

## THE PSALMS

### Series: Selected Psalms Phase 1

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

### Today's Study: Psa. 9 Part B (Vv. 11-20)

1. Vv. 1-10 Discussed in Part A
2. Participating in Giving Thanks Encouraged Vv. 11-12
3. Pray for the LORD'S Mercy and Deliverance Vv. 13-14
4. Proclaim the Truth of God's Justice Vv. 15-18
5. Petition God for His Justice and Judgment to be Executed Vv. 19-20

### INTRODUCTION

#### 1. Highlights from Previous Lesson Psa. 9:1-10

##### (a) Comparison: Psalms 9 and 10

- (1) Psalms 9 and 10 are generally thought to have been originally a single composition. This fact is proven, for example, in the Septuagint and Latin Vulgate.
- (2) There is contrast between both psalms.
  - 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) **In regards to the content of Psalm 9, we noted:** 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 giving 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 troubling situations that were still a threat.

David's life was not an easy and problem-free one, both before and during his reign as king of Israel. Whence he so passionately praises 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 the life threatening factors, David centered and fully focused his mind on God!

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

- (1) Praise the LORD: *"I will praise You, O LORD" (v. 1a).*
  - God expects suitable returns of praise for those whom He has done marvelous works.

- It was a holy resolution and an unshakeable determination for the psalmist to commence the psalm with: ***“I will praise You, O LORD.”***
  - Even in the face of the enemy’s threat, the psalmist praised God for the deliverance given in the past and what will come in the future.
- (2) Perfectly and wholeheartedly God’s! (v. 1b)
- If we would praise God acceptably, we must praise Him with our hearts and not only with our lips, and such acts should be lively and frequent ... ***“with my whole heart!”***
  - The ***whole heart*** emphasizes that this act is not done with a divided affection or with a partial gratitude. He meant that **all** his powers would be employed in praising and serving the LORD!
- (3) Proclaim the **“Good News”** (v. 1c) . . . C. H. Spurgeon notes:  
*“There is true praises 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.”*
- (4) Phenomenal, far-reaching, beneficial and eternal (v. 1d).
- Gratitude for one of God’s mercy 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!
  - The wonders of God demonstrate His omnipotence and comprehensive care of His people.
- Psa. 77:14 Amplified Bible**  
*“You are the God who does wonders; You have demonstrated Your power among the people.”*
- (d) **Most High God – None Like Him!** (Psa. 9:2)
- (1) Gladness and joy flow freely by God’s people (v. 2a)
- Gladness and joy are the appropriate spirit in which to praise the goodness of the LORD.
  - 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.”*
- (2) Great and Mighty God!! (v. 2b)  
*“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 God who had given him the victory. The teaching of these two verses (Psa. 9:1-2) 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!’” (POSB)*
- (e) **Mighty Warrior and Guardian of His People** (Psa. 9:3)
- (1) C. H. Spurgeon notes:  
*“God’s presence is evermore sufficient to work 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.”*

- (2) 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.
- (f) **Maintaining Equality and Justice** (Psa. 9:4)
- (1) Our integrity and innocence will be upheld by God . . . **guaranteed!!**
- (2) As it relates to David (Psa. 9:4), he knew that he had conducted himself in accordance to God’s commandments and will eventually be justified.
- (g) **Magistrate Who Judges Righteously** (Psa. 9:5-6).
- (1) 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.
- (2) 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 upon His holy hill of Zion (see v. 5).
- They will be **curbed by the Most High** (v. 5a).
  - He will **cut off the wicked and their evil** (v. 5b).
  - **The wicked will be covered in darkness and perpetual disgrace** (v. 5c).
- (h) **Monarchy for Eternity** (Psa. 9:7)
- (1) 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).
- (2) The enduring existence and unchanging dominion of our LORD, are the firm foundation of our joy. . . . 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.
- (i) **Mediator and Universal Judge** (Psa. 9:8)
- (1) There should be assurance, that the Almighty God, without exemption or partiality will execute universal justice upon the entire world!
- (2) **“In uprightness”** He will not be influenced by partiality; He will show no favoritism; He will not be bribed. He will do exact justice **to all**. Whatever earthly courts do **heaven’s throne ministers judgment in uprightness**.
- (j) **Majestic Protection Guaranteed** (Psa. 9:9-10).
- (1) Beloved, He who gives no haven to the impenitent wicked in the day of judgment is the defense and refuge of the saints in the day of trouble.
- There are many forms of oppressions that come to us but **refuge** is provided in the LORD (Jehovah).
  - As ships when battered, tossed and driven by raging seas they seek to find a harbor; even so the oppressed hastened to the safety of a just and gracious God.
- (2) All who have equitable perspective of God, or who understand His real character will confide in Him.

- (3) As we more and more experience challenging situations we will seek the LORD more and such increases our trust and dependence on Him.
- (4) 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!

## 2. Summarized Pointers from Beacon Bible Commentary (Psa. 9:13-14; 15-18; 19-20)

### (a) Trouble (Psa. 9:13-14)

*"The psalmist interjects a plea for personal deliverance from those who oppose him, in order that he may praise God and rejoice in the LORD's salvation. . . . Snatched from the very portals of destruction, the poet would praise God at the Tabernacle. . . . ."*

### (b) Transgression (Psa. 9:15-18)

*"The wickedness and destruction of the heathen (15) are contrasted with the hope and prospect of the righteous. The truth earlier voiced in 7:15-16 is here repeated: wicked men are destroyed by their own evil schemings and doings. . . . ."*

***The wicked shall be turned into hell** (v. 17) is a solemn warning of the fate of wicked man and nations. Hell is sheol; and in the case of the godless, it was represented as a hopeless existence cut off from God and life. The full revealed truth about the afterlife **awaited** the coming of Christ and the apostles. But enough is said in the Old testament to warn the wicked to turn from their sins lest they go down to **sheol** without hope. . . . ."*

### (c) Triumph (Psa. 9:19-20)

*"The scope of the psalmist's prayer testifies to his faith in the triumph of righteousness. Human wickedness will not prevail. The Hebrew word for **be judges** (v. 19) also means "condemned." All must finally recognize that the LORD alone is God. **The nations shall know themselves to be but men.**"*

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

*These verses were discussed in Part A and briefly reviewed above.*

*For today's lesson we will be discussing Psa. 9:11-20*

## B. Participating in Giving Thanks Encouraged Psa. 9:11-12

David, king of Israel, summoned the people and instructed them to sing praises to the LORD. By experience, the people knew what God had done, the miraculous wonders and mighty works He did on their behalf. He not only delivered them from their enemies, supplied their needs but dwelt among them. The Ark of God was symbolic of the special presence of the true and living God and it was always in the center of their camp, and

the center of their very lives. Later in their history the Ark of God was kept in Jerusalem (or Zion) in the Tabernacle until the Temple was built.

*“Declare”* His decree *“among the people”* (v. 11). *“People”* in this instance refers to the people of Israel. They were a set of people who were united by a common bond lived in the same nation and experienced mutual opportunities.

*“World”* (v. 8) stood in contrast to other *“nations”* or *“peoples”* (v. 8). David is hereby decreeing that based on the awe-inspiring works of the LORD on behalf of His beloved people; His love and goodness are to be continually remembered and celebrated! ***“Let everything that has breath praise the LORD!” (Psa. 150:6 NKJV).***

### 1. **Savory and Satisfactory Are Praises to God!** (Psa. 9:11)

*Sing praises to the LORD, who dwells in Zion! Declare His deeds among the people.”* (v. 11 NKJV)

#### (a) Delight in glorifying the LORD!! (v. 11a)

*“Sing praises to the LORD . . .”* (v. 11a NKJV)

(1) Being full of gratitude himself, our inspired author, David, is anxious to stimulate others to join the song and praise God as he himself has committed to do in the first two verses (Psa. 9:1-2).

- **The heavenly spirit of praise is gloriously contagious, and he that has it is never satisfied unless he can stimulate all those with whom he is acquainted to unite in this glorious deed of praising God.**
- Singing and preaching as ways of glorifying God are hereby united and it is noteworthy of the impact they have made in revivals, where we have witnessed a joyful outburst of praises to the Most High God!

(2) The heart of the psalmist is full of exultation and joy at the remembrance of the divine interposition, where he naturally breaks out into these strong expressions of praises and calling others to rejoice also.

(3) Those who believe that God is greatly to be praised not only desire to be consistent in doing so but seek to improve and desire that others will join in and that he would gladly be the instrument in getting them to do so!

(4) **David here communicates something known among those who praise God. When they praise God, it is natural for them to draw others into similar praise.**

#### (b) Dwells in Zion (v. 11b)

*“. . . who dwells in Zion!”* (v. 11b)

(1) Trust is followed by the shout of triumph to God who ***“dwells in Zion”*** (v. 11b). God’s special presence was symbolized by the Ark of the Covenant in the Tabernacle and later in the Temple on Mount Zion in Jerusalem.

(2) In essence, God does not live **only** in Jerusalem (or Zion, which is another name for Mount Moriah, the hill on which the Temple was built); God is everywhere all the time.

*We have time to make a few brief pointers in regard to “Zion.” You are encouraged to continue studying this subject.*

- “Mount Zion” often means city rather than the hill itself . . . **Mount Zion is the place where Yahweh (Jehovah . . . LORD),** the God of Israel, dwells (**Isa. 8:18**).
- God was present in the Tabernacle (Ex. 25:8) and in the Temple built by Solomon (2 Chron. 7:16).
- The focal point of Israelite worship came to Jerusalem and its beautiful Temple.
- From this central place of worship, the Jews were to tell the world of the One True and Living God!

*You will find in your continued study that the significance of Zion will never fade away . . . for example see Isa. 35:10; Heb. 12:22; Rev. 14:1.*

(c) Declare His goodness to everyone (v. 11c)

*“Declare His deeds among the people” (v. 11c NKJV).*

(1) With enthusiasm make a proclamation of the goodness of God . . . wherever man is found!

- Make Him known for who He is! What He has done! Go tell them of His character!
- Go to alleys and highway, the mountains and valleys, etc. Go that others may be brought into the light out of darkness, despair and doom!

(2) Others have been trailblazers and ambassadors of the “Good News” through their preaching and singing (*declaring His deeds . . . sing praises . . . v. 11*) and have as a result contributed to revivals!

- Great works of God were manifested through the ministry of Wesley, Newton, Whitefield, the songs of Charles Wesley, and many others.
- C. H. Spurgeon notes:

*“The sing of the birds of praise fitly accompanied the return of gracious spring of divine visitations through the proclamation of the truth.*

*Sing on brethren, and preach on, and these shall both be a token that the LORD still dwelleth in Zion.”*

## 2. Servants/Precious in the Eyes of God (Psa. 9:12).

*“When He avenges blood, He remembers them; He does not forget the cry of the humble.”*

(a) Retributive justice for the afflicted (v. 12a)

*“When He avenges blood . . .” (v. 12a NKJV)*

(1) The motive behind David’s summons to the people for united praise was based on the fact that God vindicates all abuse experienced by His people.

- Warren Wiersbe notes:

*“‘Inquisition for blood’ refers to the official investigation of murder, to see who was guilty of the crime. . . . There were no police in Israel, but a near kinsman could avenge the murder of a family member.”*

(In regards to the kinsman referred to here, see for example Num. 35:26-27 ... insert mine)

- (2) Israel was (is) God's by a blood covenant (example see Ex. 24:8). God's commitment was to faithfully be there for His people and would avenge all violence against them. *"When He avenges blood" (v. 12a) . . . the reference here focuses on such passage as Gen. 9:5: "Surely for your lifeblood I will demand a reckoning from the hand of every beast I will require it, and from the hand of man. From the hand of every man's brother I will require the life of blood." (NKJV)*
- (3) When blood is shed in murder, God will seek out the murderer, God will require satisfaction of him who had shed the blood; He would punish the offender.
- (b) Remembered, loved and justified are the people of God (v. 12b).  
*" . . . He remembers **them** . . ." (v. 12b NKJV)*
- (1) The word *"them"* refers to the oppressed and afflicted . . . note carefully verses 8 and 9.
- (2) When an inquest is held concerning the blood of the oppressed, the martyred saints will be among the first to be remembered . . . God will avenge His chosen ones!
- (3) The blood of the innocent will not be forgotten.
- Num. 35:33-34 tells us that the blood of unavenged murders pollutes the earth.
  - The blood of Abel spoke to God (Gen. 4:1-14, **NB v. 10**).
  - The blood of Naboth was seen by God (1 Kings 21; **2 Kings 9:26**).
- (4) God has promised to avenge blood and remembered the murdered.
- When He goes forth in the earth to execute judgment on the wicked.
  - When He cuts the wicked down in His wrath.
  - When He sweeps them away as with a flood – the punishment will be indiscriminated (wholesome, general, sweeping, etc.).
- (5) The message here, beloved, is that the righteous will not be forgotten; that even in the fiercest of His allotments He will still regard, and intervene to save them.
- (6) **All** God's children are precious in His sight and will never be forgotten; the afflicted have been pointed out in Psa. 9:12 . . . **He remembers them!** He remembers **every drop of innocent blood** which the adversaries have shed and He will return it upon their own head, He will give them blood to drink, for of such they are worthy (**Rev. 16:6**; Isa. 49:26).
- (c) Recurring memories of their suffering (v. 12c)  
*"He does not forget the cry of the humble" (v. 12c NKJV)*
- (1) Verse 12c may be read as: *"He does not forget the cry of the **afflicted**."*
- The reference is not to the **humble**, in the general sense of the term, but to the **afflicted; the oppressed; those who are in trouble** (see v. 9).
    - He will then remember the cry which in their afflictions they have been long sending up to Him.

- The humble cry of the poorest saints shall neither be drowned by the sound of the thundering justice nor by the shrieks of the condemned.
- (2) In that day it will be proven how precious the blood of God's people is to Him, when it must all be accounted for.
  - It will then come to light that God has not forgotten *the cry of the humble*, neither the cry of their blood nor the cry of their prayers but that both are sealed up among His treasures.
  - **Psa. 72:14 Amplified Bible**  
 "He will redeem their lives from oppression and fraud and violence, and precious and costly shall their blood be in His sight."
- (3) Quote from POSB  
*"The voices of those whose oppression is a greater burden than they can bear will echo in His ears until He brings justice upon their oppressors. The direct application is to His chosen people of Israel."*

### C. Pray for the LORD'S Mercy and Deliverance Psa. 9:13-14

Previously, we saw David proclaiming praises to God (Vv. 1-2), now he is petitioning for deliverance from those who opposed him. His request was that God would look at the present situation and consider the imminent danger resulting from such situation. He acknowledged God's faithfulness and righteous character and was fully assured that God would deliver Him. In response to the certainty of his deliverance he once more pledges his praises to God.

All of us want God to help us when we are in trouble, but often for different reasons. Some want God's help so that they will be successful and other people will be comfortable and feel good about themselves (James 4:2-3; Matt. 20:21). David, however, wanted help from God so that justice would be restored to Israel so that he could show others God's power. When you call to God for help, consider your motive. Is it only to save yourself pain and embarrassment or to bring God glory and honor?

#### 1. Plea in the Midst of Desperation (Psa. 9:13).

*"Have mercy on me, O LORD! Consider my trouble from those who hate me, You who lift me up from the gates of death" (Psa. 9:13 NKJV).*

(a) Plea to God for help! (v. 13a)

*"Have mercy on me, O LORD!" (v. 13a NKJV)*

- (1) David had just considered that God *"does not forget the cry of the **humble**"* (v. 12c) . . . ("**humble**" or "**afflicted**"). Now, he wanted God to remember him in his season of trouble (v. 13b).
- (2) There were memories of the past and confidence concerning the future, these factors controlled the man of God as he approached the mercy seat to plead for help in a time of need!
  - His time was divided between praying and praising and he saw no better and profitable way to spend it!



- His prayer at this time is one that is suitable for everyone on all occasions, it produces a humble spirit, demonstrates self-awareness of God and appeals to the proper attributes of the Most High . . . ***“Have mercy upon me, O LORD!” (v. 13a)***
- (3) The cry for mercy implies that though God intervened and granted them deliverance, he was still surrounded by enemies and was still endangered.
- He had been delivered from many troubles, but there were still many others pressing upon him, so he calls upon God to intervene further on his behalf and grant him complete deliverance from all his adversaries.
  - Spurgeon notes:  
*“Just as Luther used to call some text little bibles, so we may call this sentence (v. 13a) a little prayer-book; for it has in it the soul and marrow of prayer.”*
- (b) Persecuted by malicious and hateful adversaries (v. 13b)  
*“Consider my trouble from those who hate me” (v. 13b NKJV).*
- (1) He prayed that God would be concerned about him.
- He is not specific in his request, lest he should seem to dictate to God.
  - He simply submits himself to the wisdom and will of God in this modest request: *“Consider my trouble from those who hate me . . . and do for me as You decides.”*
- (2) His deep desire was that God would not forget the troubling situation he was in and that He (God) would mercifully intervene for him!
- (3) He also mentioned the suffering being experienced as a result of his hateful adversaries . . . *“. . . consider how I am afflicted by those who hate me (v. 13 Amp. Bible).*
- Psa. 34:19 ESV**  
*“Many are the afflictions of the righteous but the LORD delivers him out of them all.”*
- (c) Protector/deliverer – I am in Your hands (v. 13c)  
*“You who lift me up from the gates of death” (v. 13c NKJV)*
- (1) His plea focused on the malice of his enemies, the trouble which he suffered from those who hate him with cruel passion.
- David knows what it means to be delivered from adverse situations and he once more looks forward for God to act on his behalf.
  - Beloved, we are never brought so low, so near to death but God can raise us up. If He has saved us from spiritual and eternal death, we may therefore take encouragement to hope in that all our distresses He will be a very present help to us.
- (2) ***“The gates of death” (v. 13c)***
- The phrase relates to the prevalent views about the unseen world – the world where the dead abide.
  - That world was represented as beneath; as a dark gloomy place of habitation; enclosed by bars and walls; and entered through

gates. These gates opened for entrance but not for exit – the grave leading to it.

- The psalmist felt that he had come near to that dark, gloomy abode, and that God only could rescue him from it, therefore, in trouble which threatened his life, he looks to God to intervene and save him.

(3) Spurgeon notes:

*“What a noble title is here given to the Most High . . . **“You who lift me up from the gates of death.”** What a glorious lift! In sickness, in sin, in despair, in temptation, we have been brought very low, and the gloomy portal seemed as if it would open to imprison us, but underneath us were the everlasting arms, and therefore, we have been uplifted even to the gates of heaven.”*

## 2. Praise Assured for His Deliverance (Psa. 9:14).

*“That I may tell of all Your praise In the gates of the daughter of Zion. I will rejoice in Your salvation” (Psa. 9:14 NKJV).*

(a) Declaration of praise assured (v. 14a).

*“That I may tell of all Your praise . . .” (v. 14a NKJV)*

(1) We must not overlook David’s object in desiring mercy (v. 13), it is all to the glory of God: **“THAT I MAY TELL OF ALL YOUR PRAISE!!”**

- Spurgeon notes:

*“Saints are not so selfish as to look only to self; they desire mercy’s diamond that they may let others see it flash and sparkle, and may admire Him who gives such priceless gems to His beloved.”*

- **1 Cor. 15:57 NKJV**

*“But thanks be to God, who gives us the victory through our Lord Jesus Christ.”*

- See also Psa. 68:19; 119:62; Dan. 2:23; Luke 17:16; Acts 28:15; etc.

(2) In essence, David was saying: *“That I may praise You in the land of the living; that I may finish the work of praise by giving all that is due to You!”:*

- The idea conveyed here is that the dead cannot praise God; in other words, only the living can utter praise to God!
  - With this in mind David calls on God to intervene and deliver him so that he might continue to worship and praise Him on earth.
  - See our Lesson on Psalm 6, Pages 17-18, where similar was discussed (note Psa. 6:1-5, NB Vv. 4-5)
- In this attitude, David utters only what man can naturally feel when he thinks that he is heading for the grave.
  - It is an end of human plans and pursuits; it is a land of silence; the worship of God is not celebrated there.
  - **Psa. 115:17 NKJV**

*“The dead do not praise the LORD, Nor any who go down in silence.”*

(b) Delight in acknowledging God publicly (Psa. 9:14b)

*“In the gates of the daughter of Zion” (v. 14b NKJV)*

(1) **NOTE: Gates** in ancient cities were places of assembling where important transactions were performed.

- The gates of Jerusalem were regarded as attractive and sacred, because it was through them that people passed on their way to worship God at the Tabernacle and later the Temple.
  - As a consequence, it is said: “The LORD loves the gates of Zion More than all the dwellings of Jacob” (Psa. 87:2 NKJV)
  - “Enter into His gates with thanksgiving, And into His courts with praise, Be thankful to Him, and bless His name” (Psa. 100:4 NKJV . . . compare with Psa. 118:19).
- **The phrase, daughter of Zion (Psa. 9:14b), means Jerusalem . . . some scholars say it refers to the people of Jerusalem.**

(2) David’s request to God was to take him from *the gates of death* (v. 13c) back to the *gates of the daughter of Zion* (v. 14) . . . to Jerusalem where he lived as king.

- In essence he was asking for a story to tell where the people assembled in Jerusalem.
- His objective was to publicly declare all that the LORD had done for him ... his testimony would be the LORD delivered him from death and brought him back home to Zion (Jerusalem).

(3) Spurgeon notes:

*“The contrast between the gates of death and the gates of New Jerusalem is very striking; let our songs be excited to the highest and most rapturous pitch by double consideration of whence we are taken, and to what we have been advanced, and let our prayers for mercy be made more energetic and agonizing by a sense of the grace which such a salvation implies.”*

(c) Deliverance deserves our appreciation and praise (Psa. 9:14c)

*“I will rejoice in Your salvation” (v. 14c NKJV)*

- (1) When David speaks of his praises to God, it meant that he would wholeheartedly and enthusiastically magnify the LORD; he was focusing on all that God has done for him and the only natural response is to acknowledge Him in gratitude of praises!!
- (2) David focused on “*salvation*” or “*deliverance*” given by God; out of imminent danger was all because of His mercy and grace. Likewise, we all have so much to be thankful for and it is all because of His mercy and grace!!
- (3) Allow me to repeat: as noted in this text, David had in mind much more than his own personal benefit. Even his deliverance is a way for God to bring more glory to Himself. David did not see his rescue as the final goal; the goal was always God’s great glory.
- (4) David’s main objective was his sincere and heartfelt desire to praise God when all his victories are completed (9:14).

- **“LORD, save me,** not that I may have the comfort and credit of my deliverance, but that You will be glorified, **“that I may tell of all Your praise” (v. 14a).**
- Such acknowledgement and thankfulness will be done publicly . . . *“In the gates of the daughter of Zion” (v. 14b) (Zion or Jerusalem).* It is there You are said to live (see Psa. 9:11); and it is there David serves wholeheartedly and rejoice in the God of his salvation.

#### D. Proclaim the Truth of God’s Justice Psa. 9:15-18

David petitioned God to intervene and deliver in regards to the prevailing situations that confronted him. In return for God’s continued help and with a sense of deep appreciation, his commitment was to magnify the unfailing God who never changes His character. David once more placed emphasis on God’s faithfulness both to himself and to all people. As it was in the past even so the LORD will continue to act in righteousness.

The world may ignore the plight of the needy, crushing any hope they have. But the champion of the weak promises that this will not be the case forever! Wicked nations, which forget the LORD and refuse to help their people, will be judged by God. He knows our needs, He knows our tendency to despair and He has promised to care for us (Psa. 9:9, 12; etc.). Even when others forget us, **He will remember!** As it relates to the justice of God we observe in these verses (Psa. 9:15-18), four outstanding factors which are the four sub-points discussed below.

##### 1. Reaping What One Sows – the Norm of Life (Psa. 9:15)

*“The nations have sunk down in the pit which they made; In the net which they hid, their own foot is caught” (Psa. 9:15 NKJV).*

(a) Sabotaged by their own evil plot (v. 15a).

*“The nations have sunk down in the pit which they have made” (v. 15a NKJV).*

(1) David by faith foresees and foretells the certain ruin of all wicked people.

(2) The experience of the wicked sinking in their own pit dug for others is referring to those mentioned in verse 5 and those who were still encompassing David.

(3) Retribution will be experienced, the evil nations and all the wicked will reap whatever injustice and evil they have done and planned to do to others.

- God executes judgment upon the wicked when the magnitude of their iniquities is full.
- There are times when God judges people by allowing them to be entrapped by their own evil devices.
- He frequently brings these people to justice for their evil by allowing them to experience the repercussion of the evil they did or intended to do (***This we saw when discussing Psa. 7, NB Vv. 15-16, also in this and other psalms***).

- (4) David understood the triumph of God to be so complete that He allows the enemies to be entrapped by the same evil plans the made for others. Even the best plans and efforts of those who oppose God end up serving His purposes. **This pattern is demonstrated again and again in Scriptures.** . . . For example:
- Isaac and Jacob had a plan of their own intent but it eventually ended up serving God (Gen. 27).
  - Joseph’s brothers fought against the plan of God only to further it (see for example Gen. chaps. 45-50).
  - Haman motivated by hate and bitterness, built a gallows for Mordecai the Jew only to be executed on it (Esther chaps 3-10; note chap 5:13-14; chap. 7: 9-10).
- (5) Planning, wishing or doing evil to others is never justified, no matter how the person feels when in process of planning or implementing such acts. Judas plan sent Jesus Christ to the cross and he (Judas) was rightly called **“the son of perdition” (John 17:12)**. In other words, he (Judas) was one destined for destruction because of his evil work . . . it is also a term applicable to all who reject God! Their destination is eternal damnation (Matt. 7:13; Rev. 19:20; 20:14; etc.).
- (b) Subtle and evil plans boomerang on the perpetrators (v. 15b)  
*“In the net which they hid, their own foot is caught” (v. 15b NKJV).*
- (1) **“In the net which they hid . . .”**
- The **net** here refers most likely to the net that was used to catch wild beast by securing of one feet.
  - The idea conveyed here is that they had been brought into destination by that which they had designed for others.
- (2) They are taken in the net which they themselves laid for the ensnaring of God’s people. It must be a frustrating experience because they were snared in the work of their own hands.
- In all the struggles David had, the Philistines were always the aggressors (2 Sam. 5:17, 22; etc.); and other nations were conquered by those positions in which they were entangled themselves.
  - The overruling providence of God frequently so orders it that persecutors and oppressors are brought to ruin by those very projects they intended to be destructive to the people of God.
  - Adam Clarke notes:  
*“There is nothing that a wicked man does that is not against his own interest. He is continually doing himself harm, and takes more pain to destroy his soul than the righteous man does to get his saved unto eternal life.”*

## 2. Righteous Judgment Speake of God’s Character (Psa. 9:16)

*“The LORD is known by the judgment He executes; the wicked is snared in the work of his own hands. Meditation. Selah.” (Psa. 9:16 NKJV)*

(a) Righteous judge is known for who He is (v. 16a).

*“The LORD is known by the judgment He executes” (v. 16a NKJV).*

- (1) The greatness of God is demonstrated by the way He can use the plans and efforts of the ungodly, while also bringing **righteous judgment** upon them.
- (2) **The LORD (Jehovah) is known by the judgment He executes . . .** His holiness and detestation of sin has been made obvious!
  - A ruler who winked at evil would soon be known by all his subjects to be evil himself, and he on the other hand, who is sternly just in judgment reveals his own nature.
  - As long as our God is God, He will not compromise, He cannot spare the guilty, except through that one glorious way in which He is just, and yet the justifier of him who believes in Jesus Christ.
- (3) We must also notice that the manner of His judgment is singularly wise and indisputably just.
  - He makes the wicked become their own executioner . . . *they have sunk down into the pit which they made . . . their own foot caught in the net they set (Vv. 15, 16).*
  - Like a cunning hunter they prepared a pitfall for the godly and fell into it themselves . . . the cruel, manufactured; and his trap proved its efficacy by snaring its own maker (Psa. 7:15-16).
- (4) The LORD makes Himself known by the judgments which He executes.
  - It is known that there is a God who judges the earth, that He is a righteous God, and one that hates sin and will punish it.
  - In these judgments the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men (Rom. 1:18-23).

(b) Reaping what they sow (v. 16b).

*“The wicked is snared in the work of his own hands” (v. 16b NKJV).*

- (1) We have here the same thought which is expressed in Psa. 7:16 and Psa. 9:15. The idea is that the wicked are the cause of their own destruction; their own devices and designs are the means of their ruin and they are made their own executioners.
- (2) **Plotting ensnares the plotters. Only righteousness can be depended on not to turn against us.**
  - Persecutors and oppressors are often ruined by their own malicious projects.
  - Spurgeon notes:  
*“Drunkards kill themselves; prodigals beggar (impoverish ... insert mine) themselves; the contentious bring mischief upon themselves, the vicious are devoured with fierce diseases; the envious eat their own hearts; and blasphemers curse their own souls. Thus men’s sins may be read in their punishment, and it becomes visible to all that destruction of sinners is not*

*only meritoriously (credible ... insert mine), but efficiently of themselves, which fill them with utter confusion. They sowed the seed of sin, and the ripe fruit of damnation is the natural result*" (emphasis mine).

- (3) Man's greatest and most detrimental blunder is the interest and effort that they place on the perishable. The temporariness of evil as opposed to the eternity of truth ... the wicked and their evil will perish.
- **Psa. 37:2 Amplified Bible**  
"For they shall soon be cut down like grass, and wither as the green herb." (Note also Psa. 37:10; 1 John 2:16-17)
  - See Psa. 55:23; 75:8; 92:7; 112:10; Prov. 5:22; 2 Peter 2:17; etc.
- (c) **Reflection** on a most important matter emphasized (v. 16c).  
**KJV:** "Higgaion" . . . "Selah"  
**NKJV:** "Meditation" . . . "Selah"
- (1) In Psalm 9:16 we have an emphasis on God's perfect justice . . . "The LORD is **known** by the judgments He executes" (Psa. 9:16 NKJV)
- "**Know**" ("**Yada**") means to know personally and by experience.
  - Note also "**Higgaion**" (KJV) and "**Selah**;" (v. 16); both words call for meditation of the truth in this verse.
    - Those who consistently reject God will never experience or know God until they suffer the judgment of God.
    - Others, in their quest to avoid the judgment of God and also expressing appreciation for God's love, seek a personal relationship with Him through Jesus Christ. This relationship guarantees the assurance of eternal life (1 John 5:13; etc.)
- (2) "**Higgaion**" and "**Selah**" . . . *only a few brief highlights possible.*
- "**Higgaion**" . . . there are various interpretations, however the leading thought is: It is a musical sign, denoting probably a pause in the instrumental interlude.
  - "**Selah**" . . . has been discussed in other lessons (example Lesson on Psalm 3, Page 9). It is an instruction to pause for reflection and meditation.
- (3) As seen in verse 16, this is a solemn call to carefully and earnestly meditate on the reality of what is presented and to see the seriousness and the extraordinary emphasis of this matter.
- **It is a call to solemnly think about the reality and certainty of God's judgments.**
  - Matthew Henry notes:  
". . . it is a thing to be carefully observe and meditated upon. What we see of present judgments, and what we believe of the judgments to come, ought to be the subject of our frequent and serious meditations."
  - The Preacher's Outline and Sermon Bible (POSB) notes:  
"We would do well to stop and contemplate the certainty and seriousness of God's judgment. God never turn His head at sin. His righteous

*character would not allow Him to simply overlook our sinful behavior, to ignore it as if it didn't exist. His justice requires a price for sin. In order that His justice could be satisfied and we could be pardoned, God provided His Son as the sacrifice for our sin."*

- Beloved, to reject Jesus Christ is to reject man's **only** hope of not being exposed to God's eternal judgment (John 3:18-20, 36; etc.).
- We tend to compromise God's Word for so many reasons but the judgment of God is certain (Rom. 1:18; Gal. 6:7; 2 Thess. 1:7-9; 2 Peter 2:9; Jude 14-15; etc.).

### 3. **Realizing the Awful Consequences of Rebelling Against and Rejecting God** (Psa. 9:17).

*"The wicked shall be turned into hell, And all the nations that forget God" (Psa. 9:17 NKJV).*

#### (a) Eternal destination of the wicked (17a)

*"The wicked shall be turned into hell . . ." (v. 17a NKJV)*

##### (1) Absolutely, no exemption!! **All the wicked!!**

- All who come under the definition and practice of wickedness.
- Most likely, the psalmist was thinking about his evil adversaries and he intended to state that they would be punished.
- Whether it's the enemies that confronted David or not, this fact is applicable to anyone of similar character . . . universally!

##### (2) **"Wickedness"** briefly noted:

- Defined by the International Bible Encyclopedia as:  
*"The state of being wicked; a mental disregard for justice, righteousness, truth, honor, virtue; evil in thought and life; depravity; sinfulness; criminality."*
- It is noted that the word **"wickedness"** appears at least 119 times in the 1611 KJV but modern translations have either used this word less or substitute for that which is more pleasing to man.
- Note a few references (1611 KJV): Gen. 6:5; 1 Sam. 24:13; Psa. 55:11, 15; 84:10; Isa. 58:4, 6; Rom. 1:29; etc.

##### (3) The unpleasant destination!

- Those destined for eternal doom at that point have no other alternative because all along they knew the road that they travelled on (Matt. 7:13).
- All along they thought that they were doing OK, at least by their own evaluation and determination. Unfortunately, they led a life of deception by their pernicious lifestyle (Prov. 14:12).
- Despite the high level of compromise, there is no **"if"** or **"but"**, this is a straightforward statement of the divine judgment awaiting **the impenitent**, they will be ***". . . turned into hell."*** (Psa. 9:17a).
  - It is a destination that is irreversible at death (Heb. 9:27).
  - It is a place of torments characterized by fire (Luke 16:24-26).



(b) Everyone who reject God will be doomed (v. 17b)

*“And all the nations that forget God.” (v. 17b NKJV)*

(1) Forgetfulness of God is the cause of all the evil of the wicked.

(2) There are nations of those that forget God, multitudes that live without God in the world, many great and mighty nations, that never regard him nor desire the knowledge of His ways.

(3) What does the sinner forget about God?

- Man forgets the infinite majesty and glory of God.
- Man forgets the mercies and grace of God.
- Man forgets the laws of God.
- Man forgets the necessity of the presence of God.
- Man forgets the justice of God.
- etc.

(4) Why does the sinner forget God?

- Man forgets God because the thought of God makes him afraid.
- Man forgets God because the thought of God doesn't entertain him enough.
- Man forgets God because the thought of God makes it hard to continue sinning.

(5) Hell will, at last, be the portion of such, it is a state of everlasting misery and torment.

- Hell is a pit of destruction, in which they and all their comforts will be forever lost.
- Although there are nations of them, nevertheless they shall be turned into hell (Psa. 9:17), like sheep into the slaughter-house.
- The fact that they are so many will not be a means of security and ease to them, nor any loss to God or the least impeachment of His goodness.

(6) Spurgeon notes:

***“Forgetfulness seems a small sin, but it brings eternal wrath upon the man who lives and dies in it.”***

#### 4. **The Redeemed Needy and Afflicted Will Be Justified** (Psa. 9:18)

*“For the needy shall not always be forgotten; The expectation of the poor shall not perish forever” (Psa. 9:18 NKJV).*

(a) Exceptionally special are the needy (v. 18a)

*“For the needy shall not always be forgotten . . .” (v. 18a NKJV)*

(1) The **poor**; those who are dependent and helpless, *“shall not always be forgotten”* this is God's guarantee!

- He will intervene and save them by destroying their enemies.
- He will not allow the wicked to continue to persecute and oppress the righteous.

- In His timing, God will vindicate His own cause; He will deliver the oppressed and down-trodden, and assign their oppressors to be punished.
- (2) The wicked forget God (v. 17), but God never forgets those who suffer at their hand.
- **“Needy”** (v. 18) refers to the economic and physical condition: they are destitute because of the wicked.
  - **“Poor”** (v. 18) refers to their mental and emotional condition: they are depressed, despondent and mentally defeated because they are beaten down by evildoers.
- (3) The needy may think themselves, and others may think them forgotten for a while, and their expectation of help from God may seem to have perished.
- However, he that believes does not make haste; the vision is for an appointed time, and eventually victory will be realized (**See Hab. 2:3-4**).
  - God’s people shall not be forgotten, nor shall they be disappointed of their hopes.
  - God will not only remember them but assures them that He never forget, just as it is impossible for a woman to forget her sucking child (Isa. 49:15).
- (4) **Psa. 35:10 Amplified Bible**  
 “All my bones shall say, LORD, who is like You, You who deliver the poor and the afflicted from him who is too strong for him, yes, the poor and the needy from him who snatches away his goods?”  
*See also Psa. 40:17; 70:5; 72:12; 74:21; 82:4.*
- (b) Expectations of the poor fully guaranteed (v. 18b).  
*“The expectation of the poor shall not perish forever” (v. 18b NKJV)*
- (1) The expectation of the afflicted and oppressed.
- The word **“expectation”** refers to their hope; their desire; their earnest anticipation for deliverance.
  - Anyone in that state naturally look for divine intervention and are hereby assured by the psalmist that they will never be disappointed.
- (2) Spurgeon notes:  
*“Satan tells the poor tremblers that their hope shall perish, but they have the divine assurance that their expectation shall not perish.”*
- (3) Adam Clarke notes:  
*“The needy, and the poor, whose expectation is from the Lord, are never forgotten, though sometimes their deliverance is delayed for the greater confusion of their enemies, the greater manifestation of God’s mercy, and the greater benefit to themselves.”*
- (4) The needy and the afflicted among God’s people are objects of **His special care!** (Vv. 9-10, 12).
- *“. . . Tragically, many of the victims suffer all the days of their lives and perish before justice is served on their oppressors. However, some of them*

*live with the **expectation** of justice, and their hope for justice does not die with them. God does not forget them. He will judge the persecutors in His time. The expectation of the afflicted will ultimately be fulfilled.”*

- Beloved, the needy and afflicted have the promise that God will not forsake them (Psa. 9:10); that He will remember their prayers (9:12) and that their hopes will eventually be realized (9:18).

#### **E. Petitioning God for His justice and Judgment to be Executed Psa. 9:19-20**

David concludes this psalm with prayer that that God would address some areas as it relates to his adversaries. He requested that God would humble their prideful attitude, break their power, destroy their projects. Note his plea: **“Arise, O LORD . . .”**, stir up thyself, utilize your power, take Your seat and deal effectively with all these proud and fearless enemies of thy name, and cause, and people.

##### **1. Humble the Prideful Arrogant Men (Psa. 9:19)**

*“Arise, O LORD, Do not let man prevail; Let the nations be judged in Your sight” (v. 19 NKJV)*

###### **(a) Restrain them . . . set bounds to their hostility (v. 19a)**

*“Arise, O LORD, Do not let man prevail” (v. 19a NKJV)*

###### **(1) “Let not those who are against You and Your cause prevail.**

- David regarded the war against him as war against God, as a result he called upon God to intervene and vindicate His own cause.
- The fact is fighting against the servants of God or His cause is fighting against God (Num. 12, NB Vv. 4-10; Acts 5:39; 23:9)
- The word **“prevail”** (v. 19a) emphasizes the fact that every triumph of the wicked energizes them to continue their attacks and oppressions.

###### **(2) In essence, David’s prayer was; “LORD, restrain them, and set boundaries to their malice; do not allow man to prevail; consider Your own honor, and do not allow weak and mortal men to prevail against the kingdom and interest of the true and living God.**

###### **(b) Reckon with them, it is time for judgment (v. 19b)**

*“Let the nations be judged in Your sight” (v. 19 b NKJV)*

###### **(1) Obviously, David’s enemies were bold, daring, confident in their own strength, and in the belief that they would succeed in their evil objectives.**

###### **(2) He therefore prays that “these bold daring invaders be called to a time or reckoning for all the dishonor done to You (God) and the mischief done to Your people.”**

###### **(3) Spurgeon notes:**

*“In the very sight of God the wicked will be punished and he who is now all tenderness will have no bowels of compassion for them, since they had no tears of repentance while their day of grace endured.”*

2. **Hold Them Accountable . . . They are but Men** (Psa. 9:20)

*“Put them in fear. O LORD, That the nations may know themselves to be but men”*  
(Psa. 9:20 NKJV)

(a) Horrify the godless, evil men! (9:20a)

*“Put them in fear, O LORD . . .”* (v. 20a NKJV)

(1) David’s prayer was that God would cause the adversaries to be overcome by a spirit of fear that would possible lead them to give up their evil.

(2) “LORD frighten them: put them in fear, O Lord (v. 20), strike them with terror, make them afraid of thy judgments.”

(3) God knows how to make the strongest and most courageous men tremble and flee when no one is pursuing and thereby makes them know and realize that they are but men. (See for example Ex. 23:27; **Deut. 2:25**).

(b) Human frailty cannot prevail against God (v. 20b)

*“That the nations may know themselves to be but men”* (v. 20b NKJV)

(1) the Hebrew word for **“man”** (Psa. 9:19, 20), emphasizes human frailty. It stands in contrast to the power and right of the LORD to judge human kind.

(2) David prayed that God would intervene so that the wicked would know that they cannot prevail against the LORD and His people.

- That they may see themselves as they are – poor feeble creatures; as nothing when compared to God.
- That instead of their pride and self-confidence, their belief that they can accomplish any purpose that they choose; that they may see they are not like God, but are frail and feeble mortals.

(3) **It is a very desirable thing, much for the glory of God and the peace and welfare of the universe, that men should know and consider themselves to be but men, depending creatures, mutable, mortals, and accountable.**

## 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 B**  
**Review Questions**

1. In what way was the Ark of God was significant in the lives of the Israelites (OT Period)?

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2. Complete the following:

“The heavenly spirit of (a) \_\_\_\_\_ is gloriously (b) \_\_\_\_\_,  
and he that have it is never (c) \_\_\_\_\_ unless he can (d) \_\_\_\_\_  
all those with (e) \_\_\_\_\_ is (f) \_\_\_\_\_ to unite in this (g)  
\_\_\_\_\_ deed of (h) \_\_\_\_\_ God.”

3. What does the “*inquisition of blood*” refers to (Psa. 9:12a)?

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4. Give biblical accounts where the shed blood of the innocent was not overlooked by God and the perpetrators were held responsible. (*Two or three examples accepted*).

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5. Briefly explain James 4:3. (*Quoted in our lesson*).

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6. *"Have mercy on me O LORD"* (Psa. 9:13a). What does the cry for *"mercy"* implies?

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7. Briefly explain: *"the gates of death"* (Psa. 9:13c).

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8. Briefly explain: *"gates of the daughter of Zion,"* based on this statement what request was David presenting to God? Read the verse before answering Psa. 9:14.

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9. The wicked will experience retribution, briefly explain some ways they will be judged, noted in our lesson.

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10. Complete the following (A quote by Adam Clarke):

*“There is (a) \_\_\_\_\_ that a wicked man does that is not (b) \_\_\_\_\_ his own (c) \_\_\_\_\_. He is (d) \_\_\_\_\_ doing himself (e) \_\_\_\_\_, and takes more (f) \_\_\_\_\_ to (g) \_\_\_\_\_ his soul than the (h) \_\_\_\_\_ man does to get his (i) \_\_\_\_\_ unto eternal life.:*

11. Complete the following by choosing the correct answer:

“ \_\_\_\_\_ . Only righteousness can be depended on not to turn against us.

- (a) Plotting enhances the plotters.
- (b) Plotting motivates the plotters.
- (c) Plotting ensnares the plotters.
- (d) Plotting develops needed skills.

12. Briefly explain **“Higgaion”** and **“Selah,”** noting in particular their usage in Psa. 9:16c.

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13. Define **“wickedness”** and briefly explain its usage in Psa. 9:17a.

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14. Who are the **“needy”** and **“poor”** refers to in Psa. 9:18, and what assurance is given to them?

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15. In David’s prayer noted in Psa. 9:19-20, what specific request was made in regards to his adversaries?

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