

Psalms 18-07-19

This is Thursday, the 19th of July, 2018. We continue our study in the book of Psalms. We're picking up tonight at Psalm 9. If you'll remember, two weeks ago we did a review of the first eight Psalms to remind ourselves that this is an integrated whole.

It is an inspired collection. It has a purpose, and the Psalms have been showing up in pairs. If you have notes or a recollection from last time, you remember that Psalm 1 and 2 kind of went together.

Psalm 3 and 4 went together. 5 and 6 together. 7 and 8 together.

And we're going to see, oddly enough, that Psalm 9 and Psalm 10 go together. So let's take a moment to ask God's blessing in our study and that His Holy Spirit will superintend and cause our fellowship together to be meaningful and helpful to everyone concerned, and then we'll begin. Let's pray.

Father, how grateful we are for your provision, your pervenient grace, your restorative grace, your wonderful watch care over us, both when we are faithful and when we are unfaithful, when we succeed and when we fail. We thank you that you have allowed for our weaknesses and our shortcomings and have provided that restoration to function and to fellowship through the work of the Lord Jesus Christ on our behalf and the ongoing ministry of your Holy Spirit to help us see where we have failed and to fill in strength for our weakness and righteousness for our fallenness. We thank you for this portion of your Word that is before us tonight, and we pray that as we look at it together, it will be a blessing to each heart, that we will find together that sustaining wisdom that will help us live our lives in a way that and glorifies the Lord Jesus.

We pray these things in His name. Amen. We have this collection of Psalms before us, and as we come to Psalm 9, we, as I said, are coming to expect that the pairs are significant.

So we're going to actually sort of look at 9 and 10 together. They need to be looked at separately, and they need to be looked at together, and you'll see why as we go forward. First thing to do for us is to scan these.

Now, they are somewhat lengthy Psalms, and there is a reason for that, but I will give you a little bit of advanced description so that as we read them, you can be watching for the fulfillment of that description. Psalm 9 is going to largely talk about David's problem with the nations, and when you see the word nations, it's the Goyim, which is the Gentiles. These are the outsiders, okay? So Psalm 9, talking to the outsiders.

So just guessing, what would you expect Psalm 10 to do? Talking to the insiders, talking to enemies within, those who are near at hand. And so this is evil within the camp, within the fellowship, within the circle of near acquaintance, or Israel itself. This would be domestic intrigue, where the other would be foreign or international difficulties.

Now, what is the immediate expectation you and I should have? We're not Israelites. We're not worried about the Philistines, or the Moabites, or the Edomites, or any of the other ites that surround. We're not expecting Egypt to come up.

In the Old Testament, we have Israel, and in the New Testament, we have us. And so how do we parse the information? If David's going to talk about attacks from outside, what would that mean to us? The world of unbelievers, right? The Goyim for us is going to be problems from the world that's not the brethren. This is culture, this is the government, this is those who do not know Christ, right? So as we read Psalm 9, we're going to be watching for helpful information on dealing with the unsaved, unbelieving, godless opposition.

Come to Psalm 10, which I'm telling you in advance, is going to be talking about insiders. Inside Israel, for David, is what for us? It's the brethren. It's within the fellowship.

It's your own family. It's the members of your own household. My familiar friend has lifted up his heel against me, kind of a thing.

Testing of any kind that comes from within. So right away, this pair of Psalms is going to run the gamut of, for David, national problems. For us, personal problems.

Our soul is our nation. So we'll be watching for that as we read through. Now we're going to take a few minutes here to read these Psalms just so we get the landscape.

It's like looking at the triple-a map before you go on a trip. You just want to kind of see what towns and cities am I going to hit? What direction am I going? Any national parks? Any fun sites? Do I need to allow time for the sculpture garden or the walk along the cliffs or whatever? So let's take a look together now at Psalm 9. It is superscribed here to the chief musician. We know who that guy is, right? The chief musician.

He's the choir director. He's in charge of all the instrumentalists, all of the Sons of Korah that do the singing. He's the big banana when it comes to the musical worship centered in Jerusalem.

And we're going to find that Jerusalem exists as the capital and the temple is evidently, of course, not built because this is the Psalm of David, but the Ark seems to be in Jerusalem at this point. Watch for a clue to that as we read this first Psalm. It says, to the tune of, and you notice that the tune of is in italics.

The word to represents the Hebrew word al, which is a preposition, A-L, and it means upon or to or according to. If you say, here's words that are upon this tune, that would be an idea. Then what is translated here, death of the Son is in Hebrew, Mut, La-Bein, Mut, M-U-T-H, Mut or Mut is the word for death.

So you have, and it's actually strange. It's one word in Hebrew. It's Al-Muth, upon the death.

And then La-Bein, you know, Yeshua ben Yosef, Joshua ben, the son of, ben her, son of her. So

La-Bein is, you would think the son, but of course that should be Ha-Bein, Mut Ha-Bein. This is Mut La-Bein.

And it's very clear. There's no mistaking it. It's the same in all the ancient versions.

And what this really says is not death of the son or of the son, Ha-Bein, but it's Mut La-Bein. And La means la, means to. This is death to the son.

This is somebody saying death to the son. Now that's the tune name. And if it was death of the deer and you think it would be mournful, you know, Bambi got shot or it's some mournful thing.

But this seems like more of a threat. The son is the future, right? He's the next generation. He's the crown prince perhaps.

And if you say death to the son, that sounds a note of foreboding. And yet when you look at the content of this psalm, it is a celebration of God's pending judgment on the nations. And it is confident.

It is strong. It is unworried. It isn't mournful.

It's not perilous sounding. He doesn't seem to be depressed or down or pleading or crying out. So what is up with this superscription? Well, we'll take a look at it after we review the content here very quickly.

So that's the superscription. It is addressed to the chief musician. This means that it is something to be played for the whole nation.

This isn't a private meditation. He's going to plink away on his harp in his tent in a midnight hour. This is to be sung in front of all of the people.

It is upon death to the son, mut labain. This is somebody saying crucify him type of thing. And it is a psalm of David as so many of these in the first book of Psalms are.

Here we go. I will praise you, O Lord, 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, O most 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 in righteousness. You have rebuked the nations.

You have destroyed the wicked. You have blotted out their name forever and ever. Now I don't know if you've been keeping track, but that's two times that name has been mentioned up through the first five verses.

The first place was back in verse two. Remember he says, I'll praise you, O Lord, with my whole

heart. I'll tell of your marvelous works.

I'll be glad and rejoice in you. I will sing praise to your name, O most high. So the first name in this psalm is God's name.

Sing praise to your name. Enemies turn back, fall and perish. You've maintained my right and my cause.

You sat on the throne judging in righteousness, evidently judging issues where there has been opposition and challenge and attack against David and what David represents by these, and God is specifically judging that thing. David says, I celebrate you as a righteous judge because these who have come against me, you're dealing with them. You sat on the throne judging in righteousness.

You have rebuked the nations. You have destroyed the wicked. You have blotted out their name forever and ever.

Now this is significant. If your name is blotted out, that means you're on no list. Do not blot my name out of your book.

If it's the book of the living and your name's blotted out, you're not alive, right? It says here, David says, these Gentile godless enemies, their name has been blotted out, Laolam, forever. So that's significant in terms of what you foresee the eternal judgment scenario to be. Verse 6, O enemy, destructions are finished forever, and you have destroyed cities, even their memory has perished.

But the Lord shall endure forever. He has prepared His throne for judgment. He shall judge the world in righteousness, and He shall administer judgment for the peoples in uprightness.

Verse 9, The Lord also will be a refuge for the oppressed, a refuge in time of trouble. And those who know your, what? Name. Verse 10, Those who know your name will put their trust in you, for you, Lord, have not forsaken those who seek you.

You have not forsaken those who seek you. Those who know your name will put their trust in you. Verse 11, Sing praises to the Lord who dwells in Zion.

Where does the Lord dwell? What does it say? You can say it out loud. What does this verse say? Where does He dwell? In Zion. What is Zion? It's a mountain where Jerusalem is, right? So if the Lord's dwelling in Zion, what is there? What's the representative item that shows the Lord's presence in Israel? The Ark of the Covenant, right? So if He dwells in Zion, that means the Ark is there, right? Gives us a little bit of a time frame of when this psalm was written.

If the Lord dwells in Zion, He's not dwelling off in Shiloh. He's not dwelling, you know, someplace else. The Ark has been brought.

Remember it sat for years and years at somebody's property until David danced and brought

the thing in? The Lord dwells in Zion. Declare His deeds among the people. When He avenges blood, He remembers them.

Notice there's a constant theme here. God will judge. God will avenge.

God will deal with those who have been harshly contrary to David and what David represents, what David leads. God does not forget the cry of the humble. Encircle that word humble.

Do you remember there's another verse, and I should have looked it up, that says Moses was the most humble man that ever lived? And I've told you in the past that word should be translated afflicted. It's the same word here. He does not forget the cry of the afflicted.

And you can see how much sense that makes in this context. Same word that describes Moses, the most afflicted man who ever lived. He wasn't the most contritely toe-in-the-dirt, aw shucks guy.

He had more affliction than any man in the Old Testament. Verse 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, that I may tell of all your praise in the gates of the daughter of Zion.

I will rejoice in your salvation. Once again, you can see that Zion represents the city of Jerusalem that has gates, and he says, I was at the gates of death. And you know what happens at the gates? The gates are the place of judgment.

That's where Absalom would sit and divert people from David and co-opt their affections and subvert their loyalty. Absalom went to the gates and he said, well, if I was judging your case, this is what I would do. And he won over a bunch of shallow people because he was sitting in the gates.

Lot sat in the gates of Sodom and the people hated him for it. You remember when the angels come and are inside and all the people are circling his house and they say, this is the man who judges us in the gates. So, verse 15, the nations have sunk down in the pit which they made, in the net which they hid, their own foot is caught.

Once again, the nations, these are the Goyim, this is the Gentiles. The Lord is known by the judgment he executes. The wicked is snared in the work of his own hands.

Then it says meditation. This is Higayon. We've seen this before.

And then Silah. You may want to circle the word Silah there. It's going to be significant here when we get into our discussion.

Verse 17, the wicked shall be turned into hell. What word do you suppose is here in Hebrew? This is Sheol. Sheol, the abode of the dead.

Not necessarily the lake of fire, it's Sheol. All the nations that forget God, for the needy shall not

always be forgotten. The expectation of the poor shall not perish forever.

And oddly, the word *not* is in italics there. And you say, well, if that's not in the original, that means the expectation of the poor shall perish forever. Well, it could be that we're misunderstanding what the expectation is.

All right. Arise, O Lord, do not let man prevail. Let the nations, the Goyim, be judged in your sight.

Put them in fear, O Lord, that the nations may know themselves to be but men. And to be but is also in italics, know themselves men. That's Psalm 9. Now let's move straight on into Psalm 10, because as I said, we're going to look at these as a set.

There is a dividing line here. And do you notice that the last word in Psalm 9 is *Silah*. So you have two *Silahs* in verse 9. You need to circle it.

It's going to be important coming up. Now Psalm 10. Why do you stand far off, O Lord? Why do you hide in times of trouble? By the way, notice there was no superscription on this.

There's no intervening header to the chief musician, Psalm of David, to any tune, upon any instrument. It just cruises right on. Why do you stand far off, O Lord? Why do you hide in times of trouble? The wicked in pride persecutes the poor.

Let them be caught in the plots which they have devised. For the wicked boasts of his heart's desire. He blesses the greedy and renounces the Lord.

The wicked in his proud countenance does not seek God. God is in none of his thoughts. His ways are always prospering.

Your judgments are far above out of his sight. As for all his enemies, he sneers at them. He has said in his heart, I shall not be moved.

I shall never be in adversity. His mouth is full of cursing and deceit and oppression. Under his tongue is trouble and iniquity.

You notice we're now in a personal realm. This is somebody close enough to talk and to plot and to scheme and to subvert in your near periphery. This is not a nation across a border.

He sits in the lurking places of the villages. What villages? Villages in Judah. Villages in Israel.

In the secret places, he murders the innocent. His eyes are secretly fixed on the helpless. He lies in wait secretly as a lion in his den.

He lies in wait to catch the poor. He catches the poor when he draws them into his net. So he crouches.

He lies low that the helpless may fall by his strength. He has said in his heart, God is forgotten.

He hides his face.

He will never see. Notice this isn't somebody who doesn't believe there is a God. This is somebody who says, I know there's a God, but I think he's impotent.

I think he's busy. He's somewhere else. He doesn't act on behalf of these victims that I'm victimizing.

He doesn't say, there's no God. Nothing's going to happen. He says, God is there, but he's not going to act.

Verse 12, Arise, O Lord, O God, lift up your hand. Do not forget the humble. Why do the wicked renounce God? He has said in his heart, you will not require an account.

But you have seen, for you observe trouble and grief, to repay it by your hand. The helpless commits himself to you. You are the helper of the fatherless.

Break the arm of the wicked and the evil man. Seek out his wickedness until you find none. The Lord is king forever and ever.

The nations have perished out of his land. Lord, you have heard the desire of the humble. You will prepare their heart.

You will cause your ear to hear, to do justice to the fatherless and the oppressed, that the man of the earth may oppress no more. That the man of the land may oppress no more. Remember, earth is Eretz Yisrael.

And often it doesn't mean the globe. We tend to see earth and we think capital E, earth, globe, planet, big picture. So often in the Hebrew scriptures, when you see the earth, it should be translated the land.

This is the man of the land. And he's literally too much in this world. He's got worldly goals, worldly stratagems.

He's got worldly victims and he thinks that God doesn't act on this earth. Okay. That's a Psalm 9 and Psalm 10.

Now I have some interesting observations for you here because Psalm 9 is an acrostic. Remember what an acrostic is? There is an alphabetical sequence. Sometimes acrostics are fulsome like Psalm 119.

All the letters of the alphabet go through. Other times they are variations on an acrostic theme. There are in the book of Psalms, eight acrostic Psalms.

Now you remember the structure of the book of Psalms. There's 150 Psalms. We divided it up into the five books.

You remember that? And I gave you the chapters that are in each one. Well, across the 150 Psalms, eight of them are acrostics. Okay.

Now you'll probably have to write what I'm about to say down so that you can review it later. Because if I just say it, it's going to glide over your head like stratocumulus clouds. This is good to reflect on.

So the book of Psalms has eight alphabetic or acrostic Psalms. Four of them are in book one. The other four are in book five.

Four in book one, four in book five. And do you remember your books? Book one is Psalm 1 through 41. Book two is Psalm 42 to 72.

Book three was Psalm 73 to Psalm 89. So the first four acrostic Psalms are all found in book one. The book four, of course, is Psalm 90 through Psalm 106.

And book five is Psalm 107 to Psalm 150. So the last four are in that last section, 107 to 150. This gives us some sense of the symmetry and the inspiration of this entire collection.

You would expect if it's an acrostic Psalm, it would just go Aleph, Bet, Gimel, Dalet, He, Wau, Zayin, Chet, Tet, all the way through the alphabet. If you remember, there's 22 letters in the Hebrew alphabet instead of the 26 that we have. 22 letters.

Aleph is the first one. Tav or Tau is the last one. So in Hebrew, you go from A to T and from right to left.

And I've told you before that I think the Urim and the Thummim Urim is an Aleph and Thummim is a Tav. And so you have two of them. They're like big crackers, flat things that are going to fall like coins, either heads or tails.

And so if there's an Aleph on one side and a Tav on the other, then if you cast the lots, if you cast the Urim and Thummim, you get one of three possible results. I mean, technically, there's more, but it doesn't matter if the middle one, which one falls. So you either get two Alephs, you get two Tavs, or you get one of each, right? So if Aleph is the head, then that would be a yes.

Two Tavs, two Zs is a no. And if God's not going to answer, you get a cancellation, an Aleph and a Tav. So by casting these two Urim and Thummim, God would control the fall.

And if you say, should we go and attack Ai, God will say, yes, and go attack, or no, do not attack, or I'm not talking to you, there's sin in the camp or some other problem. Well, so you've got the letters of the alphabet, 22 of them in total. And so an acrostic Psalm will perhaps have a verse starting with Aleph, then the next verse starts with Beit, next verse starts with Gimel, next starts with Dalet, right? This is an acrostic Psalm.

Psalm 9 is acrostic. However, there are missing letters, and it only goes partway through the alphabet. And it's two verses per letter.

So after the superscription, which in Hebrew is verse one, verse two starts with an Aleph, and verse two and three follow that Aleph. So you get to verse four, that's going to start with Beit, and verse four and five are under that Beit. Verse six starts with Gimel.

So the easiest way to do this, since you probably can't write Hebrew, is you can write the name of the letter out beside that verse number, or you can just put an A for Aleph, and you can put a B for Beit, and you can put a G for Gimel, and you can put an H for Hay. We're going to skip Dalet, because Dalet is skipped in Psalm 9. It's just not there. It goes from Gimel to Hay.

So verse seven starts with Hay, and then we have another weird break in the pattern, because verse eight starts with Waw, which is the next letter, W, but that covers eight, nine, ten, and eleven. Then verse twelve starts with Zion, and that's twelve and thirteen. And if you get lost in the sauce here, don't worry, because I'm going to give you a chart that shows all of this, probably next time.

But for now, I'm just going to say, it seems like, well, who cares, all of these letters, all of this mumbo-jumbo about the structure, here's why it matters. And it goes back to the superscription. What did David say at the very beginning? He said, to the chief musician, then what? Upon death to the Son? And yet death to the Son seems to bear no meaning or connection whatsoever to what's in this Psalm, right? Well, there's a reason for it.

But this is why people used to sit and reflect, and they had these things memorized, and they would go over them in their head. And unlike us, they spent enough time thinking about them that the Psalm could communicate on another channel. This Psalm, in my opinion, and this is unbroken snow, I'm off by myself in the weeds again, but I'm going to tell you, this is what I think.

The Lord Jesus Christ, as the Son of David, knew this Psalm. He knew Psalm nine, and he knew Psalm ten, by heart, backwards and forwards. He knew the acrostic.

And God the Father told the Lord Jesus, in his humanity, something in this Psalm that I don't think anybody except Jesus saw or figured out. And it's all in Psalm nine. Because, and bear with me, because there is an application for this, but you really have to kind of hang on tight.

There are 21 verses in Psalm nine, and it covers Aleph, Bet, Gimel. We'll talk about Dalet, that seems to be skipped, and then Hei, Wau, Zion, Chet, Tet, Yod, Kaf. And then the first verse of Psalm ten starts with Lamed.

So what you end up with is the first 12 letters of the Hebrew alphabet, Aleph, Bet, Gimel, Dalet, Hei, Wau, Zion, Chet, Tet, Yod, Kaf, Lamed. 12, right? Is 12 a significant number in Israel? Is 12 a significant number to the Lord Jesus? How many disciples did He select? 12, right? However, you will notice that in this Psalm, there is a missing letter. So that if you count the letters, you actually only have 11.

There is a Dalet that is missing. So where there ought to be 12, one of them misses, and there's

only 11. However, lest you think that there's a corruption in the text, or somebody accidentally left it out, the last verse, verse 7, should have started with Dalet, but instead it starts with Hei, right? Hang with me here.

Verse 2 was Aleph. Verse 2 and 3 go together. Verse 4 is Bet.

4 and 5 go together. Verse 6 is Gimel. Verse 7 is Hei, right? And it skips Dalet.

It should be Aleph, Bet, Gimel, Dalet, and then Hei. But you go straight just in one verse, verse 6 is Gimel, and then verse 7 ought to be Dalet, but it's Hei instead. However, the only verse in all of the 150 Psalms, in this entire book, in all of these 150 Psalms, there is only one verse in this entire collection anywhere that starts with a Gimel, and the last letter is a Dalet, our missing Dalet, and it's verse 6 of this Psalm.

The Dalet that should have started verse 7 is tacked on to the end of verse 6. It's the only verse anywhere in the Psalms that starts with Gimel and ends with Dalet. It's right here. So David is saying, I know there should be a Dalet, I'm going to stick it up here on the end of this verse, but I'm telling you, we're going to skip, and he's got a reason for it.

So there are, in fact, all 12 letters, but one of them is odd. It's tacked on to the end, and it doesn't begin a verse. It ends the Gimel verse.

He's telling us, look, I know what I'm doing here. I know you're looking for a Dalet. Here's your Dalet, but I'm going to go right on to Hei, because this Dalet has no content.

It has no issue. It has no verse attached to it. All of the others do.

So when the Lord Jesus looks at this, what does He say in the upper room? You're all here, but one of you will betray me. One of you, you know, my familiar friend has lifted up his heel against me, right? And he makes that point, and we know that it is Yehudah. He's got a Dalet in his name.

Now, there are a couple of other guys. There's another Yehudah, but Jesus could narrow down which one of the disciples is going to betray him just by the Dalet clue, and we'll have more to say about that later, but why is the tune Death to the Son? One of the 12 is going to say Death to the Son. One of the 12, it seems so incongruous, and yet here it is.

This is the only acrostic psalm that has these 12 letters minus one, and by the way, I told you that there are 11 of them in Psalm 9, and then there's one that gets pushed down to the first verse of Psalm 10. Well, where does the 12th guy get put back in? How do you end up with 12 apostles? You've got one born out of time. You've got one guy in the wrong psalm.

See there, the Lamed gets pushed down to Psalm 10. So, there's information here, if you know how to read it, and it has to do with the Death to the Son idea. One guy is missing, and he gets replaced.

So, then the acrostic is going to continue in chapter 10, but it's going to skip six letters. It's going to skip six letters. So, there is a Lamed at the beginning, and that's in verse 1 of chapter 10 of Psalm 10, but verse 2, verse 3, verse 4, verse 5, verse 6, verse 7, verse 8, verse 9, verse 10, and verse 11 don't have anything to do with the acrostic.

There's a bunch of information in there that it's like, well, he's left off the acrostic, but then in verse 12 of Psalm 10, you pick up with Koph, and 12 and 13 are under the Koph. 14 is Resh, 15 and 16 are Sheen, and 17 and 18 are Tav. So, you end up with five acrostic letters in Psalm 10, and remember Psalm 10 is the domestic acrostic.

The domestic people in Israel, they're under the law, right? How many books of the law are there? Five, and there's five acrostic letters here. Starts with Lamed and goes through Koph, Resh, Sheen, and Tav. So, the domestic side has the number of the law.

These people are supposed to be in the covenant relationship with God, just like you. Number five. Five's number of the covenant.

Five's the number of the law. Five's the books of the Torah, right? The one about the nations up here, and how does Judas betray the Lord? Betrays Him to the Romans. It's the Romans that arrest Jesus.

It's the Romans that flog Him. It's the Romans that nail Him to the cross, right? It's the nations. The missing Dalit has betrayed Him to the nations.

So, what is His prayer as He is being crucified by the nations? Return, O Lord, deliver me, right? I will praise You. I will be glad and rejoice in You. You have rebuked the nations.

You've destroyed the wicked. You have blotted out their name forever and ever. O enemy, destructions are finished forever.

You've destroyed cities. Their memory is perished, but the Lord shall endure forever. He has prepared His throne for judgment.

Verse 8, He shall judge the world in righteousness. He shall administer judgment for the peoples in uprightness. Jesus was unfairly and actually illegally crucified.

Pilate said, I'm doing this as a favor to you Jews, but I find no fault in the man. He hasn't broken any Roman laws. He suffered a Roman execution having broken no Roman laws.

It's unfair. It's not right. It's unjust, but God in heaven judges justly.

And Jesus knew that the real judgment was the judgment on sin, which He also bore not being guilty. The Lord will be a refuge for the oppressed, a refuge in times of trouble. Those who know Your name will put their trust in You.

You, Lord, have not forsaken those who seek You. My God, my God, why hast Thou forsaken

Me? Here's the answer. You have not forsaken those who seek You.

Sing praises to the Lord who dwells in Zion. Declare His deeds among the people. When He avenges blood, He remembers them.

He does not forget the cry of the afflicted. Isaiah says He was more afflicted than any man. So I'm telling you, there is a beautiful anticipation of the Lord Jesus Christ, the death to the Son movement that seems to be so dark and so final and so terminal to the ministry of the Lord Jesus is actually something that God works together for the best good that there's ever been.

When God works all things together for good, this death to the Son of God would seem to be the ultimate evil and the final nail in the coffin of God's plan. Your Messiah has been killed, but God fooled Him. And when they put Him to death, they accomplished for God everything that God was going to do to redeem the world and to redeem those who would put their trust in Him.

And it's all in this psalm, death to the Son. The reason it's got such a strange name, don't you think that would stick in the mind of anybody that was studying the psalms in Hebrew, like the Lord beginning, if it is a tune name, death to the Son. What does it mean? It bears no relation.

It is integral. It is essential. When you start looking at the numbers, and God has His own sort of Bible code, it's not what Brown and the rest of these guys thought it was, but this is a genuine second level of communication across these two conjoined psalms.

But it is Gentiles and it is Israel. He is the Messiah to Israel, but He's the Savior to the world. John says, God so loved the world.

He doesn't say God so loved Israel, but He was sent only to the lost sheep of the house of Israel. So in these two psalms, you have the Gentiles and you have the Jews. You have the Goyim and you have Yisrael.

And you have the Lord Jesus who is the Son at the center of it. And this acrostic gives you the law that is over the Old Testament people and that's in Psalm 10. You have the 11 disciples plus Paul in Psalm 9 that are eventually going to spread the gospel to the world.

But the first generation is Israel. And so you've got one Lamed pushed down to Psalm 10 because there's an overlap. They're joined.

They're linked. So that's just structural information. We haven't really talked about the content yet other than to categorize it as to sort of what it addresses in broad terms.

But the structure is no accident. David wasn't just playing or saying, well, I'll give you a little memory aid here. The acrostic is a part of the inspired text.

And we want to look at it and understand it and see what is God saying with it. So what is the upshot of this? Now that we've only seen pretty much the structure in general terms, you say,

well, okay, now I have to go out and face my own giants and my own challenges both outside and inside. What does this psalm tell me? God anticipated in eternity past and allowed through the protective wall, whatever opposition we face, the enemies that Israel faced, the enemies that attacked and David had to go out and fight and that he conquered and that he made his name as the most victorious military leader in all of Israel's history.

King David won more battles against more enemies than anybody. But in order to win those battles, he had to fight them. And in order to fight them, the enemies had to be allowed to attack.

There had to be a reason. God didn't say like the atheists like to allow, well, God told Israel to just go slaughter everybody in the surrounding area. They killed these people because they were attacked.

But this is what built David. This is why the Lord Jesus is the son of David and why he's called the son of David when he's going to rule on his millennial throne. He will rule as the son of on David's throne.

David earned that throne because he fought the battles that God brought his way and he won them. He was victorious and it means something. God allows challenges into our life because they are battles we need to fight and we need to win.

Remember I had you circled name. The first name is the name of the Lord. The second name is the name of these enemies and these wicked that is going to be blotted out.

And the third instance of name is this is the object of our faith and our trust. Those who know your name are going to wait. They are going to trust.

The name of the wicked in verse 5 of Psalm 9 has been blotted out. But in verse 10, those who know your name will put their trust in you. David says, I know your name.

I'm praising your name. I'm celebrating your name. Anybody who knows your name will put their trust in you.

There's a reason why you're fighting these battles. There's a reason why the heathen rage and the nations imagine a vain thing. And for us, it's opposition in the world.

It can be circumstances in a fallen world. It's evil just seeping out of the walls. It can be people.

It can be supernatural oppression. It can be any of the realms where evil currently has sway. Satan is the god of this world.

But whatever oppresses us, whatever impedes us, whatever places pressure on us is an opportunity to put trust in his name. He's allowed it. He's made provision for it.

We saw in Corinthians that he has an outcome associated with it. The outcome is the reason.

It's the enduring legacy of that test.

We look at great battles that were fought, D-Day and the various victories that characterize history. Well, if there was never a war and never a conflict, those battles wouldn't be celebrated. So that's the first application.

The second application is notice that when David is looking outside at the nations and when he's looking inside at individuals who are plotting and scheming and oppressing both him and all of the rest of the poor, where does David turn? He doesn't say, let's form a militia. Let's get a committee. Let's beef up the police force.

Let's go in and take some kind of human action. He goes to the Lord and he asks the Lord, Lord, you seem to be standing afar off here while these things are going on. Look at verse one of chapter 10 here, Psalm 10.

Why do you stand afar off, O Lord? Why do you hide in times of trouble? And does it seem to us sometimes that we have this trouble and it goes on and you don't see an intervention? You don't see God acting in some overt way. It just seems to keep going. It's fair to ask him, ask the Lord, where are you, Lord? I'm putting my faith in your name, like it said over there in verse 10 of Psalm 9, but I don't see anything changing.

Why are you from helping me? It says in another Psalm, the wicked in pride persecutes the poor. This can be the wicked demons. This can be wicked Satan.

This can be wicked circumstances. We're under oppression, plots which they've devised. They boast, they bless greed.

They renounce the Lord. The wicked in his proud countenance does not seek. God is in none of his thoughts.

Notice it doesn't say he doesn't seek God. He doesn't seek anything in the spiritual realm. He doesn't seek illumination from the direction of God.

God is in none of his thoughts and this is the godless world. This is the atheistic, secular, humanist, materialist nature of things. His ways are always prospering.

In other words, his ways are all aimed at prosperity. Your judgments are far above out of his sight. There's no deterrent value.

If God would intervene and act, if lightning would strike, there would be a deterrent. So the second application is, when you read that David had this same frustration, that we say sometimes it doesn't seem like God is hearing or heeding or watching or available. The wicked think the same thing.

And so David turns this seeming lack of God's presence to a prayer point. He says, Lord, I'm asking, why are you so far away? Why are you not intervening? The wicked see your lack of

intervention and it emboldens them. It makes them think that there never will be a judgment.

And you pray, I know better. Lord, intervene. This will comfort me and it will teach the wicked a lesson.

So you reason. You argue with the Lord. You tell him why you know he ought to intervene.

Sometimes God is just waiting for us to make the case. Pray intelligently. Put two and two together.

Apply what we know. Instead of passively wondering when God's going to show up, say, Lord, call him up. You've made promises to me.

I'm your child. But we have to lay claim to those promises. God wants us to think our way through.

He wants us to put our promises together and bring them before his throne and make our case, make our claim. You can be given a winning lottery ticket, but if it sits on your kitchen table, you're never going to collect the money. You got to go down to where you bought it or wherever the redemption center is and say, I want to redeem this ticket.

Then you get your money. Redeem your promises. Take them to God in prayer.

It lets the Lord know that we're thinking, that we're processing what we know. We take an active part. Work out your own salvation with fear and trembling.

We want to be respectful, but we've got to lay claim. We've got to tell the Lord we know our promises and we're redeeming them. Lord, I'm bringing this ticket in and I'm expecting your deliverance.

I'm expecting your help, your strength. Show me the outcome. Provide me motivation and encouragement so that I can continue to bear up under this test.

Remember Corinthians? We just saw it. That's what David is doing here. He's taking what he knows and he's saying, Lord, there does seem to be a vacuum of your presence, but I know you dwell in Zion.

For us, that's in our heart. He is in us and will be with us. His Holy Spirit, the presence of the Lord Jesus, the presence of the Father.

The one who has my word and keeps it, Jesus said, he's the one who loves me. I and my Father will come to him and make our home with him. If God is making his home with us, he's going to let our home be attacked or disparaged or egged or anything else, but we've got to go to him and say, Lord, I know my promises and I'm claiming my redemption.

I'm claiming my deliverance. I'm claiming my sustaining grace and my supernatural strength

that you have promised to provide. You have said that you've never seen, David said, he's never seen the righteous go hungry or his seed begging bread.

Well, I'm righteous and I've got seed and Lord, I'm claiming that promise. Come and show yourself strong and worthy against these enemies, foreign and domestic. And he will.

Sometimes he's just withholding to teach us to ask. Right? So it's a wonderful package here. We have content within the psalm and its form as well teaches us something and it foreshadows something for the Lord Jesus.

And it bridges the gap from the old Testament to the new and from the age of the law to the age of grace. And instead of five messenger books of law written on stone, you have 11 and 12 apostles delivering the message of grace that opens up to the whole world. And instead of the being opposed, they are entered into the family of God.

And it is all because of the Lord Jesus Christ. And this psalm, death to the son, ends up being life to the world. The death of the son makes the life of the world possible.

God gave his son that whosoever believes should not perish, but have everlasting life. So anyway, it's a great package. We'll get into the content of it next time.

We're going to close here in a word of prayer. Father, thank you for the truth of your word and the powerful way that it nourishes and restores our souls. It convicts us where we fail.

It confirms us where we trust. It pulls back the curtain and lets us see into the redemptive past and into the glorious future that all is made possible by the work of your son, the Lord Jesus Christ. We thank you that he is our Savior.

We thank you that we are his body and his representatives on this earth. And we are enabled and powered by your spirit. We are informed and encouraged by your word.

And we pray that as we reflect on what we've seen so far in this set of psalms, that we will fulfill all of your purposes and all of your intentions for us in this life as we prepare for the next. We pray these things in Jesus' name. Amen.