

Psalm 9 ¹

"Praise and Pleas for the Destruction by Yahweh, Just Judge, of David's Wicked Enemies"

For the choir director; on Muth-labben.² A Psalm of David.

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A1 THE PRAISE OF DAVID 9:1-12

B1 Resolve to Praise 9:1-2

- C1 ⌘ Whole-hearted Thanks: {1} I will give thanks to the LORD with all my heart; 9:1
- C2 ⌘ Complete Testimony: I will tell of all Your wonders.
- C3 ⌘ Joyful Exultation: {2} I will be glad and exult in You; 9:2
- C4 ⌘ Song of Praise: I will sing praise to Your name, O Most High.

B2 Reasons for Praise 9:3-10

- C1 Yahweh's Just Destruction of David's Wicked Enemies 9:3-6
 - D1 ⌘ The fact of their demise 9:3
 - E1 Retreat: {3} When my enemies turn back,
 - E2 Decease: They stumble and perish before You.

¹ Psalm 9 is the first of the nine acrostic, or alphabetic psalms: 9, 10, 25, 34, 37, 111, 112, 119, 145. In the text below I have placed the appropriate Hebrew letter at the beginning of each of my titles corresponding to the place to which and frequency with which David assigned them.

"This Psalm is a thoroughly national song of thanksgiving for victory by David, belonging to the time when Jahve was already enthroned on Zion, and therefore, to the time after the ark was brought home. Was it composed after the triumphant termination of the Syro-Ammonitish war? -- The judgment of extermination already executed, ix.8sq., harmonises with what is recorded in 2 Sam. xii.31; and the *goyim*, who are actually living within the borders of Israel, appear to be Philistines according to the annalistic passage about the Philistine feuds, 2 Sam. xxi. 15 sqq., cf. viii. 1 in connection with 1 Sam. xiii. 6." Franz Delitzsch, "Psalms," *Commentary on the Old Testament* by C. F. Keil and F. Delitzsch (K & D).

² Psalm 9 Superscription - Muth-labben: NIV reads as follows: "For the director of music. To the tune of "The Death of the Son." A psalm of David." This rendering is preferred by K & D.

- D2 The reason for their demise -- Yahweh's justice 9:4
 - E1 Equitable representation: {4} For You have maintained my just cause;
 - E2 Righteous judgment: You have sat on the throne judging righteously.
- D3 The totality of their demise 9:5-6
 - E1 ׀ The international rebuke: {5} You have rebuked the nations, 9:5
 - E2 The destruction of the wicked: You have destroyed the wicked;
 - E3 The lost name: You have blotted out their name forever and ever.
 - E4 ׀ The perpetual ruins: {6} The enemy has come to an end in perpetual ruins, 9:6
 - E5 The demolished cities: And You have uprooted the cities;
 - E6 The vanished memory: The very memory of them has perished.
- C2 Yahweh's Eternal Existence as a Just Judge 9:7-8
 - D1 ׀ Yahweh's eternal throne of justice 9:7
 - E1 His eternal reign: {7} But the LORD abides ³ forever;
 - E2 His just throne: He has established His throne for judgment,

³ 9:7 - abides: The Heb. word *yashab* (3427 Strong) properly means to sit, though it is usually translated in its extended sense, to settle, dwell, or live. Here in proximity with throne, it could easily be translated, "But the LORD sits forever; He has established His throne for judgment."

- D2 Yahweh's global, equitable judgment of all peoples 9:8
 - E1 His righteous judgment: {8} And He will judge the world in righteousness;
 - E2 His equitable judgment: He will execute judgment for the peoples with equity. 9:8

C3 Yahweh's Enduring Support of His Oppressed People 9:9-10

- D1 ¶ Yahweh a stronghold for the oppressed: {9} The LORD also will be a stronghold for the oppressed,
- D2 Yahweh a stronghold in trouble: A stronghold in times of trouble; 9:9
- D3 The faith of those who know Yahweh's name: {10} And those who know Your name will put their trust in You, 9:10
- D4 Yahweh's enduring support of those who seek Him: For You, O LORD, have not forsaken those who seek You.

B3 Call to Praise 9:11-12

- C1 ¶ The Object of Praise -- Yahweh, Dweller in Zion: {11} Sing praises to the LORD, who dwells in Zion; 9:11
- C2 The (international) Audience of Praise: Declare among the peoples ⁴
- C3 The Subject of Praise: His deeds.

⁴ 9:11 - peoples: There is a question as to whether *'am* (5971 Strong) refers to the Israelis or to the Gentiles. Clearly in 9:8 *leom* (3816 Strong), in the context of world, refers to the peoples of the world. In 9:11 the context is praise to Yahweh who dwells in Zion. However, as Delitzsch suggests (K& D, Psalms, Psalms 1-35, p. 167), "that Jahve's salvation shall be proclaimed from Zion to all the world, even outside Israel, for their salvation, is, as we see here and elsewhere, an idea which throbs with life even in the Davidic Psalms; later prophecy beholds its realization in its wider connections with the history of the future."

- C4 The Explanation of Praise: The Judge of all does not forget the afflicted 9:12
 - D1 He requires an accounting for the shedding of Israeli blood: {12} For He who requires blood ⁵ remembers them;
 - D2 He does not forget persecuted Israelis: He does not forget the cry of the afflicted.

A2 THE PLEAS OF DAVID 9:13-20

B1 The Requests Leading to His Praise 9:13-14

- C1 ¶ David's Plea for Grace from Yahweh: {13} Be gracious to me, O LORD; 9:13
 - D1 In view of his affliction from his enemies: See my affliction from those who hate me,
 - D2 In view of Yahweh's history of rescue: You who lift me up from the gates of death,
- C2 David's Vow of Praise 9:14
 - D1 Public praise: {14} That I may tell of all Your praises,
 - D2 In the gates of Jerusalem: That in the gates of the daughter of Zion ⁶ I may rejoice in Your salvation.

⁵ 9:12 - he who requires blood: This concept is similar to the "blood avenger" found in Numbers 35:19, 21, etc. "He who requires" is the translation of *doresh*, meaning "to seek" or, in connection with "blood," even "to require" (Brown Driver Briggs' Lexicon [BDB]). "Avenger" in Num. 35 is the translation of *goel*, the relative-redeemer. The idea in Psalm 9:12 is that Yahweh, the protector of Zion (9:11), will call the surrounding nations to account for shedding the blood of the Jewish people. This is a cause for praise.

⁶ 9:14 - the gates of the daughter of Zion: This phrase is in contrast to "the gates of death" in 9:13. In effect David is asking for deliverance from death so that he may praise Yahweh among the living in the gates of Jerusalem. (See Isa. 10:32; 37:22, etc.)

B2 The Faith Anchoring His Requests 9:15-18

C1 **⚡** The entrapment of the Gentiles 9:15

D1 In their own pit: {15} The nations have sunk down in the pit which they have made;

D2 In their own net: In the net which they hid, their own foot has been caught.

C2 The Judgment of Yahweh 9:16

D1 His execution of judgment: {16} The LORD has made Himself known; He has executed judgment.

D2 His ensnaring of the wicked in their own trap: In the work of his own hands the wicked is snared. Higgsion Selah.⁷

C3 **⚡** The Demise of Wicked Gentiles Who Forget God:

D1 The death of the wicked: {17} The wicked will return to Sheol,

D2 The end of those who forget Elohim: *Even* all the nations who forget God. 9:17

C4 The Ultimate Triumph of the Needy and Afflicted 9:18

D1 The memory of the needy: {18} For the needy will not always be forgotten,

D2 The hope of the afflicted; Nor the hope of the afflicted perish forever.

⁷ 9:16 - Higgsion Selah: "'Higgsion' is probably a musical notation specifying quieter music." Thomas L. Constable, *Notes on Psalms*, 2006 edition, <http://www.soniclight.com/constable/notes/pdf/psalms.pdf>, p. 27, quoting Derek Kidner, *Psalms 1-72*, p. 37. Selah: See note on Psalm 3:2.

B3 The Request for Yahweh to Vindicate Himself 9:19-20

C1 Holding Man Accountable 9:19

D1 ⌈ Subduing man: {19} Arise, O LORD, do not let man prevail;

D2 Judging the nations: Let the nations be judged before You.

C2 Humbling the Nations 9:20

D1 The fear of Yahweh: {20} Put them in fear, O LORD;

D2 The humbling of the nations: Let the nations know that they are
but men. Selah.

Analysis of Psalm 9

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