

19-Psalms-03-Transcript

[Music]

[Music]

[Music]

[Music]

[Music]

[Music]

[Music]

[Music]

[Music]

[Music]

[Music]

[Applause]

[Music]

[Music]

[Music]

[Music]

[Music]

[Music]

[Music]

[Music]

[Music]

[Music]

[Music]

[Music]

[Music]

[Music]

[Applause]

[Music]

[Music]

[Music]

[Applause]

[Music]

[Music]

[Music]

[Music]

[Music]

[Music]

[Music]

[Music]

[Music]

[Applause]

[Music]

[Music]

[Music]

[Music]

[Applause]

[Music]

but welcome to another Wednesday night Bible study and I just want to say that this is a recording so I will not be on the chat this evening and also pastor Murray will not be on the chat this evening he's on vacation this week oil deserved vacation so hopefully you'll have the chat amongst yourself a God willing both pastor Murray and I will be back next week I apologize in advance if I'm a little bit incoherent it's been traveling all night and I have to record this now because I'm looking at my schedule and I don't see another opportunity to get this recording done I just want to make sure that it's available for you on Wednesday evening let's open with a word of Prayer and then we'll get into this study for this evening our Heavenly Father we come before you when we praise you Lord we thank you so much for your loving kindness we thank you so much God for your truth Your Word is truth thank you Father that we have access to your word thank you that we have the desire to study your word and we pray father that we'll be washed by your word and edified by your word and we especially thank you God for these Psalms and the opportunity to go through them line by line we ask your blessing in our study then we ask this in Jesus most holy name Amen so we have been through a few songs so far we got up to some for last week and what we saw with Psalm 1 and 2 where these were introductory songs and they sort of set off the two themes that

we'll run throughout the entire psalter
you know all of these Psalms the first
thing was that of wisdom and following
the way of God's instructions and the
blessing for doing so compared to the
wicked who do not do this and then the
other was the Royal song they did the
Messianic song the the prediction of the
Messiah coming to rule eternally so
we're going to see these two themes
throughout the Psalms the other thing
that we've seen so far is the structure
of the book and we see that there's
actually five books that they collected
these Psalms and put them into these
different sections and we see that books
1 & 2 are
mostly written by King David books three
by Asaf the music leading musician and
then book four unknown and then book five
many of them are by David although we'll
see some other authors of the Psalms as
well so that was the structure and we
have the two themes the other thing that
we want to note is that in addition to
the two themes of the Psalms that we
also have a genre or different types of
Psalms and that's something that we need
to pay attention to as well and what
I mean by that is let me just get set up
here for the scripture so in addition to
the structure and the two themes we all
have also have genres or what we might
say what we might refer to as types
categories of Psalms and so far what
we've seen we've seen the wisdom song
with someone we've seen the Royal Psalm
with Psalm 2 and then we were looking at
Psalms 3 and 4 what we saw was just
pardon me what I just sort something out
here what we saw was in addition to
Psalms 1 & 2 with the wisdom psalm
messianic Psalm with three and four
there's a new type of song that we were

introduced to and this is but the personal lamentation where the author is appealing to God because he's suffering usually at the hands of wicked men and he's appealing to God for relief we're going to see Psalms five six and seven are also of this category of personal lamentation and then some eight is going to be a different type of song and we'll see what we'll take a look at that when we come to it so we'll get into that Viso so in addition to the structure the five books and then the two themes were set in Psalm one - now there's this third dimension which is the genre or the type of song and we're going to see a few more personal lamentations from King David and then we'll see Psalm 8 is going to be a different type of song now in a one more dimension that we want to add is this notion of a bee what we might call the split or some people refer to it as the parallel parallelism is how some people refer to it but the the the Psalms are actually written in a poetry that shows us how they are running in a parallel so the the psalm that the psalmist will make a statement and after making that statement this will be statement a usually you'll see a semicolon or a colon in the text and then there's a second phrase that is made which is an extension of the first phrase so so he'll make a statement and then he'll reinforce that statement with a second phrase so the second phrase is gonna clarify what he means by the first phrase or it might contradict and in that way it's it's providing a sharp or focused on a as well by by contradicting or by just reinforcing or going deeper so just as we read the Psalms I want us

to notice this there's this poetry there the part of the Hebrew style of poetry where a statement is made and then it's followed up with a B statement so there's an A statement followed up with a B statement so so let's also listen for that so what I'll do then is as we go through the Psalms I want to just read them I think that if I just break it down and start showing the where the Psalms are quoted in other parts of the New Testament or in parts of the New Testament it'll just break the flow of the poetry so I just want to just read these Psalms I'll make a few comments as I see fit as we're going through it but I'll just read the Psalms and and pay attention particularly to the rhythm of the poetry so in English when we think of poetry think of rhyming to where we're listening for the rhyming scheme well in Hebrew there may be some rhyming in the actual Hebrew language although that's not really how they design their poetry it was more around this parallelism that they would make a statement and then they would follow it up with a reinforcing or a contradictory contradictory statement to sharpen the focus on the meaning of the first statement so I'll just go ahead and read and then we can make some comments from there then after I do that with Psalms five six and seven which are personal lamentations then I will show some scriptures where they are either directly quoting the Psalms in the New Testament or they're certainly making a very strong allusion to the Psalms and it is amazing how when now that I'm studying the Psalms how familiar the New Testament writers were with the Psalms and very clearly the psalm for an integral part of their study of their

worship they would they would sing these
Psalms and and so they were very very
familiar with the content of the Psalms
I think for us not so much you know we
do we do sing the sing some of the songs
but it's not really a for most of us and
feedback that I'm getting it's not
really a book that we've studied the way
we study the other books and yet very
clearly they were very important books
these five books of the Psalms are very
important to the overall framework of
belief of the of the early church okay
with that said let's read Psalm five so
this is to the chief musician upon the
helath a psalm of David and even though
these are personal lamentations they
were set to music and the whole
congregation would be singing them and I
think this really does speak to the
ability for these Psalms to touch us
personally that we all go through
various situations and we may be unable
to articulate the grief that we're
feeling and yet these Psalms do that
very in a very godly way for us so I
think this is a really important to tap
in
to the emotion that is in the psalm so
he says to the chief musician upon Nahal
ah the psalm of david give ear to my
words
o lord this is the a statement consider
my meditation this is the B statement
give ear to my words O Lord consider my
meditation hearken unto the voice of my
cry my king and my god
and then the B statement for unto thee
will I pray my voice shall you hear in
the morning O Lord in the morning
will I direct my prayer unto you and
we'll look up so you can just feel the
poetry that and I don't I'm kind of
having a guess here that with this a be

parallel statements it might be that part of the congregation sings the a statement and the other part of the congregation sings the B statement no certain so many times when I'm worship leading I may say you know this half of the congregation I want you to sing this phrase and the other half the congregation sing the second phrase or we might say the men will sing this phrase the women will sing this phrase I suspect that this might be something that the way the Psalms are written that might be happening in the congregation so again the a statement my voice shall you hear in the morning O Lord the B statement in the morning will I direct my prayer unto you and we'll lock up for you are not a god that has pleasure in wickedness

neither shall evil dwell with you and you can see if they help us with the colon in the English colon or semicolon so we can see the a/b split for you or not a god that has pleasure in wickedness

neither shall evil dwell with you you know just categoric statements God does not have pleasure in wickedness and I think whenever we're dealing with doctrines I was just dealing with some doctrine the other day around God lying and in the God of Israel and God does has no pleasure in wickedness and there'll be no lying in the in the kingdom and so we've got to be very careful about our doctrine and see very clearly God does not have pleasure in wickedness

neither shall evil dwell with you the foolish shall not stand in your sight you hate all workers of iniquity you shall destroy them that speak leasing again I'm just again we see this so we

thought to two times last week and again this week when I've read the Psalms and I've never seen this word before so I think it's just important that we do read line by line and we'll see things that we might otherwise skip over you shall destroy them that speak Leasing which again is falsehood lying the Lord will abhor the bloody and deceitful man and I wish that Muslims would read these scriptures before they go on to the Koran now this is the foundation the Torah is the foundation you can't just reject and say oh it's corrupted it's the foundation read the Torah and then from there and they say they accept the Psalms well then read the Psalms and what you'll see here is the Lord will abhor the bloody and deceitful man and so if you have a doctrine that's teaching you to be bloody and teaching you to be deceitful it's actually teaching you to operate in a way that God will abhor you you shall destroy them that speak leasing and and we also have it's not just the Muslims that are speaking leasing and that's part of their doctrine we also have the cultural Marxist the Communists the Socialists who are always deceiving in order to get their way and then once they get their way we end up with a situation like Venezuela so they promised utopia and they deliver Venezuela this is the the socialist and the Marxists and and you know many of these elite globalists many of these cultural Marxists are Jews and so there are many Jews that have to be brought to repentance and they certainly have to be brought to repentance because these are the people that have been elected and and if they're if they're running contrary to God and I know because of

the Holocaust many Jews became atheists
but if they're running contrary to God
God will employ them and so we have to
put this warning out to all people and
even Christians now Catholics could
leave the Catholic Church bending over
backwards and speaking leasing and so
just because you're religious doesn't
make you right with God
being right with God is what we saw in
Psalm 1 following his words meditating
on his instructions day and night and
living out his instructions this is
where the righteousness God is looking
for not deception you shall destroy them
that speak Leasing the Lord will abhor
the bloody and deceitful man and so you
can see again this this lying and
bloodshed and deceit that they all it's
all hand in glove but as for me so now
there's a shift but as for me I will
come into your house in the multitude of
your mercy and in your fare will I
worship toward your holy temple so david
has strong confidence in his
relationship with god that he's seeing
this you know the bloody and the
deceitful man he knows that God will
abhor this man but then the opposite is
his situation he says but as for me I
will come into your house in the
multitude of your mercy and I think we
can see here the kind of confidence we
can have not in self-righteousness but
in God's mercy if we are truly doing
what all we can to live by the Word of
God then we can have confidence in His
mercy as David did but as for me I will
come into your house and the multitude
of your mercy and in your fear will I
worship toward your holy temple lead me
O Lord in your righteousness because of
my enemies make your way straight before
my face for there is no faithfulness in

their mouths their inward part is very
wickedness their throat is an open
Sepulchre they flatter with their tongue
destroy you them Oh God
let them fall by their own counsels so
we don't want to walk in the counsel of
the ungodly or ignore or stand in the
counsel of the ungodly and and then
David is praying to God that their own
counsel will destroy them destroy you
them Oh God let them fall by their own
counsels this is what their own designs
let it come on come back upon them cast
them out in the multitude of their
transgressions
for they have rebelled against you again
the contrast now but let all those that
put their trust in you rejoice a
statement B statement let them ever
shout for joy because you defend them
let them also that love your name be
joyful in you so in this case we have a
an ABC statement or a b1 b2 but let all
those that put their trust in you
rejoice so let let all them that put
their trust in you rejoice let them ever
shout for joy because you defend them
let them also that love your name be
joyful in you so again magnifying this
first statement let all those that put
their trust in you rejoice for you Lord
will bless the righteous with favor will
you come pass him as with a shield so
that is Psalm 5 a personal lamentation
that there's a situation that David
finds himself in he's appealing to God
and he's very clear the the man who from
Psalm 1 the man who follows God is
blessed and the wicked are not so and so
this this theme continues and and he's
never uncertain about this he knows God
will destroy the wicked and he will
bless the righteous and so his personal
lamentation is structured from the

knowledge that he had gained and demonstrated in Psalm 1 Psalm 6 and other personal lamentation to the chief musician on Meghan off upon chemin ahthe a psalm of David O Lord rebuke me not in your anger statement a statement be neither chest chasing me in your hot displeasure have mercy upon me O Lord for I am weak O Lord heal me from my bones are vexed my soul is also so vexed but you O Lord how long how long and you get a sense here that he's running he's running out he's he's trying to hold on but the situation is getting him to the breaking point and so he's asking how long O Lord it kind of I think there's an illusion here in revelation 6 when the Saints are saying to God how much longer and they're given white robes and told to wait he says how long return O Lord deliver my soul Oh save me for your Mercy's sake for in death there is no remembrance of thee in the grave who shall give you thanks and so there is a doctrinal statement here that David is very clear that if he should die then he won't remember God while he's dead so there is no kind of miss for those who believe in heaven don't when you die you die that he's not saying in death I'll praise you in heaven he's saying it when I'm dead when I'm in the grave there's no remembrance so he's appealing to God to say don't allow the wicked to overwhelm me and allow me to die and then who's going to praise you and and this is certainly the design of the devil is to stamp out the nation the tribes of Israel so that God cannot be glorified in Israel as he promised he says I will be glorified in Israel forever there and David is saying if Israel is wiped out you know if the if

the if the enemy has his way with us
there'll be no remembrance of you in
Israel for in death there is no
remembrance of you in the grave who
shall give you thanks listen to this I
am weary with my groaning statement a B
all the night make I my bed to swim the
b-1b to I water my couch with my tears
now this truly one that this struck me
as I was reading it are the grief that
David must have carried and yet I think
there's no doubt David is one of the
most blessed men in the Bible there are
very few men in the Bible that will be
blessed
more than David and yet look at the
grief that he carried even when when
Christ was on earth the grief that he
carried and then again the power of the
Psalms is were all in different stages
and different seasons in our lives and
for some of us we are in the pit of
grief and we are struggling perhaps with
depression and it shows here
David is very human and and struggling
with deep grief and yet this is one of
the most blessed men in the Bible so
we've got we've got to have this broader
view we can't be so stuck in the present
that we define reality purely in the
present tense we have to see that there
are seasons there are stages there are
phases but we have to define reality
internal in the eternal sense and in the
internal sense david is most blessed and
he understood that he said there i
didn't begin it said it opening up the
the psaltery with the with the the first
hymn or the first song that says how
blessed the man is that follows that
that doesn't follow the wicked that
follows God's God's instructions and so
here we see this deep sadness that David
is carrying he's weary with his groaning

he's he's cried so much that he's exhausted from crying all the night make high my bed to swim I water my couch with tears my eye is consumed because of grief it waxes old because of all my enemies depart from me so now he addresses the wicked depart from me all you workers of iniquity for the Lord has heard the voice of my weeping so even though he has seen how how grief-stricken he is how much he is groaning how much he is weeping he knows God has heard and so now he's able to address the wicked and say depart from me all you workers of iniquity the Lord has heard my supplication the Lord will receive my prayer let all my enemies be ashamed and sore vexed let them return and be ashamed suddenly so that now is Psalm 6 another personal lamentation and you get the sense of the poetry even even though he's in this lamentation he's able to take this whole experience and express it poetically and again if we had access to the Hebrew and the diction the choice of words they the elevated language he's using I think we would really see the richness of this poetry but even in the English we have a sense of the richness the poetry and also the structure of the poetry again in English we might use poetry and rhyme and we can be amazed how people can express themselves while the whole time maintaining the structure of this this sort of rhyming framework and yet they're saying very profound things and and choosing the right words in order to maintain the rhyming well here we see him maintaining this structure of this a statement followed by a B statement that clarifies exactly what he means by the a statement either by extending it reflecting it going

deeper or even in some cases
contradicting the a statement in any
case it just sharpens the focus in the
meaning of the a statement the last of
this set of personal lamentations is
Psalm 7 let's read this together shaky
on of David which he sang unto the Lord
concerning the words of kush the
Benjamite I'm not sure exactly what the
situation is here but again these are
very personal experiences that King
David is putting to music and putting to
poetry

o Lord my God in you do I put my trust
save me from all them that persecute me
and deliver me lest he tear my soul like
a lion rending it in pieces while there
is none to deliver the wicked are wicked
the wicked are wicked and they can smile
they can have the great highfalutin good
sounding rhetoric they can wear nice
suits they can look the part but in
their heart Christ says their ravening
wolves

and David understood this and this is
what we are subject to if the wicked
have their way they will tear us in
pieces

he will lest he tear my soul like a lion
rending it in pieces while there is none
to deliver Oh Lord my God if I have done
this if there be iniquity in my hands so
it seems like there's some sort of false
accusation that is being made against
David and David is going
to the court of God and say okay if this
accusation is true if I have done this
if there'd be any iniquity in my hands
if I have rewarded evil unto him that
was at peace with me yes I have
delivered him that without causes my
enemy let the enemy persecute my soul
and take it

III think this is wonderful and we need

to be clear you know Christ when he was on earth he said blessed are you when they say all manner of evil against you falsely because this is how they treat all the prophets and this is this is just the the hatred of wicked people but it has to be falsely and David understood these actually saying if I have done this then let the enemy persecute my soul and take it yes let him tread down my life upon the earth and lay my honor in the dust so David it's very clear that he has honor he has glory but he's saying if I if I'm guilty of these things let him lay my honor in the dust Selah arise O Lord in your anger lift up yourself because of the rage of my enemies and awake for me to the judgment that you have commanded so shall the congregation of the people calm Pass you about or surround you for their sakes therefore return you on high the Lord shall judge the people judge me O Lord according to my righteousness and according to my integrity that is in me so David was very clear he is walking his Torah compliant he is walking according to the Torah and so he can have this confidence with God in the face of judgment judge me O Lord according to my righteousness in other words the the righteousness of love doing his best to follow the Torah and not guilty at all of these accusations oh let the wickedness of the wicked come to an end but establish the just for the righteous God tries the hearts and reigns my defenses of God which saves the upright in heart God judges the righteous and God is angry with the wicked everyday so another doctrinal statement here that God judges the righteous but he is angry with the

wicked every day if he turned not he
will wet his sword he has bent his bow
and made it ready so to wet a sword is
to take a stone and wet it with water
and sharpen the edge of the sword for
slaughter so it'll be more effective in
slaughter so if he doesn't repent God
will wet his sword he has bent his bow
and made it ready so David is seeing the
judgment of God is coming
he has also prepared for him the
instruments of death he ordains his
arrows against the persecutors behold he
travails with iniquity and has conceived
mischief and brought forth falsehood
this is what the wicked do he made a pit
and digged it and is falling into the
ditch which he made so the wicked dig
this pit and they fall into their own
pit
so again David said earlier let their
own counsels come upon them so their own
wicked designs let them suffer the
consequences of their own wicked designs
his mischief shall return upon his own
head and his violent dealing shall come
down upon his own pate pate is a old
english word it means his crown I will
praise the Lord according to his
righteousness and will sing praise to
the name of the Lord Most High so that
is how this final Psalm of 5 6 7 of
personal lamentation ends he's confident
God will deliver and he will praise the
Lord according to his righteousness and
will sing the praise to the name of the
Lord Most High so hopefully I didn't
break you up too much but I just wanted
to give that the rhythm of these
personal lamentations the poetry how it
just flows and especially just highlight
this
the parallel structure of Hebrew poetry
where there's this a statement followed

by a B statement sometimes a b---one
b---two statement that give richness and
clarity to the a statement and so as
we're reading the Psalms we should be
looking for that let me now just take a
bit of time with Psalms 5 6 & 7 to see
where they are either directly quoted or
alluded to in the New Testament in Psalm
5:3 says my voice shall you hear in the
morning O Lord in the morning will I
direct my prayer unto you and we'll look
up and then we see in mark 1:35 speaking
of Christ and in the morning rising up a
great while before day he went out and
departed into a solitary place and there
prayed and so we would understand and
there's a lot written in Psalms about
Christ and we would see this allured
that brethren would see this illusion of
rising early and praising God in Psalm 5
verse 5 the foolish shall not stand in
your sight you hate all workers of
iniquity
so the foolish cannot stand when we look
at Matthew 7 and then will I profess
unto them I never knew you depart from
me you that work iniquity
this is the same God that those who work
iniquity cannot stand in his sight and
we see that in Matthew 7 verse 6 of
Matthew 5 you shall destroy them that
speak Lysa deception
the Lord will Apoorva bloody and
deceitful man and that is consistent
throughout the scriptures there's
there's no way that we can justify
deception there's no way that we can
justify slaughter God got up hoarseness
and here we see at the end of the book
in Revelation 21 the fearful the
unbelieving the abominable and murderers
the bloody men and whoremongers and
sorcerers and idolaters and all Liars
all Liars

there will be no deception when
the kingdom of God is established there
will be no deception after the
Millennium when we go into eternity
there'll be no such thing as a being
whatever type of being that says
something and the words that come out of
that beings mouth are false there'll be
no such thing as this just as there was
no such thing as that before iniquity
was found in Lucifer that prior to that
there's just truth and the universe runs
on truth and eternity requires truth and
so all those that speak leasing and
lying and deceivers shall have their
part in the lake which burns with fire
and brimstone which is the second death
in Psalm 7 and verse 9 he says oh let
the wickedness of the wicked come to an
end but established adjust for the
righteous God tries the hearts and
reigns and I think we as we hear that
that he tries the hearts and reigns we
think immediately of Revelation here in
the letters to the churches I will kill
her children with death and all the
churches shall know that I am he which
searches the reigns and hearts and I
will give unto every one of you
according to your works and so this is
an allusion to Psalm 7 that the
righteous God tries the hearts and
reigns and he makes that clear to the
churches that all everyone in the church
will know that this is the God that
searches the reigns in the hearts okay
let's now come to a different genre of
saw this Psalm Psalm 8 is a creation
Psalm so this is that and there's some
reason we don't know necessarily why but
they structured these Psalms into these
different books and and it may have to
do with festival seasons that that book
one was you know the the Passover and

days of unleavened bread book 2 may have been around Pentecost I'm not really sure how they've structured it but they structured these books deliberately I'll do some more research on this and then they there's a collection of Psalms that go into these books so in this collection

of book 1 we now see what's called a creation song so the creation songs look to the majesty of God's creation and the the the majesty of God exhibited in his creation and so Psalm 8 is going to be an example of this type of song o Lord our Lord how excellent is your name in all the earth statement a who has set your glory above the heavens be out of the mouths of babes and sucklings you have ordained strength because of your enemies that you might still the enemy and the Avenger when I consider your heavens and the work of your fingers the moon and the stars which you have ordained what is man that you are mindful of him and the son of man that you visit him for you have made him a little lower than the angels and have crowned him with glory and honor you made him to have dominion over the works of your hands you have put all things under his feet all sheep and oxen yes and the beasts of the field the fowl of the air and the fish of the sea and whatsoever passes through the paths of the Seas Oh Lord our Lord how excellent is your name in all the earth so this is an example of a creation song that the the psalmist is looking at the incredible creation and and seeing that as a reflection of God's glory so I'll come back to this Psalm and just other places I think we're familiar right away with Hebrews but we'll just see how the psalm is used in other parts of the New

Testament

here we see Psalm 9 - the chief musician and now we're going back to a personal lamentation so Psalm 9 goes back to the genre of personal lamentation - the chief musician upon most lovin and and so there's personal imitation and then there's communal lamentation so we'll come to communal lamentation shortly this is a pert another personal lamentation a psalm of David I will praise you O Lord with my whole heart I will show forth all your marvelous works I will be glad and rejoice in you I will sing praise to your name o you Most High when my enemies are turned back they shall fall and perish at your presence David had a long term view and he knew that this was a temporary setback with his enemies and that he would prevail in the end for you have maintained my right and my cause you sat in the throne judging right you have rebuked the heathen you have destroyed the wicked you have put out their name for ever and ever again David had this eternal view you've put out their name for ever and ever o you enemy destructions are come to a perpetual end so so David could see what you're doing the enemy all this destruction it's gonna stop it's gonna come to a perpetual end and you have destroyed cities their memorial is perished with them but the Lord shall endure forever he has prepared his throne for judgment and he shall judge the world in righteousness he shall minister judgment to the people in uprightness the Lord also will be a refuge for the oppressed a refuge in times of trouble this is a personal lamentation that this is very prophetic that the Lord will be a refuge for the

oppressed a refuge in times of trouble
and we know we are heading into the time
of Jacob's trouble and Jacob dicker
meets know who he is and he needs to
seek refuge in the Lord and so someone
needs to be crying aloud and showing
Jacob showing God's people their sins
and they that know your name will put
their trust in you for you Lord have not
forsaken them that seek you and again
knowing God's name is critical Christ
says that we will be hated of all
nations for his
namesake we need to know his name and
and we will be blessed they that know
your name will put your trust their
trust in you for you Lord have not
forsaken them that seek you sing praises
to the Lord which dwells in Zion so be
very clear about where God dwells sing
praises to the Lord which dwells in Zion
and this is certainly the reality at the
time when the Ark of the Covenant and
everything was set up in Zion and he he
says he dwells there but this is also
prophetic that yes the glory has
departed from Israel but Christ is
returning and he is going to rule from
his eye on sing praises to the Lord
which dwells in Zion declare among the
people his doings and so this again is
you can see a sense of prophecy here
where God's doings will be declared to
the whole earth when he makes
Inquisition for blood he remembers them
he forgets not the cry of the humble so
God is coming as a judge and he's going
to be looking in making position and
looking into all of this slaughter and
murder and and he's not going to forget
the cry of the humble have mercy upon me
O Lord consider my trouble which I
suffer of them that hate me you that
lift me up from the gates of death that

I may show forth all your praise in the gates of the daughter of Zion I will rejoice in your salvation and you know whenever I see this phrase daughter of Zion I always picture the end time so there's ion and then there's the daughter of Zion that this is the Zion and the end time that's how I interpret that and so I would see a prophetic sense here of this verse that David will show forth all the praises in the gates of the daughter of Zion because he certainly will be resurrected and will come about in the establishment of end times I am I will rejoice in your salvation the heathen are sunk down in the pit that they made in the the EBC in this as he's lamenting we see this repeated understanding that their own designs are going to come back upon them and later on when we get into some other Psalms later in the text they're very difficult and and certainly the Psalms have come under criticism for some of these very awkward difficult texts will see as we come back but David is not saying anything that the Torah does not say and and hear that their own designs are coming back on them and a lot of these difficult texts that we'll see later

it's really David just saying let the counsels of the wicked take them let their own designs fall on their own heads and so this is what we see this theme repeated the heathen are sunk down in the pit that they made in the net which they hid is their own foot take him the lord is known by the judgment which he executes that's how he's known the wicked is snared in the work of his own hands and then he got on Cielo not really sure what the Hebrew text here and it just it's just a phrase that

occurs mostly in poetry and it's similar to see live means just to pause and meditate so the wicked is snared in the work of his own hands and again we'll see this later in the Psalms that this is their own do it this is this is what what what happens to them is their own doing coming back on them the wicked shall be turned into hell that is Hades and he says quarry in the Hebrew she'll in the Greek Hades 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 and when we were studying Isaiah we saw that you know Isaiah 60:1 that Christ preached the gospel to the meek preached the gospel to the poor and so David has seen the same thing that neither shall not always be forgotten the expectation of the poor shall not perish forever arise O Lord let not man prevail let the heathen be judged in your sight put them in fear o Lord let the nation that the nation's may know themselves to be but man Selah and this seems like something that the nation's don't understand they're just a man they're drunk with power they're they're drunk with their own sense of glory and and David is pleading with the Lord put them in fear and let them know that they're just men so let's look now and that's that's how that psalm of lamentation ends these sons always end with even though he's in deep grief they always end with great confidence that God is gonna come through God is going to deliver and and as we go through our different situations and you know so many of us out there were all having different seasons of our lives to have this absolute confidence when we have the

eternal view God will always be true
you'll always follow his word he'll
always act in righteousness he's patient
he's hiding himself from Jacob for a
purpose but ultimately he's going to
show himself strong for his people this
is how this personal lamentation and let
me just go back now to Psalm 8 and look
at Psalm 9 as well to see some allusions
and some quotes in the New Testament
from these Psalms where he says out of
the mouths of babes and sucklings we
know that Christ Himself said this in
Matthew 11 and you capernaum which are
exalted unto heaven shall be brought
down to hell first the mighty works
which have been done in you had been
done in Sodom it would have remained
unto this day and sorry I think I missed
the rest of that first

yeah so I was misquoted the first who
it's written heal it were familiar where
he says that out of the mouths of babes
and sucklings I think was the next verse
out of the mouth and a sucklings he says
that well here it is Matthew 21 and said
unto Him here you what they say and
jesus said unto them yes have you never
read out of the mouths of babes and
sucklings you have perfected praise and
so this is he says have you never read
so it's it's written somewhere where is
it written it's written in the Psalms
some 8 verse 5 you've made him a little
lower than the angels and crowned him
with glory and honor we know this is
quoted by Paul in Hebrews you made him a
little lower than the Angels you crowned
him with glory and honor and it set him
over the works of your hands you've put
all things under subjection in
subjection under his feet for in that he
put all in subjection under him he left
nothing that is not put under him but

now we see not yet all things put under him but we see Jesus so now he's bringing this the psalm into the reality of the Messiah but we see Jesus who was made a little lower than the Angels for the suffering of death that's why he was made in the shade in the form of man specifically for the suffering of death and we see this same man who suffered death crowned with glory and honor that he by the grace of God should taste death for every man very clear use of the psalm to explain christ's status coming in the form of man lower than the angels and now glorified in verse 4 of chapter of psalm 9 for you have maintained my right and my cause you sit you sat in the throne judging right in 1st Peter 2:23 who when he was reviled reviled not again when he suffered he threatened not but committed himself to him that judgeth righteously so the very clear understanding that God sits in the judgment seat and we can trust him to judge righteously in verse 8 of Psalm 9 and he saw judged the world in righteousness he shall minister judgment to the people in uprightness here in acts 17 we see Luke writing because he has appointed a day in the which he will judge the world in righteousness clear allusion to the psalm he will judge the world in righteousness by that man whom he has ordained whereof he has given assurance unto all men in that he raised him from the dead so what was brought out here by Luke in acts that's more detailed than what we see in the psalm is that there's this judgment is given to Christ that all judgment is gonna be given to Christ and he will judge the world in righteousness and and if he's appointed a day in the which he will judge the world in righteousness and so

that is where we'll stop for tonight for that takes us to Psalm 9 Psalm five six seven eight nine and we saw a new genre of Psalm this evening and that's a creation songs song and so we see the lemon personal lamentations we've seen the creation song we saw the wisdom Psalm with someone we've seen the Royal song so we're seeing these different types of genres of Psalms again within this overall structure of five different books book one to five and then also these two themes the theme of wisdom and being Torah compliant following the instructions of God and the theme of the Messianic prophecies so we'll stop there and apologize that we're not able to join you tonight in the chat hopefully we'll have you to chat amongst yourselves God willing both Marie and I will be back next week it's a community to continue the psalm study of psalms and also be able to engage in the live chat just wonderful as we study these psalms and let's be patient as we work through them there's a lot to unpack and I think as we go through them line by line will begin to see a structure and a message appear covering each of each of these five books what a mighty God we serve Jesus