

Psalm 9

To the Chief Musician. To The Tune of "Death of the Son." A Psalm of David.

1 I will praise You, O LORD, with my whole heart;
I will tell of all Your marvelous works.
2 I will be glad and rejoice in You;
I will sing praise to Your name, O Most High.
3 When my enemies turn back,
They shall fall and perish at Your presence.
4 For You have maintained my right and my cause;
You sat on the throne judging in righteousness.
5 You have rebuked the nations,
You have destroyed the wicked;
You have blotted out their name forever and ever.
6 O enemy, destructions are finished forever!
And you have destroyed cities;
Even their memory has perished.
7 But the LORD shall endure forever;
He has prepared His throne for judgment.
8 He shall judge the world in righteousness,
And He shall administer judgment for the peoples in uprightness.
9 The LORD also will be a refuge for the oppressed,
A refuge in times of trouble.
10 And those who know Your name will put their trust in You;
For You, LORD, have not forsaken those who seek You.

11 Sing praises to the LORD, who dwells in Zion!
Declare His deeds among the people.
12 When He avenges blood, He remembers them;
He does not forget the cry of the humble.
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,
14 That I may tell of all Your praise
In the gates of the daughter of Zion.
I will rejoice in Your salvation.
15 The nations have sunk down in the pit which they made;
In the net which they hid, their own foot is caught.
16 The LORD is known by the judgment He executes;
The wicked is snared in the work of his own hands.
Higgaion Selah
17 The wicked shall be turned into hell,
And all the nations that forget God.
18 For the needy shall not always be forgotten;
The expectation of the poor shall not perish forever.
19 Arise, O LORD,
Do not let man prevail;
Let the nations be judged in Your sight.
20 Put them in fear, O LORD,
That the nations may know themselves to be but men.
Selah

Determined Praise. The Psalm begins with resolve to praise (v1-2), gives some reasons for that praise (v3-10), urges others to praise (v11-12), and then calls upon the praiseworthy God (v13-20) with the praise of His worth as the goal of the prayer (v14).

God's Salvation: past performance is indicative of future results (v3-6, 13, 15-17). Because of David's certainty in v3-6, it's actually difficult to tell whether this is post-victory, or pre-victory taunting (with post-victory-level confidence).

On balance, the switch to pleading in vv13-20 seems to imply that he is marshaling the memory of past triumphing to stir up his faith as he calls upon God in his present predicament. The switch to past tense in v15 of a future event in v17 shows that the memory of God's past deliverances has had its desired effect. David is certain of deliverance.

God's Justice: bad news for bad guys (v3-5). Everyone knows that there is a good God (cf. Rom 1:19-20). There is, therefore, no "problem of evil." It is evil that has the problem: because God is good, its destruction is sure!

God's Eternality: evil's days are numbered, but good will last forever (v6-8, 19-20). The enemy's destruction ends forever, and their memory perishes. But because Yahweh is forever, so is His righteousness and justice. Ultimately, wicked men would like to believe themselves powerful, but the (future) fact of the judgment puts them in their place: man cannot prevail; the nations will learn that they are but men.

God's Faithfulness: good news for the needy (v9-10, 12, 18). Since wickedness is basically the arrogance of thinking that one can prevail against God, it is not surprising to read God's description of those whom He helps: the oppressed (v9a), those who trust (v10a), those who seek (v10b), the crying humble (v12), the needy (v18a), and the poor (v18b). It is the nature of our flesh to wish to appear great, but let us employ this weapon against our flesh: the knowledge that with our compassionate God it is not our greatness but our smallness that is a powerful plea!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are welcome to listen to the audio recording, which you may find via tinysa.com/hopewellarp)

Psalm 9 to the chief musician to the tune of death of the Sun. A psalm of David. I will praise you. Oh you always with my whole heart. I will tell of all your marvelous works. I will be glad and rejoice in you.

I will sing praise to your name almost high. When my enemies turn back, they shall fall and perish at your presence. For you have maintained my right and my cause You sat on the throne judging and righteousness. You have rebuked the nations. You have destroyed the wicked you have blotted out their name forever and ever.

Oh enemy destructions are finished forever and you have destroyed cities even their memory has perished. But Yahweh shall endure forever. He has prepared his throne for judgment. He shall judge the world in righteousness. He shall administer judgment for the peoples in uprightness. He always will also be a refuge for the oppressed.

A refuge in times of trouble. And those who know your name will put their trust in you. For you Yahweh have not forsaken. Those who seek you. Sing praise to you who praises to Yahweh who dwells in Zion Declare his deeds among the people. When he Avengers blood he remembers them.

He does not forget the cry of the humble. Have mercy on me. Oh Yahweh Consider my trouble from those who hate me. You who lift me up from the gates of death. That I may tell of all your praise and the gates of the daughter of Zion I will rejoice in your salvation.

The nations have sunk down in the pit which they made. In the net which they hid their own foot is caught. You always known by the judgment he executes. The wicked is snared and the work of his own hands. Hey guy on law. The wicked shall be turned into hell.

And all the nations that forget God. For the needy shall not always be forgotten. The expectation of the poor shall not perish forever. Arise of Yahweh. Do not let men, prevail. Let the nations be judged in your sight put them in fear of Yahweh that the nations may know themselves to be but men say law.

So again, this is a psalm of David not sure what this tune of the death of the Sun is possibly related to Absalom possibly related to one of his other sons, who died. But it is to the Chief Musician which is again a reminder that the Lord has given his people this to pray and to sing in public worship.

The Psalms starts out with determined praise and it finds an echo versus one and two this I will praise you with my whole heart. I will tell of your marvelous works. I will be glad and rejoice in you. I will sing praise to your name. I must high. That finds an echo in verses 11 and 12 or at least verse 11, but verse 12 is finishing the thought from verse 11.

Sing praises to you dwells and Zion declare his deeds among the people. And up until that point in between the opening determination to praise and telling others to praise from verses 3 through 10 is a recounting of some of the reasons for that praise. And then the the Psalm transitions in verse 13 to the to David pleading.

With the Lord crying out to him and even that has as its goal the praise you see in verse 14 that I may tell of all your praise and the gates of the daughter of Zion I will rejoice in your salvation. And this helps us we know and we can recite man's chief end is to glorify God and to enjoy Him forever.

But one of the places that that is applied in our lives is when we're crying out to God, it teaches us what one of our motivations all. To be as we pray to God in our trouble or when others hate us verse 13 and oppress us verse 9 and and so forth as we're crying out to God one of our motivations ought to be to have a new thing and additional thing an action of God that was consistent with his attributes for which to praise him.

We ought to be collectors different ones of us collect different things one thing all of God's people should be as collectors of reasons and occasions for praising him and when we pray to him we're asking for him to add to our collection give me another another one another occasion another thing to remember as I praise you so there's determined prays and we could actually make a much longer list than these four, but the, Se four fairly summarize.

I think the primary attributes of God that are being considered and on display to us in this psalm God's salvation. God's justice God's eternity and God's faithfulness. God's salvation past performance is indicative of future results and this goes with past performance in to David in his own life, he's remembering.

It seems at least in verse four and five he's remembering past deliverance that the Lord has given him and he's he's applying that to the present situation verse three he is certain if you look at verses 15 through 17, if you look at his statement you who lift me up from the gates of death and in verse 13, he's certain based on what the Lord had.

Done before that the Lord will continue acting in accordance with his with his former character and the Lord's past performance does to David reaffirm confirms strengthen his certainty in what the Lord will do for him. And because of the level of his certainty even though verses four and five seem to be in the past tense that's not exactly how Hebrew works the calcium completed certain action is usually past tense but not always it's actually a little bit difficult to tell whether this is post-victory taunting or pre-victory taunting with post-victory level confidence.

David is as certain before the deliverance comes and able to rejoice in it as he is when the deliverance has happened and we too have the same post-victory post salvation level confidence as we look forward you think of Romans 5 and rejoicing in the hope of the glory of God being able to enjoy now and exalt now in that which we have not yet laid our eyes upon and then Romans 8 those who.

May be just. Fight he also glorified and so forth. But it seems to be in the way that he switches to this pleading in verse 13 and following that David is. Remembering past deliverances and thereby strengthened to cry out to God and present trouble. And we can do the same.

It is a help to us to have cried out to God at different times in our lives and to be able to look back on the times that he faithfully did so. But of course, we are summoned here by the Holy Spirit and it's all nine to look back not on our own lives only but especially on David's life.

And our Lord Jesus's life and all of the different crying. He's out and Scripture that the Lord has heard. His past performance is not limited to our own personal experience. God as a saving and delivering God and he has myriad times delivered his people including the times he has done that in your own life.

And then there's God's justice which is bad news for bad guys. Didn't know that my youngest was going to have to be home with a sibling whose ill and, Mommy but I was very much looking forward to to telling her this one because the bad guys seemed to figure prominently in her mind.

Well, God's justice is bad news for bad guys. Everyone knows that there is a good God Romans 1:19 and 20 makes a point that we all know it. Even those who are working so hard to push down on that knowledge know it which means there's no so-called problem of evil.

It is evil that has the problem. We know that God is we know that God is good, which means evil is in big trouble. And that's what David is rejoicing over here. Oh enemy destructions are finished forever. You have destroyed cities even their memory as perished but you always shall endure forever.

And when my enemies turn back first three, they saw fall and perish at your presence four verses four and five and he appeals to God's justice. Evil has a problem. God is good and so the destruction of evil is sure. And then there's not only God's salvation and God's justice but God's eternity.

If God is forever and God and evil are mutually exclusive he cannot tolerate its presence and it cannot tolerate his presence then we know which one lasts the enemies destruction will end forever. They made others memory parish while their memory is about to perish forever too. Because you always forever so is his righteousness and is justice.

Ultimately wicked men would like to believe themselves powerful but the future fact of their judgment their condemnation puts them in their place. Man cannot prevail. And that's why the Psalm ends that way. Do not let man prevail. Let the nations be judged in your site put them in fear or you always that the nations may know themselves to be but men say law.

Whenever we commit sin, that's a sobering this is a sobering reminder that whenever we commit sin we are putting ourselves in the place of God and that cannot endure forever because God is eternal. But it is an encouragement when others are sending against us that God's eternity and God's justice combined to make us sure that evil's days are numbered.

And then finally, there's God's faithfulness, which is good news for the needy and especially good news for the needy who he makes to know his name verse 10. Those who know your name will put their trust in you for you. Yahweh have not forsaken. God's faithfulness is good news for the needy and the needy or those who are in covenant with God.

The self-sufficient are do not have hope in God, the self-righteous do not have open God. We'll be singing the end of this evening. Lord willing and after the sermon the Lord's Day Lord willing from Matthew chapter 5 in the Beatitudes. The kind of person who rejoices in being blessed by God.

Wickedness is basically the arrogance of thinking that one can prevail against God and so it's not surprising to read God's description throughout the psalm of those whom he helps Verse 9a he helps the oppressed Verse 10a as you trust in him verse 10 B those who seek verse 12 the humble who cry out to him verse 18a the needy verse 18 B the poor.

You know, it's the nature of our flesh we in our original nature our proud and so we want to appear great. The children know how when someone else looks good you want to look as good as they do. Used to. Sadden grief who hurt me when we'd be on the playground with with our children and I would be instructing and affirming and recognizing whatever good they do and all sorts of children from other families would come running up and it wasn't so much the behavior of the child but the knowledge and, That more often than not this is a fatherless child who's just craving that manly affirmation so much that they hear it being given that someone they don't even know and they figure they'd come over to me and get a piece of that for themselves to which I was often glad to be able to give without drawing on my rhetorical skills and don't like to lie to children, of course.

But there's a great desire to be seen as great and successful and important and yet this helps us this psalm helps us mortify that desire we can employ as a weapon against our flesh the knowledge that with our compassionate God it is not greatness, that is a powerful plea, but our smallness he is the one who helps the oppressed those who trust as you seek the humble the needy the poor and if these are powerful please.

With him then we need not worry about being small, but bring the smallness to him with whom it is a powerful plea. And so there is in this psalm example for us and pleading God's salvation. God's justice God's eternity and God's faithfulness some of which perhaps we will find useful as we come to him tonight together in prayer.