

Psalm 9

David begins Psalm 9 praising God for how he has preserved David, and how he will continue to maintain his cause. He talks about how God will destroy the wicked. Last time we began in verse 7, where David begins to contrast that perpetual destruction of the wicked with the eternal nature of his God. He spoke of how God would bring judgment, how he wouldn't not forget the cry of the humble, how he would remember their blood. At the same time God would be the refuge of all the people of the earth, of all of the oppressed, who would trust in his name.

Last time we talked about how when Christ sets up his earthly kingdom, he will make an inquisition for blood. He will find those responsible for the slaying of all those whose blood is crying out from the ground for vengeance, and will destroy them. But at the same time he will offer refuge for the innocent, so that they will not be consumed with the wicked.

Verse 13-14

Psalms 9:13 Have mercy upon me, O LORD; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death:

14 That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

David has just described what will happen to the wicked. He's just talked specifically about God being prepared to judge between all the peoples of the earth, and about how he remembers the cry of those that are slain. He just spoke of how he makes inquisition for blood, and will destroy the murderer.

And now David has to ask God for mercy.

Now David knows that it is not in vain that he is asking for mercy. He's already told of how God will a refuge for the oppressed in times of trouble.

So David knows that he can flee to God, as a slayer would flee to a city of refuge, and that God will protect him from those that hate him.

What David has basically done up to this point in this psalm, is make a case for himself.

David told at the start of this psalm how he was going to praise God. And in doing that he's been talking about what God has done for him in brining judgement on his enemies, how God has even promised a final destruction for them.

But in David's praise here, we see that in speaking of God's judgement of the wicked, he's tempered it repeatedly with God's justice and mercy for those who call upon his name.

He's talked about how God will hear the cause of all people, and minister judgement. How God will be a refuge for the oppressed. How he will not forget the cry of the humble.

I was just thinking a few days ago of how beautiful it is that God does that in many passages.

About how he doesn't talk about the inquisition for blood without also mentioning the refuge. He doesn't talk about judgement without also talking about mercy.

James 2:13 says that "mercy rejoiceth against judgement." So these two things go together. And since this is a psalm, and we're supposed to be rejoicing and praising God, we can't talk about his judgement without also talking about his mercy, can we?

But there is a deeper reason that David is doing that here.

In praising God for judging the wicked, David realized that he would also be condemning himself. Remember that we said at the start that this psalm wasn't as off-the-cuff as Psalm 8. It

was more premeditated. So throughout this psalm he's weaved the thread of God's mercy, so that when he got to this point, and would be forced to acknowledge his own guilt, he'd have that thread to cling to.

So all along he's been making a case, that God has mercy to offer. And he's been praising God for it. And now he's asking God to extend some of that mercy to him.

We'll look at that a bit more at exactly what he says here in a moment, but first I guess we should explain why David is in need of mercy.

Remember what part of David's life these psalms have been in the context of. In Psalm 3 we were introduced into that period of David's life in which his son Absalom rebelled.

At the time we talked about how the story didn't really start with Absalom. The real root of all of this is David and Bathsheba.

It was in response to David's sin there that God sent Nathan the prophet to David, with this message:

2 Samuel 12:11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

Absalom fulfilled that prophecy in 2 Samuel 16:22.

So Absalom being raised up against David, was God's punishment in response to his sin with Bathsheba. These two things are connected.

Now remember, David was judged, not just for committing adultery with Bathsheba, but what he did to her husband:

2 Samuel 12:9 Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

David slew Uriah with the sword. He had innocent blood on his hands in the sight of God.

10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

God had promised David peace. And he will renew that promise later. But David's kingdom, even under Solomon, the prince of peace, never was free from war for long. Every generation had to contend with it. They never received that promise the way that they might have, because of David's sin.

11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst it secretly: but I will do this thing before all Israel, and before the sun.

Then God gives his judgement, which Absalom later fulfills.

13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.

So David asked for mercy, and God told him that he wouldn't die.

Now under the law, David was guilty of death. He was guilty of murder, so he should be slain by Uriah's next of kin.

If David had fled to the city of refuge, he wouldn't have been allowed to wait for the high priest's death to atone for his iniquity. He was guilty and he'd have been delivered over to the revenger. David couldn't be granted forgiveness, even by the death of the high priest.

But God did forgive him. And he did it through an atonement, through the death of someone instead of David. Someone who could atone for the shedding innocent blood, even for the murderer—something that even the Jewish high priest could not do, even with his own life.

And that person was David's son.

The Levite high priest could only atone for the innocent, the Son of David must atone for the guilty.

Isn't that a beautiful picture of Christ?

There's more to it, that we don't even have time to go into right now.

But you see how David is guilty of that for which he is praising God for destroying his enemies for. He's guilty of innocent blood. He's guilty of slaying the humble. He's guilty of oppression.

The blood of Uriah the Hittite cries out from the ground for David to be slain.

And so that's why David has so deftly weaved God's mercy into this psalm.

Up to now its relationship to him personally hasn't been obvious. It's all been very general. But he gets to this point, talking about the cry of the blood of the innocents, and he just has to start begging God's mercy. He just has to blurt it out. He can't hold it in.

"Have mercy upon me, O LORD!"

Now let's take a closer look at what David says, how he goes about asking God for mercy.

First consider what he doesn't say. He doesn't say what he's done. He doesn't talk about how guilty he is. He doesn't confess his sin in all its gory detail.

If you're coming to someone to ask them for mercy, the last thing you want to do is talk about how horrible what you did was. The last thing you want to do is remind them of how undeserving of it you are. That would be stupid.

David doesn't even talk about the fact that he's undeserving. He doesn't say, "I know I don't deserve this, but..." He doesn't need to. The very fact that he's asking for God's mercy, implies that it is unmerited. Otherwise he wouldn't ask God for mercy, he'd ask him for love. Please love me, here's why I deserve it. Coming to God and saying that would be just as foolish as coming to God with a whole list of things that make you worthy of hell fire and reciting them when asking for mercy.

Both extremes are usually not a good idea. So David avoids them. In fact, David doesn't talk about the past at all, either his good points or his bad points. You could read this whole psalm and not know what David was asking God for mercy for, what specifically he'd done that made him feel that he was in need of God's mercy. Because he never says that in so many words. He doesn't have to, he knows that and he knows God knows that. And it's obvious to anyone who understands the backdrop of David's life that this psalm is presented against.

So instead of talking about the past, David just asks God for mercy in the fewest number of words that you can: "Have mercy upon me, O LORD!" (You can't really say it much simpler than that, can you?)

And then he speaks, not of the past, but of the present and of the future.

First he says, "consider my trouble which I suffer of them that hate me."

So David calls God's attention, not to his sin that he had sinned, but the time of trouble that he is going through.

He asks God to consider the trouble he is suffering, not the trouble he has caused others.

David was being troubled by Absalom. He had to flee to escape being slain by him.

But that was only the start. Now Absalom is slain, but David's other enemies, those that hate him, have been gathered together through this. And he still has many of them to contend with.

They are still causing him trouble. His kingdom is still insecure.

So he is asking God to consider the trouble that he is now suffering. He knows that Absalom's uprising was God's chosen punishment for his sin. But now it has gone beyond that.

So David is asking God to consider what is happening, whether this is part of God's punishment, or whether this is going beyond. David is asking God to have mercy on him. He knows that no matter how much trouble he goes through he'll be getting less than he deserves. He can't accuse God of giving him more punishment than is meet.

But he also knows that God has said that he would put away David's sin. God has promised to give him less than he deserved. God has promised not to kill him.

So David is asking for God's mercy, now that Absalom is dead, that he would cease the troubles that are coming upon him. That God would consider, and decide that David has received enough. That God would consider, and decide that David might be killed if God doesn't deliver him from his enemies.

That God would consider, and would deem that now that Absalom is dead, David's sin has been paid for.

You see, David's sin wasn't paid for by the death of just one of his sons. It took two sons' deaths to fully take away David's sin, and fulfill God's judgement on him.

Not until Absalom was dead, was David finally delivered fully of that guilt before God.

The death of David's innocent child was one part of the punishment. But the rebellion of Absalom was also part of it. Why?

Because there was no shedding of blood in the death of David's first son. He was innocent, and so his death could atone for David's sin, but no blood was shed. Without the shedding of blood there is no remission.

David was not fully atoned for until his second son died, died a violent death, in which his blood was shed. A death in which his blood gushed out as he hung, still alive on a tree. A death in which he was pierced. A death in which his blood alone was shed, that all Israel might be reconciled to their God and their king.

Isn't that beautiful. A wonderful picture of the gospel, in these two sons of David. A foreshadowing of that Son of David who would one day embody both of them: an innocent man who died with violent bloodshed, to atone for David's sin.

David can't see all that yet. But he does know that God had fulfilled his judgement against him, now that these two sons are dead. And he sees the trouble that is coming upon him above and beyond what God had required. And he knows, as he said in verse 9:

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

So he's asking God to consider this trouble that is coming upon him, this time of trouble he is going through, have mercy on him, and grant him refuge from his oppressors.

So David is asking for mercy, not by recounting how horrible his sin was, but by first pointing out to God how great the punishment he is going through is, and asking God to have mercy, and deliver him from further oppression.

Thus David begins to make his case. And next he says this: "consider my trouble which I suffer of them that hate me, *thou that liftest me up from the gates of death.*"

David is defining his relationship to God. God is the one who lifts him up from the gates of death.

Now look closely at how he says this. The word "liftest" there, that's in perfect tense. That is an ongoing office, an ongoing place, a ministry, that God has in David's life.

God has lifted David up from the gates of death in the past. He lifted him up from the gates of death when he was innocent and Saul was after him. He saved him from death when he was guilty, and Uriah's blood was crying out for vengeance. He's just saved him from death at the hand of Absalom.

David is asking that God would continue to lift him up from death, to save him from his enemies. What David is saying is this: Lord, you have begun this work, don't cut it off now. You are the one who lifts me up from the gates of death: keep doing it, continue to have mercy, or it will all have been in vain.

David is pointing out to God the work that he has begun with David, and reminding him of it, and saying, "You've started this, don't quit, finish it. You've begun this work, now fulfill it. I know you didn't do all of that just to forsake me now. You have chosen to save me in the past, so I know you have a purpose for me, preserve me that your purposes may be fulfilled."

So in asking for mercy, David points out the trouble that he is going through, and how God is his deliverer, how God has a purpose for him, and David is asking God to let him fulfill it.

In verse 14 David begins the next phase in his argument. He's looked at his present circumstances, and made the case that God, as his deliverer, should consider that his trouble is more than he can bear and save him. And now he's going to consider what will be the result of that. He's going to look to the future, and how saving him will be to God's glory. (^ 13-14)

If God lifts David up from the gates of death, he will praise him in the gates of Zion.

Why in the gates?

Because by praising God in the gates, all who enter Zion will hear of the salvation of the LORD, and rejoice with him. All who come in and go out will hear God's praise.

And even those who pass by without the gates will hear, and may come to worship before the LORD in his temple, after hearing David recounting God's mighty acts on his behalf.

David has deftly changed the focus from himself to God. He's not talking about how much he needs mercy, but about how much God needs to give it.

So David is making the case now that it is in God's best interest to save him. To continue to deliver him from the gates of death, to place him instead in the gates of Zion, where many people will hear David's praise and glorify the LORD.

What would it be like if the book of Psalms was only 9 psalms long? What if this was it, and David died, and he couldn't write the rest? He didn't write all of them, but what if he had never written the other ones that he wrote?

We haven't seen anything yet in the book of Psalms, in terms of praise for God. We've only really had two psalms that were psalms of praise.

Think about how much praise and worship God would have been forfeiting if he had let David die at that point.

There would be a big hole right in the middle of the Bible.

The many songs of praise that the Levites sang in the temple, none of that would have been written by David. The sacrifices would have been silent, no praise being sung to God.

The psalms are the heart of the praise and worship that has been offered to God for thousands of years.

David probably didn't know that. But he's got a pretty good bargaining chip there. Now, he's not trying to cut a deal with God, he's just coming to him asking for his mercy. But he's got a lot going for him, and he's not afraid to point it out. The brunt of his argument is that God is going to get a lot of glory by showing him mercy. And David wasn't just bluffing about that either, he fulfills that. And God's going to milk that for all its worth and get thousands of years of praise and glory by saving David.

David ended Psalm 7 talking about how he would praise God when he saved him from his enemies. He began this psalm talking about how he would praise God to the full. In verse 11 he asks those who hear him to praise the LORD:

Psalms 9:11 Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.

So earlier in the psalm David made the case for praising God. He made the case that God needs to be praised. People need to praise him, and declare among the people his doings. And now David turns to God and says, "You know, I could do that. I'm good at that. Pick me. Put me into that office. You need to be praised, have mercy on me and save me, and I'll make sure that happens. I'll declare your praise in the gates of the daughter of Zion. I will rejoice in your salvation."

This is a very carefully woven, wonderfully thought out psalm.

David makes a great case for himself, a great case that God could really benefit by showing him mercy, continuing to preserve him, as he has done in the past.

And I think David knows what God's response will be. David is confident that God will show him mercy. David doesn't doubt that God will finish the work that he has begun. David knows that God has already promised not to kill him. David knows that the punishment that God placed upon him has been fulfilled.

But as he praising God here, he's just been overcome by his guilt, by his own unworthiness. And he feels the need to acknowledge God's mercy, to remind God of it and praise him for it.

So David has seen all that God will do for his people, how he will give David's kingdom peace and prosperity, how the wicked will be rooted out and destroyed, how one day there will be no more wicked or murderers. And he is rejoicing in that, and he comes to this point, and he asks God for mercy, because he knows he deserved to perish like those wicked folks. He deserves to be slain when God makes inquisition for blood and finds Uriah's. He doesn't deserve to come into God's refuge.

He wants to remind us that it isn't him, it's God's mercy that sustains him. It's only through God's mercy that he is the sweet psalmist of Israel.

And he wants to remind God of that. He wants God to consider that David cannot make it, he cannot survive, without his help. He needs God's continuing mercy in sustaining him, if he is to fulfill the work which God has prepared for him. (^ 13-14)

*In verse 13 David addresses God as "thou that liftest me up from the gates of death."
At the beginning of the millennium the saints are going to be lifted up from the gates of death, to praise God in the gates of the daughter of Zion.
After the 1000 year reign of Christ in peace in prosperity, there will come a second time of trouble. The heathen are going to come against the saints. But here's what will happen:*

Verse 15

Psalms 9:15 The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken.

David is lumping Absalom and his helpers in with the heathen, as he did in the title of Psalm 7, calling them Cush. God has caused all of his enemies to perish as Absalom did. His enemies were taken in their own counsels. The trap they set caught themselves.

They're going to be destroyed of their own doing, and end up in the pit of hell, in the lake of fire. You know, the heathen didn't have to come against Christ, it was a foolish thing to do, but they did it anyway. And instead of it being a time of victory for them, when they break away from Christ and take the world for themselves, it will be their destruction.

Verse 16

Psalms 9:16 The LORD is known by the judgment which he executeth: the wicked is snared in the work of his own hands. Higgsion. Selah.

David said in Psalm 8 that the name of the LORD was excellent in all the earth. And he's pointing how God does that, how he makes his name known: "The LORD is known by the judgment which he executeth."

The LORD is going to be known in all the earth, so David is confident that God will judge his enemies when they turn back, because it is through that that God's name is proclaimed.

God is maintaining David's cause, as it said in verse 7 God has prepared his throne for judgement, and when the wicked turn back against David, he will execute it.

But the wicked will be snared in the work of their own hands. Just like it said in verse 15, they'll be caught in their own trap.

Now you can see how these verses would be very condemning for David. He'd really be feeling the heat now, if he hadn't been careful to place himself firmly into God's mercy and refuge. I think he had to do that so that he could finish the psalm.

The LORD is going to be known in all the earth, one way or the other. If they won't believe in him, that's OK; everybody else will when he executes judgement on them. That's how he makes his name known, through judgement.

And look what it says here. They'll be snared in the "work of their own hands." That's a phrase the Bible uses many times talking about idols.

Deuteronomy 4:28 *And there ye shall serve gods, the **work of men's hands**, wood and stone, which neither see, nor hear, nor eat, nor smell.*

Deuteronomy 27:15 *Cursed be the man that maketh any graven or molten image, an abomination unto the LORD, the **work of the hands** of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen.*

2 Kings 19:18 *And have cast their gods into the fire: for they were no gods, but the **work of men's hands**, wood and stone: therefore they have destroyed them.*

2 Chronicles 32:19 *And they spake against the God of Jerusalem, as against the gods of the people of the earth, which were the **work of the hands** of man.*

Isaiah 2:8 *Their land also is full of idols; they worship the **work of their own hands**, that which their own fingers have made:*

Jeremiah 10:3 *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.*

So God is using a play on words here to describe how the wicked are going to turn to idolatry after the millennium. And when they do it will be like they set a trap for themselves. They'll be snared in the work of their own hands, and destroyed.

HIGGAION

Translated: device, meditation, solemn sound.

Lamentations 3:61 Thou hast heard their reproach, O LORD, and all their imaginations against me;

62 The lips of those that rose up against me, and their **device** against me all the day.

Psalms 19:14 Let the words of my mouth, and the **meditation** of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

Psalms 92:1 A Psalm or Song for the sabbath day. It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High:

2 To shew forth thy lovingkindness in the morning, and thy faithfulness every night,

3 Upon an instrument of ten strings, and upon the psaltery; upon the harp with a **solemn sound**.

I think this was a cue for them to play some solemn, dark music as we go into the next verse.

Verse 17

Psalms 9:17 The wicked shall be turned into hell, and all the nations that forget God.

Those that forget God and refuse to follow David will end up in hell.

It spoke above of how the enemies would be turned back. Here it says that they'll ultimately be turned into hell. To turn back against the LORD at that time will be to turn right into hell.

Verse 18

Psalms 9:18 For the needy shall not always be forgotten: the expectation of the poor shall not perish for ever.

The nations may forget God, but God will not forget those that cry out to him. "When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble," as it said in verse 12.

EXPECTATION

Now, it says "the expectation of the poor shall not perish for ever." What does that mean? Expectation is used 14 times in the Bible. That's a pretty good number, so expectation will be a good thing. That's 2 times 7, and seven is the number of perfection or completion. So you are expecting something to happen, and then when it does that is fulfilled and made perfect or complete.

Here are some examples of how it is used:

Psalms 62:5 My soul, wait thou only upon God; for my expectation is from him.

So your expectation is something that you are waiting for.

Proverbs 10:28 The hope of the righteous shall be gladness: but the expectation of the wicked shall perish.

So your exception is something you are hoping for. It is your hope. There are several verses that use it along with hope.

Proverbs 11:23 The desire of the righteous is only good: but the expectation of the wicked is wrath.

So an expectation is compared with something that you desire.

Isaiah 20:5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

An expectation can even be something that you glory in. They were waiting for Egypt and Ethiopia expecting them to come and defend them.

So an expectation is something that you are waiting and hoping for, earnestly desiring it to come. It is your hope.

David says that the poor and needy, the oppressed, are expecting something. They're expecting God to hear them and bring judgement. And that isn't a vain expectation, that's going to happen.

Their expectation will not perish for ever. He's spoken of the wicked perishing, but the poor and needy will be preserved.

We talked about how the poor and needy, the oppressed, were expecting something. They were hoping for it, earnestly desiring it to come.

That expectation is that one day they will be delivered from wickedness. Their hope is that one day the way of the ungodly will perish, so that any who turn back against God will be turning straight into the mouth of hell.

And that is our hope too. In the NT it speaks of that blessed hope and the glorious appearing of Christ. We look to the rapture as our hope, to get out of this wicked world.

So the NT talks about that hope, and on a few occasions it also talks about this expectation.

One place is Romans 8:

Romans 8:1 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

In Romans 6 and 7 Paul explained how that when a believer is baptized into Christ, he puts on Christ's life, death, and resurrection, so that are now dead. We're dead to sin and to the law.

But we're also quickened, resurrected, if you will, by the Spirit of Christ dwelling in us.

And Paul is saying that through this work of Christ, and our participation in it, we can have the righteousness of the law now fulfilled in our daily walk.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6 For to be carnally minded is death; but to be spiritually minded is life and peace.

7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

What he is saying here, in essence, is that through Christ we can live today as if we were in the resurrection.

We haven't received our new bodies yet, but through Christ our bodies are dead, and only quickened by the Spirit of Christ.

So through the Spirit of God, we are free from the sin that would otherwise plague our flesh. In relation to sin and righteousness, we are free to live just as if we'd already received our new bodies. Just as if we were already in the resurrection.

In other respects, we still have to deal with the infirmities of our bodies. They can still experience pain, death, and suffering. But they cannot sin, any more than Christ could sin right now, because it is his Spirit that we walk after, it is his Spirit that quickens and motivates our bodies.

*“But isn’t it possible for the Christian to still sin, doesn’t he still have to make a choice?”
Paul answers that question:*

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

It is Christ that gives life to our bodies as Christians. If we stop living after the Spirit, what would happen? Well, Christ couldn’t give us life to sin with, we’d be going outside of the quickening, of the life he gave us. It would be like getting up out of a hospital bed when you have a whole bunch of tubes sticking in you. You can only wander so far. If you go further than the life-support wires, you’ve got to pull them off of you. And as a result you’ll die.

As long as you go wherever that life support goes, you’ll live. But as soon as you let your body decide where you’re going to go, and wander away, you’ll start to die.

The only way to stay alive is to mortify the deeds of your body. To just treat your body as if it was dead and instead rely on whatever is giving you life-support for direction and guidance.

So can someone who’s been baptized into Christ sin? Sure, but if they continue in it for too long, too often, they’ll eventually die. Just like if you spend too much time off of the life-supporting wires and tubes, when your body can’t live for long on its own, you’ll die.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

We’re not in bondage against our will. God doesn’t force us to follow him. He just leads, and expects us to follow him as sons.

Now this is starting to bring us back to the things we’re talking about in Psalm 9. David talks in Psalm 9 about oppression. And here Paul is talking about us being freed from bondage, and given the Spirit of adoption as sons. He’s talking about spiritual bondage, but he’s going to relate that to physical bondage. He’s talking about following God’s Spirit of adoption, but he’s going to explain how we’ll one day receive the adoption itself.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

So we are heirs. We haven’t received the adoption yet. We haven’t received the inheritance yet. We’re still going through suffering in our old bodies. But we’ve been given the Spirit of adoption, to witness to us that we are the children and heirs of God.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

So one day we’re going to have glory revealed in us. We’re going to receive the adoption, the redemption of our bodies. And it’s going to be glorious.

Right now we still go through suffering, but that isn't worthy to compare with the inheritance we're going to receive.

*19 For the earnest **expectation** of the creature waiteth for the manifestation of the sons of God.*

There's that word expectation. In Psalm 9 David spoke of how the poor, the needy, the oppressed, had an expectation. One day we'll be delivered from the wicked, and from the curse of sin.

We'll be freed from the bondage to wicked men, and bondage to the results of wickedness, including the curse that came on this earth through Adam's sin.

The expectation that the creatures are waiting for is the manifestation of the sons of God.

They're waiting for the day that we get our glorified bodies. The day that they look up into the sky, and all they see is Jesus, and all the saints as a starry host behind him, coming to bring deliverance. To destroy the wicked and establish a new covenant. A new covenant between the beasts, between the creature, and man, that will roll back the curse, the bondage of corruption. So the expectation is the beginning of the millennium and forever after.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

So the creature, the beasts, are hoping, expecting, waiting for us to get our new bodies. They're waiting for the resurrection, when we'll get our glorified bodies, and there will be liberty.

We have, today, liberty from sin. What is coming is liberty from death, liberty from the curse, and liberty from the wicked.

And the creatures are waiting and hoping for that, because they'll be able to participate in that liberty.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

So we have the firstfruits of the Spirit. All we're waiting for is our new bodies. But as we wait, we're groaning and travailing in pain with the whole creation. Free from sin but not the curse. Waiting for the adoption, for the inheritance to be given us.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, then do we with patience wait for it.

So we have a hope, an expectation. We don't see it yet, but we're earnestly waiting for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

So the curse hasn't been rolled back, the Spirit only gives us liberty from sin. But it doesn't leave us totally on our own in dealing with the curse either. The Spirit also helps our infirmities. We don't know what to pray for, whether to ask God to heal us or take us home. Whether to ask him to come now or to prepare a revival and another harvest first. We want our hope to come so bad and yet we don't know his will, so we just groan. And the Spirit makes intercession for us, according to the will of God.

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

So whatever happens, whether our redemption comes sooner or later, we know that God will use it all to our good.

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

He called us according to his purpose, that we might receive the inheritance. And as heirs he's predestinated that we would be conformed to the image of his son. So that Christ is just the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

He justified us, filling us with his Spirit, that we might justly receive the inheritance to which he has called us. And now that we're justified, we have no fear but that we will be glorified, that we'll receive the inheritance, and the redemption of our new bodies.

31 What shall we then say to these things? If God be for us, who can be against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

So here is Paul's conclusion. The inheritance seems too wonderful. But he wants us to have confidence that we're going to receive it. He wants it to be our expectation and our hope. And his conclusion is, if God would give his own Son to die for us, what is the rest of the universe? What is it but to make us like him? The part that cost God the most is already past. The possession has already been purchased. We've already been justified as heirs. All that's left to do now is wait and groan and hope.

33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

But what if somebody comes along and says, "But look at him, he doesn't deserve to be an heir"? It is God that justified. It's God that made him an heir, who can accuse him?

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Even if someone is fool enough to try to take up a case with God to have you removed from the will, your attorney is in heaven to make intercession for you. Not only that, but he's God's only begotten Son, his right hand man, and he's the executor of the will. Christ shed his blood to get

you in the testament when you were still totally unworthy, he's not going to let anyone convince God to take you out.

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

And so we can have firm confidence, an unshakable hope in our expectation that one day Christ will appear with us in glory to destroy the wicked, and grant us eternal liberty. Amen.

So the expectation that we have, and the creature has, is for that time when we will be freed from oppression, and given full liberty in our glorified state.

Verse 19-20

Psalms 9:19 Arise, O LORD; let not man prevail: let the heathen be judged in thy sight.

20 Put them in fear, O LORD: that the nations may know themselves to be but men. Selah.

David began this psalm as a psalm of praise. He was talking about what God would do. He didn't ask anything of God until verse 13, when he asked him for mercy.

For a moment, the psalm turned into a prayer. And then David went back to praising God at the destruction of the wicked.

Well, now David is praying again. He's making a second request. He's ending the psalm by asking God to judge the heathen once again.

He talked earlier about God having prepared his throne for judgement, and now he's saying, "Alright, go ahead and do it. Judge them."

David made that first request, asking God for mercy, so that he could make this second one with confidence. He can ask for God's judgement to come because he is certain that he is a partaker of God's mercy. That's not something you could ask if you weren't sure that you'd be saved. So David is sure of his salvation in the day of God's wrath.

Now let's take a look at what exactly he's asking for.

He's asking for God to arise. Not to sit by passively, but to rise up and take action. To bestir himself and do it.

David asked this same thing in Psalm 3, and again in Psalm 7.

Psalms 7:6 Arise, O LORD, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded.

But here in Psalm 9, David is asking it a little bit differently. Look at what he says: "let not man prevail."

Think about that for a moment. David isn't asking that God would not let his enemies prevail. He isn't asking God to make David prevail. He isn't asking God not to let the oppressors prevail. He's asking God not to let man prevail.

The implication is that the heathen aren't just against David, they're against God. By opposing the LORD's anointed, they're opposing the LORD. By oppressing the needy, they're contending with the judge and deliverer of the needy.

And David is telling God, if you don't save us, man will win. Man will prevail. He'll essentially have beat you.

This is a struggle between man and God, and David is asking God not to let man win.

"Let not man prevail, let the heathen be judged in thy sight."

Judge the heathen. And put them in fear. Bring judgement so they will be forced to fear you.

"Put them in fear, O LORD: that the nations may know themselves to be but men."

It's foolish to think that mere man could prevail against God. That's absurd. But sometimes the heathen forget that they are but men.

David is asking God to arise and put them in fear, to show them that they are only men, and how much greater the LORD is. To show them how foolish it is to think that they could prevail against him.

So again David ends with a petition for God to bring his judgement to pass. It's become almost a theme through many of the psalms we've gone through. And David does it once again. He asks God to arise and judge the heathen.

At the end of this Psalm David makes a final petition. He asks God to arise and judge the heathen. But we pointed out that he asks something a bit different than he did in the past. He doesn't just ask God to judge them. He asks God to do it for a particular reason: that the heathen may know themselves to be but men.

Why does he ask that?

When Christ comes back, he's going to come in glory, but he's going to be a man. He's still just going to be a man. A glorified man, but yet a man.

You and I are going to come back with him in glory, but obviously we'll still be men too. We'll be like Christ, but we'll be men.

And apparently, after the end of the millennium, the heathen are going to start questioning whether Christ is really God. Whether we're really the sons of God, or whether we're just men. Whatever we are, they'll think that they can prevail against us.

It will be man coming against God. Which is why David says, "Arise, O LORD, let not man prevail." When they turn back, don't let them prevail over you. Don't let them kill your children, and your only begotten Son.

It's a very foolish thing that the nations would think that they could do that. But after all, like we said, if you're fool enough to think that God is like a stock of a tree, you might be fool enough to think that you could throw God into hell the same way you throw wood into the fire.

But the heathen will look at Christ and us, and they'll say to themselves, well, they're just men too. They have some super-powers but they're still just men.

And that's where they're wrong see. Christ isn't just a man. He's God almighty. His Father is in heaven, and he will arise and chase the earth like the chaff before the whirlwind.

They are but men, Christ is not. And they will know it.

In closing, I want to look at one more NT passage, which talks about the expectation. It will kind of tie it all back together.

Hebrews 10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those sacrifices there is a remembrance again made of sins every year.

4 For it is not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth **expecting** till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

There are two aspects of Christ that the Jews understood, but could not find a way to connect them into a single individual: his priesthood, and his kingdom.

They couldn't understand how he could be both. How could he be like David's two sons that we talked about, and die to make an atonement, and also be like David's third son, Solomon, the prince of peace?

The book of Hebrews explains how Christ fulfills both of those, and how the Hebrews should respond to that.

First he came to fulfill the will of God as a high priest who offered up himself.

He took away the first covenant so that he can establish a new one.

So in doing that, he prepared the way for his kingdom. And now he is expecting, waiting, for his enemies to be made his footstool. He'll rule them with a rod of iron for 1000 years.

Paul is writing this chapter much as he wrote Romans 8, to give confidence to us in our salvation and inheritance.

Right now, Christ has done the will of God. He did everything he needed to do. He's perfected for ever them that are sanctified. He's done with that work. It's over. Now he's looking forward to the next step.

That's a very comforting thing. It's also wonderful to hear that Christ is expecting the same thing that we are. He's waiting for the same hope that we are.

And as he said in Romans, he points out again here, that Christ is seated on the right hand of God, where God sees every day how Christ is eagerly waiting for it to happen.

15 Whereof the Holy Ghost also is a witness to us: for after that he had said before,

16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17 *And their sins and iniquities will I remember no more.*
18 *Now where remission of these is, there is no more offering for sin.*

We are now, as David was when he wrote Psalm 9. He was under God's mercy. Absalom being dead, his sin was fully atoned for. He was still experiencing troubles, as we suffer in this world. But David knew that no more of his children would have to die. From that point on he was expecting God's fulfillment of his promise that he would glorify Solomon, and give his kingdom peace.

And that's where we are. Christ's blood has been shed for us. And so now he, and we, are just waiting for the inheritance, for his kingdom to come.

19 *Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,*
20 *By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;*
21 *And having an high priest over the house of God;*
22 *Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*
23 *Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)*
24 *And let us consider one another to provoke unto love and to good works:*
25 *Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.*

So we should have confidence in our salvation, full assurance as we wait for it to be revealed. Not turning back to the false hope of religion or the Jewish law, but holding fast our profession of faith, knowing that, as he says later in the chapter, the just, the justified, those who have been cleansed of their sins and will receive the inheritance, the just shall live by faith.

And so it is by faith that we hope for Christ's return, and are expecting our glorious liberty in our inheritance.

We're no longer under works, the work is complete. Like David, we're covered by God's mercy, and have been administered an entrance into his refuge, where we will be forever safe.

We have boldness to enter into the holiest by the blood of Jesus, to come into the refuge by that new and living way.

And so he admonishes us to hold fast to our faith, and not turn again to works. There is no more work to do. In fact he goes on to say, in essence, that to begin to work again would require us to leave the refuge. And he who leaves the refuge is no longer under its protection. We'd no longer be covered by his blood, by his mercy, and being outside of the refuge we'd be destroyed by his inquisition.

And so we are to stay in the faith, to keep trusting that it is Christ that has done the work and will one day return to finish it. To keep hoping in that great expectation, shared by Christ, us, and even the creature, that he will one day return and cause the way of the ungodly to perish, eventually bring destructions to a perpetual end, and grant us glorious liberty from the curse and wicked men. Amen.