

Psalm 9

Last time we started Psalm 9. We covered the first 6 verses. In the first two verses David just tells us that he's getting ready to praise God. And then in the next 4 verses he begins doing that. He talked about how God had, and would continue to, sustain him, to maintain his right and his cause. How God had rebuked the heathen and destroyed the wicked, and if any of the other enemies, who'd been rebuked but not destroyed, turned back and came against David's kingdom again, God would destroy them. In verse 6 David talks about how the God who destroyed the cities of the heathen during the conquest would certainly conquer the armies of the enemy in the open field. God was just waiting for them to come against them so that he could bring them to a final destruction.

Last time we began looking at what would happen to the wicked during and after the millennium. We saw that during the millennium the heathen would be under Christ's rule, and they'd be blessed with wealth and increase. But after the end of the millennium many of them will rebel, turn back, and come against Israel. Gog and Magog will come with a huge army, and God himself will descend and destroy them with pestilence and fire from heaven. They will fall in a great earthquake and be burnt up in a final destruction.

This week we'll continue to look at what will happen to the wicked during the establishment of Christ's kingdom, and throughout his reign. In some ways we'll be stepping back in time, because when it was talking about the end of the millennium before it was still looking ahead to the future. So we'll be looking this week at some more things that are going to happen before that, in addition to what will happen then.

Verse 7

Ps 9:7 But the LORD shall endure for ever: he hath prepared his throne for judgment.

David is contrasting the everlasting nature of God with the perishing of the wicked. He's told us in the previous verses that the wicked will not only perish, but that God will bring destructions to a perpetual end. So that there will come a time in David's kingdom when the wicked will no longer be destroyed, because they'll all be gone.

So David is looking forward to a day, when the wicked will not only perish whenever they rebel, as they did at that time, but be brought to a final, perpetual end. There would be no more. But the LORD will endure for ever.

And David says that God has prepared his throne for judgement.

This isn't the first time that David has talked about God's judgement throne in this psalm. He said in verse 4 that God had sat in the throne judging right, when God destroyed his enemies in the past.

But that was then. David is talking about God now having prepared his throne for the next judgement.

God is making preparation so that when the next time for judgement comes, he will be ready. In Psalm 7 it spoke of God making preparation to judge his enemies by going out against them in battle:

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

12 If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

13 He hath also **prepared** for him the instruments of death; he ordaineth his arrows against the persecutors.

So God had before prepared his weapons with which he would slay those who rose up against David. There he was preparing to judge them by slaying them in battle. But now he's not preparing his weapons, he's preparing his throne. So he's not going to go out against the enemies in battle. They'll come to him to be judged. He'll judge from his throne.

So now that David's enemies have been stilled, they're not going to be judged by David going out against them. But if they turn back and come against him, God will destroy them.

They may think they're coming against Jerusalem to destroy it, but God says no, they're coming before his throne for judgement.

We talked about how this verse contrasts God's eternal nature with the perishing of the wicked. There will come a time when no wicked exist anymore, they'll all be destroyed in a final destruction. But God will endure for ever.

It speaks here of God preparing his throne for judgement. And we noted that in Psalm 7 David had talked about God preparing his weapons of war to go out and judge the wicked.

But here God isn't preparing to go out and judge his enemies in battle, he's preparing his judgement throne, before which his enemies come to be judged of him.

So he isn't going to go out against them, they'll come before him.

That's exactly what happens in the tribulation and millennium. At the end of the tribulation Christ goes out in battle against his enemies to bring judgement on them. But at the end of the millennium the wicked come against his judgement throne in Jerusalem. So they come to him. They think that they're coming to take a spoil, but Christ says, no they're coming up to me for judgement. And so he judges them worthy of destruction, and fire comes down from God out of heaven and devours them.

It talks about that in Revelation 20:

Revelation 20:1 *And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.*

2 *And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,*

3 *And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.*

So at the end of the tribulation Satan is bound in prison, and 1000 years of peace begin.

4 *And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*

5 *But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.*

6 *Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

So all of the righteous who did not make it through the tribulation, but were killed, will be resurrected. And they'll sit with us in Christ's judgement throne during the millennium. This is the throne talked about in Psalm 9:4.

*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.*

So Satan received a 1000 year sentence. When the sentence is up he gets out of prison. This is important to understand. The 1000 years aren't just defined by Christ's reign, they're defined by the devil's prison sentence.

You see, Christ doesn't stop reigning after the 1000 years are over and resign his throne. There are many verses that talk about him reigning for ever and ever after his second coming. And then there are other verses that talk about his kingdom lasting 1000 years. How do we reconcile that?

Christ never stops reigning. He never quits the throne. But the nations only serve him for the 1000 years, after that they rebel and are destroyed, and his kingdom is moved to the new earth. The millennium is just the period of peace during which Satan is shut up in prison. Christ's kingdom and dominion are everlasting. But he only rules over the nations for 1000 years because after that they're destroyed, they're gone, and he can't rule over them anymore.

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.

So the armies of Gog come from the north and compass about Jerusalem, and then they are destroyed by God from fire out of heaven.

This is one way we can tell the difference between prophecies of the destruction of Magog and the battle of Armageddon. In both cases the army is destroyed by fire. But in the battle of Armageddon, which takes place after the tribulation, fire comes out of the mouth of Christ to devour his enemies. At the destruction of Magog the fire comes down from God out of heaven.

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.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

So here we have another throne. A great white throne. Not the throne of Christ in Jerusalem, but the the throne of God the Father himself, in heaven.

This is the throne which it is speaking of here in Psalm 9:7, which God has prepared for judgement.

And it says that when he sits in this throne, the earth and heaven will flee away. But there will be no place found for them.

That definitely sounds like something that could cause a terrible earthquake like it talked about in Ezekiel 38 would happen at the destruction of Magog.

So perhaps how it happens is that God takes a seat on that throne, and that's when the tremor goes through the earth as it begins to flee.

But when the earth tries to flee it can't get away, it has nowhere to go. That's interesting because it would seem to imply that there's only so much room in the universe and that you

could corner something on the edge and it would have nowhere to go. Most secular astronomers teach that the universe has no edge.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

Then God judges the dead. This is the great white throne judgement.

Now we know that no saints, whether OT saints, NT saints, tribulation saints, or millennium saints, are going to be judged in the great white throne judgement. Why? Because no living person is judged. The dead are judged. None of the people who are still alive, or who have been resurrected, are judged.

So if you are a tribulation saint who's been resurrected and has been living and reigning with Christ 1000 years, you won't go through the great white throne judgement.

Or if you're a millennium saint who's followed Christ and didn't get destroyed with the heathen at the end of the millennium, you won't go through the great white throne judgement. It's only for dead people.

It says that they will be judged according to their works.

So does that mean that everyone who is judged before the great white throne will be damned?

Well, that depends on what is meant by being judged according to their works. If the requirement is that you must have only good works, and no evil works, then yes, all will be damned. But if the requirement is less strict than that, then perhaps some could be saved.

Now, we know that God wouldn't throw people into hell for thousands of years and then suddenly pull them out and decide to let them join us in the resurrection. That would be ludicrous. So we can be sure that no one who is in hell will be saved. Only any dead people who were not put in the torments of the fires of hell might have the opportunity to be saved from the lake of fire, based on their works. And again, that's assuming a less strict than absolute work requirement.

But what dead people might exist that aren't in the fires of hell? Well, what about those spirits that were in prison:

1 Peter 3:20 *Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.*

It says that they were in prison, not in hell. So perhaps if they haven't been resurrected prior to the great white throne judgement, they'll have an opportunity to be saved then.

But aren't they resurrected before then? Well, if you'd asked me that I'd have told you that they might already be resurrected right now. But listen to what it says:

1 Peter 4:6 *For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.*

So everything indicates that at this time those people are still dead. Perhaps they'll be changed at the rapture when we are, but they haven't been yet.

In fact, it doesn't even say explicitly that they've been taken out of prison yet.

But it does say that they were preached to "that they might be judged according to men in the flesh." So that would seem to indicate that maybe they aren't going to stand at the great white

throne judgement, because they were preached to that they might not be judged according to them that are dead but as men in the flesh.

At the very least what this indicates is that God decides to deal with people in different times, from different periods, from different dispensations, if you must, in different ways. So perhaps it is possible that not everyone is going to be held to the same standard of perfection at the great white throne judgement.

But is there really anyone who will still be dead at that time and won't be in hell?

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

I find it interesting that it doesn't say that the land gave up the dead which were in it. But it says that the sea gave up the dead which were in it. And it is setting those dead from the sea apart from those dead from death and hell. So apparently there will be some dead people at that time who weren't in hell.

And it says that they'll come from the sea. Isn't it interesting that these spirits in prison were associated with the flood, and were probably killed by the sea? I think that there is a connection there.

I mean it can't be that just all sea death's souls don't go to hell. I mean if that were true we'd bury everyone at sea. So there has to be something special about these particular dead people from the sea, who aren't in hell. And the flood seems like the best explanation.

Another possibility would be that the dead from the sea is referring to those who died in the original destruction of the earth by water. They'd be various angelic beings. And they weren't thrown into hell, because hell didn't exist up to that point.

The Bible does speak of angels being bound in the bottoms of rivers, for example. So maybe the dead from the sea also have an angelic origin.

Although it does say here that "every man" will be judged, so its probable that only men are going to be judged at that time, not angels.

Anyway, the point is that all of the dead are going to be judged by God at the great white throne judgement.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

This is interesting. It says that death and hell were cast into the lake of fire. So that would seem to be a confirmation that all the dead from death and hell do indeed end up in the lake of fire. It isn't talking about the dead specifically, it's talking about hell itself, but I think it is still noteworthy that it speaks of those two places where the dead came from being destroyed in the lake of fire, but not the sea. So perhaps it is implying that some dead from the sea might be saved. Perhaps some of them will be found written in the book of life.

So God will endure unto the end, and he's prepared his throne to give a judgement at that time.

Verse 8

Ps 9:8 And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

David speaks of God judging the world.

It's interesting that David hasn't talked a lot about the fact that he is king, or that he has this throne, or that he is the judge of the people of Israel.

But in Psalm 8 he talked about the LORD being their Lord. And in this psalm he's talking quite a bit about God, and his throne, and his judgement.

David isn't praising God by talking about how great he has made David. He has talked about what God has done for his people, and for all mankind generally. But he hasn't emphasized much what God has done for him specifically. He hasn't said, "thank you for making me king. Thank you for choosing me and giving me the throne. Thank you for anointing me to judge your people Israel."

And perhaps it wouldn't be wrong for David to do that. But it could easily become self-praise if you thank God that way. Think about the story that Jesus told about the Pharisee and the publican, and how the Pharisee prayed, and thanked God for how good and righteous he was, unlike this publican. And that's not what David wants to do, he wants to praise God, not himself. So David approaches this from a different perspective. He doesn't focus on the greatness of what God has brought to him personally. He doesn't talk about how great God has made David's kingdom. Instead he focuses on how weak he was, and how God delivered him. How God saved him. How God blessed Israel. How God has and will exalt mankind generally, those that follow him.

So David focuses not so much on the state to which God has brought him. But instead, in his praise David talks about what God did to bring him to that point, and what God will continue do to maintain the cause of his people.

So here is David, the judge of Israel, not talking about how he is judge. He's not talking about how God has exalted him to judge his people. Not praising God and saying, "thank you for making me the judge."

Instead David is talking about how God has prepared his throne for judgement. About how he is the judge, not just of Israel, but of the whole world. And how he will judge the world in righteousness and uprightness.

David is praising God, not because God kept him as the judge, but because when David went to God for judgement, he heard David's cause and judged him according to his righteousness.

David has concluded, that if God judged between him and Absalom, then God will also judge between him and his other enemies. God will judge between him and the heathen. God will even judge between the different heathen peoples.

God is a righteous judge, he won't respect persons. He'll hear the cause of all who call out to him. So God will judge anyone. He will judge the whole world.

WORLD

God is going to judge the whole world, all people. That is what Christ will do throughout the millennium. He will sit in judgement over all the people of the world.

And I think that is also a foreshadowing of that great white throne judgement which will occur after the millennium has ended.

Christ will judge the world during the thousand years, and at the end he will judge the wicked worthy of that final destruction which will take place, of Gog and Magog.

It talks about Christ's judgements in Isaiah 26:

Isaiah 26:1 *In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks.*

There will come a day when they will sing in the land of Judah. And this is what they'll say: they have a strong city.

Now, when they're singing this, this is at the end of the tribulation. I think this is what they'll be singing as they come out of all the countries unto Christ in Jerusalem.

And the city there, think of what it is going to be like after the tribulation. Earthquakes, the powers of heaven being shaken, war, famine, destruction.

Jerusalem will be in shambles. All the walls and towers will have fallen down. It will be in ruins. And here come the Jews out of all lands, singing that they have a strong city.

"But it doesn't have any walls!"

"That's OK, salvation will God appoint for walls and bulwarks."

The strength of the city is the Strength of Israel, the name of the LORD who will dwell therein. Sure the walls will be fallen down, but that's OK. It told us in other passages that they won't need walls or gates or bars anymore, because both the enemy and evil beast will be stilled.

2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

So no gates either, they'll be always open to the righteous nation.

3 Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

They'll have perfect peace, who trust in the LORD. He'll be their strength, not walls and bulwarks and gates.

4 Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength:

And his strength is everlasting, so he can keep them safe for ever. Not like a wall which can fall and be broken down. He's much more secure than that.

And this hearkens back to Psalm 9:7 where it says that "the LORD shall endure for ever."

So we're in familiar territory here.

5 For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust.

What did it say in Psalm 9:6? "And thou hast destroyed cities; their memorial is perished with them."

So all the cities of the earth have been destroyed.

But they have a strong city, not because it is better than the other cities, but because God is in it.

6 The foot shall tread it down, even the feet of the poor, and the steps of the needy.

The poor and needy, coming to Jerusalem out of all the countries, will tread down, just walk right over, the rubble of the other cities of the earth.

Why, is Jerusalem so much better than they? Is her rubble more precious, that these other cities are forgotten, and no one stays to inhabit them?

Yes, because God is in her.

7 The way of the just is uprightness: thou, most upright, dost weigh the path of the just.

We've been contrasting the way of the ungodly, which will perish, with following the kingdom of Christ, which will endure for ever.

Here it says that the way of the just is uprightness, and that God, the most upright, will judge and weigh their path.

As it says here in Psalm 9:8, he will minister judgement to the people in uprightness.

8 Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.

They've walked the path of God's judgements. They've been on that strait and narrow way, when Christ came to cause the broad way of the ungodly to perish.

Their soul has been to the desire of his name. As we said in Psalm 8, God's name will be on earth in Christ, but the LORD himself will not be yet.

*9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy **judgments** are in the earth, the inhabitants of the **world** will learn **righteousness**.*

His judgements will be in the earth, and the inhabitants of the world will learn uprightness. Psalms 9:8 And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

*10 Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of **uprightness** will he deal unjustly, and will not behold the majesty of the LORD.*

So there will be some who are wicked, to whom favor will be showed. They'll live 1000 years without death, destruction, or curse.

But in the land of uprightness he will deal unjustly, and will not behold when the majesty, the full glory of the LORD, is later revealed.

11 LORD, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them.

Those who walk unjustly, and envy Israel will be destroyed.

That sounds like Magog, coming to take a spoil. But they are devoured by the fire of the LORD.

12 LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.

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

While on the throne Christ will continue to do marvelous things for Israel, which the righteous will praise him for.

13 O LORD our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name.

14 They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

*Others had ruled over them, but they'll only mention the name of the LORD.
The wicked have been destroyed, and they will not be resurrected. Their whole memory has perished.
As it said in Psalm 9:6 "their memorial is perished with them."*

15 Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed it far unto all the ends of the earth.

All things will be put under his feet, he will bring all nations into subjection under him.

16 LORD, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them.

17 Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.

Israel will cry out unto God, during the tribulation, but they won't work any deliverance in the earth. The inhabitants of the world will not fall by them.

But here is the LORD's response to that:

19 Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

So Israel will cry out saying that it's people have been slain and not delivered the earth. But God says, yes, but I'll raise them from the dead, and they'll come with me when I bring deliverance.

And that is what happens at the start of the millennium.

20 Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

Now he isn't talking about the tribulation. Because the dead of Israel have already been resurrected. And he doesn't tell them to flee out of their house into the wilderness without looking back. That's what a Jew is told to do at the start of the tribulation. But instead their told to hide themselves in their chambers, to stay in their house. Not for three and a half years, but for a little moment, until the indignation be overpast.

So there is a second indignation, which will happen after the peace of the millennium, and that's when Magog is destroyed.

21 For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

So God will come to punish the wicked on earth. And not only the living, but it says the earth will disclose her blood, the slain. So the dead will be judged too. It talks about this later in Psalm 9. So we'll com back to that.

MINISTER

And it says that he will minister judgement to the people in uprightness.
Many, many times it speaks of the priests ministering to the LORD.
Samuel ministered before the LORD, even as a child. And of course he was a judge and an ordainer of the strength of Israel.
And the priests, the ministers of the LORD, were commanded to stand in judgement:

Deuteronomy 21:1 If one be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him:
2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain:
3 And it shall be, that the city which is next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, and which hath not drawn in the yoke;
4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:
5 And the **priests** the sons of Levi shall come near; for them the LORD thy God hath chosen to **minister** unto him, and to bless in the name of the LORD; and by their word shall every controversy and every stroke be tried:
6 And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley:
7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it.
8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them.
9 So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of the LORD.

So those who were ordained the priests of God, his ministers, ministered not only the sacrifices of the people unto God, but ministered God's judgement to the people.

But here in Psalm 9 it says that God himself will minister judgement.
God's going to minister judgement, not just between man and man, but between all the peoples of the world.
That's kind of a scary thought. Because there's bound to be wrath poured out against many. If God's going to judge anybody, everyone needs to watch out.
So that's why David quickly adds in the next verse:

*Now, it says that he will minister judgement to the people in uprightness.
We talked about how the priests are often called God's ministers in the OT, and how they ministered judgement to the people.
But here it says that God will minister judgement. And of course that will happen under the reign of Christ, who was ordained a high priest:*

Hebrews 8:1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the **throne** of the Majesty in the heavens;
2 A **minister** of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.
3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.
4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

So Christ was made a priest, a minister of the heavenly sanctuary, before he sat down in his heavenly throne. So in that office, he has a right, not only to minister the sacrifice of himself to God, as he has done, but to in turn minister the judgement of God to the people. And so he takes his seat on his throne.

We read Deuteronomy 21, which talked about that ministry that the priests had. And in that chapter it was speaking of how in their ministry of judgement they would take part in the trial of a slain man, whose murderer wasn't known. They would have the elders of the city declare that they were innocent of the man's blood.

It's interesting that we just read a prophecy from Isaiah 26:21 that said: For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

This ministry they had, was in a judgement of innocent blood, and it is the same type of judgement which it talks about Christ performing during the millennium.

The blood of the slain and the innocent which have not received judgement, which the earth has covered, will be revealed, and God will minister judgement.

Verse 9

Ps 9:9 The LORD also will be a refuge for the oppressed, a refuge in times of trouble.

So for those that are being oppressed, who are bringing their cause unto God for judgement, he will judge them and be a refuge for them.

They don't need to worry that God will reject them and refuse to hear their cause. When they cry out he will save them, and when he brings his judgement on the wicked, he will be a refuge for those that were oppressed.

The upright will never be consumed in the destruction of the wicked, God will always preserve them. He will be their refuge in times of trouble.

REFUGE

This concept of a refuge would have been something very familiar to the Jews. It was codified into the Mosaic law that there were certain cities which were set aside to be places of refuge.

Numbers 35:9 And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan;

11 Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares.

12 And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

13 And of these cities which ye shall give six cities shall ye have for refuge.

14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge.

15 These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

16 And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death.

17 And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

18 Or if he smite him with an hand weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

19 The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But if he thrust him of hatred, or hurl at him by laying of wait, that he die;

21 Or in enmity smite him with his hand, that he die: he that smote him shall surely be put to

death; for he is a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait,

23 Or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his harm:

24 Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood:

28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

29 So these things shall be for a statute of judgment unto you throughout your generations in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die.

31 Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death.

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

So when an Israelite heard the term refuge, he thought of a place that someone could flee to, to be kept safe until they received judgement.

And if they were innocent they would be allowed to continue to stay in that place of refuge, away from the avenger.

But a guilty person couldn't come into the place of refuge, he'd be kicked out and slain for his iniquity.

So the picture that David is painting here is that God is going to judge the nations. And when he sits as judge, ministering justice to the people, he's not just going to be condemning the wicked. Just as under the law, he will also be providing a refuge for those who flee to him for judgement. He will be a refuge from the oppressor for the innocent.

God has been a refuge for David, when he was falsely accused of deposing Saul, of being a bloody man guilty of death. God judged between him and his oppressors and delivered David. And now he's promised to be a refuge, a perpetual deliverer, not just for David, but for all of the people of the nations who call upon him for judgement.

This is something that Solomon asked for at the dedication of the temple:

1 Kings 8:41 Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake;
42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house;
43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

Solomon asked that God would hear the cry and prayer of any of the people of the earth who would trust in his name.

So during the reign of David and Solomon God destroyed Israel's enemies, giving them peace, and instead of destruction offered judgement and refuge to all the people of the earth who called on his name.

Now we talked about the city of refuge where the innocent person could flee to escape the revenger of blood.

And we've been talking about the ministry of the judgement of blood that Christ as the high priest has. So this fits right in.

So God will judge the earth for innocent blood. But at the same time, he's going to be a refuge for those that are trusting in him.

Now the place of refuge was always a city. There were different cities that were appointed cities of refuge.

Earlier in Psalm 9 it spoke of the cities which God had destroyed. And it is contrasting that with another city. A city where God dwells, a city of refuge for the oppressed, of refuge in times of trouble. That city is Jerusalem.

At the end of the millennium they'll come against Jerusalem, but it will be a refuge from God's judgement. Those who are there will not be delivered into the hand of the slayers, just as the Levites were not to deliver the innocent into the hand of the avenger of blood. Those in the city of refuge were safe.

And just as those who left the city of refuge were leaving the protection, so that they could be slain if met by the avenger, so those who leave Jerusalem, and join themselves to the armies of Magog, will have left their refuge, and God the Avenger will destroy them.

Remember that it said in Isaiah 26 for them to hide themselves in their chamber for a little moment. Not to leave their place of refuge, but instead to hide in it.

It talks about that place of refuge in other passages too:

Isaiah 4:2 In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

So there is going to be a time when the earth will bring forth her fruit. That's something that it talks about happening during the millennium in other passages.

3 And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:

And all that are left in Zion will be called holy. It says that they'll be written among the living. That reminds us of the book of life.

4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

Because Christ will destroy the wicked from Jerusalem. He'll cut them off by judgement and by burning.

And it specifically mentions purging the blood of Jerusalem. And that's a part of Christ's ministry when he comes in judgement.

5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.

So during this time there will still be a need for a defence, and God will create that, not will walls and gates, but in the same way that he protected the people of Israel during their sojourn in the wilderness: with a cloud and a flaming fire.

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

And there will be a tabernacle there, a place of refuge. Those who are holy need not fear, because God will not deliver them over to the slayer, they are in the city of refuge, under his protection.

And it will be a covert from storm and rain. At the end of the millennium God the Father will come with a storm and raining fire, but those in Jerusalem will not be hurt by it.

It is interesting that it uses the word tabernacle here. In Revelation 20 it talks about the armies of Magog compassing the camp of the saints about.

So we'll still be dwelling without gates and walls, as strangers and pilgrims on the earth. We'll be living in a city that is just a city of refuge until the indignation is past, still looking for that city with foundations whose builder and maker is God.

So when Christ comes he will come to judge the wicked, to purge the blood of Jerusalem. But at the same time he will be a refuge to the innocent.

Verses 10-11

Ps 9:10 And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.

11 ¶ Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.

David prayed:

Psalms 5:11 But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.

So David prayed for just such a time as this, a time when those that put their trust in the LORD would sing praise to his name.

And now it has been revealed to him that just such a time is coming. That God has prepared his throne for judgement, that he might be a refuge for the oppressed.

He will not forsake them, and so they will trust in his name.

He will dwell in Zion, which will be their refuge, and where they will sing praise to him.

And as we said before, those who dwell in Zion, the righteous, will praise the LORD. It says that they'll put their trust in him. We won't be relying on strong walls and bulwarks for protection, we'll have to put our faith in God for that. But we can have confidence, we've seen all that God has done. We'll be daily declaring his doings among the people.

Verse 12

Ps 9:12 When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.

God will not forsake them, nor forget them. He will remember their cry, and will judge them. It says that he is going to make an inquisition for blood.

So in ministering judgement, God isn't just going to be a refuge for the innocent, he's also going to take up the case of those who are asking for judgement against the guilty murderers.

So through David's kingdom God is going to bring peace to Israel, but he's also going to slay the bloody men.

INQUISITION

What exactly does it mean to make inquisition?

Esther 2:21 In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name.

23 And when **inquisition** was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

So they made inquisition and found out the matter. They inquired about it, to get to the bottom of it, and see if it was true. They were checking out all of the facts and collecting the evidence necessary to bring about a conviction. They were making inquisition.

Making inquisition was a part of the ministry of a judge in Israel. You had to be sure that someone was guilty before you could give judgement.

Deuteronomy 17:2 If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,
3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;
4 And it be told thee, and thou hast heard of it, and **inquired** diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in Israel:
5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die.
6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.
7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.
8 If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;
9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment:
10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:
11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left.
12 And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.
13 And all the people shall hear, and fear, and do no more presumptuously.

So the judges were to make diligent inquiry, and make sure the thing was certain, before condemning anyone to death.

And if the judge couldn't be sure, he'd go to the priests, and the judge that was in those days, and inquire of them, and they'd give the sentence of judgement. God would reveal to them who was guilty and who was innocent, and judgement would be given.

And so when a judge made inquisition, his final resort was to go to God, and God would make inquisition himself, and give them the judgement.

And God says that that is exactly what he is going to do under David's kingdom. He's going to make inquisition for blood, and make sure that all receive judgement.

BLOOD

It talks about David commanding Solomon to shed the blood of certain murderers when he took the throne. We've talked about this before. Here's what Solomon did:

1 Kings 2:26 And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou art worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord GOD before David my father, and because thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.

28 Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, he is by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the **innocent blood**, which Joab shed, from me, and from the house of my father.

32 And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing thereof, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.

33 Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

So when Solomon took the throne, God had him make an inquisition for blood, and put to death Joab, who had murdered two people better than himself.

And it says that in this way the kingdom of Solomon was established with peace, because he had removed the guilt of innocent blood from them.

So under the kingdom of David the shedder of blood was found out and destroyed, and the oppressed was given refuge from the avenger.

This verse reminds us of Abel doesn't it?

Genesis 4:10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

So God hears and will not forget the cry of the humble, the cry of the slain. Their blood cries out. Now at that time the blood cried out to him, and he took immediate action on it. That isn't currently the case though. Today God doesn't confront every murderer face to face.

So what has changed? We talked about this in Psalm 8, how God left this earth, but how one day he would return in the person of his Son. We talked about how Christ would establish a new covenant, under which the children would no more suffer for the sins of their fathers. Every man would die for his own sin.

That new covenant, superseded several prior covenants. But the one that we looked at specifically was the covenant that God made with man after the flood:

Genesis 9:4 *But flesh with the life thereof, which is the blood thereof, shall ye not eat.*
5 *And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.*
6 *Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.*

So God set up a covenant between man and beast that they were allowed to kill each other, and the responsibility for killing the murderer was no longer up to God, it was up to man. Because God was tired of striving with man and continuously killing people. He was promising not to destroy us all with a flood again, and so to keep that part of this new covenant, he established also that man would have the responsibility of making an inquisition for blood.

We see that reflected in the Jewish law. When a slain man's body was found near a city, that city was held guilty before God for the blood of that man, even though the identity of the slayer wasn't known.

The only way that one could be cleared from the guilt of blood shed in one's land was by shedding the blood of the slayer. And so when they didn't know who killed a person, they were still required to kill a heifer to be cleansed from any guilt.

Why? Because God had given man the responsibility of slaying the murderer.

When a man accidentally slew a man, he was still held as guilty. The revenger of blood was allowed to slay him, if he found him.

But because he wasn't a murderer, because it wasn't premeditated, he was offered a place of refuge. And as long as he stayed in the place of refuge he was safe.

He had to stay there until the high priest died. And when the high priest's blood was shed, then he was finally allowed to return to his home town, and was no longer guilty.

Why did that have to happen? Because the old covenant established between man and beast at the time of Noah, made man responsible for slaying the slayer, whether a murderer or not.

But when Christ returns he will set up a new covenant, that will make him the sole judge of all the earth once again. That will restore the responsibility for slaying the wicked and the murderer to him.

And so then he will make an inquisition for blood. He will hear all the blood of the innocents crying out in the whole land. And he will see that all their murderers are slain, if still alive, to remove the guilt of their blood from his throne, his house, and his kingdom, that he might have peace. Just as Solomon did.

At the same time his city of Zion will be a refuge for all that are oppressed. A city of refuge for those that slay any person at unawares. A place where no avenger can come to shed the blood of any person.

And as the high priest, whose blood has already been shed, he can grant immunity to all who trust in him, as long as they walk in the light of his name, remain within the refuge of his paths. It is because he has shed his own blood, that he can resurrect all his saints, yes even those who were murderers and slayers, because his blood was shed there and ran out upon that ground.

In Revelation it talks about the judgement of Babylon.

Revelation 18:24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

It was found. How? By searching, by making inquisition. Christ will find it when he returns. You know, there's nothing that the Catholic Inquisition should fear more, than Christ's inquisition. His inquisition for blood.

They have slain the blood of saints and prophets. The Vatican has engineered wars and battles. So that in her are found by Jesus the blood of all that were slain upon the earth.

According to Alberto Rivera, underneath the Vatican is miles of network of tunnels that house millions of records about all of cases tried by the Inquisition, all of the wars they've engineered. And if that's so, it is no wonder that Christ will be able to find in her the blood of all these people. It's all been written down and stored there, just waiting for him to make his inquisition.