

## 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 B (Vv. 9-17)

1. Terminate Wickedness to Secure Righteousness Vv. 9-13
2. Totality of Evil Vv. 14-16
3. Thanksgiving to God for His Righteousness v. 17

#### Introduction

##### 1. Brief Review of Part A . . . Psa. 7:1-8

In Psalm 7 we have an account resulting from a false accusation against David; his accuser was Cush, a Benjamite of whom very little is known and mentioned. Cush was a relative of King Saul and a close associate who 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; 26:6-12).

The psalm serves as a model for all who are unjustly treated, falsely accused or attacked by those who despised 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. 6:11-12; 1 Peter 5:8). It is always appropriate to pray for deliverance from the evil one (Matt. 6:13).

##### (a) Taking Refuge in God (Psa. 7:1-2)

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

- The case opened with David declaring innocence and displaying full confidence in God.
- It was a challenging and threatening situation, David may have been shaken but the Rock on which he stood was not moved!

(2) David depended wholly upon God: *"O LORD my God, in You I put my trust" (v. 1b).*

- You are my God, therefore my shield (Gen. 15:1) and hereby seek Your protection!
- You are my Rock (Psa. 18:2), on You I stand, all other ground is sinking sand!
- Etc.

(3) David commenced his defense by demonstrating strong confidence in God (Eph. 6:10).

- He addressed God (Jehovah), his God and stated that he “**trust**” or confided in Him. “. . . in You I put my **trust** . . .” (v. 1).
  - “**Trust**” (v. 1) as used in our text refers to “shelter under the shadow or protection of someone” (Isa. 30:2; Psa. 57:1; 61:4).
  - The word “**persecute**” (v. 1) used here refers to those who sought his life, who were endeavored to deprive him of his rights.
- (4) His adversaries were powerful, vicious and hateful with the objective to destroy him (see v. 2). He saw that his situation was 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 lambs out of a lion’s mouth (1 Sam. 17:34-35).
  - Our God is a loving, caring and compassionate God and He will surely rescue His people from so desperate a destruction (see 2 Tim. 4:17-18).
- (b) **Test the heart for Innocence or Guilt** (Psa. 7:3-5)
- (1) David offers this prayer on the ground that he was innocent of the charges that were brought against him – relying consequently on the fact that his was a righteous cause, and he appealed to God on this ground, and declaring his willingness to suffer all that his enemy attempted to bring upon him if he was guilty.
- (2) “If there is **iniquity** in my hand” (v. 3b).
- In general usage “**iniquity**” means being wicked or immoral in nature or character. It is **gross injustice**, wickedness or unrighteous act.
  - “**Iniquity**” in our text refers to: an unjust possession – a property that had been unjustly taken from another. David is saying in verse 3b and 4b-5, if he had taken anything unjustly from anyone he was ready to be judged.
  - The Christian’s word should be reliable and trustworthy. If we cannot be believed on our word, we are surely not to be trusted on our oath (vow); for a true Christian’s word should be binding as another man’s oath (vow).
- (3) David was willing, if he had been guilty of the charges against him, to have his enemy pursue him until he was destroyed (see v. 5).
- (c) **True Justice and Judgment** (Psa. 7:6-8)
- (1) Having this testimony of his conscience concerning his innocency, he humbly prayed to God to appear for him against his prosecutors, and appealed as one that knows how to order his case before God.
- (2) David was emotionally incited because of Cush’s lies, and he believed God should too. The slandered king boldly, but not irreverently, called the LORD to three immediate actions:

- **Spring into action LORD** and do not stay in a seat of observance . . .  
*“Arise, O LORD, in Your anger” (v. 6a NKJV)*
  - **Stand against this slanderous evil** in fervent righteous displeasure . . .  
*“Lift Yourself up because of the rage of mine enemies” (v. 6b NKJV).*
  - **Stay alert while this potentially dangerous situation develops** . . .  
*“Rise up for me to the judgment you have commanded (v. 6c NKJV).*
- (3) David also entreated all to gather for a time of accountability (see v. 7).
- (4) As we observed in verse 8, David has seen, in the eye of his mind, the LORD going up to the seat of judgment in royal state and drew nigh to Him and made his petition once more.
- In the preceding verses, David implored God to arise and now that He has arisen he prepared to get together with the *“congregation of the peoples” (v. 7)* who *“compass” or “surround” (v. 7) the LORD.*
  - That which he had so 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!
- (5) David in making reference to *“my righteousness” . . . “my integrity” or “perfection” (v. 8)* is not claiming that he never sinned in all his life but in this situation (Psa. 7) he simply rejected to be on the same moral level as his enemies.

2. **Practical Lesson: Responding to our False Accusers and Persecutors** (*Briefly noted . . . this subject has been discussed in other lessons*).

It seems as if there is always someone to oppose the genuine child of God; someone who is ready to discredit, whether by character assignation or any way that he can ruin someone; to slow him down, hinder him. Such is always an unfortunate situation because ever-so-often it hinders progress and in some cases individuals are destroyed. Discord or disliking each other is always the work of Satan (James 4:1-2; Eph. 6:12; etc.) and should be resisted (1 Peter 5:8-9). Satan has always been the accuser of the brethren (Rev. 12:10) and he will continue to oppose the cause of God. Despite what adverse situation that we experience, at all time we should let the love of God prevails, (Prov. 10:12; 1 Cor. 13; 1 Peter 4:8-11; etc.) love each other fervently and be guided daily by the power and presence of God.

**Eph. 4:31-32 Amplified Bible**

“Let all bitterness and indignation and wrath (passion, rage, bad temper) and resentment (anger, animosity) and quarreling (brawl, clamor, contention) and slander (evil-speaking, abusive or blasphemous language) be banished from you, with all malice (spite, ill will, or baseness of any kind). And become useful and helpful and kind to one another, tenderhearted (compassionate, understanding, loving-hearted), forgiving one another [readily and freely] as God in Christ forgave you.”

The following is a quote from POSB:

*When we are falsely accused and persecuted, we must firmly believe that the judge of all the earth will do right in our case (Gen. 18:25). Although we have every right to call upon God to act in justice against our enemies, a greater principle was later revealed through Jesus Christ: it is far greater to surrender our right for justice and pray for God to forgive our enemies. This was the shocking attitude of the Savior at Calvary, and it was modeled by Stephen, the godly deacon, when he was martyred. Because God has forgiven us our grievous offenses against Him, we should desire the repentance of those who sin against us. Vengeance and justice against those who wronged us should be left in God's hands. This is the sign of those who are spiritually mature."*

### Discussed in Part A

- A. Taking Refuge in God Vv. 1-2
- B. Test the Heart for innocence or Guilt Vv. 3-5
- C. True Justice and Judgment to be Implemented Vv. 6-8

### Today's Study

#### D. Terminate Wickedness to Secure Righteousness Psa. 7:9-13

In his own hopes, David trusted in the Divine discrimination between innocence and guilt, he was fully assured that God would intervene on behalf of the righteous, and that the principles of Divine administration were opposed to the wicked.

We have had our adverse experiences and whenever we are in the midst of those crises, we need to maintain our focus on who God is and what He is able to do, this was a reality that David never lost sight of but maintained his confidence in God. A favorite song says:

How great is our God  
 How great is His name  
 How great is our God  
 Forever the same.

Beloved, God's guarantee is: He will **never** leave nor forsake us!!

#### **Deut. 31:6 Amplified Bible**

"Be strong, courageous, and firm, fear not nor be in terror before them, for it is the LORD your God who goes with you; He will not fail you or forsake you."

(See also 1 Chron. 28:20; Psa. 55:22; Matt. 28:20; etc.)

#### 1. Discontinue Wickedness/Continuation of Righteousness (Psa. 7:9)

*"O, let the wickedness of the wicked come to an end, But establish the just; for the righteous God tests the hearts and minds" (v. 9 NKJV)*

(a) **Consume the works of wickedness and injustice** (v. 9a)

*"O, let the wickedness of the wicked come to an end" (v. 9a)*

- (1) It was David's innermost desire to see the termination of wickedness, and in the midst of the congregation of the people he cried out: **"Oh, let the wickedness of the wicked come to an end."**
- Lot may have chosen hastily and unwisely (Gen. 13:1-13, NB v. 11) but Scriptures reveal in him an essential characteristic of those who are truly righteous people: **the righteous hate wickedness (see 2 Peter 2:7-8)**
  - The righteous souls are distressed and tormented by sin, immorality and ungodliness in the world (Psa. 45:7; 97:10; Prov. 13:5; Ezek. 9:4).
- (2) The dislike for wickedness is a universal one among the entire body of God's elect.
- All righteous people desire the destruction of sin, that it may be to an end in ourselves and others. Sin remains the foulest monster to enter the universe and it is man's worst enemy!!
  - The great change anticipated! The great desire to see wickedness ends is the longing of so many and the questions linger in their minds:
    - When will corruption be mortified?
    - When will wicked thoughts, ways and heinous actions be forsaken?
    - When will the devastation, corruption, inhumane acts, etc. will come to an end.
    - The question of **"why?"** was briefly discussed when we studied Psalm 2 and the following was noted:  
*"The answer is not found by looking around at the world, but by looking forward to the fulfillment of God's divine plan for the human race." (POSB)*  
 Beloved, let not your heart be troubled, God is still in control!!
- (3) Beloved, the prayer made here (v. 9) is a natural one; whenever anyone becomes touched with the reality of the evil of sin in one form or the other, he wishes and yearns that the world may be delivered from it altogether.
- (b) Confirmation of the righteous desired (v. 9b)  
*"But establish the just" (v. 9b)*
- (1) He also prayed for the endurance of the righteous: **"Establish the just"**
- Previously, we saw him praying that evil will be terminated which also involves their possible conversion. In this prayer he is praying for the stabilization of the righteous.
    - That they may not be seduced by the wiles of the wicked nor traumatized by their malice.
    - That they may be confirmed in their choice of the ways of God and in their resolution persevere in their commitment.
  - In essence, he prayed that the righteous will be firmly steadfast to all that pertains to God and His work and their zeal will ultimately bring an end to the wickedness of the wicked.

- (2) His previous prayer was universal in its focus that universally there would be an end to wickedness. This prayer is also universal in that the world come under the dominion of the principles of truth and holiness.
- (c) Character is determined by God! (v. 9c)
- (1) *“For the righteous God tests the hearts and minds (v. 9c NKJV)  
 “. . . for the righteous God trieth the hearts and reins” (v. 9c KJV)  
 . . . this literally means: **“God is a righteous judge.”***
- (2) There is a solemn and significant truth in the last sentence of verse 9.
- (3) The accusations against David were malicious, false and done with evil intent, yet God and God only has the power to the absolute truth in this situation.
- Many others had been deceived into believing lies against David, but the all-knowing God cannot be deceived.
  - God understands the character of **all men**; He is intimately acquainted with all their thoughts, purposes and feelings.
  - He alone has the ability to **try or search** our hearts, so He alone can judge righteously in any conflict.
  - **Note:** the KJV . . . *“God trieth the hearts and reins”*
    - The word **“heart”** in the Scriptures is often used to symbolize the thoughts (Prov. 4:24).
    - **“Reins”** (KJV) means kidneys and used in the Old Testament times as a symbol of the deepest innermost part of the person.
- (4) The words *“hearts”* and *“reins”* reminds us that God knows everything and that includes the very thoughts of man (1 Sam. 16:7; Psa. 94:9; 139:1-2, 23-24; Jer. 17:10). In essence we are hereby talking about the omniscience of God (*“omniscience” ... means “All knowing”*).
- The deep thoughts and feelings, so unknown to others, are all known intimately to God; consequently, the character of everyman is clearly understood by Him, and He judges every man accordingly.
  - David called upon God to judge who was truly right . . . to establish him – to cause him to stand innocent and secure in the sight of all the people.
  - **NOTE:** As observed in this verse (Psa. 7:9) and making his appeal to God, David refers to three of His attributes:
    - **His righteousness:** (v. 9a He is holy) (see also Lev. 11:44-45; 1 Peter 1:15-16; etc.)
    - **His omnipotence:** (v. 9 ... *“God”* or *“Elohim . . . is the strong and mighty one . . . He is all powerful”*) (see also Psa. 147:5, 13-18; Matt. 19:26; etc.).
    - **His omniscience:** (v. 9 . . . *“trieth the hearts and reins” . . . He is all-knowing*) (see also Psa. 139:1-6; 147:4-5; Jer. 17:9-10; etc.).

## 2. Divine Defense and Deliverance (Psa. 7:10)

*"My defense is of God, Who saves the upright in heart" (v. 10 NKJV)*

(a) Defense of the child of God.

*"My defense is of God" (v. 10a)*

(1) The meaning conveyed (v. 10a) is that God was His (David's) protector, and despite the challenges his confidence remains intact in God!

- The original word used is the same in essence as in Psa. 3:3.
- **Beloved, God will defend His people . . . He is our shield!!(Gen. 15:1; Psa. 18:2; 28:7; etc.). God is there to help whenever and whatever the danger (Psa. 46:1).**

(2) Cush's objective was to destroy David and his vicious lies were like very sharp projectiles directed to puncture David's heart.

- David knew that he did not possess the ability to repulse those projectiles.
- As noted above, David relied on God as his shield and his ultimate protection. He knew that God was "a shade by day, defense by night" no matter what ill came against him, he felt secure in God's care!!(Psa. 91, NB Vv. 4-5; 121, NB Vv. 4-8; etc.).
- POSB notes:  
*"Firmly clutching the mighty name of God (Elohim), David raised it in front of his chest to deflect the slanderous darts of his foes."*

(b) Deliverance assured for the righteous! (Psa. 7:10b)

*"Who saves the upright in heart" (v. 10 b NKJV)*

(1) Beloved! God will not allow the righteous to be trampled, terrorized, trodden down or torn apart!! His people are secured under His Divine protection!!

- **2 Sam. 22:3-4 Amplified Bible**

*"My God, my Rock, in Him will I take refuge; my Shield and the Horn of my salvation; my Stronghold and my Refuge, my Savior – You save from violence. (Gen. 15:11] I call on the LORD, who is worthy to be praised, and I am saved from my enemies!"*

*(2 Sam. 22 is David's song of deliverance . . . see Psa. 18 believed to be composed shortly before he became king).*

- See also Ex. 14:13-14; Psa. 17:7-8; 34:6, 17-18; Nahum 1:7; Rom. 8:37; etc.

(2) God not only protects but delivers "those whose hearts are true and right (v. 10b)

- There is a special favor God has for all those who are sincere, "whose hearts are true and right": "He saves, delivers and set free!"
- **"Upright" (v. 10b)** means straight or even. It refers to those who walk straightly in line with God's laws and they do not stray, neither to the right or the left, from God's perfect will.

**Josh. 1:7 New Living Translation (NLT)**

“Be strong and very courageous. Be careful to obey all the instructions Moses gave you. Do not deviate from them, turning either to the right or to the left. Then you will be successful in everything you do.”

- C. H. Spurgeon notes:

*When God shall try our cause our sun has arisen and the sun of the wicked is set for ever. Truth is like oil, is ever above, no power of our enemies can drown it; we shall refute their slander in the day when the trumpet wakes the dead, and we shall shine in honor when lying lips are put to silence. **O believer, fear not all that thy foes can do or say against thee, for the tree which God plants no wind can hurt.***

### 3. Delivering Equality and Justice (Psa. 7:11)

*“God is a just judge, And God is angry with the wicked everyday” (v. 11 NKJV)*

(a) Righteous Judge!

*“God is a just judge” (v. 11a NKJV)*

(1) Proven and established! **“God is a just judge!”**

- Making his preceding appeal to God’s testing of man (see Vv. 7-9) made David think of the justice of God. This led him to declare an established and fundamental fact: **“God is a just judge!” (v. 11a)**
- The justice of God is a commonly and rejected truth that results in damaging consequences.
  - Many anticipate that they will one day stand before a great God of great love, great mercy, great warmth and great generosity. **They never imagine they will stand before a God who is perfectly just and who cannot ignore the habitual practice of sin.**
  - **Briefly noted: a just God:** to be **just** means that God upholds the moral order of the universe, and is righteous and without sin in the manner in which He treats human kind (example Nehemiah 9:33; Dan. 9:14) (See also Deut. 32:4; 1 John 1:9)

*Note also, because of His justice sin will be judged (Rom. 6:23; cf. Gen. 2:16-17); to satisfy His justice, He sent Jesus Christ (John 3:16). To reject Jesus Christ is to reject God’s mercy and grace and the imminent result is judgment (John 3:36; Rom. 1:18; etc.). (Much more to this subject than we have time to discuss at this time).*

- (2) The justice of God is easy to understand if we simply compare it to what we expect from an earthly judge (*although we cannot adequately compare man with God because He remains the “Transcendent Creator and Sovereign King!!!*) **Note a few highlighted pointers:**



- We don't think it is right or good if a human judge excuses crime in the name of compassion: **we expect a judge to be just!**
  - Despite such a reality there are so many who are absolutely confident that God will be an unjust judge on the day of judgment. They are so confident of it that they mistakenly rely on this idea for their salvation.
  - *Among the many things that can be noted, I will **briefly** note one reference: **Rom. 5:1-11***
    - Observe the great mercy and abounding grace of God in verses 6-8.
    - Observe verse 9b: *"Saved from the **wrath** through Him."*
      - God has done everything necessary for our salvation and allows us to freely make our choice (Isa. 55:1, 6-7; John 1:12; 3:16; Rom. 10:13; Rev. 22:17; etc.)
      - The Amplified Bible translates Rom 5:9b as: *"Saved by Him from the **indignation and wrath of God.**"* Oh, beloved! Man will be held accountable because of God's justice. We do not reject, ignore and trample the mercy and grace of God and still expect to enter eternity to live in the presence of God!! (**Gal. 5:16-21, NB. v. 21**; Prov. 11:21; Ezek. 33:9; Matt. 7:21-23; 1 Thess. 5:3; Heb. 2:3; 12:25; etc.)
- (3) **The justice of God means that all will be treated fairly** (Deut. 10:17; Acts 10:34-35; Rom. 2:11-16; Col. 3:25; 1 Peter 1:17)
- We live in a world where injustice is prevalent, too often we have seen the guilty set free and so many innocent people imprisoned, etc.
  - God is **a righteous judge**, who not only loves righteousness Himself but will take care that righteousness is done by the children of men and He will avenge and punish all unrighteousness.
- (4) David was fully persuaded that God pronounces judgment on behalf of the righteous and vindicate their character.
- It is a fact that, in a general sense, God judges everyone according to their character; but the particular idea conveyed in Psa. 7:11a is that God will do justice to the righteous.
  - God will intervene to exonerate the righteous and He will treat them as they need to be treated when attacked and discredited by their enemies.
- (b) Righteous indignation (v. 11b)  
*"And God is angry with the wicked every day"* (v. 11b NKJV)
- (1) The phrase *"with the wicked"* has been supplied by the translators.
- You will observe *"with the wicked"* is written in italics which means that it was not in the Hebrew translation.

- Supplying “*with the wicked*” is not improperly done since the writer of the psalm evidently intended to speak of “**the wicked**” in contrast with the righteous.
- (2) The words “**God is angry . . .**” must be understood as it applies in accordance with the Divine nature; and we are not to assume that it applies with the same feeling as human experiences.
- (3) Barnes referring to God’s anger notes:  
*“ . . . It means that His nature, His laws, His government, His feelings are all arrayed against the wicked; that He cannot regard the conduct of the wicked with favor; that He will punish them. While His judgment in regards to the righteous must be in their favor, it must just as certainly be against the wicked; while He will exonerate the one, He will cut off and punish the other.”*
- (4) Note carefully the two key words in Psalm 7:11: “**every day.**”
- God not only detest sin, but He is angry **everyday** with those who continue to indulge in sin.
  - We have no senseless and impassive God to deal with; He can be angry, Oh No! **He is angry today and every day with the wicked! Yes! You ungodly and impenitent sinner!**
  - Travelling the broad way (Matt. 7:13) means the best day that ever dawns on a sinner brings a curse with it.
    - **Sinners may have their feast days but definitely no safe day!**
    - From the beginning of the year to its ending there is not an hour in which God’s oven is not hot and burning in readiness for the wicked who is like chaff (Psa. 1:4).
  - Every day the righteous judge is seated on the judgment seat!
    - His attitude towards wickedness has never been compromised!
    - Constantly, He is furious against the wicked and His disposition never changes.
    - He never takes a day off from His duty. Every day He expresses His indignation against wickedness and corruption.
4. **Doom of the Impenitent** (Psa. 7:12)  
*“If he does not turn back, He will sharpen His sword; He bends His bow and makes it ready” (v. 12 NKJV)*
- (a) Impenitent and stubborn (v. 12a)  
*“If he does not turn back” (v. 12a NKJV)*
- (1) The arms of mercy are still extended, grace is still freely offered, the gate is still ajar for the whosoever will (Isa. 55:6-7; 49:8; 2 Cor. 6:2; etc.).
- (2) The judge of the universe is compassionate and caring not willing that any perish but that all would repent and turn from their wicked ways (2 Peter 3:9).
- It is not His desire to destroy but that they would turn back to Him!

- He has done everything possible and has warned the wicked to amend their evil ways (Jer. 26:13).
- (3) The word **“turn”** (v. 12) in the Old Testament is equivalent to repentance.
- Repentance is NOT to be taken lightly, it is compulsory!! (**Acts 17:30**; Ezek. 18:31; Acts 3:19; 8:22).
  - Failure to repent results in devastation and eternal doom (Luke 13:3; Prov. 1, NB Vv. 20-32)
- (b) Instruments of retribution (v. 12b)  
*“He will sharpen His sword; He bends His bow and makes it ready.” (v. 12 b NKJV).*
- (1) David not only declares God as a righteous judge but describes Him as a mighty warrior who wages war against the wicked. **Note carefully:**
- *He is sharpening His sword* in preparation for battle.
  - *He is bending His bow* – stringing it tightly so that it is tight and will shoot both accurately and forcefully.
- (2) The **impenitent** will be judged unless he repents and gives up his evil practices, if not, full preparation has been made for his punishment.
- (3) With God so ready to judge, the sinner should never presume that God will delay His judgment.
- When God delays judgment out of mercy. many people think that this mercy means God is not concerned with justice.
  - The only thing that holds back the immediate judgment of God against the sinner is the undeserved mercy and grace of God, giving the sinner an unknown time to repent.
  - In the past we sang the chorus: “You better make right with God, come and do it now!”
- Hosea 10:12 NKJV**  
*“Sow for yourselves righteousness: Reap in mercy, Break up your fallow ground, For **it is time to seek the LORD**, Till He comes and rain righteousness on you.”*

##### 5. **Decisive and Irrevocable Fate** (Psa. 7:13)

*“He also prepares for Himself instruments of death; He makes His arrows fiery shafts (v. 13 NKJV)*

(a) Insubordination and evil will be judged.

*He also prepares for Himself . . .” (v. 13a)*

- (1) The instruments of punishment are already prepared, and God can use them whenever He pleases.
- (2) These instruments of punishment are not to be made ready therefore there is no need for delay when God shall have the occasion to use them.
- (3) The strong message conveyed is that arrangements are made for the destruction of the wicked and that destruction must come upon them. It should also be realized that it is impossible that any sinner should escape.

## (b) Instruments of Justice Vv. 12-13.

- (1) Verses 12-13 show God as a warrior ready to attack the wicked. Who can stand when He appears?

**Mal. 3:2 NKJV**

“But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner’s fire And like a launderer’s soap.”

- (2) The instruments to be used are “*Instruments of death*” (v. 13).

- **v. 12:** God “*will whet*” (KJV) (or sharpen) “*His sword;*” “*His bow*” is already “*bent*” and ready to discharge the arrows of judgment.
- **v. 13:** “*He ordaineth His arrows against the persecutors*” (KJV) . . . in the Hebrew, “**He will make His arrows into flaming missiles,**” “**shafts of fire.**”

- (3) The Preacher’s Outline & Sermon Bible (POSB) notes:

*“ . . . When God finally delivers justice upon the earth, He will not strike to maim or injure but to kill. His judgment will be fiery and final. His arrows, will be fiery arrows, shafts shot for the purpose of igniting their target and burning it completely. This is a picture of hell, the lake of fire where all the unrighteous will perish for eternity (Rev. 20:15).”*

**E. Totality of Evil Psa. 7:14-16**

There is a tendency within the Church (Universal) to ignore the reality of sin and its awful consequences (especially that which is not confessed and forsaken). Definitely, we **must** be compassionate, caring and Christ-like without compromising **God’s standards** because such compromise has never helped to advance God’s holy cause.

As observed in Psalm 7, God will address evil as evil and without any compromise. His mercy and grace is available but to reject His offer will result in judgment. The Word of God is explicit and has stated that we will reap what we sow (Gal. 6:7-8). Unfortunately, far too many pursue a life that is inconsistent with God’s Word and continue to live with the expectation of spending eternity with God, *noted before*, (for example see Gal. 5, NB Vv. 16-26; as well as other references).

Noted in Psalm 7:14-16 “ . . . **conceives . . . brings forth . . .**” (v. 14): These terms relate to child birth and show that sinning gives birth to “*trouble*” (v. 16). In this sense, sin passes judgment upon itself (*noted before Gal. 6:7-8*). Today, we briefly discuss “**The Totality of Evil**” or the “**Outcome of Evil**” which, beloved is never a pleasant experience, no matter what others say! Oh! Beloved! Let us serve the LORD in spirit and in truth (John 4:21-24)

**Gal. 6:7-8 Amplified Bible**

*“Do not be deceived and deluded and misled; God will not allow Himself to be sneered at (scorned, disdained, disallowed, or mocked by mere pretensions or by His precepts being set aside). [He inevitably deludes himself who attempts to delude God.] For whatever a man sows, that and that only is what he will reap. For he who sows to his own flesh*

*(lower nature, sensuality) will from the flesh reap decay and ruin and destruction, but he who sows to the Spirit will from the Spirit reap eternal life.”*

1. **Picture of the Slanderer’s History** (Psa. 7:14)

In this illustrative “Picture of the Slander’s History” we first noticed the imagery of a pregnant woman in the process of child birth, huffing and puffing and agonizing in labor to give birth. As observed she has conceived “*iniquity*” and “*mischiev*” (KJV) or **trouble** and “*brought forth falsehood*” (NKJV). Obviously, this is the sin of Cush, who falsely accused and slandered David. David in these verses illustrated the extent to which Cush went in his devious and evil ways to attack him and posing a threat to his life.

*“Behold, the wicked bring forth iniquity; yes, he conceives trouble and bring forth falsehood. (v. 14 NKJV)*

(a) Complexed and painful process to produce evil (v. 14a)

*“Behold the wicked brings forth iniquity” (v. 14a NKJV)*

*“Behold, he travaileth with iniquity” (v. 14a KJV)*

- (1) The first of the three graphic pictures in this verse is that of a woman in travail (labor).
- (2) The implication here is referring to the pain and throes (agony, etc.) of child birth; and the idea is, that the wicked man labors or struggles, even with great pain, to accomplish his purpose of iniquity.
- (3) He puts his all in accomplishing his evil objective, all his evil plans are for the promotion of evil.

(b) There is also the conception of evil (v. 14b)

*“... Yes, he conceives trouble . . .” (v. 14b NKJV)*

*“... and hath conceived mischief. . .” (v. 14b KJV)*

- (1) This is the original of his initial design, his intention was to form a scheme of mischief.
- (2) He had been under the control of Satan and his virus was now in him!
- (3) What is the result of this evil association is the offspring (children) of an unholy conception!

(c) The outcome is that there was a created replica to enhance evil (v. 14c)

*“... and bring forth falsehood” (v. 14c NKJV)*

*“... and brought forth falsehood” (v. 14c KJV)*

- (1) It is a possibility that Cush didn’t see his evil as some people are totally blind to their pernicious ways and yes some finally face the facts of their evil goals . . . **some!!**
  - Irrespective of his awareness and as we have seen in other lessons (example Psalm 2, etc.) any effort that is formulated against the cause of God will result in disappointments, disaster and doom.
  - **Psa. 2:1 NKJV**  
“Why do the nations rage, And the people plot a vain thing?”
- (2) The result of his (Cush’s) evil plan is like the birth of a child who is exactly like his father. Jesus told the Jews that they are like their father the devil (John

8:44) . . . observe Cush’s accomplishment: “. . . *and bring forth falsehood*” (v. 14c NKJV)

(3)

*The psalmist’s illustration continues in the next two verses.*

## 2. Pitfall—Objective that Backfired (Psa. 7:15)

In verses 15 and 16 we have an account of the wicked experiencing retributive justice; they were reaping what they sowed. In the first example we have seen the illustration of the system that was used to trap wild animals. The hunters would dig a large hole and had it covered with grass and brush (undergrowth, small trees, and shrubs) as a way to conceal it (v. 15). In this situation the application refers to the wicked in our study whose plan is similar to the hunter but instead of his intended prey he was the one who fell into it. David also noted that the mischief maker’s own evil will return like a blow on his own head. *“This is the way of those who sow evil against others: devices of their own making spring back against them. The violence they intended for others falls upon their own head (v.16).” (POSB)*

*“He made a pit and dug it out, And has fallen into the ditch which he made.” (v. 15 NKJV).*

(a) Evil device to promote his wickedness (v. 15a).

*“He made a pit and dug it out . . .” (v. 15a NKJV).*

(1) The implication refers to the method of hunting wild animals which was common in ancient days.

- As Noted above, a hole (pit-fall) was dug and covered in order to deceive the animals and enclose them and driving them into the pit-fall.
- The illustration is a powerful one! He was cunning in his plans, and industrious in his labors.
  - He stooped to the dirty work of digging.
  - He did not fear to soil his own hands; he was willing to work in a ditch if others might fall into it.

(2) **What mean things men will do to inflict revenge on the righteous.**

- They hunt good men as if they were animals, even so, they will not give them fair chase as given when hunting hare or fox, but they secretly entrap them.
- Our enemies will not meet us face to face, for they fear us as much as they pretend not to despise us. Their devious plan was done surprisingly, suddenly, swiftly and with the surety of achieving their evil objective.

(b) Entrapped by his own evil scheme (v. 15b).

*“. . . And has fallen into the ditch which he made” (v. 15b NKJV).*

(1) A Jamaican Proverb: “Pit inna de sky, it fall inna yuh y’ eye.”

- **Translation:** If you spit into the sky, it falls into your face.

- **Meaning: What you do to, or wish for others could eventually be the cause of your own down-fall.**

BE CAREFUL HOW YOU TREAT OTHERS!

(2) The enemy dug a pit for his intended prey: *“And has fallen into the ditch which he made!”*

- Fell into the pitfall which he had constructed for others; the illustration was that a pitfall was made, as in the case of doing so for wild animals and the hunter fell into his own pit.
- He had been snared in his own devices; his shrewdness had boomeranged on himself, and instead of bringing ruin on others he brought it on himself!
  - We saw a similar situation in the case of Haman (see Esther chaps. 5-7, NB 7:9 . . . would help if you read to chapter 10).
  - Similar happened with those who tried to destroy Daniel (see Dan. 6, NB Vv. 21-24).

(3) Barnes note:

*“No one can overtake a straight-forward course in its influence on our ultimate happiness; no one can overestimate the guilt and danger of a crooked and secret policy in devising plans of evil.”*

### 3. Painful Reality of Evil Intention (Psa. 7:16)

*“His trouble shall return upon his own head, and his violent dealing shall come down on his own crown.”*

(a) Return that was not expected (v. 16a)

*“His trouble shall return upon his own head” (v. 16a NKJV)*

- (1) The account of the enemy’s payback continued, the mischief which he had designed for others *“shall return upon his own head” (v. 16a)*; it shall come to him!
- (2) In this verse we have what was expressed in verses 14 and 15, . . . the rod which the evil aggressor lifted had smitten his own back!
  - He shot an arrow upward and it *“returned upon his own head” (v. 16a KJV)*.
  - He hurled a stone at another and it *“shall come down on his crown” (v. 16b NKJV)*. . . . . (**crown:** the top part of his head)

(3) Note two other proverbs:

- Believed to be originally drafted by an English poet:  
*“Curses are like young chickens, they always come home to roost.”*
- The following is an African Proverb:  
*“Ashes always fly back in the face of him that throws them.”*

(4) Cush and all his accomplices slandered David, intending to ruin him! The same continues today wherein so many have become slanderers (James 3, NB Vv. 1-10; Rom. 3:13; etc.); they verbally abuse and tarnish the reputation

of others; but the results will be the same as it was with Cush and David. God is omniscient, He knows it all and eventually justice will be triumphant over wickedness!!

**Psa. 109:17 NKJV**

“As he loved cursing, so let it come to him; As he did not delight in blessing, so let it be far from him.”

(b) Retribution that was self-inflicted (v. 16b)

*“And his violent dealing shall come down on his own crown” (v. 16b NKJV).*

(1) *“His violent dealing shall come down on his own **crown**” . . . “Violence” or “damage” “cruelty” will fall back upon his own pate (KJV) (crown NKJV) . . . referring to the top of his head (noted before). **This is yet another vivid description of the recoil, the boomerang action of evil.***

(2) How often this experience has occurred in both ancient and modern history... yet some still have not taken heed.

- Men have burned their own fingers when they were hoping to brand their neighbor.
- This reaping as one sows may not happen immediately but it will eventually happen. Due to their devious and heinous murder of Naboth, God pronounced judgment on both Ahab and Jezebel.
  - King Ahab: Dogs licked his blood in Naboth’s vineyard: **1 Kings 21:17-29, NB v.19**; also 1 Kings 22:29-38, NB Vv. 35-38.
  - Jezebel: Dogs would eat her flesh: **1 Kings 21:23**; also 2 Kings 9:30-37, NB v. 36.

(3) And yes, beloved! So it will be in the last and great day, when Satan’s fiery darts (*if I may so refer to all his wicked deeds*) shall make him tremble with fear and anguish and all his followers who shall reap the harvest which they themselves have sown.

**Indeed, Beloved: There is a Great Day coming, A Great Day coming!! There is a Great Day coming by and by!! (Rev. 20).**

**F. Thanksgiving to God for His Righteousness Psa. 7:17**

The psalmist says that as for himself, he would praise the LORD according to His righteousness; that is, he would adore and praise the true and living God, who is worthy to be praised!!

*“I will praise the LORD according to His righteousness, And will sing praise to the name of the LORD most High” (v. 17 NKJV).*

**1. Righteous God Acclaimed (Psa. 7:17a)**

*“I will praise the LORD according to His righteousness . . .” (v. 17a NKJV).*

(a) Gratitude to God

*“I will praise the LORD . . .” (v. 17a)*



- (1) Psalm 7 started in a distraught low note, however, we have it closing on an exhilarated high note of glory to the righteous judge of the universe!
  - (2) David's experience in dealing with his adversaries was a time of intense emotion as he presented his case before God; we have witnessed that passion in his praise to God.
  - (3) Gratitude means **thanks and appreciation**, it comes from a Latin word *gratus*, which means "thankful, pleasing."
  - (4) The offering that is most pleasing to God is our **thanksgiving and the payment of our vows**. (see **Psa. 50:14**, also 107:1; 118:24; 1 Thess. 5:18; etc.)
- (b) God's righteousness is acknowledged (v. 17b)  
*"... according to his righteousness" (v. 17b NKJV).*
- (1) David was wise enough to praise God according to His righteousness and not focusing on himself.
    - *"... according to"* means because of. It was all possible because of God.
    - Although David appealed to God in this psalm, on the basis of his comparative goodness, this was not a self-righteous prayer. David knew the difference between his relative righteousness and God's praise worthy and perfect righteousness.
  - (2) David in this psalm has set an example for us showing us that we need to praise God *"according to His righteousness."*
    - We ought to give Him the glory for the gracious protection under which he covers His afflicted people and of the just vengeance with which He will pursue those who afflict His beloved ones.
    - **When I Think of the Goodness of Jesus**  
 When I think of the goodness of Jesus  
 and what He has done for me,  
 my soul cries out, "Hallelujah!"  
 Praise God for saving me.
  - (3) **David's jubilant praise to God is a resounding acclamation of faith.**
    - God had not yet delivered him from his enemies, but he praised God for what He would do, even before the vindication came.
    - David realized that even if the LORD did not deliver him in the present, He would vindicate him in the future.
      - Esther displayed unshakeable faith in God (see Esther 4:6) and the outcome meant victory for all the Jews in the kingdom (Esther chaps. 4-9).
      - The three Hebrew youths were also willing to pay a price (see Dan. 3, NB Vv.17-18) and God delivered!
    - David knew that God will judge his enemies on that day when all the unrighteous stand at God's throne and are judged for their evil deeds (Rev. 20:11-15; Matt. 25:46).

## 2. Rejoicing in the Most High (Psa. 7:17b)

(a) Magnify Him, He is worthy to be praised!

*“And will sing praise to His name . . .” (v. 17b NKJV)*

(1) To **sing praise** is “sing psalms or songs.” Praise is often associated with singing in the Bible.

(2) **NOTE:** *Praise is a frequently discussed topic and strongly emphasized in Scriptures. Today there is time to only share a few highlights . . . clearly presented in Psa. 7:17. Note two quotes:*

- *“Praise is not only a command, but a gift we give to God. It is a sacrifice of our heart—giving Him our best, even when we don’t feel up to it. The more we praise God and give Him this gift, the more we’ll be filled with God’s love to share with others”*

(prayer and possibilities.com)

- *“Praise is a vital part of life surrendered to God and it gives credit where credit is due. ‘O that men would praise the LORD for His goodness, and for His wonderful works to the children of men!’” (Psa. 107:8 KJV). (Got Questions.org)*

(3) This is a continued subject and a most important one. David notes: *“And will sing praise to . . . (Psa. 7:17). The following reference has several pointers; at this time, I am presenting it without comments.*

### **Eph. 5:19 NKJV**

*“. . . speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.”*

- Read Eph. 5:18-21 for more details.

- By contrast, life in the **Spirit** leads to self-control and joyful worship of God (Vv. 18-20); etc.

(4) Oh, Beloved! Let us sing a new song to the Lord and magnify His holy name on a **daily basis!** He is worthy of our praises!! (Psa. 40:3; 96:1; 144:9; Isa. 42:10; Rev. 4:11; 5:11-14).

(b) Most High God adored and highly exalted

*“. . . to the name of **the LORD Most High**” (v. 17c)*

(1) He is *Jehovah Elyon*, the **LORD Most High**, the one who sits above and justly rules over all (see Gen. 14:18-22).

- He is “the LORD of Heaven and Earth.” . . . **Yahweh** translated Jehovah; Jehovah my God!

- Most High God is translated using various names in reference to God, two examples are (a) **Elohim** (Psa. 57:2; 78:56) (b) **Elyon** which is used frequently (Gen. 14:22; Psa. 46:4; 50:14; 73:11; 107:11; etc.)

- The Most High God or Most High . . . only Him is to be worshipped; there is none like Him! None above Him! He is LORD of all! He is exalted above all other beings; exalted above all things, above His creation . . . there is none like God!! (Ex. 8:10; 15:11; Psa. 89:6; Isa. 40:18; etc.).

(2) As we have in Psa. 7:17 the great truth being taught is: **God is to be adored for who He is, and that His holy character, manifested alike in the treatment of the righteous and the wicked, lays the foundation for exalted praise.**

(3) *“And sing praise to the name of **the LORD Most High.**” (v. 17b)*

- **Psa. 83:18 Amplified Bible**

“That they may know that You, whose name alone is the LORD, are **the Most High** over all the earth.”

- See also Deut. 32:8; 2 Sam. 22:14; Psa. 7:17; 47:2; Dan. 4:17

Quote from William Dyer (a 17 century pastor ... London)

*“To bless God for mercies is the way to increase them; to bless Him for miseries is the way to remove them: no good lives long as that which is thankfully improved; no evil dies so soon as that which is patiently endured.”*

**“I Will Bless the Lord at All Times** (By Joe Pace ... Partial quote)

I will bless the Lord at all times, He’s good  
 I will bless the Lord at all times, He’s good  
 I will bless the Lord at all times, He’s good  
 I will bless the Lord at all times, He’s good.

He’s so good, so good, real good  
 Each and every day of my life  
 I’ll bless the Lord for He’s good

*(Actually the rest of the song is repeating the above several times)*

## 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 B

### Review Questions

1. Match the partial quotes on the left with their correct reference on the right (*All quotes from the NKJV*).

PARTIAL QUOTES	CORRECT REFERENCE	JUMBLED REFERENCES
"Let all bitterness, wrath, anger, and evil speaking . . . ."		Eph. 6:12
"Be sober, be vigilant because your adversary . . . ."		James 4:1
"Where do wars and fights come from among you? . . . ."		Rev. 12:10
". . . Now salvation and strength, and the kingdom of our God and the power of Christ . . . ."		1 Peter 5:8
"For we do not wrestle against flesh and blood but against . . . ."		Eph. 4:31

2. Although Lot, in choosing the plains of Sodom, (see Gen. 13:1-13, NB v. 11) did so hastily and unwisely, what characteristic of the righteous was demonstrated by him according to Scriptures (Give reference)?

---

---

---

---

---

---

---

---

---

---

3. As noted in **Psa. 7:9**, what two outstanding features did David prayed to be realized?

---

---

---

---

---

---

---

---

---

---

4. What truth is taught in the following statement: “. . . *the righteous God test the hearts and minds (Psa. 7:9c NKJV).*”

---

---

---

---

---

---

---

5. What three attributes of God are noted in Psa. 7:9. Briefly explain and give references?

---

---

---

---

---

---

---

6. (a) Briefly explain “*My defense is of God*” (Psa. 7:10). (b) What reference is the same in essence of what is being taught here (*relating to 7:10 . . . noted in another psalm that was recently discussed*)?

---

---

---

---

---

---

---

7. Complete by choosing the correct answer:

This is a sentence from a quote by C. H. Spurgeon:

*“ . . . . . O believer, fear not at all that thy foes can do or say against thee, for the tree which God \_\_\_\_\_ .”*

- (a) plants can be easily uprooted.
- (b) plants no wind can hurt.
- (c) Satan can easily destroy it.
- (d) is firmly set but unstable.

8. Briefly explain: "The *justice of God is a commonly and rejected truth that results in damaging consequences.*"

---

---

---

---

---

---

9. What are the two key words in Psalm 7:11; briefly explain?

---

---

---

---

---

---

10. What very strong message is communicated in Psa. 7:12b: "***He will sharpen His sword; He bends His bow and makes it ready.***"

---

---

---

---

---

---

---

---

---

---

11. What three illustrations in Psalm 7:14, graphically show the extent David's adversaries went to produce their evil objectives?

---

---

---

---

---

---

---

---

---

---

12. (a) Explain the “**pit-fall**” illustration (Psa. 7:15). (b) How is this applicable today, what needs to be learnt?

---

---

---

---

---

---

---

---

---

---

13. Complete the following:

*“No one can overtake a straight-forward (a) \_\_\_\_\_ in its influence on our ultimate (b) \_\_\_\_\_; no one can (c) \_\_\_\_\_ the guilt and (d) \_\_\_\_\_ of a (e) \_\_\_\_\_ and secret (f) \_\_\_\_\_ in devising plans of (g) \_\_\_\_\_.” (Barnes)*

14. Answer True or False. (b) Explain your answer.

“Because David saw that his prayer was fully realized wherein his enemies were completely destroyed, he at that time gave thanks to God, as noted in Psa. 7:17.”

---

---

---

---

---

---

---

---

---

---

15. Complete the following:

“As we have in Psalm 7:17, the great truth being taught is: God is to be (a) \_\_\_\_\_ for who He is, and that His holy (b) \_\_\_\_\_, (c) \_\_\_\_\_ alike in the (d) \_\_\_\_\_ and the (f) \_\_\_\_\_, lays the (g) \_\_\_\_\_ for exalted (h) \_\_\_\_\_.”