

“David’s Cry for Justice”  
Psalm 7  
(Preached at Trinity, November 1, 2009)

I’m supplying these notes for the benefit of busy pastors who may be engaged in bi-vocational work, feeling the pressure of preparing to preach twice on the Lord’s Day while trying to balance full-time secular work as well as caring for their families. While the notes of another man are no substitute for personal study, I pray that these may aid in the process of preparing to preach.

**Disclaimer:** These are the actual notes I bring with me to the pulpit, which I follow loosely. They are not designed for publication. While I try to make every effort to give proper credit to my sources from the pulpit, adequate citations will sometimes be absent from my notes. If anyone feels their intellectual material has been used without adequate citation, please contact me and I’ll make immediate correction giving credit.

1. We’ve all been victims of unfair attacks; attacks that were not at all justified. Perhaps it was a false accusation. Perhaps a false rumor was circulated by a jealous co-worker or classmate. Perhaps it is simply someone who has made it their mission to make our life miserable.  
What do we do? How do we handle it? What if it is a multitude of people? I’ve seen times when someone is falsely accused and the media, like a band of hungry wolves, camps out on his front lawn. When it is over his reputation has been soiled and the media is gone – no one comes to his defense.  
What do we do?
  2. David had been under such attacks. What did he do? He called upon God to vindicate him.
  3. This Psalm begins with a superscription:  
**Psalm 7:1** – “Shiggaion of David, which he sang unto the LORD, concerning the words of Cush the Benjamite.”
    - A. Like the previous psalms we’ve studied, it is a psalm of David.
    - B. It is called a “Shiggaion of David.” – The meaning unknown but it may refer to a poem of intense emotion.
    - C. Of Cush we know little, only that he was a Benjamite. Saul was also of the tribe of Benjamin so he was probably one of Saul’s men. It would seem that he has made a false accusation against David – perhaps accusing David of a treasonous conspiracy against Saul’s throne.
  4. Spurgeon called Psalm 7 the Psalm of the Slandered Saint. Some have placed a Messianic aspect upon the Psalm – Christ appeal to God against the false accusations of His enemies. May it encourage us as we face our own times when we are falsely slandered.
- I. **Verses 1-2** – David’s plea for God’s protection
- A. David rises up in faith and cries: “Save me, deliver me”
    1. In the midst of his trouble he placed his life in the hands of God
    2. His cries went up to his one source of comfort and deliverance.
  - B. When all seems hopeless, God is a strong Deliverer
    1. No matter how strong our foes may seem God is invincible.
    2. David describes them as having the fierceness of a lion.
      - a. Peter also described such an enemy  
**1 Peter 5:8** – “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.”
      - b. The word for devil means slanderer. Our great arch enemy who slanders us daily has been crushed under the mighty arm of Christ.

3. Recalling his days as a shepherd a lamb without a strong shepherd was helpless prey. We have a strong Shepherd to defend us against the strongest of lions.

## II. **Verses 3-5** – David’s plea to search his own innocence

### A. David invites open examination of his life – **Verses 3-4**

1. David asks God to search his own heart. Our character should testify in our defense.

David is being falsely accused. His recourse is to go to God. If he is found innocent before God what man thinks is of little concern.

**1 Corinthians 4:3-5** – “But with me it is a very small thing that I should be judged of you, or of man’s judgment: yea, I judge not mine own self. <sup>4</sup> For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. <sup>5</sup> Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.”

2. David had not been guilty of rewarding evil to one at peace with him.
  - a. David claims his innocence of this guilt. Twice he delivered Saul from harm. David isn’t claiming to be sinless or faultless on every side but of the accusations of his accusers. He states: “If I have rewarded evil to him that was at peace with me. . .”
  - b. (Of course, this Psalm comes before the Bathsheba incident.)
  - c. This shows how much danger is always present. We must be continually on guard. No one is above the danger of sin. Countless pastors who have preached diligently against adultery have fallen into the sin themselves.

**1 Corinthians 10:12** – “Wherefore let him that thinketh he standeth take heed lest he fall.”

### B. David invites God’s correction if he is found wanting – **Verse 5**

1. If their accusation was true David invites not just their condemnation but the condemnation of God.
2. If he was guilty he was willing to abandon God’s help – “Let them come and persecute me, let them tread down my life.”
3. David stresses the solemn nature of his words with “Selah” – a pause to consider.

## III. **Verses 6-9** – David’s plea for God to rise up quickly and avenge him

### A. Rise up in your anger against my adversaries – **Verse 6**

1. David is reasoning with God. It seems that God is doing nothing. “O God, rise up!” “Awake for me” – literally “Arouse Thyself”
2. Vengeance belongs to God – David says, “come quickly”

**Romans 12:19** – “Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.”

- B. Rise up for the sake of thy people – **Verse 7**
1. The congregation of the righteous are pictured gathering around the throne of God pleading their cause.
  2. Return O God and judge the cause of the righteous
  3. We see again the importance of the gathering of God’s people as a corporate body.
- C. Rise up and judge according to your righteous judgment – **Verse 8-9**
1. David call upon God to rise up and end the wickedness of the wicked – **V9**  
(This is the continual prayer of the righteous)  
God can do this by changing their hearts, by restraining their wills, by Providentially restricting their opportunities, or removing them.
  2. David then calls upon God to rise up and establish the righteousness of the righteous – **Verse 9**  
**Matthew 6:9-10** – “Our Father which art in heaven, Hallowed be thy name. <sup>10</sup> Thy kingdom come. Thy will be done in earth, as *it is* in heaven.”
  3. God is able to try the hearts of men. He is able to see perfectly.
- IV. **Verses 10-17** – In this final section we find David’s plea for God to rise up as his mighty shield and defender. In the previous section David is calling upon God to “Rise Up!” Now he is simply declaring God to be his defender – a statement of faith.  
**Psalms 7:10** – “My defence *is* of God, which saveth the upright in heart.”
- A. First David declares the righteous judgment of God – **Verse 11**  
**Psalms 7:11** – “God judgeth the righteous, and God is angry *with the wicked every day.*”
1. The word “wicked” in the KJV is in italics, not in the original  
Literally it says “And a God who has indignation every day.”
  2. God judges the righteous but find’s them accepted in Christ. Apart from Christ they would be condemned with the wicked.  
**1 Peter 4:17-18** – “For the time *is come* that judgment must begin at the house of God: and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God? <sup>18</sup> And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?”
  3. God tells us that His wrath is already kindled.
  4. Few today realize that they are under the indignation and fury of God.
    - a. God is longsuffering, He is patient, and He is also full of mercy in granting time, in granting a brief reprieve.
    - b. His patience should not be confused with a diminishing of His wrath.
  5. There is sufficient warning  
<sup>NAS</sup> **Romans 1:18** – “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,”
- B. Second, David declares the perfect justice of God – **Verses 12-13**
1. God’s sword is sharpened, carefully prepared. The sword is a sign of judgment

- a. Protecting the Garden of Eden was guarded by a flaming sword  
**Genesis 3:24** – “So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.”
  - b. The Word of God is described as a two-edged sword.  
**Hebrews 4:12** – “For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.”  
 The Bible serves as a perpetual warning of judgment.  
 Part of preaching is a warning of judgment  
**2 Timothy 4:2** – “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.”
  - c. When Christ returns He will come in judgment  
**Revelation 1:16** – “And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength.”
2. David is declaring the sword is already sharpened. In addition God’s bow of judgment is already strung and prepared. The archers would string their bows prior to battle.
  3. Noah was a preacher of righteousness – **See 2 Peter 2:4-9**  
 You can imagine the skies darkening, great thunderbolts crashing and Noah preaching – Get in the Ark, Get in the Ark
  4. God is poised for judgment  
**Jonathan Edwards** (*Sinners in the Hands of an Angry God*)  
 “They are now the objects of that very same anger and wrath of God, that is expressed in the torments of hell. And the reason why they do not go down to hell at each moment, is not because God, in whose power they are, is not now very angry with them; as he is with many miserable creatures now tormented in hell, and there feel and bear the fierceness of his wrath. Yea, God is a great deal angry with great numbers that are now on earth; yea, doubtless with many that are now in this congregation, who it may be are at ease, than he is with many of those who are now in the flames of hell. So that it is not because God is unmindful of their wickedness, and does not resent it, that he does not let lose his hand and cut them off. God is not altogether such as one as themselves, though they imagine him to be so. The wrath of God burns against them, their damnation does not slumber; the pit is prepared, the fire is made ready, the furnace is now hot, ready to receive them, the flames do now rage and glow. The glittering sword is whet, and held over them, and the pit hath opened its mouth under them.”
- C. Third, David declares that God will turn the mischief of our enemies back upon them – **Verses 14-16**
1. David presents the wicked man as a woman in labor – he is not satisfied; he is in pain until he bring forth his mischief. But his doom is sure.

2. God's ultimate judgment will occur on that Great Day, on the day God will judge all men according to their deeds.
  3. There are times, however, when God brings judgment in this life. Sometimes God brings the evil of wicked men back on their own heads. Look at the scheme of wicked Haman who dangled from his own gallows.
  4. God's vengeance can be far greater than anything we can conceive.  
**Romans 12:19-21** – "Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord. <sup>20</sup> Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. <sup>21</sup> Be not overcome of evil, but overcome evil with good."
- D. Finally, David declares that in victory he will praise the great name of God –  
**Verse 17**
1. Knowing God's rich deliverance and perfect justice David is brought to great praise of God.
  2. His lips are filled with the song of praise

#### Conclusion:

1. This world will never be friendly towards us. We should not be surprised if they seek to malign our character.  
 We should always try to live righteously before them so that their accusations will always be false.  
NAS **1 Peter 3:16** – "and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ may be put to shame."  
**1 Peter 2:12** – "Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation."
2. And always remember that God is your ultimate judge. Is your heart pure towards Him? He will avenge you in due time – even if it comes on the Day of Judgment.
3. The martyrs cry out for God's justice.  
**Revelation 6:9-10** – "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: <sup>10</sup> And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"  
 The answer is, soon. Be patient and rest under the mighty hand of God.