

The Song of Victory

TEXT: Psalm 9

INTRODUCTION

This psalm is a song of victory. Not only does the text bear this out but the title is strongly suggestive of celebration. Although scholars have never been able to dogmatize on the meaning of the word "*Muthlabben*" it is generally agreed that the word has something to do with the death of a champion or a son. Dr. F. B. Meyer points out that in the Septuagint translation of this psalm the text clearly links it with the death of the divine Son, and records His victory over death and the grave. So we see that these verses have a deeper significance than the original thought in David's mind. While it is true that this psalm was his song of victory it is just as true that it may be our song of victory.

I. THE SPIRIT OF VICTORY

"I will praise thee, O Lord, with my whole heart...When mine enemies are turned back, they shall fall and perish at thy presence" (9:1-3). Four times over, in the brief span of two verses, the psalmist says, "I will praise thee... I will show forth all thy marvelous works. I will be glad and rejoice in thee: I will sing praise to thy name" (9:1-2). Here the spirit of victory:

1) Is Expressed in Yieldedness

"I will praise thee, O Lord, with my whole heart" (9:1). Here was a man who knew that "half heart is no heart." Show me a person who is living in spiritual victory, and I will show you someone whose spirit of yieldedness is unreserved and complete. The reason why so many Christians are not living in victory is because they are not prepared to praise the Lord with their "whole heart." In other words, the true spirit of yieldedness leaves no room for glorying in the flesh. God, and God alone, must have all the glory.

2) Is Expressed in Openness

"I will show forth all thy marvelous works" (9:1). Victorious living is no secretive thing. If a person is living in triumph it will be evident to those around him. David describes his deliverance from the horrible pit and the miry clay, exclaiming, "He hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord" (Ps. 40:3). When Peter was restored after his backsliding, and filled with the Holy Spirit, he could stand even before magistrates and say, "We cannot but speak the things which we have seen and heard" (Acts 4:20).

3) Is Expressed in Cheerfulness

"I will be glad and rejoice in thee" (Ps. 9:2). **C. H. Spurgeon** says: Gladness and joy are the appropriate spirit in which to enjoy the goodness of the Lord.... Daily rejoicing is an ornament for the Christian's character, and a suitable robe for God's choristers to wear. 'If you want to judge the measure of victory among God's people, look for the spirit of cheerfulness. Gladness and joyfulness is the fruit of a revived church.

4) Is Expressed in Thankfulness

"I will sing praise to thy name, O thou Most High" (9:2). In Scripture, singing is an evidence of inward thankfulness. When Paul exhorts us to "be filled with the Spirit," he adds, "singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:18-20). A thankful church will be a singing church.

II. THE STORY OF VICTORY

"For thou hast maintained my right and my cause; thou [didst sit] in the throne judging right.... O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them" (9:4, 6). Just as we had four "I wills" in the first two verses, so we have four "Thou hasts" in the stanzas now before us. David was reciting here how God deals with the enemy of our souls. While the story is set in a national context, it also has spiritual overtones that apply to you and me.

1) God Rebukes the Enemy

"Thou hast rebuked the heathen [or the nations]" (9:5). Because He sits upon the throne of the universe judging righteously, we can always trust our God to act consistent with His holy character. So God rebukes the enemy before He destroys him. How often we have seen this happen in national and personal life. In His sovereignty, God sends His messengers of warning and rebuke before the stroke of judgment falls. If there is failure to repent, then further measures must be taken.

2) God Destroys the Enemy

"Thou hast destroyed the wicked (9:5). When God destroys, He renders all opposition inoperative. As in all His mighty acts, He does His work completely and thoroughly, as exemplified in the victorious death of our Lord Jesus Christ, for we read that through death Christ overcame "him that had the power of death" (Heb. 2:14). And again: "The Son of God was manifested, that he might destroy the works of the devil" (1 John 3:8). The story of victory was once and forever spelled out when, from the cross, Christ proclaimed the one word "finished" or "accomplished."

3) God Forgets the Enemy

“Thou hast put out their name for ever and ever” (Ps. 9:5). Literally, that means “Thou hast blotted out, their name for ever and ever.” The thought is taken from the practice of erasing from the civil register a family that had become extinct.

It is both interesting and instructive to observe that, in the reckoning of God, sin, death, hell and Satan are forever dealt with. Calvary will never be repeated. It was God’s part to vanquish forever our enemy on the cross of Christ, and it is ours to celebrate that victory by faith in our lives here and now, and on throughout eternity.

This is the story of victory. Is it your story? Are you proving God to be the One who maintains your right and your cause, because He rebukes, destroys and blots out the attacks of the enemy in your life?

1. ILLUSTRATE

III. THE SECRET OF VICTORY

“But the Lord shall endure for ever:.. he hath prepared his throne for judgment....Put them in fear, O Lord: that the nations may know themselves to be but men” (9:7, 20). It is one thing to speak of the spirit of victory and to recite the story of victory, but both depend upon the secret of victory. **For David, there was only one secret of victory, and that was God.** He had proved Him in so many situations and under such varied conditions that he could say with total conviction, “The Lord shall endure for ever: he hath prepared his throne for judgment” (9:7). To him, the Lord Jehovah was:

1) The God of Righteousness

“And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness (9:8). A God of righteousness can never do anything but what is right. For David, this was not just an academic proposition, it was something he believed and counted on in the depths of his soul. He had nothing to fear as long as he knew that God would minister judgment to the people in uprightness” (9:8). The righteousness of God is the basis of all victory.

2) The God of Refuge

“The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee: for thou, Lord, has not forsaken them that seek thee” (9:9-10). Time and time again, David had proved that “the name of the Lord is a strong tower:.. the righteous runneth into it, and is safe” (Prov. 18:10). Because God is righteous, He will maintain our cause. Because He is a refuge, we can

hide in Him when the enemy attacks. In New Testament language, this is the Christ of Ephesians 6. Every piece of armor is a defense and a protection from the fiery darts of the evil one.

3) The God of Remembrance

“Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings. When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble” (Ps. 9:11-12). One of the subtle attacks of the enemy is to convince us that God has forsaken us in times of trouble; but these verses assure us that even when the avenger of blood is after us, the Lord remembers us. God never forgets the cry of the humble and the afflicted (Ps. 136:23).

4) The God of Redemption

“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: that I may show forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation” (9:13-14). David recalled the lime when he was snatched from the very jaws of death in order to praise God in the gates of Zion. Every Christian can tell the same story, for our salvation is nothing less than deliverance from death and hell in order that we might be with Christ in paradise. If God has stooped so low to redeem our lives, then He will see to it that the work of salvation is fully completed (Phil. 1:6).

5) The God of Recompense

“The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken. The Lord is known by the judgment which he executeth....Put them in fear, O Lord: that the nations may know themselves to be but men” (Ps. 9:15-20). These final stanzas are most solemn and significant. David tells us that the Lord is known by the judgment He executes, and that the wicked are snared in the work of their own hands” (9:16). So impressed is the psalmist with these words that he pauses to say, “Higgaion. Selah,” calling for meditative silence. Then he proceeds to point out that “the wicked shall be turned into hell, and all the nations that forget God” (9:17), and that the needy will never be forgotten, for God is the defender and champion of all the poor and oppressed (9:18).

Paul summed up this thought of God in words that we need to remember when the devil threatens to overcome us. Quoting from the Old Testament, he said: “Vengeance is mine; I will repay, saith the Lord” (Rom. 12:19).

On the strength of this, David concluded this psalm by praying, “Arise, O Lord; let not man prevail: let the heathen be judged in thy sight. Put

them in fear, O Lord: that the nations may know themselves to be but men” (9:19-20).

CONCLUSION

The song of victory for David was summed up in one word—God. To him, victory was not just an emotional experience, or a theological idea, or even “the ground of his being”; for David, victory was the personification of the God of righteousness, refuge, remembrance, redemption and recompense. From this psalm we see that it takes the sprat of victory, the story of victory, and the secret of victory to make a song of victory. Can you sing this song?

ADDITIONAL ANNOTATIONS

1. Illustrate

In the time of the Covenanters, unbelievable atrocities were committed against men and women, and even boys and girls, stood for the faith. At the height of these troubles a group of children were ordered to be shot. A little girl of eight looked into the face of one of the soldiers and asked, “Will you let me take my brother’s hand and die that way? What about saying a prayer before you die?” jeered the soldier. “If you please, Sir,” said the little girl, “my brother and I cannot pray, but we can sing ‘The Lord’s my Shepherd.’ My mother taught it to us before she went away.” The children stood up, and from their lips came the quivering strains, “The Lord’s my Shepherd, I’ll not want.” As they sang, man after man turned away, the tears running down their cheeks until no one was left.

Deliverance had come through the singing of the Twenty-third Psalm. For those children, this was the song of victory.

OUTLINE below:

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3) Is Expressed in Cheerfulness

“I will be glad and rejoice in thee” (Ps. 9:2).

4) Is Expressed in Thankfulness

“I will sing praise to thy name, O thou Most High” (9:2).

II. The Story of Victory

“For thou hast maintained my right and my cause; thou [didst sit] in the throne judging right... O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them” (9:4, 6). Just as we had four “I wills in the first two verses, so we have four “Thou hasts” in the stanzas now before us. David was reciting here how God deals with the enemy of our souls.

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III. The Secret of Victory

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