

The Contrast of Good & Evil

Psalm 9:1-8

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Introduction: Psalms 9 & 10 are closely associated in their treatment of the age-long problem: Conflict between the righteous & the wicked. They are also connected by the use of acrostics as when combined together they use the letters of the Hebrew alphabet in both psalms (though not necessarily verse by verse but often every other verse). The heading of Psalm 9 reads: “To the chief Musician upon Math-labben, A Psalm of David.” The term “Muth-labben” may mean “Death for (or of) the son.” It is uncertain what it is referring to, but some suggest it was the name of the tune to which this psalm was song. Psalm 9 is outlined by Wiersbe as: God saves the king (:1-8) & God shelters the people (:9-20). I entitle the psalm as the contrast of good & evil. Tonight we will consider just the first 8 verses, which I divide into: There is rejoicing in the praise of God (:1-2); there is recalling of the power of God (:3-4); & there is reporting of the purpose of God (:6-8). This psalm highlights the truth of God’s sovereignty over the affairs of man & assures the believer that He is in complete control.

I. There is **rejoicing** in the praise of God (:1-2)

[Note the 4 “*I will(s)*” in verses 1 & 2.]

A. Praise for the “*marvelous works*” of God (:1) >

1. His works in nature & with His people (whether the laws of nature are suspended or not).
2. “To recount & celebrate His marvelous works is the duty & delight of God’s saints” (Kirkpatrick).

Application: Consider the hostility of the wicked in the days of Moses (displays of God’s power in the plagues & eventual exit from Egypt). “The reason of the hostility of wicked men to the doctrine of miracles is found in the fact that if miracles are true, the ungodly are utterly undone” (Plumer). Contrast also the debate between Creation & Evolution.

B. Praise for the Lord’s wondrous “*name*” (:2) >

1. There is rejoicing in Who God is, not just in what He does (...*in Thee*...).
2. “If men ever worship God aright, they must *purpose* to do it” (Plumer).

Summary: Is your praise of God only half-hearted, or with all your heart?

II. There is **recalling** of the power of God (:3-5)

[Note the 4 “*Thou hast(s)*” in verse 3-5.]

A. The **deliverance** from his enemies (:3-4) >

1. The use of the future (“*fall*” & “*perish*”) speak of what is habitually done.
2. “When his enemies are forced to retreat they fall into great confusion, are terrified, adopt foolish, & reject wise measures for their preservation” (Plumer).
3. God Himself took up David’s case & against his enemies.

Application: “The ‘*presence*’ of the Lord which brings peace to His people, brings panic to His enemies; they flee & perish” (Scroggie).

B. The **destiny** of his enemies (:5) >

1. They are “*rebuked*” (reproved) by God. “Here the *rebuke* was the pronouncing & execution of the judicial sentence, formed by God sitting as Judge (cf. verse 4)” (Plumer).
2. They are so completely judged & destroyed that their memory is perished with them.

Summary of verses 3-5: The knowledge that God is on the Throne brings comfort to the believer.

III. There is **reporting** of the **purpose** of God (:6-8)

A. Complete **annihilation** of the wicked (& wickedness) (:6) >

1. Their perpetual end – God is speaking of them or directly to them?
2. Their perished memorial – “It is a great universal principle of God’s government, that *‘the memory of the wicked shall rot’* (Ecc. 9:5)” (Plumer).

Summary: “It is a blessed truth that though the enemies of God pass away & perish, yet Jehovah is unchangeable” (Plumer).

B. Confident **acclamation** of the righteous (& goodness) (:7-8) >

1. God’s **eternity** (:7):
 - a. This verse could be rendered: “The Lord is enthroned forever.”
 - b. “Men, who live in opposition to God, have a great dislike to the doctrine of divine & eternal judgment” (Plumer).
2. God’s **sovereignty** (:8):
 - a. Paul quotes this verse in Acts 17:21, where he preaches the doctrine of the judgment-day of God.
 - b. Contrast – the wicked *perish* (:6) but the Lord *sitteth*.

Conclusion: The contrast between good & evil is also addressed in the Book of Habakkuk. This conflict has been waged ever since Genesis 3. In our day, the enemies of the Lord are waging war against the Church & unfortunately there is a war within the Church because of wrong doing & wrong living. Scroggie suggests the “to prevent despair the people of God must firmly believe what this Psalm teaches, namely, that God is Sovereign & will vindicate the fact in the world by the defeat of His enemies.” Consider the battles in our own state over abortion, pornography in our schools, & so-called “trans-rights.” We are reminded of Paul writing to the Corinthians, “*But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them*” (II Cor. 4:3-4). Romans 1:18-32 is an illustration of this warfare & the perversion of the hearts & minds of men & women today in our society.

David’s victory over his enemies presented in this Psalm foreshadows the ultimate final judgment & victory of God over His enemies when He judges the world. As has been said before, we have read the last book of the Bible & we know: God wins! Scroggie concludes, “This Psalm is full of the honey of comfort; spread it lavishly on you bread.”