

A BOTHERED SAINT

TEXT: Psalm 7:1-17

The superscription of this psalm, “**Shiggaion of David, which he sang ... concerning the words of Cush the Benjamite,**” gives us a clue as to when the psalm was originally sung by the DAVID. The psalm was handed over “to the chief Musician upon Gittith,” suggesting when the psalm was ordinarily sung by the congregation. The word **shiggaion** comes from a word meaning “to roar,” used to denote a loud cry of either danger or joy. Shiggaion points to a time of stress when David was under the influence of strong emotion.

Cush the Benjamite” The name means black he was a member of Saul’s court and had been slandering David to the king. Some say Cush was a poetic name for King Saul himself. Whether the name Cush was real or symbolic we do not know. Certainly the individual involved was a black-hearted villain. Whoever he was, David is most indignant against this Cush and much of his prayer is concerned with this individual’s mistreatment of him.

The psalm divides into three parts—Justification, Judgment, Jubilation.

I. JUSTIFICATION (7:1–5)

A. TRUST

(7:1–2) “O Lord [Jehovah] my God [Elohim], in Thee do I put my trust: save me from all them that persecute me, and deliver me.”

Jehovah the covenant God, and Elohim the creator God! Jehovah the God of *love*, and Elohim the God of *power*! David in his need marries the two titles of God. As we would sing:
How good is the God we adore
Our faithful, unchangeable Friend—
Whose love is as great as His power
And knows neither measure nor end.

A. TRUST

B. TRIUMPH

(7:3–5) Ps 7:3 O LORD my God, if I have done this; if there be iniquity in my hands;

4 If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:)

**5 Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust.
Selah.**

David’s enemies were numerous enough. But one of them was above the rest, namely the man called Cush, who had slandered David to the king.

Cush had accused David of **iniquity (7:3)**. The word translated “**iniquity**” is *aval*, a word used primarily to denote injustice, that which is unfair, sin as deceitful and dishonest, unfairness in one’s dealings with other people. Cush had also accused David of rewarding evil to a man who was at peace with him **(7:4)**. The word for “**evil**” is ra•a, which comes from a root meaning “to break”

1. David’s confidence

“If I have done this; if there be iniquity in my hands; if I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:) let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust.”

I. JUSTIFICATION

II. JUDGMENT (7:6–16)

David wanted God to deal with his enemies. Twice Saul was in his hands, twice David could have killed him, but both times David had refused to strike the Lord’s anointed. He always left Saul’s case with God.

A. DAVID’S DESIRE (7:6–8)

He wanted God to act in judgment, to judge the sinner, and then to judge the saint.

1. Judge the Sinner

(7:6–7) “Arise, O Lord, in Thine anger, lift up Thyself because of the rage of mine enemies: and awake for me to the judgment that Thou has commanded. So shall the congregation of the people compass Thee about for their sakes therefore return Thou on high.”

David asked the Lord to come storming into the courtroom wrapped in His anger. David felt the injustices done against him by Doeg, by Saul.

2. Judge the Saint

(7:8) “The Lord shall judge the people: judge me, O Lord, according to my righteousness, and according to mine integrity that is in me.”

Having asked the Lord to come into court in all the fearfulness of His anger to judge the sinner, David then invited Him to turn His fiery eye upon the saints and particularly himself.

ILL. A certain agnostic farmer once wrote to the editor of the local paper of an experiment he had made: “In defiance of your God I plowed my fields this year on a Sunday, I harrowed and fertilized them on a Sunday, I planted them on a Sunday, I cultivated them on Sundays, and I reaped them on Sunday. This October I had the biggest crop I have ever had. How do you explain that?” The editor replied: “God does not always make full reckoning in October.”

David's desire was to see God act in judgment—and in hot, furious judgment at that. David invoked that judgment on the sinner and he invited that burning eye to be turned upon God's people too, and upon himself in particular. It was a very bold prayer.

A. DAVID'S DESIRE

B. DAVID'S DEFENSE (7:9–13)

David explained how God works when at last He does rise up in judgment.

1. How God's Judgment Works in Principle

(7:9–10) “Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins. My defense is of God, which saveth the upright in heart.”

The phrase, **“Oh let the wickedness of the wicked come to an end,”** is translated: “O let evil make an end of the wicked.”

That is how God's judgment works in principle. The punishment of the wicked springs from his own misdeeds.

“Whatsoever a man soweth *that* shall he also reap.” It is a law of the *soil*; it is also a law of the *soul*.

2. How God’s Judgment Works in Practice (7:11–13) “God judgeth the righteous, and God is angry with the wicked every day. If he turn not, He will whet His sword; He hath bent His bow, and made it ready. He hath also prepared for Him the instruments of death; He ordaineth His arrows against the persecutors.”

God is not asleep after all. Even as time passes and wickedness flourishes, God is making ready the instruments He plans to use to strike it down.

What a solemn statement: **“God is angry with the wicked every day.”**

Jp said He goes about his business as though God did not exist. The wicked may have many a self-satisfying day, but he never has a safe day.

A. DAVID’S DESIRE

B. DAVID’S DEFENSE

C. DAVID’S DISCERNMENT (7:14–16)

They describe how God allows sin to work itself out and bring its own inevitable consequences upon the unrepentant.

1. Sin in Its Process: Like a Birth

(7:14) “Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.”

The illustration is that of a pregnant woman. The sinner conceives wickedness in his heart

The father of sin is *Satan*, the mother of sin is *self*. The word “**mischief**” comes from a word translated “perverseness”.

Wickedness had already grown to full development in the soul of Cush. It might have been ambition or jealousy or malice or even cowardice. Whatever it was, it swelled up in this man’s soul and when he could hold it no longer he brought it forth in malicious lies about David, lies that later came to full and dreadful maturity.

2. Sin in Its Plan: Like a Bait

(7:15) “He made a pit, and digged it, and is fallen into the ditch which he made.” This is another aspect of sin—cold-blooded, calculating, premeditated, deliberately executed wickedness. The picture here is not that of a man who speaks a hasty word or a lie in a moment of pressure or passion. The picture here is of a man who thinks through the best way to ruin, rob, or revile somebody and who then deliberately executes his plan. David sees that such people eventually get caught in their own plots. This end result of deliberate wickedness may not be obvious to us but God never fails eventually to take a man in his own snares.

3. Sin in Its Punishment: Like a Boomerang (7:16) “His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.” Thus, for instance, God caused the dogs to lick the blood of Ahab in the midst of the vineyard of Naboth whom he had murdered and whose property he had stolen.

The explorers who first went to Australia found that the wild aborigines had a very curious weapon, a curved throwing stick which they used for war and hunting. It was curved at an angle of about ninety degrees or more, it weighed about eight ounces, and it was from eighteen to twenty-four inches in overall length. The skilled hunter could throw that boomerang for more than one hundred yards, at which point, if it missed its target, it curved around and came back to him.

David knew nothing about the Australian boomerang. If he had he would surely have used it here to illustrate his point because sin, in its punishment, is just like a boomerang. A person can throw his wickedness at other people but he had better watch out. That very wickedness will obey higher laws than those the sinner can control. God will watch over that wickedness until it finally comes home to punish the one who threw it—either in this life or the next.

We do not control the factors of time and space. We cannot retain control over the wrongs we do once they have been launched upon their way. But God can and does. “With what measure ye mete, it shall be measured to you again” is God’s sure and certain word.

It is not surprising that this psalm which begins with justification and which is largely taken up with judgment should end the way it does.

I. JUSTIFICATION

II. JUDGMENT

III. JUBILATION

(7:17) “I will praise the Lord according to His righteousness: and will sing praise to the name of the Lord most high.”

A. NOTICE HIS SATISFACTION

“I will praise the Lord according to His righteousness:

There is something very satisfying to the soul to know that, evil as this world undoubtedly is, God has not lost control of things—whether they be the affairs of the individual or of the nations.

A. NOTICE HIS SATISFACTION

B. NOTICE HIS SONG

David refers to God here as Jehovah Elyon. Jehovah, the God of *covenant*, is also Elyon, the God of *control*. The name “Elyon,” **“most high”** occurs thirty-six times in the Bible and here for the first time in the book of Psalms.

Its first use in Scripture is in Genesis 14 where Abraham learned this name for God when he returned from the battle against the kings of the East. As he sat there at the table with Melchizedek, with the bread and the wine on the table before him, Abraham learned that God was **Elyon**: “the Possessor of Heaven and earth.”

Elyon, then, is God as the One who dispenses blessings to men and who is the Possessor of all things. David can sing now! His circumstances are dire but God is still on the throne. God is in control. Men may curse, but no one can really curse one whom God has blessed!

“There!” says David. “Send that to the chief Musician! Here’s something to sing about at the feast of tabernacles”—the feast which was a foreview of the coming millennial reign!