

THE PSALMS

Series: Selected Psalms Phase 1

Psalm 7: A Plea for Protection from Enemies Psa. 7:1-17

Today's Study: Psa. 7 Part A (Vv. 1-8)

1. Taking Refuge in God Vv. 1-2
2. Test the Heart for Innocence or Guilt Vv. 3-5
3. True Justice and Judgment to Be Implemented Vv. 6-8

INTRODUCTION

1. Brief Review of Lesson 5 . . . Psa. 6:1-10

(a) Introduction to Psalm 6

(1) Penitential Psalms

Psalm 6 is the first of a special group known as “Penitential Psalms” or “Psalms of Confession.” These psalms express penitence (repentance and sorrow for sin). There are seven of these: 6, 32, 38, 51, 102, 130, 143 . . . based on the Hebrew numbering.

They are still relevant today because man’s brokenness and disposition for falling into sin has not changed over the centuries. They expressed sorrow as a consequence of sin and the desire for repentance and removal of the source of affliction. The penitential Psalms are also complimentary towards the goodness and mercy of God.

(2) The occasion on which Psalm 6 was written.

Its immediate occasion seems to have been a prolonged and dangerous illness and David’s enemies used this occasion to vent their animosity. Despite his sickness, the psalmist was in the midst of his enemies and was in great peril because of their presence.

As we analyze the psalm, it will be noticed that David humbly realize his predicament (usually the reality of sin), expressed sorrow over it, and demonstrated a fresh commitment to remain close to God. Whatever may have been the cause of pain and suffering, David sought the LORD for the remedy.

(b) Cry (Psa. 6:1-5)

David accepted God’s punishment, but he begged God not to discipline him in anger. Jeremiah also asked God to correct him gently (Jer. 10:24). David recognized that if God treated him with justice alone and not mercy, he would be wiped out with God’s wrath.

- (1) Calls attention to his petition (Psa. 6:1)
- Evidently, God was making use of pain and distress to discipline David, most likely because of some sin in his life.
 - David, being aware of the facts, humbled himself and prayed fervently to God.
 - David was very much aware that he deserved to be rebuked and realized that the rebuke would come in some form or the other if not for condemnation, nevertheless for conviction and cleansing.
 - God's **chastening** for the believer comes because of His love for us!
 - It is never pleasant to be corrected and disciplined by God, but His discipline is a sign of deep love for us.
 - When God corrects, you should ask Him, what is He trying to teach you. **See Heb. 12:5-11, NB Vv. 6-7.**
 - What David dreaded most of all was the anger of God; to him this was the most destructive factor to be realized.
 - The anger was of the wormwood and gall (bitterness, humiliation, etc.) in the affliction and misery being experienced.
 - God's anger was an infusion of this experience that made it a bitter cup and such effect was reflected in David's intense prayer (Psa. 6).
 - The fact that physical sickness made his bones ached, even more painful and distressing was God's wrath, **"O LORD do not rebuke me in Your anger, . . ." (v. 1 NKJV)**; let me not lie under the impact of your anger, for that will destroy me!!
- (2) Call attention to bodily pain (Psa. 6:2)
- David beseeched God for mercy!
 - He requested of the LORD to look down upon him with compassion and show him kindness.
 - It was a desperate and passionate appeal that he made to God.
 - He was unable to care for himself, noting that he was physically weak, exhausted and feeble.
 - He felt as if he was withering away soon to perish. His need was urgent and he made it known to God!!
 - David's plea for mercy!

"Have mercy upon me, O LORD, for I am weak ..." (v. 2)

 - "Although I deserve destruction, nevertheless by Your mercy have compassion on me!"
 - **"Mercy"** means to bend or stoop in kindness to an inferior.
 - He was saying: "Be tender and compassionate to a poor withering flower and detach it not from the stem!"
 - **"For my bones are vexed ..."** (v. 2)
 - The word **vexed** commonly applies to mental trouble, especially the less severe mental trouble – to irritate, to make angry by little provocation, to harass.

- **Vexed** is used in our text as generally in Scripture, in reference to torment or to anguish.
- (3) Calls attention to inward trouble (Psa. 6:3).
- The OT concept of soul and body.
 - The OT people did not think of their soul as being separate from their body. Their understanding is that “soul” and “body” both refer to the whole person.
 - We now know that man is made of **spirit, soul** and **body** (1 Thess. 5:23). The **spirit** keeps us God-conscious; **soul** keeps self-conscious and **body** keeps us world-conscious.
 - **“My soul is greatly troubled”** (Psa. 6:3a).
 - David was deeply troubled and he shivered, not only as a result of physical pain but because of emotional distress.
 - Physically, he was in **agony** (“vexed” KJV, “troubled” NKJV, v. 2) but emotionally he was in anguish (“sore vexed” KJV, “greatly troubled” NKJV, v. 3).
 - In essence, Jesus repeated these words at that special time of His earthly ministry (see John 12:20-36, NB v. 27; also Matt. 26:36-46; Luke 22:44).
 - David sensed that he was under the chastisement but felt moved to ask God to shorten his trial ...” But *You, O LORD – how long? (v. 3b)*.
 - David asked: *“How long, will You leave me in this state to suffer?”*
 - How long shall my unabated anguish continue?
 - How long will it be before You intervene to relieve me?
 - How long Dear LORD? How long before my victory is realized?
- (4) Calls attention to the need of restoration (Psa. 6:4).
- **“Soul”** as used in verse 4 refers to **“life.”** This fact becomes clear as we observe the next verse (v. 5) where he speaks of the grave to which he felt that he was rapidly descending.
 - David deeply desired to be restored! **“Return, O LORD, deliver me!”** (v. 4a NKJV).
 - Although the penitent one, David, is concerned about the healing of his body (v. 2) **his primary concern was for the healing of his soul and the restoration of the presence of God and His favor.**
 - He longs for God to be near him and appeals to His mercy and love (Vv. 2, 4).
 - Only God can restore and David was aware of this fact, only God could renew him and restore their relationship.
 - As it is with anyone, sin created a solid barrier between him and God which created a feeling of being forsaken by God.
 - It was in desperation and fear of his life that motivated David to plead with God to deliver and restore him.

- **David deeply desired and yearned for that which was so vitally important in his life, a return to normalcy especially in his relationship with God!!**
 - There was an estrangement because of his sin and he sincerely desired and earnestly sought a **complete change to that situation!**
 - For David it was a made-up-mind: **rejuvenation was mandatory and was possible by the mercy of God.**
- (5) Calls attention to the necessity of deliverance (Psa. 6:5).
“For in death there is no remembrance of You; In the grave who will give You thanks? (v. 5 NKJV)
- The death of the body means that we no longer have the authority to serve and glorify God in this world.
 - It means that we will not be able to serve the interest of God’s kingdom among men and to stand in opposition to the powers of darkness in order to lead many lost souls to commit themselves to God.
 - **To depart and be with Christ is indeed joyous and exhilarating for the saints themselves; but for them to abide in the flesh is more profitable for the Church. Our lives need to glorify Christ whether in life or death but being alive we can be effective in kingdom work (see Phil.1:20-24, NB Vv. 23-24).**
 - David offered a sound reason for God to heal him: *if he died, he could no longer praise or be a witness for the LORD here on earth.*
 - He prayed, therefore, that God would spare his life and restore him to health, that he might praise Him in the land of the living.
 - *“When severe trials and suffering confronts us, we sometimes feel it would be better to go on to heaven than continue here on earth. But as believers, we should covet to live so that we may have more time to worship and bear witness for God.” (Preacher’s Outline & Sermon Bible)*
- (c) **Complaint** (Psa. 6:6-7)
- (1) David’s anguish vividly described (Psa. 6:6).
- He was deeply troubled: *“I am weary with my groaning” (v. 6a).*
 - *“I am exhausted and worn out with this prevailing situation.”*
 - He moans in unceasing agony. **Groaning** (v. 6) speaks of wailing, making audible sounds and sighs that are uncontrollable expression of torment and pain.
 - He was in a state of low spirit and was losing courage (see v. 6b).
 - His pain and suffering were so great he could not sleep.
 - David’s problem is revealed in this verse as some deep mental anguish – some source of grief – that exhausted his strength and laid him on a bed of suffering.

(2) His adverse effects were as a result of his hard-hearted relentless adversaries (Psa. 6:7).

- His red lustered relentless eyes were clear indication of both his illness and grief.
- *“Mine eye is consumed” (6:7a KJV):* The meaning is, that it had grown dim, or that its sight began to fail, like an old man, on account of his troubles.

(d) **Confidence** (Psa. 6:8-10)

(1) Rebuking the enemy (verse 8).

- David rebuked his enemies, knowing God hears his plea.
 - The encouraged king is now seen not beseeching God but is now boldly rebuking his enemies.
 - If they were prudent, they would seriously consider the options and withdraw before David comes out from his bedroom and fall upon them.
- He distinguishes himself from the workers of iniquity (see v. 8a).
 - He not only distinguishes himself from the wicked and ungodly but fortify himself against their insults and threats.
 - David was king, and he used this occasion to renew his purpose of using his power for the conquering of sin and to bring about reformation of the way things were done (Psa. 75:4; 101:3).

(2) Resting assured in God (Psa. 6:9)

- David was fully assured that God had heard his cry for mercy and accepted his prayer.
- We also learn from Psa. 6:8-9: God in His own time will hear; He will hear our cries for mercies and receive our prayers. We need not despair but must wait on God in faith (cf. Psa. 13:1, 74:9). In due time He will answer our prayers (1 John 5:14-15; Psa. 31:15; Jer. 33:3).

(3) *“Let all the enemies be ashamed and greatly troubled; Let them turn back and be ashamed suddenly.” (Psa. 6:10 NKJV).*

- David’s enemies would be ashamed; they would stop attacking him!
- They would reap exactly what they sowed and would definitely bear the same anguish and pain he had suffered.

2. Introduction to Psalm 7

At some time in our lives we may have had our moments when opposed and falsely accused and may even reach to the point where we are pushed to the limit. David seemed to have reached a point of exhaustion, frustration and was totally annoyed with his accusers when he wrote Psalm 7. This is another song of lament. We briefly commented on lament psalms when we discussed Psalm 3; below are some additional information (*briefly noted*) relating to Psalms of Lament.

In the title he added the term *“shiggion”* which appears only here and in Habakkuk 3:1. Scholars vary as to the actual meaning, a few examples are: (a) “a passionate or intense song,” (b) “variable songs,” (c) “it was to be sung with intense emotion.” It is also stated that the psalm was not composed for congregational use; David sang it directly to the LORD.

As observed in Psalm 5, David was falsely accused and a similar experience is noted in Psalm 7. His accuser was Cush, a Benjamite of whom very little is known and mentioned only here. Cush was a relative of King Saul and a close associate who falsely accused David on two counts (a) **First**, creating or provoking a conflict for no reason with someone who was at peace with him. (b) **Second**, treasonable conspiracy against royal authority, although the very opposite was a fact . . . 1 Sam. 24:1-11; 26:5-12.

It is evidently clear that Cush’s, the Benjamite, objective was to intentionally defame David just like a hungry ferocious lion does to its prey (see v. 2). Because of King Saul’s hate and jealousy of David, he would readily believe Cush’s false charges. The reality that Cush was closely associated with King Saul, his fictitious and evil accusation could do more damage than any other slanderer. *“Because of this, most commentators speculate that the historical setting was Saul’s pursuit of young David, when some of Saul’s men spied on David and reported lies about him (1 Sam. 24:9-10); or the rebellion of Absalom when some of Saul’s relatives rose up against him (2 Sam. 16:508).”* (POSB)

This psalm is the first of eight traditionally associated with David’s flight from King Saul. The others in this category are 34, 52, 54, 56, 57, 59, and 142. As noted in Psalm 7, David had reached his breaking point (*noted earlier*) and cried out to the LORD to intervene on his behalf.

“This psalm serves as a model for all who are unjustly treated, falsely accused or attacked by those who despise them. The prayer may be applied to our greater enemy who seeks to tear our souls like a lion (v. 2), that is, to Satan and his demonic host (Eph. 6:11-13; 1 Peter 5:8). It is always appropriate to pray for deliverance from evil (Matt. 6:13).”

Psalms of Lament

To lament is to express sorrow, grief, or regret. The Psalms of Lament are beautiful poems or hymns expressing struggles. There are 42 psalms of lament 31 are individual psalms of lament and the rest are communal psalms of lament.

Communal lament psalms focus on laments expressing deep sorrow for the travail of a nation and a group asking God’s blessings or intervention. Based on the Hebrew

numbering system the following are traditionally categorized as psalms of **communal lament**: 44, 60, 74, 79, 80, 85, 86, 90.

Individual lament psalms: addresses isolated troubles—problems faced by one member of God’s people.

Most lament psalms have the following typical features: invocation, complaint, request, expression of confidence and vow of praise. **As we noted in Lesson 3**: “Many of the lament psalms end on a note of praise, signifying that the psalmist had prayed through his problem and realized God’s presence, care, and eventual resolution of the difficulty. Some examples are: 3, 6, 10, 42, 43, 57, etc.

3. Divisions

Scholars differ as to the divisions of this psalm; I will be using 6 divisions for our lesson. We will discuss the chapter in two parts: **Part A** we will discuss verses 1-8 and **Part B** we will discuss verses 9-17,

- (a) **Vv. 1-2**: Taking Refuge in God.
- (b) **Vv. 3-5**: Test the Heart for Innocence or Guilt.
- (c) **Vv. 6-8**: True Justice and Judgment to be Implemented.
- (d) **Vv. 9-13**: Terminate Wickedness to Secure Righteousness.
- (e) **Vv. 14-16**: Totality of Evil.
- (f) **v. 17**: Thanksgiving to God for His Righteousness.

A. Taking Refuge in God Psalms 7:1-2

1. Refuge Sought in God (Psa. 7:1)

Psa. 7:1 NKJV

“O LORD my God, in You I put my trust, Save me from all who persecute me; God deliver me.”

*“Because the sword of slander strikes in unpredictable and unknown place, it is usually impossible to dodge the hurt and pain it causes. The only place that David could take cover from the deadly two edged tongue of Cush was in the LORD. **Trust** means to flee for protection or refuge. . . . Only the LORD, David’s omnipotent, faithful God, could shelter him from Cush’s slanderous attacks.” (PSOB)*

As a result of the adverse situation created by Cush’s malicious and destructive lies, we have a prayer of David for deliverance from his enemies, and especially adversary that threatened his destruction.

- (a) Divine relationship attested.

“O LORD my God . . .” (v. 1a)

- (1) David appeared before God to plead with Him against the accuser who had charged him with abuse, treason and treachery.

- The case was opened with David declaring innocence and displaying full confidence in God.

- Beloved, whatever may be the emergence of our condition we will never find it inappropriate to maintain our reliance upon our God.
- (2) God is man's most essential and mandatory need!! (*Only a few pointers possible and briefly noted*)
- Eph. 4:6 LASB
 "... and one God and Father, who is **over all and in all and living through all.**"
Eph. 4:1-16, in essence emphasize "Unity in the Body of Christ." Verses 7-16 focuses on "The Gifts of Christ."
 - God is "**over all**" (v.6) – this shows His overall ruling care ("transcendence")
 - He is "**in all**" and "**living through all**" (v.6) – this shows His active presence in the world and **in the lives of believers** ("immanence" . . . **He lives in us!!** 1 Cor. 3:16-17; 6:19-20).
 - Any view of God that violates either His transcendence or His immanence does not paint a true picture of God!
 - He is who He is . . . NO CHANGES! He is the Transcendent Creator and Sovereign King!! The same yesterday, today and forever more the same!!
 - **He is the Transcendent Creator!**
 - He is beyond the range of normal or merely physical human experience.
 - He exists apart from and not subject to limitations of the material universe. He is the Creator and Sustainer and remains independent of everyone and everything.
 - See Isa. 55:8-9; Rom. 11:33-36; Col. 1:16.
 - **He is the Sovereign King!**
 - God is the sole ruler with absolute power! That is what the Apostles declared in Acts 4:23-31; etc.
 - See also 1 Chron. 29:11-12; Psa. 103:19; 135:6; Isa. 47:7.
 - The reality of the presence of God in the heart and lives is the missing factor in today's world, resulting in the chaos, catastrophes, etc. that characterize the world today!
 - Andrea Crouch's song: "**Jesus is the Answer** . . . for the world today is still potent and relevant and to be heeded!!
 - Oh! Beloved, "**There is None Like Him!!**" See Ex. 15:11; Deut. 33:26; 1 Chron. 17:20; Psa. 89:6; Mark 12:32.
 - Oh that we can all in unity, resoundingly and like a blaring trumpet declare: "**O LORD my God!!**"
- (3) "O LORD my God!"
- Mine by a special covenant, sealed by Jesus' blood and confirmed in my own soul by a sense of union to thee, "*in thee*" and in thee ONLY, "*do I put my trust, even now in my sore distress.*"

- It was a challenging and threatening situation, David may have been shaken but the Rock on which he stood was not moved!
 - It is never right to distrust God, and never vain to trust Him. Keep trusting, keep obeying, He will see you through!!
 - **Heb. 11:6 NKJV**
 “But without faith it is impossible to please Him, for he who comes to God must believe that He is, and He is the rewarder of those who diligently seek Him.”
- (b) Dependence on the Almighty God!!
“O LORD my God, in You I put my trust.” (v. 1b NKJV)
- (1) You are the “LORD my God, in You I put my trust.” where else should I go but to You?
- You are my God, therefore my shield (Gen. 15:1) and hereby seeking Your protection!
 - You are my Rock (Psa. 18:2), on You I stand, all other ground is sinking sand!
 - You are my Strong Tower (Prov. 18:10), in You is my security!
 - You are my Banner (Ex. 17:15-16), You lead against all my adversaries.
 - You are my Champion (1 Sam. 17:47), the battle is Yours, victory is guaranteed!
 - You are my Peace (Judges 6:24), irrespective of the callousness and cruel assaults there is serenity in You!!
- (2) David commences his defense by demonstrating strong confidence in God.
Eph. 6:10 NKJV
 “Finally, my brethren, be strong in the Lord and in the power of His might.”
- He addresses God (Jehovah), his God and states that he **trusts** or confides in Him. “. . . in You I put my **trust** . . .”
 - “**Trust**” used here means “to flee,” . . . it is to flee to a place; to take shelter; **to flee for protection or refuge.**
 - In our text it refers to “shelter under the shadow or protection of someone.” (Isa. 30:2; Psa. 57:1; 61:4).
 - The idea conveyed here is that David in his troubles fled to God as a refuge, and felt safe under His protection.
 - The hymn, “**A Shelter in The Time of Storm**” (*Partial quote*)
Verse 1
 The Lord’s our Rock, in Him we hide,
 A shelter in the time of storm;
 Secure whatever ill betide,
 A shelter in the time of storm.
- Refrain
 Oh, Jesus is a Rock in a weary land,
 A weary land, a weary land;

Oh, Jesus is a rock in a weary land
A shelter in the time of storm.

Verse 3

The raging storms may round us beat,
A shelter in the time of storm,
We'll never leave our safe Retreat,
A shelter in the time of storm.

(c) Desire of his heart made known (v. 1c)

"Save me from all those who persecute me; and deliver me." (v.1c NKJV)

(1) David's passionate and most urgent desire.

- David was armed both with divine relationship and a holy trust, utters the heavy burden on his heart.

"Save me from all those who persecute me."

- His pursuers were many and any one of them was cruel enough to try to destroy him, therefore, he cried to God to be delivered from them.
- Beloved, we should never think that our prayers are complete until we ask for deliverance from all sins and all enemies.

(2) Protect my life; rescue me from their destructive power!

- The word "*persecute*" used here refers to those who sought his life, who were endeavored to deprive him of his rights.
- David, in his life, was exposed to many instances when he was endangered and persecuted as a result of King Saul and his son Absalom.
 - As it is, in our text, it can be implied that the implication in his prayer referred to the opposition of Cush the Benjamite which David earnestly sought to address.
 - David's prayer, therefore, has a general form, and such is that which we all naturally have, that we may be delivered from **all** our adversaries.

(3) David sought complete deliverance!! **"And deliver me!"** (v. 1).

- Extricate (free, release, etc.) me from all their traps, exonerate (acquit, etc.) me of all their accusations, grant me a true and just deliverance in this trial of my injured character.
- Carefully noting the expression in this and the next verse (Vv. 1 and 2) it seemed that the situation regarding the case against David involved more than reproachful words, and that his life was actually in danger.
 - Haman's hatred was deeper than words spoken or the written proclamation . . . many lives were at stake! However, victory for the Jews was realized!! (See Esther chaps. 3-9).
 - Judas and the Jewish leaders went from words to the crucifixion of Jesus Christ (Matt. 26:14-16; 27:3-5; etc.) However, being God He has the power over death and the grave (Rev. 1:18; etc.)

2. Resolved to Destroy (Psa. 7:2)

"Lest they tear me like a lion, Rending me in pieces, while there is none to deliver." (v. 2 NKJV)

(a) Powerful, vicious and hateful adversaries.

(1) David saw his situation to be similar to that of a captured animal.

- His appeal to God was to release him, set him free because he felt like a helpless animal in a trapper's snare.
- This comparison is similar to David's experience when he delivered one of his lamb out of a lion's mouth (1 Sam. 17:34-35).

(2) Spurgeon notes:

"It will be well for us here to remember that this is a description of the danger to which the psalmist was exposed from slanderous tongues. Verily this is not an overdrawn picture, for the wounds of a sword will heal, but the wounds of the tongue cut deeper than the flesh, and are not soon cured."

(b) Piercing reality of his adversaries' possible evil intent (v. 2a)

"Lest they tear me like a lion." (v. 2a NKJV)

(1) Obviously, in his statement there is the plea of fear co-working with the plea of faith.

- There was one among David's enemies (possibly King Saul) who was mightier than the others, and had both dignity, strength, and ferocity and was therefore *"like a lion."*
- It was from this foe that he most urgently desired deliverance. In David's situation it was most likely Saul, his royal enemy or Cush the Benjamite, in our situation, it is one who goes about like a roaring lion, seeking whom he may devour and from whom we should cry "Deliver us from the evil one!" (1 Peter 5:8-9; Luke 11:4b).

(2) *"Lest he tear my soul . . ."* (Psa. 7:2a KJV)

- *"Soul"* (KJV); *"me"* (NKJV) refers to *"life"*
 - *"Lest my foe tear my life [from my body]" Amplified Bible*
 - This translation was made note of when we discussed Psa. 6:4, where *"soul"* also refers to *"life."*
- The facts are simple: David was apprehensive of his *"life"* and in order to indicate the danger confronting him, he uses language derived from the fierceness of a lion.
- This graphic illustration of the destructive nature of a ferocious lion is more easily understood, and nothing could be more impressively present the imminent danger in which David was; the fierceness of the wrath of the enemy he so greatly feared.

(c) Perception of their ultimate goal (v. 2b)

"Rendering me in pieces while there is none to deliver" (v. 2b NKJV)

(1) These words become even more graphic and presents a picture from the shepherd's life of David.

- When the fierce lion had pounced upon the defenseless lamb and had it his prey, he would rend the victim in pieces, break all the bones and devour it all because no shepherd was near to protect the lamb or rescue it from the ravenous beast.
 - This account points to the complete destruction which David fear that would come upon him. The picture is that of a lonely man seized by a powerful lion with no one to rescue him.
 - This we have seen even today whereby others join the opposition even those who were close associates; in fact, similar happened when Absalom led a rebellion against David his father.
 - David felt that if God did not interfere; he would fall into the same trap of this fierce and wrathful enemy.
- (2) No father would ever be silent when a child is exposed to such terrifying danger!
- No! He will not endure the thoughts of his beloved child in the jaws of a ferocious lion, he will arise and deliver the persecuted one.
 - Character assigation is mean, it is slanderous, hateful and destructive.
 - It is an act of meanness, a most detestable thing to stab a good man in his reputation, and it is diabolical hatred, that of no nobility in this manner of warfare.
 - Our God is a loving, caring and compassionate God and He will surely rescue His people from so desperate a destruction.
 - **2 Tim. 4:17-18 ESV**
 “But the Lord stood by me and strengthened me, so that through me the message might be fully proclaimed and all the Gentiles might hear it. **So I was rescued from the lion’s mouth.** The Lord will rescue me from every evil deed and bring me safely into His heavenly kingdom. To Him be the glory forever and ever. Amen!”

Paul compares Nero to a lion (2 Tim. 4:17) as David compares his adversaries (Psa. 7:2).

B. Test the Heart for Innocence or Guilt Psa. 7:3-5

David offers this prayer on the ground that he is innocent of the charges that are brought against him; -- relying consequently on the fact that his was a righteous cause, and he appeals to God on this ground, and declaring his willingness to suffer all that his enemy attempted to bring upon him, if he was guilty.

Matthew Henry notes:

“God is the patron of all wronged innocency. David had no court on earth to appeal to. His prince, who should have justified him, was his sworn enemy. But he had the court of heaven to appeal to, and a righteous Judge there whom he could call his God.”

1. Innocence Can Be Scrutinized (Psa. 7:3)

“O LORD my God, if I have done this: if there is iniquity in my hands.”

(a) Innocence (v. 3a)

“O LORD my God, if I have done this?” (v. 3a NKJV)

(1) What was the indictment to which he pleads not guilty?

- He was charged with creating conflict with someone who was at peace with him.
- The more serious charge was that of treasonable conspiracy against royal authority.

(2) His reliable source of appeal was God: **“O LORD my God!”**

- He makes a solemn appeal to God as to the sincerity and truth of what he was about to say.
- Oh! Beloved! There is no better judge! He sees and knows it all, even what is in the heart and mind!!

• **Jer. 17:10 NKJV**

“I the LORD, search the heart, I test the mind, Even to give every man according to his ways, According to the fruit of his doings.”

- See also 1 Sam. 16:7; Psa. 94:7-11; Prov. 21:2; Heb. 4:12

(3) **“If I have done this?”**: That is the charges which Cush, the Benjamite, so vehemently, deceptively, and wrongfully brought against him.

- As a result of such vicious and cruel lies, David’s life was greatly endangered and he felt as if he was personally wronged.
- David was not concealing treasonable intentions, or ungratefully avenging the peaceful deeds of a friend; he had even allowed his avowed enemy to escape twice although he had him completely in his power.
 - Twice he spared King Saul’s life (a) in the Cave of Adullam (1 Sam. 24:1-15); and (b) when he found him sleeping in the midst of his slumbering camp (1 Sam. 26:6-20).
 - In the midst of unjust or troublesome times, we may place ourselves under the protection of God and appeal to Him on the basis of our faithfulness and righteousness.
- David knew that he was innocent, at no time he ever desired Saul’s crown and his life; neither at any time he rewarded evil to Saul when he was at peace with him, nor anyone else, he abhorred the very thought of it.

(b) Iniquity (v. 3b)

“If there is iniquity in my hands?” (v. 3b NKJV)

(1) David strongly voiced his concern, pointing to the misleading and falsehood that constituted the charge against him.

(2) He was not guilty of **iniquity** in any shape or form.

- **“Iniquity”** briefly defined.
 - In general usage it means being wicked or immoral in nature or character; it is **gross injustice**, wickedness or unrighteous act.

- Some Scripture references: Psa. 51:5; 89:32; Prov. 5:22; Matt. 7:21-22; etc. The loving/compassionate God is willing to forgive: Ex. 34:7; Psa. 32:5; Jer. 31:34; etc.
- **“Iniquity”** in our text refers to: an unjust possession – a property that has been unjustly taken from another. David is saying in verse 3b and 4b to 5, if he had taken anything unjustly from anyone he was ready to be judged.

2. Integrity Can Be Challenged (Psa. 7:4)

“If I have repaid evil to him who was at peace with me, Or have plundered my enemy without cause.” (v. 4 NKJV)

(a) Rewarding evil for good! (v. 4a)

“If I have repaid evil to him who was at peace with me.” (v. 4a NKJV)

(1) If I have done evil; or if I have returned evil for favor to him that was friendly by some unjust and evil conduct.

- If I attacked him wantonly and unprovoked, and have done him wrong.
- The records prove that David never *repaid evil* to Saul when he was *at peace with him* or to anyone else.

(2) It is also a fact that David did not render evil for evil; this was an established fact, it was true that no matter how David’s life was threatened and he was hunted like a wild animal he never posed a threat to the life of King Saul despite the injustice he experienced.

(b) Ravaging the enemy without a just cause!

“Or have plundered my enemy without a cause” (v. 4b NKJV)

(1) These fictitious charges are far from the truth and in reality the opposite is true.

(2) I have not taken disadvantage of anyone, not even my enemy! Definitely, him who made himself my enemy has been rescued by me from imminent danger.

(3) **The Christian’s word should be reliable and trustworthy.**

- We are commanded by our Lord Jesus Christ to “. . . let your ‘Yes’ be ‘Yes,’ and Your ‘No,’ ‘No.’ For whatever is more than these is from the evil one.” (Matt. 5:37 NKJV).
- If we cannot be trusted on our word, we are surely not to be trusted on our oath (vow); for a true Christian, his simple word is binding as another man’s oath (vow).
- David had been scrupulously careful to avoid any appearance of rebellion against King Saul, who he consistently referred to as “the LORD’S anointed” (1 Sam. 24:6; 26:9); but all his effort could not protect him from a lying tongue.
- Note three quotes from C. H. Spurgeon:
 - *“As the shadow follows the substance, so envy pursues goodness.”*
 - *“It is only at the tree laden with fruits that men throw stones.”*

- *“If we would live without being slandered we must wait until we get to heaven.”*

3. **Inclined to Justice** (Psa. 7:5)

“Let the enemy pursue me and overtake me; Yes, let him trample my life to the earth, And lay my honor in the dust. Selah” (v. 5 NKJV)

(a) Pursued and persecuted by the enemy (v. 5a)

“Let the enemy pursue and overtake me” (v. 5a NKJV)

- (1) David was willing, if he had been guilty of the charges leveled against him, to have the enemy pursue and persecute him until he was destroyed.
- (2) If he was guilty he was willing to be treated accordingly. He sought no special favor and wished to be treated fairly and if he was guilty he would not complain even if he was cut off from the land of the living.

(b) Pulverize me mercilessly, if guilty.

“Yes, let him trample my life to the earth” (v. 5b NKJV)

- (1) The implication here is pointing to the manner in which the conquered were treated in battle, when they were ridden over by horses, or trampled by men in the dust.
- (2) David was saying, that if he was guilty he would be willing that his enemy trample him over, subdue him and treat him with the utmost indignity and scorn.

(c) Let him be persistent in his (the enemy) persecution until all honors are eliminated (v. 5c)

“And lay all my honor in the dust” (v. 5c NKJV)

- (1) He is hereby referring to all the tokens or marks of his honor and distinction in life.
- (2) He was willing to be utterly degraded and humbled, if he was guilty of the charges against him.

- David did not want to shield himself from the treatment which he deserved if he was guilty.
- His own principles were such that he would have felt that the treatment here referred would have been right and proper as a recompense for such base conduct; and he would not have a word to say against it.
- **“Lay it in the dust”:** *“Knowing that he was innocent and God was with him, he was willing and ready to bury his honor and to prevent any restoration!!”*

“So that the evils which David imprecates on himself, if he were such a person as his adversaries represented him are to be persecution, apprehension, death, and disgrace.” (Benson Commentary)

4. **NOTE a point of interest noted in Vv. 3-5**

Three “if” clauses . . . Three clauses of “judgment”

- (a) David protest his innocence, maintaining that his enemies' attacks on him are unjustified.
- (b) **There are three "if" clauses:**
- (1) *"If I have done this" (v. 3a).*
 - (2) *"If there is iniquity in my hands" (v. 3b).*
 - (3) *"If I have repaid evil to him who was at peace with me." (4a).*
- (c) **There are three clauses of "judgment":**
- (1) *"Let the enemy pursue me and overtake me" (v. 5a).*
 - (2) *"Yes, let him trample my life to the earth" (v. 5b).*
 - (3) *"And lay my honor in the dust" (v. 5c).*
- (d) There is a sense of security in knowing that we have done right, but only God's mercy is our final hope (see Vv. 1, 10).

C. True Justice and Judgment to be Implemented Psa. 7:6-8.

Having this testimony of his conscience concerning his innocency, he humbly prays to God to appear for him against his persecutors, and backs every petition with a proper appeal (plea), as one that knew how to order his cause before God.

His request was straightforward and sincere and was presented with an attitude of urgency. He prayed for the interposition of Divine justice on his enemies, on the ground of the general justice of God, and as a part of his general administration over men.

It seemed as if David was praying afresh based on the open acknowledgments he made was observed in the preceding verses. He knew that God was just and righteous and fully convinced that God would do what was necessary and right on his behalf. **We cannot pray too often, and when our heart is true, we shall turn to God in prayer as naturally as the compass needle points to its pole.**

1. Execute True Justice and Judgment (Psa. 7:6)

"David was emotionally incited (aroused, agitated . . . insert mine) because of Cush's lies, and he believed God should too. The slandered king boldly, but not irreverently, calls the LORD to three immediate actions." (POSB)

(a) **Spring into action LORD and do not stay in a seat of observance.**

"Arise, O LORD, in Your anger . . ." (v. 6a NKJV)

- (1) He prays that God would manifest His wrath against his enemies.
 - *"Arise, O LORD, in Your anger" ...* that is: to punish who unjustly persecuted him.
 - LORD they are unjustly angry at me, respond justly to them and let them know that you are angry.
- (2) His sorrow made him view the LORD as a judge who vacated His judgment-seat and had taken a rest. His appeal was bold and passionate but not

irreverently spoken, David's cry was from a troubled deeply and anguished soul.

(3) "Arise, Oh LORD, get up from a seat of observance and spring into action."

(b) **Stand against this slanderous, evil act in fervent righteous displeasure.**

"Lift Yourself up because of the rage of my enemies" (v. 6b NKJV)

(1) *"Lift Yourself up."* The idea is derived from a warrior who is called on to go forth and meet the enemy.

(2) *"Because of the rage of mine enemies."*

- Not only Cush but of all those who were associated with him.
 - David felt that, on this occasion, he was surrounded by **enemies** and he called on God to interfere and deliver him.
 - He clearly believed in the universal judgment of a righteous God, and wanted Him to enforce that justice immediately.
- Oh Beloved, the child of God does not need to fear men's wrath against them knowing *"The LORD is my light and my salvation; whom shall I fear" . . .* (Psa. 27:1).

(c) **Stay alert while this potentially dangerous situation develops.**

"Rise up for me to the judgment You have commended" (v. 6c NKJV)

(1) This is a bolder utterance still, for it implies sleep as well as inactivity, and can be applied to God in a **very limited sense!**

- God never slumbers (Psa. 121:4), yet He often **SEEM** to do so; for the wicked to prevail and the saints are trodden in the dust (Psa. 37; etc.).
- God's silence is the patience of longsuffering, and if wearisome to the saints, they should bear it cheerfully in the hope that sinners may subsequently be led to repentance.

(2) David prays: *"Rise up for me to the judgment You have commanded" (v. 6c NKJV)* . . . at least two things to be noted:

- **The divine power** . . . He blesses freely and completely.
 - Just as He command blessings, He judges completely
 - He commands righteous judgment which no one can revoke, His will, will be effectively executed!
 - There will be false accusations and witnesses (Psa. 27:12) but power belongs to God (Psa. 62:11), He is our protection and deliverer (Psa. 32:7).
- **The divine purpose and promise.**
 - It has already been decreed and declared that God will judge the enemies of His people! (Psa. 18:48; 68:1, 21; etc.).
 - God has commanded leaders of the earth to fairly address all matters relating to and to justify equality and justice for all the oppressed (Lev. 19:15; Psa. 82:3; Micah 6:8; etc.).
 - He that loves righteousness and requires it of others will in no doubt execute it Himself (Psa. 9:7-8; 48:10; 103:6; 119:137; etc.).

- To David, as noted in our text, it **may have seemed** as if God was ignoring wrong as one asleep but He is an “on time God!” And will act at the appropriate time (Psa. 27:14; Isa. 40:31; Habakkuk 2:3; etc.). He will never neglect nor forsake His own!!

2. Entreat to Gather for a time of Accountability (Psa. 7:7)

*“So the **congregation** of the peoples shall surround You; For their sakes, therefore, return on high” (Psa. 7:7 NKJV)*

(a) Call in session, is the deep desire.

- (1) David was falsely charged and his life endangered; therefore, he was anxious for the righteous judge to call the tribunal in session and render justice as soon as possible.
- (2) Such an act would further inspire confidence in Him as a just and holy God; it is an occasion in which the people would gladly gather in gratitude and deliver the praise due to Him.
 - “. . . for their sake . . .” or on their account; or to secure the result that they so earnestly desire.
 - Let it be done because of the deep love that You have for Your chosen people; come from Your secret pavilion, and sit in the place of judgment, handling out justice among Your people.

(b) **“Congregation”** . . . it’s a time of accountability!

“David described a courtroom scene in his appeal to God for justice. He called upon God to rise like a judge and to pronounce a guilty verdict upon his enemies.” (POSB)

To whom David was referring by the **“congregation”** or assembled people is a debated issue; note two possibilities:

- (1) **First**, the term **“congregation”** or assembled people (v. 7), possible could refer to those who gather as witnesses of the proceedings.
 - It seems as if everyone was moved with great expectancy as to how God would decree in this situation.
 - It may have been David’s earnest desire for calling upon God because he wanted God to vindicate him and proclaim judgment on his enemies in the sight of all the people.
- (2) **Second**, **“congregation”** or assembled people (v. 7) could possible refer to his adversaries, not only Cush but all the people who had united in opposing him.
 - The charges against David were not to be taken lightly and most likely, he was requesting of God to hold everyone involved, accountable.
 - David’s earnest request to God for justice was not to one person but to all those who had so heinously and willingly become disloyal to him.

3. Examine and Vindicate (Psa. 7:8)

“The LORD shall judge the peoples; Judge me, O LORD, according to my righteousness, And according to my integrity within me.” (v. 8 NKJV)

(a) Resurgence . . . the hope for justice.

- (1) Most likely, David has now seen, in the eye of his mind, the LORD going up to the place of judgment and he saw Him in royal state and drew nigh to Him and made his petition once more.
- (2) In the last two verses (Vv. 6-7), David implored God to rise, now that He is arisen he prepares to get together with the *“congregation of the peoples”* (v. 7) who *“compass”* (v. 7) the Lord.
- (3) That which he had anxiously anticipated was now a reality and he (David) expressed his confident belief that God would arbitrate, and His judgment would not much longer be delayed.
- (4) The proposition is a general one – that God would see that justice would be done to all people; and on this ground David pleaded that He would now intervene and defend them from his enemies.

(b) Righteous Judge

- (1) David pleaded that his cause was now brought to the proper court: *“The LORD shall judge the peoples”* (v. 8a).
 - He is the judge of all the earth, therefore there is no doubt that He will render justice and everyone would be obliged to accept His judgment.
 - Nobody is excluded from God’s authority and from accountability to Him. He sits on high where He observes all and ultimately rules over all (Psa. 7:7).
- (2) David insisted upon his integrity as to all the matters in variance (discrepancy, conflict, etc.) between him and King Saul.
 - He desired only to be judged, in this matter, according to his righteousness, and sincerity of his heart in all that was included towards his advancement.
 - ***“Judge me O LORD”*** (v. 8)
 - Intervene to do justice to my cause, and to acquit me from false accusations.
 - The attitude displayed by David that protected him from audacity; he honestly invited God’s judgment and correction.
- (3) David continued to declare his innocency in opposition to the fictitious charges against him. ***“. . . according to my righteousness . . .”***
 - He felt that his case was a righteous one and that he was not guilty of the charges against him.
 - He felt injured, wronged, a defamed man, and prayed that God would vindicate him from those who were unjustly persecuting him.
 - ***Despite all our sense of personal unworthiness in the matter of salvation, it is not improper, when we are wronged, to pray that God would intervene and acquit us of those charges according to our innocence. “According to my integrity within me.”***

- Based on the Hebrew *“integrity”* used here is *“perfection.”*
 - This refers to his perfection **in this case**; his entire freedom from the charges brought against him.
 - He claimed absolute innocence in regards to the points under consideration.
 - Beloved, a man may be conscious of perfect innocence in respect to a particular matter, but still have a deep sense of his general unworthiness, and of the fact that he is a sinner against God. Indeed, a sinner saved by grace but **we must stay within the “white lines” or suffer defeat.**
- (4) David’s ultimate goal was to be vindicated and his innocence regarding these false charges be established.
- He had committed no sin against these adversaries; in fact, he had acted justly and rightly in all his dealings with them.
 - David unequivocally proclaimed that his integrity was steadfast (Psa. 26:1) and that he had a clear conscience and a clean heart (Gen. 20:5; Psa. 18:20).
 - David fully expected God’s intervention on his behalf before everyone involved. He expected to be vindicated because of his testimony for the LORD, that of obeying God’s commandments and living righteously (Titus 2:12-13).
4. **Explaining Christian Perfection . . . Briefly.**
- (a) In Psa. 7:8 (our study text) David said *“according to my integrity”* . . . as noted before based on the Hebrew, *“integrity”* refers to *“perfection.”*
- (1) The subject of **“perfection”** continues to be a heavily debated one. *Time would not allow for details but note the following:*
- David is not claiming that he was sinless, that he never sinned or he cannot sin but in this particular situation (Psa. 7), he firmly rejected to be on the same moral level as his enemies.
 - **“. . . my righteousness” (v. 8)** David is here speaking comparatively. In comparison with his enemies he acted with **“integrity” (or “perfection” v. 8)**, but in comparison to God: there is none righteous, no not one (Rom. 3:10; Psa. 14:3).
- (2) Our righteousness, our right standing with God, is wholly and solely of God!! We have no righteousness of our own (Isa. 64:6); therefore, beloved, our righteousness, being morally upright in God’s sight is of Jesus Christ (1 Cor. 1:30; 2 Cor. 5:21; Eph. 4:23-24; Phil. 3:9).
- (b) **Christian Perfection**
- This was briefly presented in our study “The Righteous Pursues Holiness, Chapter 1, Lesson 1, Pages 5-6. NOTE:*
- (1) Christian Perfection is Not:

- **“Adamic Perfection”**: This refers to Adam’s state before his transgression, when he was seen as “the embodiment of all purity and goodness.”
 - **“Angelic Perfection”**: This refers to angels who are not created beings.
 - **“Absolute Perfection”**: This belongs ONLY to God!
- (2) **“Christian Perfection”** . . . is a perfection of love!! It means to love God with our ALL and others as we love ourselves.
- This is not limited to lip service, wherein we say that we love but it is not demonstrated in action. ***“You can talk about God all you want to but . . . How you live is the REAL TESTIMONY!”***
 - This is a practical love wherein we wholly love God with ALL our heart, soul, mind and strength and loving others as we love ourselves (see Mark 12:29-31; Matt. 22:37-40; Deut. 6:4-5).
- (3) David, as noted in our lesson, was declaring his innocence in regard to the fictitious charges against him. **NOTE: An outstanding scholar and preacher stated . . .**
“Although David expressed himself as perhaps we would not, his words do not mean that he is perfect, only that he is innocent of the crime of which he was charged. . . . The question is not whether David was perfect but whether he was innocent of this particular slander.”

David was falsely accused by Cush of (a) creating or provoking a conflict for no reason (b) a more serious and life threatening charge was that of treasonable conspiracy against royal authority (King Saul). *“The only place David could take cover from the deadly two-edged tongue of Cush was in the LORD.” (POSB)*

As noted in our lesson David longed for justice and it wasn’t that he wanted ultimate protection and judgment before God; he looked for justice that was fairly rendered; justice between him and his false accuser. “. . . Judge me, O LORD, according to my righteousness, And according to my integrity within me” (v. 8 NKJV). *His cry was founded upon integrity and innocence and his cry was made to a righteous Judge!*

Psalm 7:9 to 17 will be discussed in Part B

DO NOT JUST READ THE BIBLE STUDY AND OBEY IT!

2 Tim 2:15 NKJV

“Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.”

2 Tim. 3:16-17 NKJV

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.”

PSALM 7 PART A
Review Questions

1. In Psalm 6, David asked God to “*have mercy ...*” (v. 2) on him. (a) What does “*mercy*” means? (b) What was David actually saying when he made such request (What message was conveyed)?

2. As noted in Psalm 6, David didn’t want to die; what reason did he presented to God for him (David) to be healed?

3. (a) Who was Cush? (Noted in Psalm 7). (b) What false charges did he laid against David?

4. (a) What are the Psalms of Lament? (b) Briefly explain the difference between “Communal Psalms Lament” and “Individual Psalms of Lament.”

5. The following is a partial quote based on Psa. 7:2. Complete by choosing the correct answer.
“Because the sword of slander strikes in unpredictable and unknown places, it is usually impossible to dodge the _____ .”

- (a) revenge and emptiness it produces
- (b) joy and happiness it causes
- (c) hurt and pain it causes
- (d) healing and comfort it produces

6. Briefly explain (a) Immanence (b) Transcendent Creator (c) Sovereign King (with references). *(All relate to God and noted in our lesson)*

7. In response to Cush’s false charges, how did David commenced his defense?

8. Psa. 7:1c: *“Save me from all those who persecute me; and deliver me”* (NKJV). In summary state what three main things are noted in our lesson regarding this quote.

9. Complete the following:

“(a) _____ me from all their traps, (b) _____ me of all their (c) _____, grant me a (d) _____ and just (e) _____ in this trial of my (f) _____ (g) _____.”

10. Briefly explain David’s plea as recorded in Psa. 7:2

11. (a) What is the general definition for **“iniquity”** (Psa. 7:3b). (b) How is it used in our lesson? (c) How does it relate to David?

12. David’s testimony was that he was innocent of the charges against him. Briefly explain the following statement: **“The Christian’s word should be reliable and trustworthy.”**

13. Briefly explain the conditions presented by David that should be imposed if he was found guilty of the charges against him (example see v. 3).

14. What three actions did David reverently requested of God relating to his defense against Cush’s false charges?

15. Complete the following:

“Despite all our sense of personal (a) _____ in the matter of (b) _____ it is not (c) _____, when we are (d) _____, to pray that God would (e) _____ and acquit us of those (f) _____ according to our (g) _____.”

