

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

Part II ([Psa 9:9-20](#))

Psa 9:9 The LORD also will be a refuge for the oppressed, a refuge in times of trouble.

Psa 9:10 And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.

Psa 9:11 Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.

Psa 9:12 When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.

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:

Psa 9:14 That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

Psa 9:15 The heathen are sunk down in the pit *that* they made: in the net which they hid is their own foot taken.

Psa 9:16 The LORD is known *by* the judgment *which* he executeth: the wicked is snared in the work of his own hands. Higgaion. Selah.

Psa 9:17 The wicked shall be turned into hell, *and* all the nations that forget God.

Psa 9:18 For the needy shall not alway be forgotten: the expectation of the poor shall *not* perish for ever.

Psa 9:19 Arise, O LORD; let not man prevail: let the heathen be judged in thy sight.

Psa 9:20 Put them in fear, O LORD: *that* the nations may know themselves *to be but* men. Selah.

We may have heard this familiar line from our physical fathers growing up "this is going to hurt me more than it's going to hurt you", which is really a reminder of how hard it can be to carry out the much needed judgement upon God's children, which does demonstrate God's love to us ([Heb 12:6](#) , [Pro 13:24](#)). The difference being, that it is not hard for God to do -- what He knows with His perfect heavenly perspective and all powerful hand ([1Ch 16:31-35](#) , [1Pe 5:6](#)) -- is needed to bring about the best results for all involved through that judgement which *will* lead to our salvation ([Isa 53:10](#) , [Pro 10:17](#) , [Pro 6:23](#)).

Correction in the flesh is a type and shadow of the correction all humanity is going to receive in the Spirit later on in the lake of fire ([1Co 15:46](#) , [Luk 3:16](#) , [Rom 6:3](#)). The elect are granted to endure that chastening today through Christ ([1Pe 4:17](#) , [1Pe 4:12](#) , [Php 4:13](#)). Those stripes of judgement that we receive are part of the same saving work that Christ's stripes are accomplishing and will accomplish for the rest of humanity through Christ and His body ([Heb 12:6-9](#) , [Isa 53:5](#) , [Col 1:24](#) , [Lev 16:21](#)).

Isa 53:5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

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

[Lev 16:21](#) And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness:

We come to a point after cooling down through the experience of being corrected (fiery experiences) where we reverence our father [Father] and understand that these were much needed experiences in our life ([Heb 12:11](#)). It is a miracle to be blessed by this experience of correction, that requires a strengthened heart on the part of the one who is being corrected and a loving hand that orchestrates and administers the judgement with the right measure ([Jer 10:24](#)).

From God's perspective it pleases him to bruise us as it did bruising Christ because He knows how much we can take and how we can learn obedience by the things which we suffer ([1Co 10:13](#) , [Isa 53:10](#) , [Heb 5:8](#)). He does not do anything in half measure, nor does he bring something upon us that is too hard to endure, even though in our flesh we will initially display the spirit that was in Cain that feels the punishment we are receiving is greater than we can bear ([Gen 4:13](#) , [Mat 26:39](#) , [1Pe 4:12](#) , [1Pe 4:17](#)).

[Gen 4:13](#) And Cain said unto the LORD, My punishment *is* greater than I can bear.

The scriptures declare that Christ knew what was going to come upon him in regard to suffering ([Luk 9:22](#)). He knew, as a man, what bruising was declared for him, but when he or we are in the midst of the reality of the situations He gives us ([Eph 1:11](#)), we can see how that knowledge must go from our head to our hearts, by crying out with strong tears ([Heb 5:7](#) , [1Jn 4:17](#)).

After that, there is an acceptance to do what we are suppose to do, and a willingness to get up and move forward ([Php 2:13](#)). That acceptance came about by being strengthened by an angel in Christ's example, and we are told by our Lord that we will drink the cup and be in need of the prayers of the saints who are represented by that angel who will help us in our hour of need to drink whatever cup God has prepared for each of us individually, and not just at those most pressing fiery trial moments but also through the much tribulation of this life ([Act 14:22](#)) where we are blessed to bear each others infirmities ([Luk 22:43](#) , [Mat 20:22](#) , [Gal 6:2](#) , [Rom 15:1](#)).

God's people are brought to see and understand ***first***, before the rest of the world, what sinful flesh is and does without the holy spirit giving us victory over ourselves, which was touched on in last week's study ([Gal 5:17](#) , [1Jn 4:4](#)).

"The LORD is known *by* the judgment *which* he executeth"(our title and [Psa 9:16](#)), upon His people who go from that initial phase of being corrected for unrighteousness (wood, hay and stubble), not being able to do what we want to do, but can't help doing what we don't want to do ([Rom 7:19](#) , [Mat 5:20](#)) as we fall seven symbolic times in the wilderness of sin ([Pro 24:16](#)), that is this life, so that we can be brought to acknowledge that it is Christ alone within who can bring us to love our enemies and not resist evil

([Mat 5:44](#) , [Mat 5:39](#)) and in so doing we " **exceed the righteousness of the scribes and Pharisees**"([Pro 24:16](#)).

We mature in our Lord as we are corrected for righteousness' sake and less and less for foolishness' sake. ([1Pe 3:14](#) , [Joh 3:30](#) , [Mat 5:40](#)). Christ requires not just some sort of settlement with the law, nor does he expect to leave those things undone, but rather to give all our lives a living sacrifice for the world that is accompanied with "judgement , mercy and faith" ([Mat 23:23](#)).

Christ did not suffer for unrighteousness, but for righteousness' sake, being in the same sinful flesh as we are yet was predestined to not fall so we could have a spotless sacrifice whose life and sacrifice by God's declaration will redeem all of mankind. His sacrifice was accompanied with "judgement, mercy and faith" just as ours must ([1Jn 2:2](#) , [Joh 3:16](#) , [1Pe 1:19](#)).

We stumbled unto Christ having to marry Leah before we become mature enough to be with the bride of Christ typified by Rachel (*again these events in our life are not linear, but there is a progression unfolding toward Christ-Rachel*) ([Gen 29:17-18](#) , [Rev 15:8](#)), and likewise the millenium will be a time of people stumbling onto Christ and being corrected for foolishness' sake (*typified in these words "And if any man will sue thee at the law"*Mat 5:20).

'Unrighteousness' sake' has been the foundation of this world's thinking from the time of Adam ([Rom 5:12-15](#) , [Gen 6:5](#) , [Mat 24:37](#)). The crushing correction [*God's judgement, the day of the Lord*] which is the second baptism by fire ([Mat 21:44](#)) comes about when the day of visitation comes upon our self righteous old man who thinks that we've done many wonderful works (*seven years labouring for Rachel*), and declares, 'surely God will reward me and not have anything negative to say about who I am' ([Mat 7:22](#) , [Jer 25:28](#)). It is only by those plagues and the lake of fire experience -- that all men must experience -- that we can finally be faithfully wed to Rachel in the temple of God which we are ([Rev 15:8](#) , [1Co 3:16](#)).

It is His righteousness and not our own which is going to inherit the kingdom of God, and His power and not our own which is going to give us victory over the man of sin within ([Lev 12:3](#) , [Rev 17:11](#) , [Joh 8:36](#) , [2Th 2:8](#)). Godly repentance is the state of mind that God brings all of his people to as we're dragged to Christ ([Joh 6:44](#) , [Rom 2:4](#)). Eventually all of the world will see and clearly understand that only Christ can be Christ including in the process of repentance ([Heb 12:17](#) , [2Co 7:10](#)) .

Putting off the flesh, coming to acknowledge that it is Christ working in us both to will and to do of His good pleasure is something we may understand intellectually as we hold unto our own earthly crowns ([Php 2:13](#) , [Rev 13:1](#)), but when God truly receives His sons and daughters in this age it will be through scourging and chastening that will loosen our earthly grip on those temporary crowns, and give us the new mind of Christ which is our crown and blessing that is progressively being fashioned in us as He increases and we decrease ([1Co 9:24](#) , [Joh 3:30](#)).

Here are some more verses that speak to that process of Christ being formed in us as we are sanctified "through thy truth" by being able to hear the voice of the true Shepherd

([Joh 17:17](#) , [Joh 10:27](#)) and believe that God declares the end from the beginning, speaking of things that are not as though they were ([Rom 4:17](#)).

[1Co 3:22](#) Whether Paul (little), or Apollos (**Israelite**), or Cephas (**Kephas**), or the world, or life, or death, or things present, or things to come; all are yours;

The order, where we read Paul's name first, is important. We are made '**little**' by being humbled through a process of conversion (the number 3) which process was typified by '**Israel**' in the wilderness, and will come about because of God working with '**Kephas**'
G2786 --> H3710

G2786 Kēphas *kay-fas'*

Of Chaldee origin (**compare [H3710]**); *the Rock*; *Cephas* (that is, *Kepha*), surname of Peter: - Cephas.

---> **H3710** kêph **Total KJV Occurrences: 2**
rocks, 2

[Job 30:6](#), [Jer 4:29](#)

- **Strong's**: From [H3721](#); a hollow **rock**: - rock\
rock, hollow of a rock

[Rev 6:15](#) And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks **G4073** (symbol of *people putting their confidence in men's flesh right unto the last*) of the mountains;

[Rev 6:16](#) And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

[Rev 6:17](#) For the great day of his wrath is come; and who shall be able to stand? (**Christ alone**)

G4073:

1. a rock, cliff or ledge

a. a projecting rock, crag, rocky ground

b. a rock, a large stone

c. **metaph. a man like a rock, by reason of his firmness and strength of soul**

- **Origin**: from the same as [G4074](#)

- **TDNT entry**: 07:35,8

- **Part(s) of speech**: Noun Feminine

- **Strong's**: Feminine of the same as [G4074](#); a (mass of) *rock* (literally or figuratively): - rock.

Total KJV Occurrences: 9

●rock, 6

[Mat 27:60](#); [Mar 15:46](#); [Rom 9:33](#); [1Co 10:4](#)(2); [1Pe 2:8](#)

●rocks, 3

[Mat 27:51](#); [Rev 6:15](#); [Rev 6:16](#)

more verses showing the process of conversion:

Rev 4:8 And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

Rev 16:18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

Lightnings happen at first, then thunders, but just like Paul ('little') is mentioned first before Apollos and Cephas, so the holy spirit inspired this order to once again show us the end from the beginning which in this case would be symbolized by 'voices', hearing the voice of God which God's people do (Joh 10:27).

Act 9:4 And he fell to the earth, and heard a voice saying unto him, **Saul, Saul, why persecutest thou me?**

Act 22:9 And they that were with me saw indeed **the light**, and were afraid (Rev 11:11-13); but they heard not the voice of him that spake to me. (1Jn 4:6)

Psa 29:3 The voice of the LORD is upon the waters: the God of glory thundereth: the LORD *is* upon many waters.

Job 37:2 Hear attentively the noise of his voice, and the sound *that* goeth out of his mouth.

Deu 6:4 **Hear**, O Israel: The LORD our God *is* one LORD:

Mar 12:29 And Jesus answered him, **The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:**

Tonight's study that looks at the second part of this Psalm 9:(9-20), speaks to the joy of knowing that God is able to save us through Christ (Php 4:13), and clearly shows us that the gates of hell will not prevail against the church (Mat 16:18). Nothing from within or without will prevent Christ from being the author and finisher of our faith (1Co 15:50 , Rev 21:27 , Heb 12:2). Our inheritance is in the saints who are raised in heavenly places (Col 1:12 , Eph 2:6) and this is all being made possible and understood because "the LORD is known (Joh 17:3) *by* the judgment *which* he executeth" within His people today.

our first verse:

Psa 9:9 The LORD also will be a refuge for the oppressed, a refuge in times of trouble.

Psa 9:10 And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.

Let's look at the word "refuge" and we should get a clear idea of how secure we are in the Lord who is our strong tower and refuge ([Psa 61:3](#))

- Original: **nu1513'u1490 u1489**

- Transliteration: **Misgab**

- Phonetic: **mis-gawb'**

- Definition: n m

1. high place, refuge, secure height, retreat

a. stronghold

b. refuge (of God) n pr loc Misgab = height

2. a place in Moab

Total KJV Occurrences: 17

•**defense**, 7

[Psa 59:9](#); [Psa 59:16](#); [Psa 59:17](#); [Psa 62:2](#); [Psa 62:6](#); [Psa 94:22](#); [Isa 33:16](#)

•**fort**, 1

[Isa 25:12](#)

•**Misgab**, 1

[Jer 48:1](#)

•**refuge**, 5

[Psa 9:9\(2\)](#); [Psa 46:7](#); [Psa 46:11](#); [Psa 48:3](#)

•**tower**, 3

[2Sa 22:3](#); [Psa 18:2](#); [Psa 144:2](#)

God will not forsake those who He is causing to seek Him ([Joh 6:44](#)). That is just not logical! If you're dragging an ox out of the pit, you're not dragging him out so that you can push him into the other side of the pit ([Luk 14:5](#)).

Those who are blessed to come to know God with all their hearts ([Pro 3:5-8](#)), come to know and be convinced that he is faithful ([Psa 118:2](#)) and that we can put our trust in him because he will not forsake us ([Heb 13:5](#)).

[Psa 9:11](#) Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.

[Psa 9:12](#) When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.

God dwells in His people symbolized by Zion in this verse 11 ([Oba 1:21](#)), as Christ dwells in us both to will and to do of his "doings" ([Php 2:13](#)).

God is seeking us out, and finding us, and convicting us of our unrighteousness through judgement so that we can receive the righteousness of Christ which is formed through our weakness ([2Co 12:9](#))

He remembers us, he does not forget our cry after we've been humbled by His mighty

hand ([Psa 107:28-30](#) , [Psa 34:17](#) , [1Pe 5:6](#)), and this is the "inquisition **H1875** for blood" that is being talked about here. The needful judgement upon our first man Adam so that we can come to know our Creator and His son which is what eternal life is ([Joh 17:3](#)).

H1875

דָּרַשׁ

dârash

Total KJV Occurrences: 160

- Original: דָּרַשׁ1468 טָרַח1513 פָּרַח - Transliteration: **Darash**

- Phonetic: **daw-rash'**

- Definition:

1. to resort to, seek, seek with care, enquire, require

a. (Qal)

1. to resort to, frequent (a place), (tread a place)
2. to consult, enquire of, seek 1a

b. of God 1a

c. of heathen Gods, necromancers

1. to seek deity in prayer and worship 1a

d. God 1a

e. heathen deities

1. to seek (with a demand), demand, require
2. to investigate, enquire
3. to ask for, require, demand
4. **to practice, study, follow, seek with application** ([Joh 4:23](#))
5. to seek with care, care for

f. (Niphal)

1. to allow oneself to be enquired of, consulted (only of God)
2. **to be sought, be sought out**
3. to be required (of blood)

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:

Psa 9:14 That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

Psa 9:15 The heathen are sunk down in the pit *that* they made: in the net which they hid is their own foot taken.

This is a real cry for mercy that we make as God's people who are raised up "from the gates of death" which is symbollic of the bondage of sin which is in our members ([Luk 9:60](#) , [Eph 2:6](#) , [Rom 7:23](#)). We are hated by all men because of this precious coat of many colours that God has given to us through Christ ([Gen 37:3](#) , [Col 1:24](#)), and when we are delivered from ourselves or from outside powers and principalities we learn of God's vengeance upon all unrighteousness and we rejoice with the body of Christ "the daughter of Zion" because we know God loves all mankind and that eventually all things will be made beautiful in their time via a right relationship with God that will come about as a result of judgement ([Ecc 3:11](#)).

The pit that we are blessed to come out of as an Ox ([Luk 14:5](#)) that is now being

sacrificed for God's service is the same pit that the world now curses us from seeing we don't run to the same excess of riot as they do ([1Pe 4:4](#)), nor are we in bondage as we once were when we were taken by our own feet that wandered off into darkness, into a path that seemed right unto us but led to death ([Mat 15:14](#) , [Pro 14:12](#)).

[Psa 9:16](#) The LORD is known *by* the judgment *which* he executeth: the wicked is snared in the work of his own hands. Higgsion^{H1902}. Selah^{H5542}.

This verse leads into our title verse and is really at the heart of our discussion. It shows us that God is convicting us that we are the beasts that need to be converted through judgement, and we are the ones who are initially "snared in the work of his own hands".

The realization of all of this lifetime of judgement upon the body of Christ brings about a 'solemn pause'([Rev 8:1](#)) symbolized by the half hour of silence that proceeds the seven trumpet judgements.

H1902 higgâyôn *hig-gaw-yone'*

Intensive from H1897; a *murmuring* sound, that is, a musical notation (probably similar to the modern *affettuoso* to indicate solemnity of movement); by implication a *machination*: - device, Higgsion, meditation, solemn sound.

H5542 selâh *seh'-law*

From H5541; *suspension* (of music), that is, *pause*: - Selah.

[Psa 9:17](#) The wicked shall be turned into hell, *and* all the nations that forget God.

[Psa 9:18](#) For the needy shall not always be forgotten: the expectation of the poor shall *not* perish for ever.

The world within and without will tempt us more and more as we near the end of this wicked and adulterous age to say our Lord "delays his coming"([Mat 16:4](#) , [Mat 24:48](#)).

Our prayer is that this wicked spirit of unbelief ([Heb 3:12](#) , [Joh 6:29](#)), and all those unbelieving nations within us will be destroyed and "turned into hell" or swallowed up into sheol like the rebellion of Korah. That rebellion of Korah was a symbol of what must happen to all unbelief within the body of Christ and was centered around the unbelief at least in type and shadow (*Moses-Aaron=Christ and his body*) of the functions that God has given the body of Christ today ([Num 26:10](#) , [Eph 4:11-12](#)). (5X5=25 25X10=250) Only Christ 2 fives can destroy Korah (10 *perfection of flesh*) by swallowing up those lies which is what it takes to bring us unto perfection by grace and faith 25X10=250

If we are blessed to be the 'poor in spirit' the fruit of that life will be one of "expectation" knowing and being convinced that he who has begun a good work in us will complete it through Christ and His body ([Php 1:6](#) , [Php 1:19](#)).

Psa 9:19 Arise, O LORD; let not man prevail: let the heathen be judged in thy sight.

Psa 9:20 Put them in fear, O LORD: *that* the nations may know themselves *to be but* men. Selah.

In these last two verses we see clearly God's intention to show man that they are but dust, beasts of the field that would perish and die unless the Lord builds the new house, by tearing down the old through judgement ([Ecc 3:18-19](#) , [Rev 13:18](#) , [Psa 86:9-10](#)).

[Ecc 3:18](#) I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

[Ecc 3:19](#) For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all *is* vanity.

[Rev 13:18](#) Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

[Psa 86:9](#) All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.

[Psa 86:10](#) For thou *art* great, and doest wondrous things: thou *art* God alone.

It is a fearful thing to fall into the hand of the Lord ([Heb 10:31](#)), but over time we do get comfortable in the fire and come to see the wisdom and the purpose behind our much tribulation which serves to humble those nations within us and bring us to a place of gratitude and confidence in our Lord ([Isa 43:2](#) , [Isa 33:14](#) , [Rom 8:38-39](#)).

It is only through the judgement that Christ executes in our lives that the elect can come to know God who gives us the increase of this relationship through Jesus Christ who is working all things according to the counsel of God's will ([Joh 17:3](#) , [1Co 3:6](#) , [Eph 1:10-11](#)). We come to see that being the generation who have no confidence in our flesh is a good thing ([Php 3:3](#)) as we grow in trusting God deeply, and implicitly in all our thoughts and actions ([Pro 3:5-8](#) , [2Co 10:5](#)) . This trust can only truly manifest in our lives as a result of the Lord's judgements that he executes for our good so we can inherit eternal life "The LORD is **known** *by* the judgment *which* he executeth"([Joh 17:3](#)).

[Joh 17:3](#) And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.