

"The LORD is known *by* the judgment *which* he executeth"

Part I ([Psa 9:1-8](#))

Christ tells us every tree is known by its fruit ([Luk 6:44](#)) and the fruit that God is forming from the Vine is a people who can execute judgement, which is how we will be known in the earth ([Isa 26:9](#) , [Oba 1:21](#)).

[Isa 26:9](#) With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

[Oba 1:21](#) And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.

In order to bring forth this precious fruit of being able to judge a matter rightly as Christ did ([Joh 5:30](#)) we must put off our flesh and be granted to die daily which is why we (**Muthlabben**, [H4192](#)) "*die for the son*" ([Rom 14:7-8](#)) is mentioned in the first verse of this very telling Psalm 9 that discusses how God prepares his people to be judges through judgement and reveals what joy there is in seeing Him faithfully accomplish this within His little flock ([Luk 12:32](#) , [Psa 30:5-7](#)).

[Rom 14:7](#) For none of us liveth to himself, and no man dieth to himself.

[Rom 14:8](#) For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

[Luk 12:32](#) Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

[Psa 30:5](#) For his anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh* in the morning.

[Psa 30:6](#) And in my prosperity I said, I shall never be moved.

[Psa 30:7](#) LORD, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, *and* I was troubled.

H4192

מות לבן מות

mûth mûth labbên

mooth, mooth lab-bane'

From [H4191](#) and [H1121](#) with the preposition and article interposed; "to die for the son", probably the title of a popular song: - death, Muthlabben.

How we acquire this precious fruit of being able to rightly divide the word, or judge a matter righteously, is a matter of knowing there is no good thing within us ([Rom 3:10-11](#) , [Mar 10:18](#)).

The power to get our flesh out of the way through judgement can only come about by having the inside of the cup cleansed ([Mat 23:26](#)); then we can judge the matters

outside of ourself without a beam in our own eye, which will always obstruct and skew our judgement ([Mat 7:5](#)).

None of us naturally seek God, without the prompting of the holy spirit, without being dragged ([Joh 6:44](#)), but when we're granted to do that then our judgement will always be just ([Joh 5:30](#)).

We even need to learn obedience as Christ did by the things He suffered, and fill up what is behind of his afflictions in our flesh, that is how intimately we are connected to the words "to die for the son" and this dying daily is the very means by which His love is made perfect within us so that we can judge the world ([Heb 5:8](#) , [Col 1:24](#) , [1Jn 4:17](#)).

[Rom 3:10](#) As it is written, There is none righteous, no, not one:

[Rom 3:11](#) There is none that understandeth, there is none that seeketh after God.

[Mar 10:18](#) And Jesus said unto him, **Why callest thou me good? *there is none good but one, that is, God.***

[Mat 23:26](#) ***Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.***

[Mat 7:5](#) ***Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.***

[Joh 5:30](#) ***I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.***

[1Jn 4:17](#) Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

In this study there are many verses that demonstrate how that process of learning judgement is accomplish through the judgement that comes upon ourselves, and how God gives us situations over and over where we must examine ourselves first as He grows us up in our ability to partake of the strong meat which we need to receive in order to grow unto maturity ([Heb 5:14](#) , [Eph 4:12-13](#) , [Col 1:19](#) , [Col 1:24-25](#)).

[Heb 5:13](#) For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe.

[Heb 5:14](#) But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

[Eph 4:12](#) For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

[Eph 4:13](#) Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness^{G4138} of Christ:

[Col 1:19](#) For it pleased *the Father* that in him should all fulness^{G4138} dwell;

Col 1:24 Who now rejoice in my sufferings for you, and fill up G466 that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

Col 1:25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil G4137 the word of God;

Discernment of good and evil comes about by going without the camp and following Christ's example (Joh 18:36) where we can share in 'the priest's' "carry forth the bullock", the burnt offering, and go onto being mature sons as a result of this strong meat that quickens us (Heb 13:13 , Lev 4:21 , Joh 6:63).

Joh 18:36 Jesus answered, **My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.**

Heb 13:13 Let us go forth therefore unto him without the camp, bearing his reproach.

Lev 4:21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it *is* a sin offering for the congregation.

Joh 6:63 **It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.**

God faithfully provides for all our physical and spiritual needs as we go from glory to glory judging and examining ourselves as we're dragged to Christ (Php 4:19 , 2Co 3:18 , 2Co 13:5 , Joh 6:44).

Our flesh does not like where it is taken (Joh 21:18) but eventually it is most reassuring to know that He is the one who has brought us into judgement (1Pe 4:17) not to condemn us (Joh 3:17 , 1Jn 2:16) but to liberate us from the bondage of our enemies within (Joh 8:36) and through that experience God forms the mind of Christ within us which is one of power and love and a sound mind (2Ti 1:7 , 2Co 12:9).

Joh 21:18 **Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.**

Joh 8:36 **If the Son therefore shall make you free, ye shall be free indeed.**

2Ti 1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

2Co 12:9 And he said unto me, **My grace is sufficient for thee: for my strength is made perfect in weakness.** Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

Tonight we will look at how Psalm 9 brightly shows us in His word how God is forming

the righteousness of Christ within the body of Christ through judgement, and how this marvellous work of judgement brings us to praise Him and serve Him with our whole heart ([Psa 9:1](#))

The ability to judge all matters ([1Co 2:15](#)) comes about by the grace and faith of God ([Eph 2:8](#)) which enables us to mortify the deeds of the flesh so that we can discern what His will is for us ([1Pe 4:2](#) , [Rom 12:2](#) , [Php 1:10](#)).

[1Pe 4:2](#) That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

[Rom 12:2](#) And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

[Php 1:10](#) That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

This particular Psalm focuses on the joy that can and will be for those who are granted to learn obedience by the things which we suffer in this age ([Heb 5:8](#) , [1Jn 4:17](#)) and that joy and rejoicing comes about by learning that we serve a faithful and loving God who is going to see that "the world passeth away" within us through mortifying the deeds of our flesh ([1Jn 2:16-17](#)) which is what must happen if we are going to be able to discern the will of God and go unto eternal life [aonian life].

[Heb 5:8](#) Though he were a Son, yet learned he obedience by the things which he suffered;

[1Jn 2:16](#) For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

[1Jn 2:17](#) And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

the first section of verses:

[Psa 9:1](#) To the chief Musician upon Muthlabben, A Psalm of David. I will praise *thee*, O LORD, with my whole heart; I will shew forth all thy marvellous works.

[Psa 9:2](#) I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.

[Psa 9:3](#) When mine enemies are turned back, they shall fall and perish at thy presence.

[Psa 9:4](#) For thou hast maintained my right and my cause; thou satest in the throne judging right.

[Psa 9:5](#) Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

God declares the end from the beginning in this Psalm and throughout His word, and

the end result of judgement upon our first dying self righteous Adam is to be brought to a point of rejoicing for this marvelous work that He alone can accomplish ([Psa 127:1](#)).

Psa 127:1 A Song of degrees for Solomon. Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

God has allowed despotic rulers to rule over nations ad infinitum throughout history and the bible has many examples of those who are finally freed from this bondage and going out with a high hand and rejoicing in the overthrow of the wickedness or unrighteous ruler who ruled the nations without ([Exo 14:8](#) , [Rev 12:12](#) , [Isa 57:20](#) , [Rev 20:12](#)).

Exo 14:8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

Rev 12:12 Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Isa 57:20 But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

How much more should we be glad and rejoice knowing that God is giving us victory through Christ over all the powers and principalities within, all of the nations, and all things that separate us from Christ and His body ([Eph 1:21](#) , [Eph 6:12](#)). These things are being destroyed and dethroned so that twain can become one, and we can be a holy nation unto God who will one day be blessed and holy to have part in saving the world through judgement ([Eph 2:14](#) , [Isa 66:8](#) , [Rev 20:6](#)).

Eph 1:21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

Eph 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

Isa 66:8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

Rev 20:6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Our enemies will be "turned back" and they will "fall and perish at thy presence" (**Joh 18:6**) because God has been faithful to maintain our right and cause within him. He has sat on the throne of our hearts judging rightly (**Joh 14:20**), which brings us to last weeks verse which asks "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (**Psa 8:4** , **Rom 11:20**).

Joh 18:6 As soon then as he had said unto them, **I am** *he*, they went backward, and fell to the ground.

Joh 14:20 **At that day ye shall know that I *am* in my Father, and ye in me, and I in you.**

Psa 8:4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?

Rom 11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

God does not mince words when it comes to how He feels about sin "Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever" and when this work is accomplished within His elect, the name of the heathen and wicked within will be "rebuked" and "destroyed" so that all of Babylon within will fall and a new name, a new language can be given unto us (**Rev 18:2** , **Zep 3:9**).

Rev 18:2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

Zep 3:9 For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.

Psa 9:6 **O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.**

What once seemed so permanent, God says will come to a "perpetual end" **H8552** **H5331** meaning it will be holiness unto the Lord (**Zec 14:20**) after "thou hast destroyed cities" within, and "their memorial is perished with them" (**Php 3:13**).

H8552

תָּמַם

tāmam

taw-mam'

A primitive root; to *complete*, in a good or a bad sense, literally or figuratively,

transitively or intransitively: - accomplish, cease, be clean [pass-] ed, **consume**, have done, (come to an, make an) end, fail, come to the full, **be all gone**, X be all here, be (make) perfect, **be spent**, sum, be (shew self) upright, be wasted, whole.

H5331

נצח נצח

netsach nêtsach

neh'-tsakh, nay'-tsakh

From [H5329](#); properly **a goal**, that is, **the bright object at a distance travelled towards**; hence (figuratively), *splendor*, or (subjectively) *truthfulness*, or (objectively) *confidence*; but usually (adverbially), *continually* (that is, to the most distant point of view): - alway (-s), constantly, end, (+ n-) ever (more), perpetual, strength, victory.

[Zec 14:20](#) In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar.

[Php 3:13](#) Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, ("their memorial is perished with them")

Psa 9:7 But the LORD shall endure for ever: he hath prepared his throne for judgment.

Psa 9:8 And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness[H4339](#).

These next two verses are really the job description of the elect who have been made ready by "the LORD" to minister judgement, to "judge the world in righteousness" and to do all this in "uprightness"[H4339](#) ([Eze 43:10](#) , [Zec 4:9-10](#))

H4339 mēyshâr may-shawr'

From [H3474](#); **evenness**, that is, (figuratively) *prosperity* or *concord*; also **straightness**, that is, (figuratively) *rectitude* (only in plural with singular sense; often adverbially): - **agreement, aright, that are equal, equity**, (things that are) right (-eously, things), sweetly, upright (-ly, -ness).

[Eze 43:10](#) Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern.

[Zec 4:9](#) The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

[Zec 4:10](#) For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel(**type of Christ**) with those seven; ([Rom 11:4](#)) they *are* the eyes of the LORD, which run to and fro through the whole

earth([Isa 26:9](#)).

The world we live in where people put their confidence in the flesh of men, will always be prone to despise the day of small things, but God has reserved to himself saviours "those seven" or "seven thousand men" who will come up on mount Zion to judge mount Esau.

Next week God willing we will look at part two of our study with verses that resound in how God will be a refuge to those who He is showing mercy to in this age as described in ([Rom 11:21-26](#)). Paul calls our being grafted into Christ in this age a mystery, and indeed it is because it takes Christ in us the hope of glory to accomplish this miracle ([Col 1:27](#)).

Rom 11:21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

Rom 11:22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

Rom 11:23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

Rom 11:24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

Rom 11:25 For I would not, brethren, that ye should be ignorant of this mystery^{G3466}, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Col 1:27 To whom God would make known what *is* the riches of the glory of this mystery^{G3466} among the Gentiles; which is Christ in you, the hope of glory:

In the last part of our Psalm a correlation is once again drawn between the heathen and unbelieving part of us that must be judged and destroyed by a loving Father whose mercy will not let the expectation of the poor perish for ever ([Psa 9:13](#)).

Psa 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:

God grants His people to have the conceit burnt out of their hearts today so that we can show mercy to the rest of the world, and help them to "continue in *his* goodness" which will ultimately lead all the world unto heartfelt repentance ([Rom 11:31-32](#) , [Rom 2:4](#)).

Rom 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?