. Spurgeon notes:

- *“Songs are fitting expression of inward thankfulness, and it would be well if we indulge ourselves and honored our LORD with more of them.”*
- *“As the evil spirit yielded in olden time to the influence of the harp of the son of Jesse, so would the spirit of melancholy often take flight from us if only we would take up the song of praise.”*

(4) Comment relating to Psa. 9:1-2 by POSB

“God is greater than any trouble or problem we face. Note this: David’s joy was not in the victory he had been given, but in the God who had given him the victory. The teaching of these two verses is important: we are to testify of

God's marvelous works, but we are to celebrate God Himself. "We do not worship the works; we worship the Worker."

(See Psa. 83:18; 97:9)

3. **Mighty Warrior and Guardian of His People** (Psa. 9:3)

"When my enemies turn back, They shall fall and perish at Your presence" (v. 3 NKJV)

(a) Defeat of the enemy (v. 3a)

"When my enemies turn back, . . ." (v. 3a NKJV)

(1) David acknowledges the almighty power of God as that which the most formidable enemy were not able to contest with or stand before.

- He remembered God's wondrous works in the past which produced a strong faith for the current situation.
- Notice that David did not ask God to **turn back** his enemies; but in faith he declared that his adversaries would retreat when God showed up and discomfit them.

(2) When they are compelled to turn back.

- Turning back was not in their planning, but their policy and coverage failed them, they were unable to push forward in their endeavor, instead they had to hastily draw back.
- Turning back is a sign of imminent defeat.
 - They fell and perished and even their retreat would result in their ruin and nothing that they did would deliver them.
 - This was evident, for example, with Haman who was beginning to fall before Mordecai, at that point his fate was obvious and he would certainly perish (see Esther 6:12-14).
- Picture David's adversaries advancing with drawn weapons until God showed up. They would be seen fleeing, leaving their weapon, filled with terror. This was what David visualized.

(b) Divine presence!

(1) The LORD's divine presence is the great defense of His people.

- Spurgeon notes:

"God's presence is evermore sufficient to work the defeat of our most furious foes, and their ruin is so complete when the LORD takes them in hand, that even flight cannot save them, they fail to rise no more when He pursues them."
- Psa. 9:3b is saying: "Whenever mine enemies are turned back, the reason why they fall and perish is because of Your presence!"
- This, beloved, is an acknowledgment of God as the author of the victory in all cases!

(2) ***"Infused with confidence of God's unfailing presence, we can face whatever obstacles or opponents stand in our way."*** POSB)

- (3) When the enemies of God's church are put to confusion we must ascribe their embarrassment to the power, not to the instruments, but of **His** presence, and give **Him** all the glory!

4. **Maintaining Equality and Justice** (Psa. 9:4).

"For You have maintained my right and my cause; You sat on the throne judging in righteousness". (v. 4 NKJV).

(a) Rights are maintained (v. 4a)

"For You maintained my right and my cause . . ." (v. 4a NKJV)

(1) Our integrity and innocence will be upheld by God . . . **guaranteed!**

- **NKJV:** *"For You have maintained my right and my cause"*
- **NASB and ESV translate as:** *"For You have maintained my just cause."*
- **NIV:** *"For You have upheld my right and my cause."*

(2) David, hereby speaks of **"his righteous cause; that is when he was falsely accused."** (See also Psa. 7; etc.)

- When his enemies came upon him unprovoked and with cruel hatred and malicious intent.
- Despite the viciousness and seemingly upper hand by the adversaries, God intervened and defended His people!
- As it relates to David, he knew that he had conducted himself in accordance to God's commandments and will eventually be justified.

(3) **"Maintained"** . . . several definitions based on the Hebrew, for example: *It conveys the central notion of performing an activity with a distinct purpose. a moral obligation, or a goal in view (Gen. 11:6).*

- An account was given of an outstanding nobility who with pride noted that his motto was: **"I will maintain it."** However, the Christian has a better and more noble one: **"You have maintained it!"** (*In reference to the LORD!*).
- Spurgeon note: *"God and my right' are unified by faith: while God lives my right shall never be taken from me."*
- If we seek to maintain the cause and honor of our blessed LORD we may suffer reproach, misrepresentation, and persecution but it is refreshing to remember that He who sits on the throne knows our hearts, and will not leave us to the ignorant and inconsiderate judgment of sinful men (Gen. 5:1-15, **NB v. 11**).

(b) Righteous Judge! (v. 4b)

"You sat on the throne judging righteousness" (v. 4b NKJV)

(1) God sits on the throne of judgment.

- He has always sat on His throne.
- He has never evaded His duty as judge of the universe.
- He has never vacated the bench of divine justice and never failed to rule on any case.

- (2) He has the right and the authority to make decisions based on His righteous standards.
- He decides on controversies, determine appeals, vindicated the injured and He punishes the injurious, for he said: *“vengeance is mine”* (Deut. 32:35; Rom. 12:17-19).
 - Beloved, the LORD always vindicate righteous judgment on the wicked.
 - David had personally witnessed and experienced God’s righteous judgments and he knew that God’s verdict is always right . . . He is the righteous judge!
 - *(For additional information on God the Righteous Judge, see study on Psalm 7, Pages 6-12).*

5. Magistrate Who Judges Righteously (Psa. 9:5-6)

(a) Above, you were encouraged to review notes on the “Righteous Judge” from our previous lesson. Note a few highlights from that lesson (Psalm 7).

- (1) Beloved! God will not allow the righteous to be trampled, terrorized, trodden down or torn apart! His people are secured under His divine protection (2 Sam. 22:3-4; Ex. 14:13-14; Psa. 17:7-8; etc.)
- (2) Many anticipate that they will one day stand before a great God of great love, great mercy, great warmth, and great generosity. **They never imagined they will stand before a God who is perfect, just and who cannot ignore the habitual practice of sin.**
- (3) God is **a righteous judge**, who not only loves righteousness Himself but will take care that righteousness is done by the children of men and He will avenge and punish all unrighteousness.
- (4) Every day the righteous judge is seated on the judgment seat!
- His attitude towards wickedness has never been compromised!
 - Consequently, He is furious against the wicked and His disposition never changes.
 - He never takes a day off from His duty. Every day He expresses His indignation against wickedness and corruption.

(b) Exultation! There is triumph over evil (Psa. 9:5).

David records, with joy, what will be the triumphs of the Most High, the victory over all the powers of hell and acknowledges those achievements with his resounding praises (v. 5). By three steps the power and justice of God will be implemented against the infidel and wicked people who were enemies to the king that God had set up upon His holy hill of Zion.

“You have rebuked the nations, You have destroyed the wicked; You have blotted out their name forever and ever.” (v. 5 NKJV)

(1) **Curbed (checked, restrained) by the Most High** (v. 5a)

“You have rebuked the nations . . .” (v. 5a NKJV)

- “Nations” . . . as used here refers not to the heathen in general, or the nations at large but those who rose up against The LORD and His people.
- He has given them real proofs of His displeasure against them. This He did before He destroyed them, that they might take warning by the rebukes by God’s providence and prevent their own destruction

(2) **Cut off the wicked and their evil** (v. 5b)

“You have destroyed the wicked . . .” (v. 5b NKJV)

- Several ideas presented in reference to the word “heathen” as used in the KJV; however, the psalmist addressed those characterized by **wickedness**.
- The wicked are marked for destruction and some are made monuments of God’s vindictive (avenging, vengeful, etc.) justice and destructive power in this world.
- **NOTE:** David spoke as if the events recorded here have already happened—a dramatic feature of prophecy in the psalms.
 - David was so certain that the events will occur so he spoke of them as if they have already been fulfilled (see Vv. 15-16).
 - **Rom. 4:17 ESV**
 “. . . as it is written, ‘I have made you the father of many nations’ – in the presence of the God in whom he believed, who gives life to the dead and **calls into existence the things that do not exist.**”
 - See also Matt. 21:22; Mark 11: 22-24; Heb. 11:1-10.

(3) **Covered in darkness and perpetual disgrace** (v. 5c)

“You have blotted out their name forever and ever” (v. 5c NKJV)

- As we saw before, God rebukes before He destroys, but when He moves against the wicked, He cease not until He has smashed them in pieces, so small that their name is forgotten and like a noise some snuff their remembrance is put out for ever and ever.
- Observe how often the word “**Thou**” (KJV) “**You**” (other translations) has been used in this verse (v. 5) as well as other verses; it shows that the grateful demands go up directly to the LORD, just like smoke from the altar when the air is still. **“Under all circumstances, dear LORD, my faith looks up to thee!”**
- *“Blotted out their names . . .”* As if from a register of all living person written on a papyrus scroll (Num. 5:23, also Deut. 9:14; 25:19; 29:20; 2 Kings 14:27).
- Consider the civilizations of ancient history that rose up against God and His people.
 - *“Where are the Philistines? Where are the Assyrians? Where are the Babylonians? Etc.”*
 - *“They are perished, gone, ground into dust of the earth by the feet of the LORD ... (Jehovah), the righteous and faithful God of Israel’s covenant”* (Quotes from POSB)

(c) **End of the wicked . . . obscurity sets in!** (v. 6)

“O enemy, destructions are finished forever! And you have destroyed cities; Even their memory has perished.” (v. 6 NKJV)

- (1) The enemies may have destroyed the cities of their opponents, but they cannot destroy God.
- (2) The psalmist rejoices over the enemy who God has appeared against (v. 6).
 - He bends as it were over his overpowered condition and despite his once uncertain supremacy, he plucks the boasters song out of their mouths, and sings it for him in derision (mockery, ridicule).
 - It was as if he was saying “You have had your days when you devastated and obliterate other cities, but your day of accountability has arrived!”
- (3) When Israel had no king these malicious and vexatious neighbors (Philistines, Moabites, Ammonites, etc.) destroyed their cities but now the wheel has turned upon them, their destruction of Israel had come to a perpetual end.
- (4) Beloved, we summarize by noting: After this fashion our Glorious Redeemer asked of death, **“Where is thy sting?”** and of the grave, **“Where is thy victory?”**
 - As in our study text, the spoiler is spoiled, and he who made captive is led into captivity himself!
 - Let the daughter of Jerusalem go forth to meet their King and praise Him with timbrel (tambourine) and harp!

6. **Monarchy for Eternity** (Psa. 9:7)

“But the LORD shall endure forever; He has prepared His throne for judgment” (v. 7 NKJV)

(a) Eternal monarchy (v. 7a)

“But the LORD shall endure forever” (v. 7a NKJV)

- (1) Jehovah (*Yahweh* ... LORD) is eternal – always the same.
 - He is “the Everlasting God” (Gen. 21:33; Deut. 33:27; Psa. 90:2).
 - He is the self-existent Eternal God (Col. 1:16-17).
 - He is immutable, He never changes (Psa. 33:11; Heb. 13:8; James 1:17)
 - His greatness is unsearchable (Psa. 145:3).
 - The list goes on and on!
- (2) Beloved, earthly kingdoms rise and fall but even through it all the LORD remains the One True and Living God! He is from ages to ages the same!! (*Psa. 90:2; 102:25-28, NB v. 27*).
- (3) In our study text: although these cities have become desolate (v. 6), and the enemy had been allowed to triumph, and nations pass away, God is ever the same and His day of judgment will be enacted.
- (4) It may seem as if nothing on earth is durable, even the strong cities are buried in rubbish and forgotten; ***but the LORD shall endure forever” (v. 7)***
Note two other references: Psa. 29:10; 93:2)

(b) Established sovereignty! (v. 7b)

“He has prepared His throne for judgment” (v. 7b NKJV)

(1) The enduring existence and the unchanging dominion of our LORD, are the firm foundation of our joy.

- As noted above, the enemy and his destructions shall come to a perpetual end, but God and His throne shall **endure forever!**
- In the light of the past, the future is not doubtful; since the same Almighty God fills the throne of power, we can without hesitation and with confidence rejoice in our security for all time to come.

(2) By the **throne** being **prepared for judgment**, there is absolutely no doubt as to the swiftness of divine justice.

- *“He has remained on His throne for every moment of everyday of every century of history.”*
- *“He will be on His throne when this earth and heavens are ultimately destroyed by fire (2 Peter 3:10).”*
- *“Throughout eternity, He will rule over a new earth and heaven, a universe where sin and unrighteousness will never be known, inhabited exclusively by all who have been redeemed (2 Peter 3:14; Rev. 21:1-5). (POSB)*

7. **Mediator and Universal Judge** (Psa. 9:8)*“He shall judge the world in righteousness, And He shall administer judgment for the people in unrighteousness” (v. 8a NKJV)*

(a) Universal justice (v. 8a)

“He shall judge the world in righteousness” (v. 8a NKJV)(1) In today’s world the justice system is unbelievably horrible, even in so-called democratic countries that profess that there is **“equality and justice for all.”** This gross injustice will end one day and our cry is **“even so come Lord Jesus!!”**(2) **“World”** (v. 8) refers to the habitable earth and also all the inhabitants.

- In our text, God will overthrow all those who oppose Him and the truth; this will be done because He interpose on behalf of the righteous.
- Because God intervened, the psalmist properly inferred that such justice would be available to the whole world as such is found in God’s character.

(3) There is assurance that the Almighty God will, without any exemption or partiality, execute universal justice upon the entire world!

- There will not be anywhere on earth that justice will not eventually prevail.
- *“He shall minister judgment” (v. 8).* The Amplified Bible states: *“He will minister justice.”* This means to sail direct or follow a straight course. **Finally, Beloved! Equality and justice for all!**

(b) Uprightness in His administration

“And He shall administer judgment for the people in uprightnes.” (v. 8b NKJV)

(1) **“In uprightnes”**: As noted above, He will not be influenced by partiality; He will show no favoritism; He will not be bribed. He will do exact justice to **all**.

(2) Whatever earthly courts do **heaven’s throne minister’s judgment in uprightnes!**

- Favoritism and respect of person are things unknown in the dealings of the Most High God!
- Focusing on appearing before the impartial tribunal of the Most High God should help us to scrutinize ourselves when tempted to sin, and a comfort when we are slandered or oppressed.

8. **Majestic Protection Guaranteed** (Psa.9:9-10)

(a) Refuge found in the LORD (v. 9)

“The LORD also will be a refuge for the oppressed, A refuge in time of trouble.” (v. 9 NKJV)

(1) Brief definition of **“refuge”**

- The KJV Dictionary:
“That which shelters or protects from danger, distress or calamity; a stronghold which protects by its strength, or a sanctuary which secure safety by its sacredness; any place inaccessible to the enemy.”
- As used in our text, the message is clear and simple: “The same LORD who judges (Vv. 3-5), becomes a shelter to those who suffer.
 - God the righteous judge has become a place of security and refuge (Psa. 18:2; 46: 7, 11; 59:9, 17; etc.)
 - The declaration is: God is a refuge, a rock, a high tower, a defense, in Him is our ultimate safety!!

(2) Beloved, He who gives no haven to the impenitent and wicked in the day of judgment is the defense and refuge of the saints in the day of trouble.

- There are many forms of oppression that come to us, both from man and Satan; and irrespective of how it comes to us, **refuge** is provided in the LORD (Jehovah).
- There were cities of refuge under the law (example see Joshua 20); God is our refuge city under the gospel (Deut. 33:27; Psa. 9:9; 27:5; 94:2-22; Prov. 18:10; etc.).
- As ships when battered, tossed and driven by a raging seas they seek to find a harbor; even so the oppressed hastened to the safety of a just and gracious God!!

Psa. 46:1 ESV

“God is our refuge and strength a very present help in trouble.”

- God is a Hightower, so impregnable, that the host of hell cannot penetrate it by storms and the believers by faith from its lofty heights look down with contempt upon their enemies.

➤ **Prov. 18:10 Amplified Bible**

“The name of the LORD is a strong tower; the [consistently] righteous man [upright and in right standing with God] runs into it and is safe, high [above evil] and strong.”

➤ See also 2 Sam. 22:1-4 NB Vv. 2-3; Psa. 144:1-2; etc.

(b) Relying wholly on the LORD (Psa. 9:10)

“And those who know Your name will put their trust in You; For You, LORD, have not forsaken those who seek You.” (v. 10 NKJV)

(1) Knowledge of God (*Only a few highlights possible*)

- Obviously, life is all about God, see the difference when He is genuinely served. Fellowship with the true and living God is the only thing that genuinely secures man’s joy and a meaningful life.

Ecclesiastes 12:13 Amplified Bible

“All has been heard; the end of the matter is: Fear God [revere and worship Him, knowing that He is] and keep His commandments, for this is the whole of man [the full, original purpose of his creation, the object of God’s providence, the root of character, the foundation of all happiness, the adjustment to all harmonious circumstances and conditions under the sun] and the whole [duty] for **every man.**”

➤ Our knowledge of God helps our understanding of our own being, purpose and salvation. From God flows all life and goodness, as light shining in the darkness!

➤ One quick example of what it means to neglect the need of having God . . . see **Hosea 4** (read the chapter, note verses 1-11 and **highlight verse 6**).

- The more man drifts away from God the more devastating life experiences become.
 - Many years ago we sang the song: **“Without Him”** (Note two lines)
Do you know Him today?
Please don’t turn Him away.
 - Jesus asked His disciples for their personal testimony: **“But who do you say that I am? (Matt. 16:14, read Vv. 13-20).**
 - The woman at the well said: **“Come see a man who told me all things . . .” (John 4:1-25, NB v. 25).**
 - The centurion guarding at Christ’s crucifixion, motivated by fear and the reality of what he witnessed, verbally acknowledged: **“Truly this was the Son of God” (Matt. 27:54)**
 - Etc.

(2) *“Those who know Your name will put their trust in You” (Psa. 9:10a)*

- All who are acquainted with You!
 - Those who have been made aware by the manifestations of thy goodness, and with the truth respecting thy character.

- All who have equitable perspective of God, or who understand His real character will confide in Him.
- **Ignorance is worst when it is in relation to ignorance of God, and knowledge is best when it exercises itself upon the name of God!!**
- This most excellent knowledge leads to the most excellent grace of faith, an experience that results in more benefits than we have time to make mention of . . . for example:
 - Fellowship with the Father through Jesus Christ (Eph. 2:18)
 - Fellowship with Jesus Christ (1 Cor. 6:19-20).
 - Fellowship with the Blessed Holy Spirit (1 Cor. 6:19-20)
 - Access to God's throne with confidence (Heb. 4:14-16)
 - Etc.
- (3) *"God's people know Him by His personal covenant name, the great name Yahweh (Jehovah ... LORD) (v. 10). The godly trust (batach) – feel safe and secure – because they know His name and all that it means. Know (yada) does not mean to know to know intellectually or to be aware of. It means to know personally, to know intimately, to know by experience."* (POSB)
- (4) *"For You. Lord, have not forsaken those who seek You" (v. 10b NKJV).* This thought has been regularly discussed in our lessons and it is a proven factor that God has never abandoned His people and never will!
 - As we more and more experience challenging situations we will seek the LORD more and such increases our trust and dependence on Him.
 - The reality of God's unfailing help and comfort was literally experienced by David and such is applicable to all God's people; they have put their trust in Him and will never be forsaken!
 - Matthew Henry notes:
"The more God is trusted the more He is sought unto. If we trust God we shall seek Him by faithful and fervent prayer, and by a constant care to approve ourselves to Him in the whole course of our conversation. God never did, nor ever will, disown or desert any that duly seek to Him and trust in Him. Though He afflict them, He will not leave them comfortless; though He seems to forsake them for a while, yet He will gather them with everlasting mercies."

Oh, beloved, allow me to repeat, God will never abandon those who seek Him! God's promise does not mean that if we trust in Him we will escape loss or suffering; it means that God Himself will never leave us no matter what we face!!

The song: The Longer I Serve Him

Since I started for the kingdom,
 Since my life He controls;
 Since I gave my heart to Jesus,
 The longer I serve Him, the sweeter He grows.

The longer I serve Him the sweeter He grows;
The more that I love Him more love He bestows.
Each day is like Heaven, my heart overflows.
The longer I serve the sweeter He grows

Every need He is supplying,
Plenteous grace He bestows.
Every day my way gets brighter,
The longer I serve Him the sweeter He grows.

The longer I serve Him the sweeter He grows;
The more that I love Him more love He bestows.
Each day is like Heaven, my heart overflows.
The longer I serve Him the sweeter He grows.

Each day is like heaven, my heart overflows.
The longer I serve Him the sweeter He grows, the sweeter He grows.

Psalm 9:11-20 will be discussed in Part B.

DO NOT JUST READ THE BIBLE STUDY AND OBEY IT

2 Tim. 2:15 NKJV

“Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.”

2 Tim. 3:16-17 NKJV

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.”

PSALM 9 PART A
Review Questions

1. It has been noted that Psalms 9 and 10 were originally one psalm; what are the observed contrast between both psalms and how applicable are they to problems in Christian countries?

2. While there are difficulties in understanding the occasion on which Psalm 9 was written, give at least two facts noted in the psalm which enlightens our understanding (with references).

3. Briefly explain the two main subjects in Psalm 9.

4. Complete the following:

“In Psalm 9 we have most evidently a (a) _____ hymn; may it (b) _____ the (c) _____ of the militant (d) _____ and (e) _____ the (f) _____ of the (g) _____ saint!”

5. (a) Answer True or False (b) Explain your answer.
“As noted in Psalm 9 the first thing David did was to complain about the difficulties he was experiencing with his adversaries.”

6. Despite confronted with prevailing problems, as observed in Psa. 9:1-10, how did David responded, how was his response beneficial to him and exemplary to us?

7. In discussing Psalm 9 and observing David’s attitude in response to difficulties, why he was able to face the future without fear?

8. Briefly explain the importance of praising God with the **“whole heart.”**

9. Commenting on praises, what did C. H. Spurgeon noted as one of the themes upon which the godly should speak to one another.

10. Complete by choosing the correct answer:

“ _____ God’s mercy refreshes the memory as to the thousands others.”

- (a) Forgetting the acts of
- (b) Fading memory for all
- (c) Willfully forgetting all of
- (d) Gratitude for one of

11. How do we effectively break through any barrier of the enemy of our soul and allow the flood of praises to flow?

12. What is the great defense of God’s people? (Briefly explain)

13. Briefly explain: “For You maintained my right and my cause.” (Psa. 9:4a)

14. Briefly explain: "And He shall administer judgment for the people in uprightness." (Psa. 9:8bNKJV).

15. Complete by choosing the correct answer: "Ignorance is worst when it is in relation to ignorance of God, and knowledge is best when it exercises itself _____ ."

- (a) upon personal ideas and family
- (b) upon the name of God
- (c) upon the things that attracts
- (d) sometimes on God sometimes self