

# PSALM 9 vs 1

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The meaning of this title is very doubtful; concerning the death of the Son. The Chaldee has “concerning the death of the Champion who went out between the camps” referring to Goliath of Gath, or some other whose death many suppose this Psalm to have been written; out of a thousand guesses this is at least consistent with the sense of the Psalm as any other, we prefer it; because it enables us to refer mystically to the victory of the Son of God over the champion of evil, even the enemy of souls. Here we have a triumphal hymn; may it strengthen the faith of the militant believer, and stimulate the courage of the timid saint, as he sees **THE CONQUEROR**.



Divisions: The Psalm is divided in two great parts; yet there is a song of jubilant thanksgiving (1-6); there is a continual declaration of faith as to the future (7-12); and a prayer ends part one (13-16); the declaration of future justice, and a closing prayer (17-20) – that is what Charles Spurgeon wrote.

but I suggest the song answers **What's going on?** Muthlabben means: **Death of a son**; and wonder, is this a prophetic song about a dying mankind?

**To the Chief musician upon Muthlabben,**

**A Psalm of David:**

**<sup>1</sup> I thank You, O LORD, with my whole heart; I tell of all Your wonders.**

**<sup>2</sup> I gladly rejoice in You: I sing to Your name, O Most High.**

**<sup>3</sup> When my enemies retreat, they stumble and perish before You.**

**<sup>4</sup> For You maintain my just cause; You sit on the throne judging rightly.**

**<sup>5</sup> You rebuke the nations; You destroy the wrong; You wipe out their name forever and ever.**

**<sup>6</sup> The enemy are finished, perpetually ruined: cities You uproot; their memory perishes.**

Think about it: with all our heart we should gladly praise the Lord; 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 on, that even flight cannot save them, they fall to rise no more when He pursues them.

We must be careful, to give all the glory to Him whose presence alone gives the victory. When my enemies were turned back, repulsed, and retreated; they fainted and fell on the march, or were wounded in battle, or especially in the unexpected flight; meeting with irritating events along the way, and were so galled and lamed, rendered unable to go forward, and were overtaken and perished in the fall – Henry Hammond, 1605-1660.

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**7 The LORD endures forever: He prepared His throne for justice.**

**8 He governs the world rightly; He judges the nations equally.**

**9 The LORD is a fortress for the oppressed, a fortress in times of trouble,**

**10 they lean on You, who know Your name: You never abandon those who seek You, O LORD.**

**11 Sing to the LORD, who dwells in Zion: declare among the nations His deeds.**

**12 When He avenges blood, He remembers: He does not forget the cry of the afflicted.**

Think about it: There is a time when God will inquire for the innocent blood. The last time He did, the old world was covered with water. There is a time when God will search and question with all diligence and care imaginable; inquiring after all the innocent blood of His afflicted, persecuted people, that tyrants have spilt. Woe to the persecutors when God makes a strict and careful inquiry.

O persecutors, there is a time coming, when God will inquire after the blood of Hooper, Bradford, Latimer, Taylor, Ridley and all the others.

There is a time coming when God will inquire who silenced and suspended such-and-such ministers, who stopped the mouths of such-and-such; and who imprisoned, confined and banished such-and-such who were once burning and shining lights, who were willing to spend and be spent that sinners might be saved, and that Christ might be glorified. There is a time when the Lord will make a very narrow inquiry into all the actions and practices of ecclesiastical courts, high commissions, committees and such, and deal with persecutors as they have dealt with His people -- Thomas Brooks, 1608-1680

**13 Have mercy O LORD; consider my trouble from those who hate me; lift me from the gates of death:**

**14 so I can tell all Your praises; in the gates of the Daughter of Zion: I rejoice in Your salvation.**

**15 The nations sank in the pit they made: in the net they hid, their own foot is caught.**

**16 The LORD is known by the justice He executes: but in the work of his own hands the wrongdoer is snared -- ponder that.**

**Selah**, pause and think about it: He makes the wicked become their own executioners: drunkards kill themselves; the contentious are involved in ruinous costs; the envious eat their own hearts; and blasphemers curse their own souls. Persecutors and oppressors are often ruined by their own malicious projects. A ruler who winks at evil is soon known by all his subjects to be evil himself. While they are digging pits for others, there is a pit-digging and a grave-making for themselves.

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Alas! They are plotting their own ruin, and building a Babel which will fall on their heads. How many times did God send His messengers to call upon them? and yet they never could be brought to reconsider; but in the last days, when they are ensnared in the work of their hands, when God has arrested them, and judgment is passed on them, and vengeance is poured on them.— Richard Baxter, 1615-1691.

<sup>17</sup> **The wrongdoer will retreat to hell, even all the nations that forget God;**

<sup>18</sup> **for the needy will not always be forgotten: the hope of the humble will not die.**

<sup>19</sup> **Rise up O LORD; do not let man prevail: let the nations be judged in Your presence.**

<sup>20</sup> **O LORD, put them in fear: that the nations will know they are mere men.**

**Selah**, think about it: “O LORD, put them in fear” we are so inclined to sin, and so swelled with natural pride against God, that we need strong restraints; we need thorns in the flesh to let out the corrupt matter, and admit ourselves to be at the mercy of the LORD.

When the battle is too hard for us, we call in our great ally, who, as it were, lies in ambush until faith gives the signal by crying out “**Rise up, O LORD.**”

Before leaving this Psalm, it will be very profitable if the student will peruse it again as the triumphal hymn of the Redeemer, as He devoutly brings the glory of His victories and lays it down at the feet of His Father. Let us joy in His joy, and our joy will be full. May we never forget we are miserable, frail dying men – John Calvin, 1509-1564.

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