



Dane C. Ortlund

IN THE
LORD
I TAKE
REFUGE

*150 Daily Devotions
through the Psalms*

“This world has beauty and delight as well as brokenness and pain. As joy and sorrow mingle together, we long for words to express both our cries for deliverance and our songs of rejoicing. Dane Ortlund’s new devotional, *In the Lord I Take Refuge*, invites us to commune with God through the words of the Psalms. These encouraging daily reflections will guide your prayers, refresh your heart, and strengthen your soul as you walk with God in the ups and downs of life.”

Melissa Kruger, Director of Women’s Initiatives, The Gospel Coalition; author, *Growing Together*

“This devotional book beautifully reminds us that we need no better devotional material than the Psalms themselves. Dane Ortlund is pointing the way, serving as a wise and restrained guide to help us enter and join the prayers and praises of the psalter. He never fails to point us to Christ, the Savior who shines through the Psalms from beginning to end.”

Kathleen Nielson, author; speaker; Senior Adviser, The Gospel Coalition

“This is a book to keep by your bed, to begin or end each day feeding on these words God has given to us to pray and sing back to him. Dane’s brief insights into each psalm help us to bridge the gap between the psalmist’s time and our own, between his battles, questions, joys, desires, and laments and our own, leading us to love and worship.”

Nancy Guthrie, Bible teacher; author, *Even Better than Eden*

“Here it is! A devotional book based on the Bible’s own devotional book. It is an idea so obvious we may have missed it because—unlike our spiritual forefathers, who often read through the book of Psalms every week—we have allowed ourselves to be obsessed with the short term and the quick fix and to become devoted to the latest thing. But now the author whose *Gentle and Lowly* has helped so many to see Christ more clearly takes us gently by the hand to Jesus’s own devotional manual, the prayer book he loved, and the blueprint for his own life and ministry, and leads us to him all over again, day after day. Thank you, Dane Ortlund, for more treasure!”

Sinclair B. Ferguson, Chancellor’s Professor of Systematic Theology, Reformed Theological Seminary; Teaching Fellow, Ligonier Ministries

“A book like this is hard to find: not a commentary on the Psalms but a brief model, from a trusted voice, on how to meditate on them. Come to be fed by Dane’s meditations and learn how to meditate for yourself; to take a word or phrase in context and linger over it to obtain food, in Christ, for your soul; and to enrich and deepen your own communion with Christ in the Bible’s songbook. Take up and feed.”

David Mathis, Executive Editor and Senior Teacher, Desiring God; Pastor, Cities Church, Saint Paul, Minnesota; author, *Habits of Grace*

IN THE
LORD
I TAKE
REFUGE

IN THE
LORD
I TAKE
REFUGE

150 Daily Devotions through the Psalms

Dane Ortlund

 **CROSSWAY®**

WHEATON, ILLINOIS

In the Lord I Take Refuge: 150 Daily Devotions through the Psalms

Copyright © 2021 by Crossway

Published by Crossway

1300 Crescent Street

Wheaton, Illinois 60187

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form by any means, electronic, mechanical, photocopy, recording, or otherwise, without the prior permission of the publisher, except as provided for by USA copyright law. Crossway® is a registered trademark in the United States of America.

Cover design: Jordan Singer

First printing 2021

Printed in the Printed in China

The contents of this book are adapted from the *ESV Devotional Psalter*.

All Scripture quotations are from the ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

All emphases in Scripture quotations have been added by the author.

Hardcover ISBN: 978-1-4335-7770-3

Gift edition ISBN: 978-1433-58475-6

Library of Congress Control Number: 2021935446

Crossway is a publishing ministry of Good News Publishers.

RRDS 32 31 30 29 28 27 26 25 24 23 22

15 14 13 12 11 10 9 8 7 6 5 4 3

INTRODUCTION

The Psalms are unlike any other portion of Scripture. This is the one book of the Bible written to God. We are taught in many other places in Scripture how to pray. Jesus gave us the Lord's Prayer (Matt. 6:5–15). Paul tells us to “pray without ceasing” (1 Thess. 5:17). But the Psalms are themselves prayers.

In this way the Psalms are uniquely suited to foster communion with God. The Psalms give voice to our hearts. The wide range of human feeling is here given concrete expression. We are given language to address God with thanks and praise, but also with our feelings of desolation or despair or overwhelming guilt because of our sin.

And through it all we see the Savior walking through the Psalms. He is the one who embodies and fulfills all that we find in this book. He gives us supreme reason to give thanks and praise to God (Ps. 107:1). He is the one who experienced true desolation and despair, enduring separation from God so that his people never will (Ps. 22:1–2). Jesus rinses us clean through his atoning work and assures us that he has wiped away all the guilt of our sin.

These profound and precious truths have led to the creation of *In the Lord I Take Refuge*. The purpose of this book is to foster communion with God amid all the ups and downs of daily life in this fallen world. The devotional content is meant to facilitate fellowship with God in the words of the Psalms. The devotionals are therefore intended not to replace deep engagement with the Psalms but rather to help the reader move deeply into this book of the Bible—and thereby to move deeply into communion with the triune God. Whether one reads through this volume straight

through, day by day, or instead opens it in a less programmatic manner, the devotionals will consistently draw the reader's eye back to the words of the Psalms themselves, leading to reflection and prayer.

May you find consolation and comfort, assurance and grace, and indeed the very Savior himself as you ponder God and his presence in your life through *In the Lord I Take Refuge*.

BOOK ONE

P S A L M 1

- 1 Blessed is the man
 who walks not in the counsel of the wicked,
 nor stands in the way of sinners,
 nor sits in the seat of scoffers;
- 2 but his delight is in the law of the LORD,
 and on his law he meditates day and night.
- 3 He is like a tree
 planted by streams of water
 that yields its fruit in its season,
 and its leaf does not wither.
 In all that he does, he prospers.
- 4 The wicked are not so,
 but are like chaff that the wind drives away.
- 5 Therefore the wicked will not stand in the judgment,
 nor sinners in the congregation of the righteous;
- 6 for the LORD knows the way of the righteous,
 but the way of the wicked will perish.



The first psalm serves as the gateway to the entire book of Psalms, stressing that those who would worship God genuinely must embrace his Law (or Torah)—that is, his covenant instruction founded on his redeeming grace. This psalm addresses topics found also in the Bible's wisdom literature and makes them

the subject of song. When we joyfully sing this psalm, its values become ours. We are changed.

In a sustained contrast, Psalm 1 reminds us that in the end there are only two ways to live. And whatever else happens in our lives today, the crucial, bottom-line question is: which of the two ways described in this psalm will we embrace? Beneath the never-ending list of “to do’s” clamoring for our attention lies the fundamental choice to receive instruction and influence either from God or from fools. Will we listen to the voice of life or to the voices of death? Will we breathe in God’s life-giving instruction, sinking deep roots (v. 3), or will we breathe in the empty instruction of those who “will not stand in the judgment” (v. 5)? Will the trials still to come in our lives prove us to be deep-rooted trees, incapable of being blown over, or will they show us to be chaff, blown away by the slightest breeze?

Happily, this psalm and its two ways to live are not a choice between stoic obedience or gleeful disobedience. The first word of the psalm makes clear that true, solid happiness—what the Bible calls “blessedness”—is found in God and his Word. Verse 2 reiterates—“His *delight* is in the law of the LORD.” Nothing can compare with the blessedness—the fruitfulness, the flourishing, the prospering, the delightfulness, of a life saturated with the Word of God.

Walk with God. Soak in his Word. Take his yoke upon you (cf. Matt. 11:29). You will be blessed—truly happy, with a happiness the winds of trial cannot blow away.

P S A L M 2

- 1 Why do the nations rage
 and the peoples plot in vain?
- 2 The kings of the earth set themselves,
 and the rulers take counsel together,
 against the LORD and against his Anointed, saying,
- 3 “Let us burst their bonds apart
 and cast away their cords from us.”
- 4 He who sits in the heavens laughs;
 the Lord holds them in derision.
- 5 Then he will speak to them in his wrath,
 and terrify them in his fury, saying,
- 6 “As for me, I have set my King
 on Zion, my holy hill.”
- 7 I will tell of the decree:
 The LORD said to me, “You are my Son;
 today I have begotten you.
- 8 Ask of me, and I will make the nations your heritage,
 and the ends of the earth your possession.
- 9 You shall break them with a rod of iron
 and dash them in pieces like a potter’s vessel.”
- 10 Now therefore, O kings, be wise;
 be warned, O rulers of the earth.
- 11 Serve the LORD with fear,
 and rejoice with trembling.

Kiss the Son,

lest he be angry, and you perish in the way,
for his wrath is quickly kindled.

Blessed are all who take refuge in him.



When we as the people of God sing Psalm 2, we remind ourselves of how God made David and his descendants to be kings, tasked with carrying out God's redemptive purposes in the world. In the face of overwhelming opposition, this psalm exults in the promises made to the Davidic king at his coronation. With its prospect of a worldwide rule for the house of David, this psalm also looks to the future, when David's ultimate heir, the Messiah, would indeed accomplish this.

With the coming of the Messiah, this psalm's triumphant portrait of the Davidic throne takes on heightened significance and finds its ultimate meaning. Believers today are the heirs of this psalm, and its promises come to rest on the worldwide church and its faith in the true and final Davidic heir, Jesus. Those who take refuge in him have found the only truly safe place in this broken world. Those who persist in resisting God and his rule, even if they are powerful "rulers of the earth," will be finally defied and justly destroyed.

Despite whatever tumults rock our lives today, David's greatest son, Jesus himself, has been installed as the ruler of the world. One day this kingship will break open in universal acknowledgment and the universal execution of perfect justice. For now, we can go forth in the glad assurance that in Jesus we will one day leave behind forever the futility of the present. Every injustice in our lives will be undone.

Take heart. We are on the right side.

PSALM 3

A Psalm of David, when he fled from Absalom his son.

- 1 O LORD, how many are my foes!
Many are rising against me;
- 2 many are saying of my soul,
“There is no salvation for him in God.” *Selah*
- 3 But you, O LORD, are a shield about me,
my glory, and the lifter of my head.
- 4 I cried aloud to the LORD,
and he answered me from his holy hill. *Selah*
- 5 I lay down and slept;
I woke again, for the LORD sustained me.
- 6 I will not be afraid of many thousands of people
who have set themselves against me all around.
- 7 Arise, O LORD!
Save me, O my God!
For you strike all my enemies on the cheek;
you break the teeth of the wicked.
- 8 Salvation belongs to the LORD;
your blessing be on your people! *Selah*

This is the first psalm with a title. David wrote this psalm, we are told, as a response to the heart-wrenching experience of being violently pursued by his own son, Absalom (see 2 Samuel 15–16). We see in this psalm how a man of God models genuine faith in the midst of dire circumstances. What must it have been like to be murderously hunted by his own child?

David felt utterly overwhelmed by the sheer weight of opposition: “Many are rising against me” (Ps. 3:1); “many thousands of people . . . have set themselves against me” (v. 6).

What strengthens David, however, is not strength mustered up from within. What stabilizes him is not self-generated optimism. David knows that earthly help is worthless when the tidal waves of life threaten to overwhelm and drown us. Instead he looks to God: “But you, O LORD, are a shield about me” (v. 3). This is the posture of faith. Only in this way does David’s internal frenetic anxiety die away so that he can sleep in peace once more (v. 5). Self-divesting trust in God is the channel through which the deliverance and power of God may flow.

What threatens to overwhelm you today? We have an even greater source of calm than David did, for there is one who did not strike God’s enemies on the cheek (v. 7) but instead let himself be struck on the cheek. Indeed, he experienced the ultimate rejection, being nailed to a Roman cross. Jesus allowed himself to be truly overwhelmed by his enemies. The result is that believers can be confident that every overwhelming experience they face is from a loving Father to help them.

P S A L M 4

To the choirmaster: with stringed instruments. A Psalm of David.

- 1 Answer me when I call, O God of my righteousness!
You have given me relief when I was in distress.
Be gracious to me and hear my prayer!
- 2 O men, how long shall my honor be turned into shame?
How long will you love vain words and seek after
lies? *Selah*
- 3 But know that the LORD has set apart the godly for
himself;
the LORD hears when I call to him.
- 4 Be angry, and do not sin;
ponder in your own hearts on your beds, and be
silent. *Selah*
- 5 Offer right sacrifices,
and put your trust in the LORD.
- 6 There are many who say, “Who will show us some
good?
Lift up the light of your face upon us, O LORD!”
- 7 You have put more joy in my heart
than they have when their grain and wine abound.
- 8 In peace I will both lie down and sleep;
for you alone, O LORD, make me dwell in safety.

This psalm expresses quiet trust amid troubling circumstances, combining the classic psalm categories of “individual lament” and “psalm of confidence.” Many take this psalm to be a companion to Psalm 3, because 4:8 seems to echo 3:5. Perhaps the two psalms were meant to be read at the beginning and end of a single day, since the past tense of 3:5 sets Psalm 3 in the morning while the future tense of 4:8 sets Psalm 4 in the evening.

Psalm 4 echoes the feelings of being overwhelmed that are expressed in the previous psalm. Here, however, David is in anguish not simply because of overwhelming opposition but because of the slander and taunting of his enemies. This is the pain not only of fear but of shame as well (v. 2).

David is expressing the battle that rages within our heart at night as we lay our head down on the pillow. On one side is stacked up all of the clamoring accusations and misunderstandings and painful words of the day—of actual people in our lives or of demonic attack or of our own fallen minds. On the other side is the Lord. Both beckon to us; both invite us to listen. In the darkness of that moment, David makes up his mind: he will trust in the Lord (v. 5). The result? A greater joy than any material prosperity could ever provide (v. 7); a peace that supplies contented sleep (v. 8).

Trust in the Lord. He has set you apart for himself (v. 3). You are his. You have been united to his Son, and the sufferings of this present age can only heighten your future glory and joy (Rom. 8:18; 2 Cor. 4:16–18). Tonight, you may go to bed in peace. You could not be more secure.

PSALM 5

To the choirmaster: for the flutes. A Psalm of David.

- 1 Give ear to my words, O LORD;
consider my groaning.
- 2 Give attention to the sound of my cry,
my King and my God,
for to you do I pray.
- 3 O LORD, in the morning you hear my voice;
in the morning I prepare a sacrifice for you and
watch.

- 4 For you are not a God who delights in wickedness;
evil may not dwell with you.
- 5 The boastful shall not stand before your eyes;
you hate all evildoers.
- 6 You destroy those who speak lies;
the LORD abhors the bloodthirsty and deceitful man.

- 7 But I, through the abundance of your steadfast love,
will enter your house.
I will bow down toward your holy temple
in the fear of you.
- 8 Lead me, O LORD, in your righteousness
because of my enemies;
make your way straight before me.

- 9 For there is no truth in their mouth;
their inmost self is destruction;

- their throat is an open grave;
they flatter with their tongue.
- 10 Make them bear their guilt, O God;
let them fall by their own counsels;
because of the abundance of their transgressions cast
them out,
for they have rebelled against you.
- 11 But let all who take refuge in you rejoice;
let them ever sing for joy,
and spread your protection over them,
that those who love your name may exult in you.
- 12 For you bless the righteous, O LORD;
you cover him with favor as with a shield.



This psalm is another individual lament and is the first instance of a psalm that includes prayers for the personal downfall of one's enemies. Such psalms are not expressions of petty annoyances or insults but are cries to God for justice in the face of bloodthirsty and deceitful persecutors.

This psalm is one of many places in the Bible where we can be greatly encouraged by the sheer earthiness of the Bible. Despite being the religious book of billions, the Christian Scriptures are not abstract or ethereal, disconnected from the visceral emotions and experiences of life in a fallen world. The Bible is concrete, tangible, and rooted in gritty reality. David is “groaning” (v. 1). Disgusted by the deceitful schemes of the wicked, he pleads with God for justice, for a righting of wrongs, for the evil of the wicked to be returned on their own head (v. 10). Such language—even more, such prayer—sounds abrasive to modern ears, immersed as

we are in a culture of tolerant niceness. Yet David knows that for God to tolerate wickedness would undermine the very character of God and his righteous purposes for the world.

Content to leave the punishment of all evil in God's hands, David directs his heart elsewhere. He does not let thoughts of evildoers fester in his mind but finally rests in God, his refuge (vv. 11–12), who must do what is right.

And so God did. At the climax of all of human history, God showed us just how concrete and tangible he was willing to become, in the ultimate righting of all wrongs. Refusing to remain abstract or ethereal, the second person of the Trinity became one of us, knowing all of our weaknesses except sin.

Are you groaning today? Your reigning Savior knows what that is like. He too groaned, on a cross, so that every groaning you now experience may result in your ultimate strengthening.

PSALM 6

*To the choirmaster: with stringed instruments;
according to The Sheminith. A Psalm of David.*

- 1 O LORD, rebuke me not in your anger,
nor discipline me in your wrath.
- 2 Be gracious to me, O LORD, for I am languishing;
heal me, O LORD, for my bones are troubled.
- 3 My soul also is greatly troubled.
But you, O LORD—how long?
- 4 Turn, O LORD, deliver my life;
save me for the sake of your steadfast love.
- 5 For in death there is no remembrance of you;
in Sheol who will give you praise?
- 6 I am weary with my moaning;
every night I flood my bed with tears;
I drench my couch with my weeping.
- 7 My eye wastes away because of grief;
it grows weak because of all my foes.
- 8 Depart from me, all you workers of evil,
for the LORD has heard the sound of my weeping.
- 9 The LORD has heard my plea;
the LORD accepts my prayer.
- 10 All my enemies shall be ashamed and greatly troubled;
they shall turn back and be put to shame in a
moment.

David is in anguish. He is in the valley. Life is suffocating him, apparently because of interpersonal strife (v. 8). His very soul is in agony (v. 3). But this is a suffering that is physical too, affecting him to his very bones (v. 2). We are given a portrait of David alone on his couch, weeping like a baby. His life has gone into meltdown.

Through it all, to make matters worse, he is keenly aware of his own sin and guilt, as evident from his opening words, in which he asks the Lord to withhold his heavenly rebuke and discipline.

Where does David go in such distress?

“The LORD has heard my plea; the LORD accepts my prayer” (v. 9).

Amid the storm of his life, David looks not out, at his circumstances, nor in, at his own internal resources, but up, to the Lord of mercy. Unloading the burdens of his heart to God in prayer, David does not apply a formula to his pain but rather this: God. When we are brought into the dark valleys of life as we journey through this fallen world, we have, and we need, one thing: God. And we can know that we have the Lord with us, moment by moment, because he sent his own Son to walk through this world’s sorrows. He was “a man of sorrows, and acquainted with grief” (Isa. 53:3). And why? So that God could withhold his “anger” and “wrath” (Ps. 6:1) from us despite our deserving it. Bringing our complaints and afflictions to God in Jesus’ name, we can know for certain that “the LORD has heard my plea; the LORD accepts my prayer.”

PSALM 7

*A Shiggaion of David, which he sang to the LORD
concerning the words of Cush, a Benjaminite.*

1 O LORD my God, in you do I take refuge;
save me from all my pursuers and deliver me,
2 lest like a lion they tear my soul apart,
rending it in pieces, with none to deliver.

3 O LORD my God, if I have done this,
if there is wrong in my hands,
4 if I have repaid my friend with evil
or plundered my enemy without cause,
5 let the enemy pursue my soul and overtake it,
and let him trample my life to the ground
and lay my glory in the dust. *Selah*

6 Arise, O LORD, in your anger;
lift yourself up against the fury of my enemies;
awake for me; you have appointed a judgment.
7 Let the assembly of the peoples be gathered about you;
over it return on high.

8 The LORD judges the peoples;
judge me, O LORD, according to my righteousness
and according to the integrity that is in me.
9 Oh, let the evil of the wicked come to an end,
and may you establish the righteous—

you who test the minds and hearts,
O righteous God!
10 My shield is with God,
who saves the upright in heart.
11 God is a righteous judge,
and a God who feels indignation every day.

12 If a man does not repent, God will whet his sword;
he has bent and readied his bow;
13 he has prepared for him his deadly weapons,
making his arrows fiery shafts.
14 Behold, the wicked man conceives evil
and is pregnant with mischief
and gives birth to lies.
15 He makes a pit, digging it out,
and falls into the hole that he has made.
16 His mischief returns upon his own head,
and on his own skull his violence descends.

17 I will give to the LORD the thanks due to his
righteousness,
and I will sing praise to the name of the LORD,
the Most High.



The certainty of a final day of judgment is not meant to be a matter of trembling and anxiety for believers. Instead, it is meant to be a matter of deep consolation. David has been slandered by a man of the tribe of Benjamin—a fellow Israelite is verbally attacking him. Leaders, in particular, know what this feels like, but all believers can testify to times in which they were

misunderstood, misrepresented, or otherwise treated unjustly. What does David do?

Note first what he does *not* do. He does not exonerate himself *before others*. He does not explain to others how mistaken this accusation is. Instead, he takes his complaint to God. As he does so, David pleads for divine vindication based on an honest assessment of matters: “The LORD judges the peoples” (v. 8). Liberated from his own need to defend himself, David places judgment solely in the hands of God.

It might seem perplexing that David asks God to judge him according to David’s own righteousness (v. 8). But we must understand that David makes clear throughout the Psalms that his only hope of being acquitted before God is God’s own mercy (“Have mercy on me, O God, according to your steadfast love,” 51:1; “Give ear to my pleas for mercy,” 143:1). David is also simply pursuing the truth. Note that in verses 3–5 he asks that he would be assessed accordingly if he is indeed in the wrong. David is not putting on blinders to his own sinfulness; rather, he is asking for truth and objective honesty to be pursued.

Are you misunderstood today? Even if you are sure you are in the right, why not be wronged rather than fight back, even in subtle ways (1 Cor. 6:7)? After all, our Lord Jesus himself was right his whole life yet treated as wrongfully as anyone in human history—“yet he opened not his mouth” (Isa. 53:7). And why? So that for all the times we truly are in the wrong, we can be truly exonerated and acquitted, despite what we actually deserve. Reflecting on this gospel freedom, we are freed from insisting on defending ourselves now.

PSALM 8

*To the choirmaster: according to The
Gittith. A Psalm of David.*

- 1 O LORD, our Lord,
how majestic is your name in all the earth!
You have set your glory above the heavens.
- 2 Out of the mouth of babies and infants,
you have established strength because of your foes,
to still the enemy and the avenger.
- 3 When I look at your heavens, the work of your fingers,
the moon and the stars, which you have set in place,
4 what is man that you are mindful of him,
and the son of man that you care for him?
- 5 Yet you have made him a little lower than the heavenly
beings
and crowned him with glory and honor.
- 6 You have given him dominion over the works of your
hands;
you have put all things under his feet,
7 all sheep and oxen,
and also the beasts of the field,
8 the birds of the heavens, and the fish of the sea,
whatever passes along the paths of the seas.
- 9 O LORD, our Lord,
how majestic is your name in all the earth!

The Bible restores our human dignity, scarred but not lost in the fall. Alluding to the opening chapters of Genesis, where mankind is called to exercise dominion over the created order, David brings us to praise God for the remarkable care he has entrusted to us. He is the God of the heavens, having placed the stars in their orbits, and yet he has entrusted to humanity the care of the earth. When he speaks of our being crowned “with glory and honor” (v. 5), David speaks of the image of God bestowed upon every human.

The references to “foes,” “enemy,” and “avenger” in the course of praising God for his creation remind us that there was also a fall (v. 2; Gen. 3:1–24). Yet despite our fall into sin, God still dignifies his people as the stewards of his creation (Ps. 8:5–8; Gen. 1:28–31).

And yet we need a Savior to overcome not only personal sin but also the fallen condition of the creation (Gen. 3:15, 18–19). By quoting this psalm, the writer of the book of Hebrews later clarifies that Christ, our Savior, is the perfect representation of the humanity described in this psalm (Heb. 2:6–8).

The One through whom the world was created (John 1:3; Heb. 1:2) came to restore the image marred at the fall. Verses 1 and 9 of Psalm 8 not only serve as bookends for the psalm; they also anticipate the end of all things, when Christ’s enemies will be made a footstool for his feet and his name will be majestic through all the earth (Eph. 1:22).

PSALM 9

*To the choirmaster: according to
Muth-labben. A Psalm of David.*

- 1 I will give thanks to the LORD with my whole heart;
I will recount all of your wonderful deeds.
- 2 I will be glad and exult in you;
I will sing praise to your name, O Most High.
- 3 When my enemies turn back,
they stumble and perish before your presence.
- 4 For you have maintained my just cause;
you have sat on the throne, giving righteous
judgment.
- 5 You have rebuked the nations; you have made the
wicked perish;
you have blotted out their name forever and ever.
- 6 The enemy came to an end in everlasting ruins;
their cities you rooted out;
the very memory of them has perished.
- 7 But the LORD sits enthroned forever;
he has established his throne for justice,
8 and he judges the world with righteousness;
he judges the peoples with uprightness.
- 9 The LORD is a stronghold for the oppressed,
a stronghold in times of trouble.