

## PSALM 9:1-20

### CHAPTER STUDIES ON THE PSALTER

"In all things and at all times we can implicitly trust Him."

However the Psalms may differ, in this they agree, that every one of them contains utterances of joy, for each anticipates victory and deliverance from the Lord. We may have to descend into the valley of humiliation, but we shall be brought forth with the voice of praise and thanksgiving; for ours is not the sorrow of the world, which works death. What a gracious covenant-God is ours! how merciful in all His dealings; how faithful in all His leadings! In all things and at all times we can implicitly trust Him. Hence, if one resolve is more settled than another in the renewed soul, it is to praise Him 'with the whole heart.' Let us remember that all is done and finished for us: nothing, therefore, is left but to 'praise Thee, O Jehovah!' The salvation of our souls—unlike the forgiveness of sins, the sanctification of the heart, and final continuance—are secured by what Christ has already done, and God has already accepted.

Nor can ours be merely the praise of the lips: it is that of the heart, and of the 'whole heart' (ver. 1). 'The love of Christ constraineth us; we love Him because He first loved us.' Such love must engross the whole heart; it also leads to corresponding action: 'I will show forth all Thy marvelous works.' Henceforth this theme must wholly occupy us, and form the object of our lives (vv 1, 2).

A child of God is of necessity a missionary. If others speak well of what they love, how can we otherwise then 'show forth' all His 'marvelous works?' Besides, our deliverances are not all over and past; they are daily renewed. We breathe an atmosphere of miracles, and move in a path which shines brighter and brighter unto the perfect day. We believe, not merely because He saw us under the fig tree—marvel of grace though this was—but because we still 'see heaven open, and the angels of God ascending and descending upon the Son of Man.' Our enemies, which are His also, 'are turned back.' It needs no visible weapons to destroy them. God sends not an army and horsemen to destroy Herod in the hour of his pride. The worms will suffice for it. And this is a marked characteristic of such dispensations, that when He begins, He makes a full end with His enemies. When they 'are turned back, they shall fall and perish at Thy presence.' Observe in history and in Providence, this distinction—while the heathen are rebuked (whether so far as concerns their person, or the heathen element), the wicked are destroyed, and their very name, remembrance, achievements, and undertakings, are brought to a perpetual end (vv 4-7). How calmly and patiently may we look on! (v 7). It is as if we emerged from a stifled atmosphere into sweet, pure summer

air; it is as if we escaped from storm and wreck to some quiet, landlocked haven of rest. 'But the Lord shall endure forever: There is here a very noteworthy inference. From the dealings of Jehovah we rise to a view of His character. History teaches doctrine, and Providence points to grace. These two, indeed, illustrate each other. From His Word I learn to know His working, and from His working I learn to understand His Word. In one sense all history is Christian; for the government is on His shoulder. History either prepares the way for Christ or the way of Christ. And what a glorious assurance, that amidst all upheavings, 'nevertheless the foundation of God stands sure.' How fully, then, may I trust my cares, wants, and difficulties to Him! That which is awful to the sinner is the ground of my confidence. His faithfulness and truth, His righteousness and strength, are all arrayed on the side of His people (vv 9, 10). The truths about God, which strike terror into the hearts of the world, bring sweetest comfort to the Church. 'And they that know Thy name will put their trust in Thee: for Thou, Lord, hast not forsaken them that seek Thee.' O my soul, what more than this could you require? It reaches to the highest height, and descends to the lowest depth; it extends to heaven, and cometh down to the dust. If we know Thy blessed name, O our Jesus, Thy love and Thy power, we will rest on Thee, both calmly and safely, till these calamities be

past. I am not conscious of trust; if darkness gather around my mind, and sadness brood over my heart—Lord, Thou hast not (Thou never can, and never has) forsaken them that seek Thee, nor any one of them. If I cannot hold, I am holden; if I have not conscious faith, Thou hast faithfulness. The more steadily I look out of myself and to Him; the more entirely I forget myself and remember Him the more simple my faith is—not studying its own actings so much as Him, and His grace and power—the more peace and cause for praise shall I have (ver. 11). Such experience will find a way outward. There is, so to speak, a propelling character in the experience of grace. 'We cannot but speak the things which we have seen and heard.' Excessive prudence is sometimes excessive coldness, fear of man, and want of realizing faith. 'Come and hear, all ye that fear God, and I will declare what He hath done for my soul.' Let us also remember that it is the special commission of the Lord, the special mission of the Church, to 'declare among the nations His doings,' and, as Calvin has it, 'even though this be like preaching to deaf ears.' (*The Golden Diary*, Alfred Edersheim)

What part of our being should praise be coming from? Ps. 9:1

### How are the wicked ensnared? Ps. 9:15-16