

Psalms Chapter 9

Psalms 9:1 "For the choir director; on Muth-labben. A Psalm of David."

Transliteration of the words "Muth-labben"

מִוֹת לַבֵּן

death of a son?

-Textual variant on the word

מִוֹת לַבֵּן ↔ מִלְמוֹת (Almoth)

Meaning depends upon context.

- Psalms 46:1 "For the choir director. A Psalm of the sons of Korah, set to Alamoth. A song."
- Psalms 68:26 "The singers went on, the musicians after them, In the midst of the maidens beating tambourines."
- Song of Solomon 1:3 "Your oils have a pleasing fragrance, Your name is the purified oil; therefore the maidens love you."
- 1 Chronicles 15:20 "and Zechariah, Aziel, stemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah, with harps tuned to Almoth."

we are left wondering on the meaning of the word?

Aramaic Translation states

Psalms 9:1 For praise, concerning the death of the man who went out between armies. A hymn of David. Another targum: For praise, concerning the sweetness of the sand by a son. A Psalm of David.

Psalms 9:1 "I will give thanks to the Lord with all my heart; I will tell of all of your wonders." (2)

Psalms 9:2 "I will be glad and exult in You; I will sing praise to Your Name, O Most High."

יְיָ־אֵל (Elyon).

→ David uses a circumlocution for the Name of God.

Names of God

El Shaddai (God Almighty) ^{all sufficiency} Genesis 17:1, 28:3, 35:11, 43:14, 48:3

El Elyon (God Most High) Genesis 14:18-20, 22, Psalms 57:2, 78:35

Adonai (Lord, Master)

יְיָ־וָה (YHVH) (Jehovah) Exodus 6:1-6

YHVH Nissi (the Lord my banner) Exodus 17:15

YHVH Rachi (the Lord my shepherd) Genesis 48:15, 49:24, Psalms 23:1, 80:1

YHVH Rapha (The Lord heals) Exodus 15:26

YHVH Shammah (the Lord is here) Ezekiel 48:35

YHVH Tsidkenu (the Lord our Righteousness) Jeremiah 23:6, 33:16

YHVH Mekoddishken (the Lord who sanctifies me) Exodus 31:13

El Olam (the everlasting God) Genesis 21:33 Lev. 20:8

Elohim (God) Genesis 1:1

YHVH Jireh (the Lord will provide) Genesis 22:14

YHVH Shalom (The Lord of Peace) Judges 6:24

YHVH Shabaoth (the Lord of Hosts) 1 Samuel 1:3

Exodus 6:2-3 states that the Lord did not reveal Himself ^(P) as YHWH until this moment. Previously, He revealed Himself to Abraham, Isaac, and Jacob as El Shaddai.

Psalms 9:3 "When my enemies turn back, they stumble and perish before You."

Psalms 9:4 "For You have maintained my just cause; You have sat on the throne judging righteously."

→ the Lord's hand at work causing the enemy to turn and retreat.

- causes the enemy to fail and perish (be destroyed).
- the Lord sits as a righteous judge.

לַיְהוָה } two words reveal that God as Creator
יָשִׁיב } has the authority to judge both the
 } individual and the nations.

Psalms 9:5 "You have rebuked the nations, You have destroyed the wicked; You have blotted out their name forever."

Psalms 9:6 "The enemy has come to an end in perpetual ruins, And you have uprooted cities; the very memory of them has perished."

• Blotting out draws a parallel to Moses' words in Exodus 30:11-34:35.

• Exodus 32:32 "But now, if you will, forgive their sin and if not, please blot me out of the book which you have written."

Exodus 32:33 "The Lord said to Moses, whoever has sinned ^(P)
against Me, I will blot him out of My book."

→ Moses asks God to forgive the People in a very unusual way.

פשיעוּתָם (their sin) - קָבַל (carry, lift, bear, endure, suffer)

- asking God to lift, bear, suffer the people's sin in a way that results in the forgiveness of their sins.
- we are not told what this book is but we might assume this is a reference to the book of life?
- Revelation 20:11-15

- Books opened
- Book of life opened

} people were judged according to what is written in the books, according to their deeds.

Question

are the Books opened the Scriptures?

↑
our lives, our deeds are held up and measured against the standard, against scripture.

Psalms 9:5, the enemy of David have been blotted out of the Book of life, the result is their total destruction (9:6).

↙ ↘
THIS IS what happens when we do not live according to God's word having faith in the Messiah!

Psalm 9:7-10

- The Lord Abides forever
- His throne is established for judgment. (9:7)
- He will judge the world in righteousness (9:8)
- the Lord is a stronghold for the oppressed (9:9)
- those who know God's name will put their trust in Him (9:10)
- The Lord will not forsake those who seek Him

• the Lord is our strength } in the word of God and
 • the Lord is our refuge. } in the Lord Himself.

↑
 these things cause us to sing praise to the Lord. (9:11)

Psalm 9:12-14

Leviticus 1-17

Exodus 6-9

12 For He who requires blood remembers them; He does not forget the cry of the afflicted. 13 Be gracious to me, O Lord; See my affliction from those who hate me, You who will lift me up from the gates of death. 14 That I may tell of all your praises, that in the Gates of the daughter of Zion I may rejoice in Your Salvation.

Genesis. 32-36

→ The gates of a city is known biblically as a place of power, protection, and control.

- the one who controls the gates is the one who allows in or out of a city.
- sitting at the gate, one knew everything that is taking place (going on) in the city.

- In Genesis 32:3-36:43, all males who passed through the Gate of Shechem were circumcised. ⑥
- In God's Kingdom there is a gate!
 - John 10:1 "I tell you the truth, the man who does not enter by the gate is a thief and a robber."
 - John 10:9 "I am the gate; whoever enters through me will be saved."
 - John 14:6 Jesus is the way, the truth, and the life.

• David understands this power of the gate.

- God has the power over death itself. "laying at the gate of death" (9:13)

Aramaic → "lift up from the entrance to death"

} The Lord God Almighty saved His life.

• When the Nations rebel against God and afflict His people

- they have dug a pit and fallen in. (9:15)
- their mischief will return to them (9:16)
- the place of the wicked is the grave (9:17)
- implied in 9:18 the memory of the wicked will perish forever (Blotted out of Book).

← The Law of reaping and sowing.

• Because of the evil, David says:

Psalms 9:19 "Arise, O Lord, do not let man prevail; let the nation be judged before you. 9:20 Put them in fear, O Lord; let the nation know that they are but men.

Sin & unrighteousness in life will cause us to fear God!

Midrash Tehillim 9

7

- דְּבִיר הַמַּתִּיל (Dibur Hamathil) "Beginning word" ①
- פִּתְיֹתָא (Petihta) "homiletic introduction" ②
- מִשָּׁל (Mashal) "parable" ③
- נִמְשָׁל (Nimshal) "expansion on the parable" ④
- סֹפְ פָּסוּק (Sof Pasuk) "conclusion" ⑤

Part 3

- ① A further comment on alemut libben (concealed from the heart).
- ② Proverbs 5:6 "she does not ponder the path of life; her ways are unstable, she does not know it."
- ③ Parable of the king who planted an orchard.
- ④ Expansion on the Parable; picking and choosing from scripture.
 - are we exempt from certain scriptures? (Gal. 3:28)
 - Believing by faith, walking by faith, allowing God to work.
 - the children of Israel entering into the "promised Land" were to destroy all the places of sin.

• What is being taught about faith and having a relationship with God? Matthew 7:19-24 (Page 14)

- If we pick and choose from scripture are we doing the will of the Father?
- relationship with God begins with faith that then produces fruit in our lives

- Revelation 12:7-11 says that they overcome by the blood of the lamb and the word of their testimony
 - Does this kind of testimony follow through in our lives?
 - parallels between our bodies and the promised land.

⑤ "Hence the phrase alemut libben means that the rewards of the various precepts are concealed from the heart.