

Psalm 9

In Psalms 5 and 6 David began praying that God would deliver him and destroy his enemies. He continued to ask that in Psalm 7. And by the end of Psalm 7 he was describing the judgement of God upon his persecutors.

In Psalm 8 David began praising God for his deliverance and establishing David's kingdom. Here in Psalm 9 David continues to praise God for his judgement and salvation.

In Psalm 8 we looked at what Christ would do for the righteous. We looked at the positive aspects of his kingdom. Here in Psalm 9 we'll continue to look at Christ's millennial reign, but the focus will be instead on what he will do to the wicked. They've been pretty much out of the scene since David talked about their destruction in Psalm 7, but they come back into the picture in Psalm 9, and we'll see what its going to be like for them.

Title

Psalm 9: title To the chief Musician upon Muthlabben, A Psalm of David.

MUTH-LABBEN

This word that is transliterated as *Muth-labben* is used only two times in scripture. The other place is Psalm 48:14:

Psalms 48:14 For this God is our God for ever and ever: he will be our guide even unto **death**.

The word death there is this same word, *Muth*.

It is very similar to another Hebrew word that is translated as death 83 times. I'm not actually sure what the difference between the two words is, but Strong treats these two times as if they would be capitalized if they were in English. He sets these two uses apart.

So *Muth* means death. Now the *labben* part. That word *ben* means son.

Strong thinks that Muth-labben was the title of a song, and means "to die for the son." I guess he thinks there was a song called Muth-labben and that's what they were supposed to sing this psalm to, the lyrics of that song.

There is only one passage in the Bible that talks about someone wanting to die for a son:

2 Samuel 18:33 And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

When Absalom was destroyed David wished that he could have died in his place. So this psalm continues to draw on that event in David's life for inspiration.

Verse 1

Psalms 9:1 To the chief Musician upon Muthlabben, A Psalm of David. I will praise thee, O LORD, with my whole heart; I will shew forth all thy marvellous works.

This is another psalm of praise. We had several psalms of prayer before God saved David. And now that he has been delivered he's going to spend several psalms praising God.

Both Psalm 8 and Psalm 9 are psalms of praise, but they are very different from each other. And we see that right from the start.

If you'll recall, Psalm 8 started out talking about God. The first words in it were "O LORD".

In this psalm, the first word is "I". David starts off talking about himself.

Psalm 8 started off talking about what God did, this psalm starts off talking about what David will do.

David only used the word "I" once in Psalm 8. It wasn't written from his perspective, it didn't really reference him directly. God was the only person referenced directly, everything was sort of from God's perspective. It was about what God had done.

So these are two different ways of praising God.

Referencing yourself and talking about what you will do, when praising God, isn't wrong. But I think it is interesting that David didn't do that in his first psalm of praise. He waited until the second one.

In David's first psalm, he is just in awe at what God has done. He's too shocked and overwhelmed to consider how he should respond. He just looks at what God did and how insignificant he is, and praises God for what he has done. He can't understand why God did what he did, but he was praising him for it.

Now David has had more time to contemplate things, and decide how he is going to respond to this turn of events. He's now had time to consider how to frame the rest of his life in accordance with God's deliverance. So now he'll praise God, not just by talking about what God has done, but about how he'll respond to that.

In verse one, here's what David tells us he's going to do: praise God.

So this verse isn't really so much the beginning of the psalm as it is an introduction to it. It is a part of the psalm but it really is just telling you what is going to follow. It just tells you that its a psalm of praise.

You could say David is just giving God a little heads up before he really gets going. "Hey, I'm getting ready to start up another song here. You're so wonderful I just have to tell you some more how great you are. I might have missed something the first time, and not 'shown forth all your works,' or maybe part of my heart wasn't all in it, so I'm going to go at it again to make sure."

Psalms 9:1 I will praise thee, O LORD, with my whole heart; I will shew forth all thy marvellous works.

"So if I missed something, don't worry, I'm not done yet."

And you'll notice that David doesn't just talk about how he's going to praise God, he actually goes on and does it. Unlike some praise music that talks about how you're going to do this or that but you never actually do.

It starts off talking of praising God. So here is where the righteous are, what they'll be doing. We'll be praising the LORD.

And I find it interesting that it says “I will shew forth all thy marvellous works.” If you’re going to show forth all of God’s works, you’re going to need to endure throughout all ages to be there to see those works and praise him for it.

Isn’t it a wonderful thought that we’re going to be there throughout all eternity, able to see all of God’s works, and give him praise. That’s a wonderful privilege. And it stands in stark contrast to what he’s going to say about the wicked.

Verse 2

Psalms 9:2 I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.

If you look at that closely you’ll see that David references himself, but he’s really not talking about himself.

Yes, he’s going to be glad and rejoice, but it is God that is causing him to do that. He’s just so wonderful David can’t help it.

Notice how he says “I will sing praise to thy name, O thou most High.”

In Psalm 8 he talked about God’s name, how excellent it was, and how God was above the heavens, most High.

So David has again defined who he is praising from right at the start: the LORD, most High.

If you’ll recall, in Psalm 8 David also defined exactly what his relationship was to God: the LORD was his Lord. He hasn’t exactly done that here, although in calling God the most High he has put himself in a position of subjection as a lesser being, far beneath God. And in the next verse we’ll see him begin to talk about God’s deliverance. So once again David is praising God from the position of one of his lowly servants to whom the High and mighty One has brought deliverance.

Again, we’re going to be praising God most High, singing praise to his name, which he has placed in his Son as we talked about in Psalm 8.

Verse 3

Psalms 9:3 When mine enemies are turned back, they shall fall and perish at thy presence.

The first thing to notice here is that in mentioning his enemies, David isn’t talking about the past. He’s actually talking about the future.

So David still has enemies. He talked about the enemy and avenger being stilled in Psalm 8, but wasn’t something that would happen through all of them being destroyed. Some would be destroyed right off, some would not.

So the stilling of David’s enemies wasn’t just a single event where they were all killed, it’s an ongoing thing as God continues to give the kingdom peace.

Yes, Absalom was killed and David’s kingdom was given peace. But God didn’t just *give* David peace, he’s going to *maintain* that peace.

If his enemies turn back and come against him again, they will perish at God’s presence.

David knows that God is with him and will fight for him, and will continue to fight for him and give him victory over his enemies.

We noted that in talking about the enemies here, it isn't talking about the past, but about the future.

So even during the millennium there will be enemies of Christ.

Throughout Christ's millennial reign they will be stilled, they won't be fighting against him. But here it says that one day they will. They will be turned back and come against him. And when they do they'll fall and perish at his presence.

PERISH

^ It talked about the wicked perishing in earlier psalms.

Psalms 1:4 The ungodly are not so: but are like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall **perish**.

The sinners would not stand in the congregation of the righteous. The very way of the ungodly would perish.

It's interesting that it didn't say that all of the ungodly would perish at that time. But that they wouldn't be sitting in judgement with the righteous. Their way would perish. If any continued to walk ungodly they would be destroyed.

And that's exactly what happened. You'll recall that Shimei the Benjamite, who cursed David, and was called Cush in Psalm 7, wasn't killed by David. He wasn't destroyed until later, when he continued to do wickedly.

So peace was brought by destroying the wicked that came against David in battle, but not all the wicked were destroyed until later. It was Solomon who killed some of them, like Shimei.

^ So during the millennium their will be a congregation of righteous people who will stand in judgement. That includes the church and the tribulation saints.

Not all of the ungodly will be destroyed at the end of the tribulation, they'll be some that will continue to live into the millennium, but they won't be standing in judgement with the congregation of the righteous.

And they won't be living ungodly, because the way of the ungodly will perish. But if they turn back and walk in that way they will be destroyed.

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And indeed, it said in Psalm 2,

Psalms 2:12 Kiss the Son, lest he be angry, and ye **perish** from the way, when his wrath is kindled but a little. ...

So there were still some who would perish from the way, if they did not submit themselves to the son but instead walked in the way of the ungodly.

PRESENCE

When David's enemies turn back to the way of the ungodly, they will fall at God's **presence**. Now, in Psalm 8 it talked about God's glory being above the heavens. But it also said that his name was excellent in all the earth.

So God was above the heavens, but still placed his name among them. And David and Solomon built a house for the name of the LORD.

Listen to what Solomon said at the dedication of the temple:

2 Chronicles 20:9 If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy **presence**, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

This is being quoted by one of the kings of Israel as they go out against their enemies. God said that when evil came upon them from their enemies, if the children of Israel came before the presence of his name in the temple, and cried unto him, he would destroy their enemies.

So David is praising God here because he'll destroy his enemies. There's no guarantee that nobody is going to try to rise up against them, but David knows that when they do, God is with him and will fight for Israel and their enemies will fall and perish.

If any turn back against Christ's kingdom, his anger will be kindled against them, and they'll perish at his presence.

It talks about God's presence in many of the passages we've looked at about the millennium:

Isaiah 63:7 *I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.*

8 For he said, Surely they are my people, children that will not lie: so he was their Saviour.

*9 In all their affliction he was afflicted, and the angel of his **presence** saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.*

So Christ, the Angel of God's presence, went through affliction with them, and gave them salvation from their enemies.

Just because Jesus was there didn't mean that everything went rosy. But when they followed him, and their enemies came against them, he destroyed them. His presence saved them.

And what happened to those that didn't follow him? Fire came out and devoured them. Or they had a plague that killed them. Keep that in mind as we go through some of these other passages.

Isaiah 64:1 *Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy **presence**,*

*2 As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy **presence**!*

*3 When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy **presence**.*

So it talked about God's presence in a lot of these passages we looked at, and we didn't really notice it until now.

It said that the mountains would flow down at his presence, and that when he made his name known the nations would tremble at his presence.

When Christ comes back the nations will tremble at his presence. Those that are left are going to come to make peace with him, you can bet they'd think twice before rebelling.

But in Ezekiel 38 it talks about some that do rebel:

Ezekiel 38:1 *And the word of the LORD came unto me, saying,
2 Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,
3 And say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:
4 And I will **turn thee back**, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords:*

*What did it say in Psalm 9? That some of the wicked would be turned back.
Here they are turned back, to come against the land of Israel.
But they're going to fall at God's presence.*

*5 Persia, Ethiopia, and Libya with them; all of them with shield and helmet:
6 Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee.
7 Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.
8 After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.*

This is going to happen in the last days, after Israel is saved from the sword. After they've returned out of all nations into the promised land.

*9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.
10 Thus saith the Lord GOD; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought:
11 And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,
12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.*

*So Israel is going to be at rest. They're going to dwell safely, without walls, without fear of evil beast or sword.
They'll also be rich in goods, and their cattle will be multiplied.*

And at the start of the millennium they will return with the spoil of their enemies, and God said that he would sow their land with the seed of beasts.

13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

And the nations around Israel are going to ask him what on earth he is doing. He hasn't really come to take a spoil and a prey, has he? Nobody does that, that hasn't happened for a long time.

14 Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know it?

15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord GOD; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, that my fury shall come up in my face.

19 For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;

*20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my **presence**, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.*

The whole earth and all that is in it will shake at God's presence.

21 And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother.

22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD.

So when his enemies are turned back, they will fall and perish at the presence of the LORD. Literally. There's going to be terrible earthquake and their going to fall down and be burnt up. And what his presence will do to the wicked are those same things that he did in Exodus: it will send pestilence among them, and destroy them with fire.

So in the last days, at the end of the millennium, the wicked are going to come against Israel, but God will destroy them by fire from his presence.

It talks about this in Revelation 20:

Revelation 20:7 *And when the thousand years are expired, Satan shall be loosed out of his prison,
8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.
9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.
10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.*

So that just confirms that interpretation of Ezekiel 38.

Verse 4

Psalms 9:4 For thou hast maintained my right and my cause; thou satest in the throne judging right.

MAINTAIN

David knows that he will be victorious over all of his enemies at all times, because God has *maintained his cause*.

That's a phrase that is somewhat familiar, although it actually isn't used that many times in scripture. The term maintain is only used 14 times. It's used similar to the way we'd use it today:

1 Chronicles 26:27 Out of the spoils won in battles did they dedicate to maintain the house of the LORD.

Ezra 4:14 Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;

So to maintain something is to provide the money or goods or whatever necessary for its continuance. It is to sustain it.

If you don't have anything to live off of, you can't keep running the temple. So they gave them money for its maintenance.

To maintain something is to give money for it, or the supplies that it needs to keep running.

When you are a king, you need money to maintain your court, to provide food for yourself and your servants. The same thing for an army: an army needs money and food to maintain itself, otherwise it will fall apart.

And David says that God has maintained his cause.

When David was running for his life, had no food or supplies for his loyal followers, God sent Gentiles to come and bring food to them.

God provided the force and supplies necessary to maintain David's army.

God is the one who maintained David's cause. Without God's help David wouldn't have been able to continue as king, he would have been defeated and his cause would have been lost.

Later, at the dedication of the temple, Solomon prayed that God would maintain Israel's cause:

1 Kings 8:44 If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and toward the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and maintain their cause.

Solomon knew that it was God that maintained the cause of Israel, the cause of the house of David, against their enemies. So he asked that he would continue to do so when they sought to him as they went out to battle against their enemies.

So again, God would maintain their victory over the heathen.

RIGHT

David says that God maintained his right.

David had a right to the throne. He was from the tribe of Judah, which God had said before would be the ruler of his people. He was the son of the prince of Judah, he was anointed by God's ordainer of strength.

David certainly had a right to the throne. The heathen have no right to it.

And he had more right than Absalom did. If Absalom had a right to the throne, how much more did David?

But David wasn't able to maintain his own right. God is the one who maintained his right and his cause. God is the one who judged between David and Absalom, and said, "David is in the right and Absalom is in the wrong." So he gave David the throne, even though David didn't have the strength to make it on his own, God intervened and maintained his right for him.

So that he says, "thou satest in the throne judging right." David had to flee *his* throne, but God, as the Judge of all the earth, heard David's cause, gave his judgement, and maintained David's right.

David talked about God judging between the righteous and the wicked in Psalm 7. It talked about how they were slandering him and claiming he had no right to the throne, that he'd unlawfully destroyed Saul who had the true right to the throne. And God said that in doing that they were joining with the heathen, who had no right to the throne.

The throne was David's by right anyone who would try to take it away was in the wrong.

And so it said that God would judge between them. He would try their hearts and reins.

And God's judgement was, those that would oppose David, even if of Israel, are God's most bitter enemies, and he called them Cush, the father of the kingdoms of wickedness.

So David is praising God because he has maintained his right and his cause and judged between him and his enemies. And because of that David has confidence that God will continue to maintain his right.

God will maintain the right and cause of the righteous throughout the millennium.

Christ has a right to rule the world. He has a right to rule in Israel. He is God's firstborn, and so it is his inheritance, and the right of the firstborn is his.

Christ will be sitting on the throne judging right, and when they come against Israel, he will judge them. He'll say, "I judge them worthy of everlasting destruction," and fire will come down from heaven and devour them.

Verse 5

Psalms 9:5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

Again this reminds us of Psalm 7, where David talked about God judging his enemies.

REBUKE

He speaks of rebuking the heathen. And at the beginning of Psalm 6 David talked about God's rebuke:

Psalms 6:1 O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

So David hinted that there was a rebuke about to come from the LORD, and hot displeasure. And David didn't ask God to still his anger and hold in his rebuke, but he asked him not to rebuke *him*, at least not in his anger.

God's rebuke did come, and in his anger God rebuked the heathen. And David is praising him for that.

Those that would rebel will be judged and rebuked:

Isaiah 2:1 *The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.*

2 And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

At the end many nations will come up to the house of the LORD in Jerusalem.

*4 And he shall judge among the nations, and shall **rebuke** many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.*

5 O house of Jacob, come ye, and let us walk in the light of the LORD.

Christ is going to judge among the nations, and rebuke many of them. And they'll stop teaching war. Peace will be maintained throughout the millennium

That's why it will be so strange when Gog comes against the land at the end of the millennium.

And it's pretty stupid for them to think that they'll be able to fight against Christ. That's really foolish.

That's why it says this in Psalm 2:

HEATHEN

Now it says that he rebuked the heathen. It said this about the heathen in Psalm 2:

Psalms 2:1 Why do the **heathen** rage, and the people imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,

3 Let us break their bands asunder, and cast away their cords from us.

So after the LORD has selected his anointed, and the heathen have been brought into subjection, they will again seek to break free from David's kingdom.

But here's what it tells them later in the Psalm:

So the heathen will imagine a vain thing. It's completely vain. There's no way that they can overcome the LORD's anointed. That's why God just laughs at them, "he that sitteth in the heavens shall laugh."

Psalms 2:7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

8 Ask of me, and I shall give thee the **heathen** for thine inheritance, and the uttermost parts of the earth for thy possession.

9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 Serve the LORD with fear, and rejoice with trembling.

12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

So David says, "God is the one who gave me the heathen, if you refuse to submit, God is going to fight against you. Don't cross my son, or you will perish."

God has rebuked the heathen, and brought them into peace with David. And if they try to fight against him again, they'll get more than just rebuke, they'll be destroyed.

There's no question that God can do that, David is confident in it, because he's already seen God's destruction on some of his enemies.

So God rebukes the kings of the earth and tells them, "Don't be so foolish. Be wise ye kings, and serve the LORD with fear. If the Son's wrath is kindled (that's a good word for it too, kindled) you'll perish from the way."

The heathen are Christ's inheritance, they are his by right, and God will maintain his right. He tells them to tremble before him now. Because if they don't, they will when he causes the whole earth to tremble and sends fire from heaven to destroy them.

It speaks also of the foolishness of the heathen in rebelling against the King of nations in other passages:

Jeremiah 10:1 Hear ye the word which the LORD speaketh unto you, O house of Israel:

2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

In this chapter God tells Israel not to be like the heathen, not to learn their ways.

One thing he tells Israel not to do is not to be dismayed at the signs of heaven. So when great signs appear in heaven, Israel shouldn't be dismayed.

When that happens it means their salvation is coming. That's something to be glad about. But for the heathen, yeah, they ought to be dismayed, it means their judgment is coming. And the Bible tells us that they will be dismayed, and mourn.

3 For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe.

He says that the heathen do vain things. Their customs are vain. As it said in Psalm 2, they imagine vain things.

4 They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

5 They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good.

God tells Israel, "Don't fear them, they can't do you good or evil."

6 Forasmuch as there is none like unto thee, O LORD; thou art great, and thy name is great in might.

God is the one who maintains their cause. It is he that does them good, and will protect them. His name is excellent in all the earth, and there is none other like him.

7 Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.

So God will be a King of nations, reigning in the earth.

This is sounding more and more like Psalm 8 and 9.

And this King of nations will also be a man, but he will excel all the wise men of the nations.

So Christ in his reign will have excellent wisdom. And Solomon was a foreshadowing of that.

8 But they are altogether brutish and foolish: the stock is a doctrine of vanities.

Who would come against this great King of all the nations? Who would not fear him? Who would be so foolish?

Well, the nations are foolish and brutish. They are vain in their imaginations. They'll cut down a tree and worship it.

So if you're wondering who would be so foolish as to rebel against Christ, well there's your answer. The heathen are some very foolish people. Anyone foolish enough to fear a tree is foolish enough not to fear the LORD.

9 Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning men.

10 But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

As it is about to say in Psalm 9:7, the LORD will endure for ever. His kingdom is everlasting. And the earth is going to tremble at his wrath. That sounds a lot like Ezekiel 38 when it said that the whole earth would tremble and everything on it when the LORD destroyed Gog and all his army.

*11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall **perish** from the earth, and from under these heavens.*

*And the way of the heathen, the gods of the heathen, will perish.
Just as he said that the way of the ungodly would perish.*

12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

And I think the implication here is that he can make a new one too, as he will do after destroying this one with the wicked.

13 When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

So when he comes in his wrath it will be with a tempest, just as it was at the end of the tribulation.

14 Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them.

15 They are vanity, and the work of errors: in the time of their visitation they shall perish.

16 The portion of Jacob is not like them: for he is the former of all things; and Israel is the rod of his inheritance: The LORD of hosts is his name.

So the gods that were made by man shall perish, only the God who made man and all things will remain.

It's interesting that there are so many parallels in that passage with what we've been studying here. It makes me wonder whether idolatry is going to be revived after the millennium. Maybe this is a little hint, a clue, that they're going to go back to worshipping Tammuz and the Queen of Heaven.

So God will rebuke the all the heathen when Christ sets up his kingdom.

And all of the wicked will be destroyed. ^

At the beginning of the millennium all of the wicked will be destroyed. And wickedness will not rise up again a second time. Throughout the millennium there will be peace, and those that rebel at the end they will be killed in a final destruction.

DESTROY

David talked about the destruction of his enemies in Psalm 5:

Psalms 5:6 Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man.

So those that were speaking falsehood, God destroyed.

Psalms 5:10 Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

And those that rebelled against David God would cast out and destroy.

David asked God to destroy the wicked, and now he is praising him because he has done it.

WICKED

David talked more about he wicked in Psalm 7:

Psalms 7:9 Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

David asked God to judge the wicked and bring their wickedness to an end. Just as he said that the way of the ungodly would perish.

Psalms 7:11 God judgeth the righteous, and God is angry with the wicked every day.

David had confirmation that God would judge, that he would rebuke the wicked in his anger.

So now that God has done that, now that he has destroyed and continues to destroy all the wicked, all who rebel, who speak leasing, now that he's caused the way of the ungodly to perish, and rebuked the heathen, David is praising him for it.

That isn't something that David praised God for specifically in Psalm 8. He was praising God for what God had done for him and for Israel, and for all mankind. He was speaking only of the positive things. Now he's talking about God's deliverance from the wicked, about what God did and will continue to do to the ungodly to maintain the cause of the righteous.

NAME

And it says that God will put out the name of the wicked for ever and ever.

In Psalm 8 it talked about God's name be exalted, and at the same time the name of the wicked will be destroyed.

Verse 6

Psalms 9:6 O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.

In the first part of verse 6 David interjects an exclamation directed at his enemies, in the midst of recounting God's works.

PERPETUAL

David tells the enemy that would rise up against him, "destructions are come to a perpetual end. Don't think that you are going to destroy this people any more."

Destructions haven't just come to an end, they've come to a perpetual end. They haven't just stopped, they can't be started again. Because God is maintaining David's cause, perpetually. Listen to what God told Solomon at the dedication of the temple:

1 Kings 9:3 And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

So God promised that his name would be with them perpetually, that he would maintain their right and their cause for ever. As long as they followed him he would be their strength and save them from the enemies.

The enemy might think they'll serve the house of David for a while, and then at an appropriate time rebel. No, that's not going to happen. If they do that they'll be destroyed. God's presence is with Israel and he will fight against their enemies.

DESTRUCTION

In the second half of verse 6, David returns to describing all of God's wondrous works.

He speaks of God destroying cities. He says that they perished, just as he said in verse 3 that all of his enemies will do if they turn back against him. They'll perish.

Now, destroying an army that has come out into the open field against you is one thing. Taking a fortified city, and utterly destroying it, so that there isn't even enough left to remember it by, every memorial of it is gone, is quite another thing altogether. That really takes some power. But that's exactly what God has done to cities. It speaks of it constantly in scripture. City after city that will be destroyed and never rebuilt.

Israel repeatedly destroyed cities during the conquest:

Numbers 21:1 And when king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took some of them prisoners.

2 And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.

Joshua 11:12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them, as Moses the servant of the LORD commanded.

So when Israel came into the promised land, they utterly destroyed the cities of the heathen.

And now that they have conquered the land and dwell in peace, their enemies would be fools to come against them and think that they could prevail.

God fought for Israel and caused the cities of the wicked to utterly perish. Now that he has given David the dominion, and peace with his enemies, the destructions have ended. They won't be going out to destroy their enemies any more, and if their enemies turn back and come against them, they'll be utterly destroyed. They'll perish completely, in a final destruction. And there will be no more destructions after that because the enemy won't even exist anymore, they'll be gone.

So David is praising God for maintaining his cause against his enemies, and decreeing utter destruction to any who rebel.

Here David speaks of destructions and how they will come to a perpetual end. There will be no destructions throughout the millennium. There will be peace. But at the end there will be one final one, to bring destructions to a perpetual end.

It talks about the destruction of the wicked many places in scripture. It talks about how they will go through a time of great peace and prosperity but yet will refuse to serve the LORD and God will bring destruction on them.

Job 21:7 *Wherefore do the wicked live, become old, yea, are mighty in power?*

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses are safe from fear, neither is the rod of God upon them.

10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the sound of the organ.

There will be a time when the wicked will become old, will live in peace safe from fear, when their beasts will multiply, and they will have many children.

Those are all things that will happen during the millennium.

13 They spend their days in wealth, and in a moment go down to the grave.

They'll spend many days in wealth, but in a moment they will be destroyed.

That's what will happen at the end of the millennium, all of the rebels will be destroyed in a moment.

14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

15 What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?

They'll refuse to serve the Almighty, and will reject the knowledge of the LORD.

And during the millennium they'll serve the LORD, and the knowledge of him will fill the earth. But they'll reject it.

16 Lo, their good is not in their hand: the counsel of the wicked is far from me.

They'll take counsel, but they're not going to be able to procure their own good.

17 How oft is the candle of the wicked put out! and how oft cometh their destruction upon them! God distributeth sorrows in his anger.

18 They are as stubble before the wind, and as chaff that the storm carrieth away.

19 God layeth up his iniquity for his children: he rewardeth him, and he shall know it.

*20 His eyes shall see his **destruction**, and he shall drink of the wrath of the Almighty.*

21 For what pleasure hath he in his house after him, when the number of his months is cut off in the midst?

The destruction of God will come upon the wicked, and they'll be as stubble and chaff carried away by a storm.

22 Shall any teach God knowledge? seeing he judgeth those that are high.

Yes, God will judge them.

So that's a summary from Job on what will happen to the wicked in the later days. During the millennium they will be blessed, but they'll finally refuse to serve the LORD, reject the knowledge of him, and God will judge them and bring destruction upon them in a moment.

Here's one from the book of Proverbs. Yes, Proverbs has prophesy.

Proverbs is a kingdom book. It is written by the prince of peace, the anointed king, to his son, the heir of the kingdom. It contains wisdom about the kingdom of heaven, and prophecy about what will become of it.

Proverbs 1:20 *Wisdom crieth without; she uttereth her voice in the streets:*

21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying,

22 How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge?

*23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make **known** my words unto you.*

The fools will be reproved, they'll be rebuked.

If they accept wisdom, the spirit of wisdom will be poured out upon them.

If they stop hating knowledge, they'll know the words of wisdom.

That's what will happen at the start of the millennium: the heathen will be rebuked and the earth will be filled with the knowledge of the LORD. But will they turn to the right way and accept it?

24 Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

25 But ye have set at nought all my counsel, and would none of my reproof:

No, they'll reject it.

26 I also will laugh at your calamity; I will mock when your fear cometh;

In Psalm 2 it said, "he that sitteth in the heavens shall laugh."

*27 When your fear cometh as desolation, and your **destruction** cometh as a whirlwind; when distress and anguish cometh upon you.*

Destruction will come upon them as a whirlwind.

28 Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29 For that they hated knowledge, and did not choose the fear of the LORD:

30 They would none of my counsel: they despised all my reproof.

31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

*32 For the **turning** away of the simple shall slay them, and the prosperity of fools shall destroy them.*

They'll be destroyed because of their turning away. When they turn from the right way, to the way of the ungodly that will perish.

When they turn back, as it said in Psalm 9:3, they will fall and perish.

The fools will have prosperity, but yet it will destroy them, and they'll be slain.

33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

But those that follow wisdom will have peace, they will dwell safely without fear.

So for the righteous, the tranquility of the millennium will continue without interruption. But the wicked will be destroyed.

So we're talking about the destruction that will be to the wicked if they forsake God during the millennium. And there are more passages that talk about that. Here's one from Isaiah:

Isaiah 1:21 *How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.*

22 Thy silver is become dross, thy wine mixed with water:

23 Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

25 And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:

26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

When Isaiah was called to prophesy against Israel, they were wicked and corrupt, and did not judge justly.

God said that he would punish them, and purge away their dross. And after he had tried them he would give them counsellors and judges, and Jerusalem would be called the city of righteousness.

27 Zion shall be redeemed with judgment, and her converts with righteousness.

*28 And the **destruction** of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed.*

The sinners would be destroyed. They'd receive destruction.

And any who forsook the LORD after that would also be consumed.

Just as at the start of the millennium God will destroy the wicked, and any who forsake him will fall again at the end.

29 For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

The wicked idolators that worship in groves, under oak trees, will be ashamed.

It's interesting that it mentions idolatry here, because that was what Jeremiah 10 talked about. "Learn not the way of the heathen."

So I suspect that at the end of the millennium these nations will return to idolatry.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31 And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.

That reminds us of Psalm 1 doesn't it? In Psalm 1 it presented us with two fates for man: either a man will follow the counsel of the LORD and be as a tree whose leaf doesn't fade but bears fruit, or he'll be like chaff driven with the wind, and ultimately receive destruction.

The leaf of the wicked will fade, and they'll ultimately be burnt up, if not at the battle of Armageddon, at the destruction of Magog.

If you recall, that's what John the Baptist preached at the start of Christ's ministry, to prepare Israel for the kingdom. It talks about that in Matthew 3.

Later on in Matthew, Christ tells this to his disciples:

Matthew 7:13 *Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to **destruction**, and many there be which go in thereat:*

Where does the broad gate lead? Destruction.

What happens to those that refuse to enter the kingdom? Destruction. What happens to those who forsake the kingdom? Destruction.

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Where does the strait gate lead? Life.

What happens to those who wait for and seek the kingdom? They'll receive life. They'll live and reign with Christ.

What happens to those who do not turn back from serving the LORD? They'll receive eternal life on the new earth.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

There will be false prophets that will come, trying to deceive them, and keep them from entering into life. They'll try to turn them back against the kingdom.

And indeed, Satan is loosed at the end of the millennium and goes out to deceive the world.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

So it is always this way with the kingdom, even unto the end. There will always be two groups, even until after the end of the millennium: The trees that bear fruit and receive life, and those that do not and are burnt up.

The good news is that after that final destruction the name of the wicked will be put out for ever and ever. Destructions will be brought to a perpetual end with that final destruction of Magog. There will not be another. That will be the last destruction, when all of the enemy will be destroyed.

And so when God then creates a new heaven and a new earth, he says that in them “dwelleth righteousness.” No more wicked, no more enemies, no more destruction. Peace will no longer have to come through strength, it will come through righteousness. Amen.