

Psalm 7

A Meditation Of David, Which He Sang to the LORD
Concerning the Words of Cush, a Benjamite.

- 1 O LORD my God, in You I put my trust;
Save me from all those who persecute me;
And deliver me,
- 2 Lest they tear me like a lion,
Rending me in pieces, while there is none to deliver.
- 3 O LORD my God, if I have done this:
If there is iniquity in my hands,
- 4 If I have repaid evil to him who was at peace with me,
Or have plundered my enemy without cause,
- 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
- 6 Arise, O LORD, in Your anger;
Lift Yourself up because of the rage of my enemies;
Rise up for me to the judgment You have commanded!
- 7 So the congregation of the peoples shall surround You;
For their sakes, therefore, return on high.
- 8 The LORD shall judge the peoples;
Judge me, O LORD, according to my righteousness,
And according to my integrity within me.

- 9 Oh, let the wickedness of the wicked come to an end,
But establish the just;
For the righteous God tests the hearts and minds.
- 10 My defense is of God,
Who saves the upright in heart.
- 11 God is a just judge,
And God is angry with the wicked every day.
- 12 If he does not turn back,
He will sharpen His sword;
He bends His bow and makes it ready.
- 13 He also prepares for Himself instruments of death;
He makes His arrows into fiery shafts.
- 14 Behold, the wicked brings forth iniquity;
Yes, he conceives trouble and brings forth falsehood.
- 15 He made a pit and dug it out,
And has fallen into the ditch which he made.
- 16 His trouble shall return upon his own head,
And his violent dealing shall come down on his own crown.
- 17 I will praise the LORD according to His righteousness,
And will sing praise to the name of the LORD Most High.

The justness (toward us) of God's wrath, v1–5. David's enemies are spreading lies about him, but the God Who has given Himself to us ("O Yahweh my God," v1) always knows the truth. He has brought us near to Himself through the sacrifice of Christ, and it is well that we would keep short accounts with Him—always seeking from Him to know ourselves rightly and to repent immediately of any sin. Part of the liberty this gives is that, when we are falsely accused, we can powerfully cry out in the manner of v3–5, appealing to God's justness. He knows the truth, and He will not let them achieve their ultimate aim (v2).

The equity (toward enemies) of God's wrath, v6–8. Our enemies (and Enemy, cf. Rev 12:12) may rage against us, but their rage has an (un!)equal and opposite reaction: the perfect fury of God (v6). Let us learn that rather than stir up our own fury, it is morally and spiritually safer to stir up the Lord's by prayer! He Who is full of the wrath in which He will justly judge the nations (v7–8a) is yet so personally interested in each of His people that we may appeal to that same perfection of His to intervene in our own case (v6c, 8b–c)!

The certainty of God's wrath, v9–10. Wickedness must end (v9a). God, who sees all (v9c), and by Whose salvation the upright have become that way (v10b), will surely defend them (v10a), whom He is establishing forever (v9b).

The fury of God's wrath, v11–13. We must get over any hang-ups we have about the wrath of God. Not only is it a perfection of His, but if we are to have the sort of comfort from it that David is drawing in v6–8, then we need to know that His wrath is zealous. These verses are verses of great danger for the enemies of God—so let them teach us not to be those enemies, but to reconcile with our Adversary along the way, and have peace with God through Christ (v12a). But these verses of danger are actually expressing a form of delight—exultation and praise over the zeal and skill of the Divine Warrior Who has made Himself our champion.

The aptness of God's wrath, v14–16. In an ultimate sense, the only one whom the wicked can harm is himself. He can only do to the godly what the Lord has already ordained for our good. And, the wicked will bring upon himself the exactly correct and corresponding penalty for whatever action he takes. Though he be full of ever so much malice toward us (v14a), every enemy (and even the devil himself) cannot succeed against us, and it exactly falls upon himself.

The praiseworthiness of God's wrath, v17. We are to praise God at all times and for all of His perfections, so let us take note when His providence is such that the enemies who trouble us are about to become occasions for His wrath, and let us sing His praise for that righteous wrath!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are welcome to listen to the audio recording, which you may find via tinysa.com/hopewellarp)

So this week, we are on Psalm 7.

A meditation of David which he's saying to Yahweh concerning the words of Kush a Benjamin. Now we all want my God and you I put my trust. Save me from all those who persecute me and deliver me. Last they tear me like a lion? Rending me in pieces while there is none to deliver.

Oh, you always my God if I have done this. If there is iniquity in my hands. If I have repaid evil to him who as at peace with me or have plundered my enemy without cause Let the enemy pursue me and overtake me. Yes, let him trample my life to the earth and lay my honor in the dust ceila.

Arise. Oh Yahweh in your anger. Lift up you lift yourself up because of the rage of my enemies. Rise up for me to the judgment you have commanded. So the congregation of the people shall surround you for their sakes return therefore on high. You always saw judge the peoples.

Judge me oh Yahweh. According to my righteousness and according to my integrity within me. Oh, let the wickedness of the wicked come to an end but established the just. For the righteous. God tests the hearts and minds. My defense is of God who saves the upright in heart. Regard as a just judge and God is angry with the wicked every day.

If he does not turn back, he will sharpen his sword. He bends his bow and makes it ready. He also prepares for himself instruments of death. He makes his arrows fiery into fiery shafts. Behold the wicked brings forth iniquity, yes, he conceives trouble and brings forth falsehood he made a pit and dug it out.

And has fallen into the ditch which he made. His trouble shall return upon his own head and his violent dealing shall come down on his own crown. I will praise Yahweh according to his righteousness. And will sing praise to the name of Yahweh most high. With so far the reading of God's inspired and inherent word.

So psalm of prays that is titled meditation of David the word meditation there is. Uncertain it's a shigion it's a singular form of the plural word, that is at the beginning of the back chapter three. And that's the only two places we find it whatever it is, it's a kind of song because it's a meditation of David which he's sang to Yahweh concerning the words of Kush a Benjamite and it concludes.

I will praise Yahweh. According to his righteousness and will sing praise to the name of Yahweh most high at the heart of the psalm is the wrath of God versus six to eight arise, oh Yahweh in your anger and lift yourself up because of the rage of my enemies.

And so the anger or fury of the Lord is the theme of verses 6 through 8 and then very descriptively so verses 11 through 13 with God being angry with the wicked every day sharpening his sword his boat bent and ready his instruments of death prepared the shafts already lit on fire and ready to be sent home.

Into his enemies and so this is a psalm of praise to Yahweh about his wrath. That's an important thing for us to see we. Live in days where the churches act churches often act and Christians often act embarrassed of the wrath of God when we should not it is one of his perfections it is the right answer to the problem of goodness, some people say if God is so good, why is there any evil in the world the problem is that God is good and yet there's almost nothing but people in the world the only good morally.

So. Is that which comes from Christ in Christians. And so the wrath of God is a perfection of His that we need to acknowledge and adore and often lean upon. And that's the situation in which David is considering the wrath of God because he needs to lean upon the reality of it just now.

As this kush who's Benjamite and we're not sure who it is. With some think that perhaps it's a play on words with Saul's dad's name. Kish. Kush or a play on words with one of the names for Ethiopia Kushite. But whoever it is has spoken words according to the superscript according to the title and their words that apparently implicate.

David in some sin. I think we can see that in verses 3 through 5. And, David Sounds pretty desperate or at least very indignant. And it's as he's under this attack that he leans upon the reality of God's wrath and we too will be under this attack. Those who persecute the church in every age have a number of different weapons they use but the tongue is always one of them in mocking or scorn gossip false accusation and some.

Of forth. So as David leans upon the reality of God's wrath relish as the reality of God's wrath, there are several things. Several truths or aspects about God's wrath that he is. That he is reflecting upon meditating upon that can help us organize the way we think about the Psalm tonight.

First, there is the justness in our behalf of God's wrath versus one through five. Then there is the equity towards our enemies of God's wrath. The enemy's wrath on the one side and God repaying them in kind with his own wrath verses six through eight and. Pick up a similar theme in verses 14 through 16, but the equity towards our enemies there's the certainty of God's wrath and verses nine nine and ten where there are just the simple truths and realities that are certain and yet he's pleading them as he calls for God to reveal his wrath.

Then there's that fury of God's wrath versus 11 through 13. With the extended word picture of God as the warrior with his weapons. The actness of God's wrath versus 14 through 16, how appropriate? The wrath is in his retribution against his and our enemies and then finally the last verse the praiseworthiness of God's wrath.

So first the just-ness or justice toward us of God's wrath David's enemies are spreading lies about him, but the God who has given himself to us always knows the truth. David knows that since he has been reconciled to God through Christ that God takes what's done to David personally.

And so for the first time in the soldier, we have this phrase used that has used many times in the Psalms. Oh Yahweh my God, the Creator God has attached himself bound himself to covenanted himself with a people and if we are members of his church. With whom he has covenanted to whom he is bound himself.

We can call upon Yahweh with that first person singular possessive my God. So, whatever lie is anybody else is telling about you your God knows the truth about you. If you have unrepentant sin, that's not a particularly comforting, however. If you are keeping short accounts with him always seeking from him to know yourself rightly always repenting immediately of whatever sin you are able to see you can have that clear conscience before him.

That is like a force field against the accusations of others and you can call upon him. It gives you a liberty with him that when you are falsely accused you can powerfully cry out in the way. David does in verses 3 through 5. If I've done this Lord if there's iniquity in my hands if I've repaid evil to him or plundered my enemy, etc then go ahead and and let all these things that they're seeking to happen to me.

And so in these first five verses, especially if, It is David is. Crying out. To be saved he's able to appeal to God's justness. God knows the truth and God will not let them achieve that ultimate aim that David describes in verse 5. So that's the justness towards us of God's wrath.

And it's something that we need to be repentant. We need to keep a clear conscience with God so that we can cry out this way and one of the things that we often do when we're under accusation and if it's serious attack or gossip is will fast and pray.

And in part cry out to God to open our eyes to see if there's any truth in what's being said so that we may maintain this liberty of being able to call upon him in this way. The second place. The equity towards our enemies of God's wrath arise, oh Yahweh in your anger lift yourself up because of the rage of my enemy so you can see the parallel there there are maybe a lot of people against David we know of various times in his life where just about everyone was against David.

And yet all of their combined wrath is nothing compared to the wrath of God think of Psalm 2 with the nation's raging and the wrath of God and of his Christ shattering the nations to pieces think of Psalm 46 the nation's rage and realms quake. God utters his voice and the earth melts and so David has against him, however many it doesn't really matter verse 6b who are raging and he said, As you arise, oh Yahweh and you're anger the equity of God's wrath at balances the scales and really at unbalances them because you can't put God in his wrath on one side and have anything that is on the other side to survive praise God our enemies include that serpent to rages on the earth revelation 12:12, but God's rage against him and against all of them is greater.

This helps us because we can learn from David here rather than stirring up our own fury it is morally and spiritually safer to stir up the Lord's fury by prayer righteous anger is a very difficult thing it has to be produced theologically humbly before God in prayer, we can't indulge it in a reflex and yet we can have the reflex of crying out to God to express his anger because his anger.

Is always righteous and so whereas the wrath of man does not work out the righteousness of God the wrath of God does and when we are under attack here is something good and important for us to be able to pray God who is full of that wrath in which he will justly judge the nations is also so personally interested in each of his people that we may appeal to the perfection of his wrath that will be displayed in the last day.

To intervene in our own personal days, and so you see David making that connection. Verse 7, the congregation of the people shall surround you verse 8, he always told judge the peoples. And now he calls up calls upon if you look earlier verse 6 and the end of verse 8, there's a little key as in there, you know this kind of parallel sandwich with the the international judgment of the last day in the middle and he's crying out to God to break into time with a little bit of that same wrath and a little bit of that same justice since we know that this is the character of our God and that he is the same already as he will be in that last day.

With all humanity at the judgment we can cry out to him for that wrath and then there's the certainty of God's wrath let the wickedness of the wicked come to an end verse 9 that will certainly happen wicked the days of the wicked and the days of wickedness are numbered established the jaw that will certainly happen the righteous.

God tries the hearts and minds God can see and hear not just what they're saying, but what they are thinking. My defense is of God who saves the upright and heart and of course he saves the upright and heart because the only way we can come to have right hearts before him is through the righteousness and sacrifice of Jesus he all has already saved to some extent the upright and heart and that salvation shall be completed and so there are all these historical certainties that and theological certainties actually they are.

Theologically certain historical realities in the in the future, but they're very simple things wickedness is going to end God protects the just God sees everything in everyone's heart and everyone's mind God defends us. Often the theology that we need is not the most complex and difficult stuff to figure out it's often the simplest doctrines that make this sturdy ground for us to stand on and in this place they produce the certainty of God's wrath so the justice of God's wrought the equity of God's are at the certainty of God's wrath and in the fourth place the fury of God's wrath and this sharpened sword and bent bow with instruments of death prepared and fiery shafts already lift.

We are those who may in holiness cry out how long we saw that last week in Psalm 6 and we thought about the same thing in Revelation 6 and the fifth seal and yet while we are crying out how long God has everything prepared. The very first moment that it would be wise or right?

It has wrath is going to wipe out all wickedness and complete the salvation and vindication of his people and it is furious. And we shouldn't back away from the zeal of the wrath of God and the deadliness of the wrath of God. These are dangerous verses however, if you have not with the first part of verse 12 turned back repentance is commanded everywhere in the Bible and here we see how dangerous it is to ignore as God calls us to repentance.

If one does not turn back, the sword is sharpened the bow has bent and ready. The instruments of death are prepared. The arrows are fiery shafts already. So, Let these verses teach us first to be reconciled with God that he would go from being our adversary to our advocate that he would go from being our enemy to our ally and if we have peace with him through Christ, then these verses of danger are for us versus of delight exalting and praising the zeal and skill of our divine warrior.

This is our champion and we see him with his sword and we see him with his bow. And we see him with his instruments of death and we see him light the eras and. And the delight that we take in seeing the perfection of the power and the zeal and the skill of God for punishing all of his enemies.

He is our champion our warrior. And then the happiness of God's wrath that the wicked is in labor with trouble. He brings forth iniquity brings forth falsehood, but he falls into the pit that he digs. His trouble returns on his own head. His violent dealing comes down on his own crowd on the top of his own head.

In an ultimate sense, the only one him the wicked can harm is himself because. We know that he can only do to the godly what the Lord has already ordained for our good. And since the wicked cannot ultimately harm us, but can only end up accomplishing whatever good the Lord planned to do the wicked is bringing upon himself and exactly correct and responding retribution corresponding retribution and penalty for whatever he does towards us.

So though he'd be ever full of malice towards us every enemy even the devil himself cannot succeed in harming us in any ultimate way and what he does falls upon instead his own head and then finally, of course the praiseworthiness of God's wrath that we are to praise God at all times and we are to praise God for all of his perfections.

And so one of the things that we should take note of when enemies are troubling us is that that comes in the providence of God and in God's providence one of the things that's happening when we are attacked or persecuted is he is God has ordained an occasion for his wrath the fully repay all who so attack his church who so attack his people who so attack him himself and so when we see him in his providence providing that occasion for the right disciple.

Of and exercise of his wrath it's a reminder that that his wrath is something we should be praising him for and we can like David praise him in the midst of that providence knowing that that is what is happening. Amen.