

Psalm 9:1-20

Who Sits On the Throne?

(or as Dale Ralph Davis refers to it as “Throne Control”)

Introduction: There are some who regard Psalms 9-10 as two parts to a single psalm. They do seem to be an incomplete acrostic psalm, with Ps. 9 being the 1st half (Aleph through Kaph, missing Daleth) and Psalm 10 beginning with Lamedh (with no superscription). Both the Greek and Latin OT treated them as one psalm. However, I will be dealing with Psalm 9 separately.

Superscription: *To the choirmaster: according to Muth-Labben* (uncertain of the meaning of the phrase “The Death of the Son.”) *A Psalm of David.*

1) Individually: praise to God for what David has been through—9:1-10

a) A determination to whole-heartedly praise Yahweh—9:1-2

- Five different words for praise are used. [each phrase begins with Alef]
 - i) ¹ *I will give thanks [yadah] to the LORD with my whole heart;*
 - ii) *I will recount [sapar] all of your wonderful (supernatural) deeds.*
 - iii) ² *I will be glad [samah] and exult [alats] in you;*
 - iv) *I will sing praise [zamar] to your name, O Most High (Elyon).*

(1) Cf. Ps. 8:1, 9

b) A gratitude for Yahweh’s judgment of the wicked—9:3-6

- The reasons for praising the true God [Bet, Gimel, and He]—9:3-6
 - i) Disastrous attempted retreat—9:3-4
 - (1) What? ³ *When my enemies turn back, they stumble and perish before your presence.* (they can no longer oppress others)
 - (2) Why?
 - (a) ⁴ *For you have maintained my just cause;*
 - (b) *you have sat on the throne, giving righteous judgment.*
 - ii) Deserved punishment—9:5-6:
 - (1) Three decisive actions: ⁵ *You have **rebuked** (like a warrior’s battle cry that terrifies) the nations; you have **made** the wicked **perish**; you have **blotted out** their name* (their evil character and reputation as oppressors) *forever and ever.*
 - (2) Results: ⁶ *The enemy came to an end in everlasting ruins; their cities* (their accomplishments) *you rooted out; the very memory* (their place in history) *of them has perished.*
 - (a) There is coming a day when cities like London, Washington, Moscow or Beijing will be forgotten.

c) Hope in God as a secure refuge—9:7-10

- i) The future judicial works of Yahweh [Waw]—9:7-8
 - (1) Authority over all: ⁷ *But* (in contrast to the temporary wicked) *the LORD sits enthroned forever; he has established his throne for justice,*
 - (2) Justice for Gentiles: ⁸ *and he judges the world with righteousness; he judges the peoples with uprightness.*

- (3) Remember Paul's words to Athens (Ac. 17:30-31).
- ii) The effect of Yahweh's future judgment [Waw]—9:9-10
- (1) A dependable safe haven: ⁹ *The LORD is a stronghold for the oppressed, a stronghold in times of trouble.*
- (a) When they have no ability to resist the wicked oppressor. (Allen Ross)
- (2) ¹⁰ *And those who know [yadah] your name put their trust [batach] in you, for you, O LORD, have not forsaken those who seek [darash] you.*
- (a) Knowing His name involves recognizing His authority and maintaining loyalty to Him.

2) Nationwide: prayer for God's future deliverance—9:11-20

a) Doxology to Yahweh [Zayin]—9:11-12

- i) What are the readers (plural) commanded to do?—9:11
- (1) ¹¹ *Sing praises [zamar] to the LORD, who sits enthroned in Zion!* (on the ark of the covenant in the tabernacle, or most likely in the Millennial Kingdom)
- (2) *Tell [nagad] among the peoples his deeds!*
- (a) Cf. 1 Chron. 16:8; Ps, 105:11 Is. 12:4
- ii) Why?—9:12
- (1) ¹² *For he who avenges blood is mindful of them;*
- (a) Too often unbelievers think like Ps. 10:13.
- (2) *he does not forget [shakeh] the cry of the afflicted* (David and his people).
- (a) Those who are overwhelmed by their sense of need and their own inability to deal with their situation. (VanGemeran)

b) An appeal to Yahweh: praying for grace [Het]—9:13-14

- i) Prayer to Yahweh to respond appropriately to their affliction—9:13-14

(1) What does he pray?

(a) ¹³ *Be gracious [chanan] to me, O LORD!*

(b) *See [roeh] (assess the situation and respond accordingly) my affliction from those who hate me, O you who lift me up from the gates of death,*

(2) Why?

(a) ¹⁴ *that I may recount [sapar] all your praises,*

(b) *that in the gates of the daughter of Zion (Jerusalem) I may rejoice [gil] in your salvation.*

- ii) The highest desire he had is not just his own deliverance but the opportunity to praise his deliverer. (Allan Harman)

c) A confident anticipation of Yahweh's future judgment of the wicked—9:15-20

- i) A reversal [Tet]—9:15-16

(1) Consequences:

(a) ¹⁵ *The nations have sunk in the pit that they made;*

(b) *in the net that they hid, their own foot has been caught.*

- (2) Yahweh's work:
(a) ¹⁶ *The LORD has made himself known;*
(b) *he has executed judgment;*
- (3) Consequences:
(a) *the wicked are snared in the work of their own hands.*
- (4) Response:
(a) *Higgaion* (meditation?).
(b) *Selah* (Pause?)
- ii) A return [Yod]—9:17
(1) ¹⁷ *The wicked shall return to Sheol,*
(2) *all the nations that forget [shakeh] (deliberately ignore) God.*
(a) Characterized by worshiping false gods and refusing to recognize the sovereignty of the one true God.
- iii) A remembrance [Kaf]—9:18-20
(1) Hope: ¹⁸ *For the needy shall not always be forgotten [shakeh], and the hope of the poor shall not perish forever.*
(2) Prayer requests for future judgment—9:19-20
 - Enosh emphasizes man's frailty and humanness.(a) The cry of a broken spirit—9:19
 - (i) ¹⁹ *Arise, O LORD!*
 - (ii) *Let not man [enosh] prevail;*
 - (iii) *let the nations be judged before you!*(b) The cry of a confident spirit—9:20
 - (i) ²⁰ *Put them in fear, O LORD!*
 - (ii) *Let the nations know that they are but men [enosh]!*
- (3) *Selah.*
- 3) **Things to remember:**
- a) Remember God's justice. (Bill Barrick)
- i) God's righteousness will prevail both in **retribution** against the wicked and **justice** for the innocent.
 - ii) God controls the outcome of history for **nations** as well as for **individuals**.
 - iii) Nations must realize that they are mortal. Mankind cannot and will not prevail by their own power or righteousness.
- b) Remember God's care. (Dale Ralph Davis)
- i) Wonderful deliverances can be followed by fresh needs.
 - ii) When we find ourselves in fresh troubles, we must remember the context in which we pray.