

“SHALL NOT THE JUDGE OF ALL THE EARTH DO RIGHT?”

Psalm 7

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INTRODUCTION

This psalm begins with 1) The Plea of the Oppressed (1-5), continues with 2) The Judge of Righteousness (6-11), followed by 3) The Self-defeat of Wickedness (12-16), and concludes with 4) Thanksgiving and Praise (17).

Justice for David will result in deliverance (salvation) “for the two coincide when God tries the case of the oppressed” (Kidner, p. 63).

CUSH—We have no knowledge of this man except that he was of Benjamin. During and after Absalom’s rebellion both Shimei (II S. 16:5ff) and Sheba (II S. 20:1ff) were from Benjamin. However I favor the period of David’s flight from Saul in I Sam. 24-26 (p. 92) for the following reasons:

- It is likely that he is one of Saul’s loyalists who “took an active part against David, and was conspicuous among the calumniators of whom David complains to the king” (Perowne, 142). “His words (see title) it seems, were bitter and unscrupulous, words which kindled a fire of indignation in David’s soul, and led him to repel the charges brought against him in the same eager and passionate way in which he protests his innocence to Saul.” (p. 142)
- Compare the words here with David’s words to Saul in I Sam. 24: “I did not kill you; know and perceive that there is no evil or transgression in my hands, and I have not sinned against you” (v. 11). Saul responds: “You are more righteous than I, for you have dealt well with me . . . you did not kill me” (v. 17). Notice also David’s reference to “injustice in my hands” in v. 4 with the **six fold repetition** of “hand(s)” in I Sam. 24:10-14. Also, if we make the expression in v. 4b say: “I delivered him that without cause is mine enemy”, which would be a quite abrupt interruption of the flow of thought in Psalm 7, the best explanation would be that David’s “mind is still full of the temptation to stain his hand with Saul’s blood, and is vividly conscious of the effort which he had made to overcome it” (Perowne, p. 143). Also, the comparison to the pursuit of a lion in vv. 1-2 fits well with David’s reference in I Sam. to Saul’s pursuit of him like a “dead dog” or “a single flea” (v. 14) and to the reference to Saul as a hunter I S. 24:11 with Ps. 7:1—“those who pursue me.”
- Another remarkable parallel with I Sam. 24 is David’s “solemn appeal to God’s righteous judgment”, and “the deep consciousness of his own integrity” (143) which Saul freely admits in v. 17. David strongly affirms such integrity and the need for divine justice in I

Sam. 24 with the words: “Yahweh therefore be Judge, and judge between me and thee, and see and plead my cause, and do me justice at thy hand” (vv. 12, 15).

The psalm has every evidence of having been written by David under such circumstances.

In this psalm we see that:

**God is a righteous God who rewards the righteous and punishes the wicked oppressors.
THEREFORE GIVE THANKS TO HIM AND PRAISE HIS NAME!**

- I. THE PLEA OF THE OPPRESSED (1-5)
 - A. His place of refuge (1a)
 - B. His persecution by pursuers (1b-2)
 1. Deliver me—save me
 2. Protect me
 - Lest he “tear” me
 - Lest he drag me away
 - C. His Proclamation of Righteousness (3-5)
 1. His accused behavior (3-4a)
 - Done “this”
 - Injustice in his hands
 - Reward of injustice to peaceful friends
 2. His actual behavior (4b)—He has delivered his enemy without cause
 3. His potential punishment (5)
 - His soul pursued and overtaken—as by a hunter (v. 1, v. 5)
 - Life trampled to the ground
 - Glory (soul) laid in the dust
 - These can represent death or abject humiliation
- II. THE PROMOTER (Judge) OF RIGHTEOUSNESS (6-11)
 - A. The Urgent need for action (6-7)
 1. Arise (6a)
 - The “rage” of the wicked enemy
 - The righteous anger of Yahweh
 2. Arouse (6b)
 - Justice is the Lord’s
 - Justice is for His people (“me”)
 3. Assemble (7)
 - Gathered around Yahweh

- Judged and defeated by Yahweh
- B. The Uplifted cry for Justice (8-10)
1. Yahweh is the Judge of the World (8a)
 - The evil of the wicked comes to an end (9a)
 - No permanence; no future
 2. Yahweh is the vindicator of His servant (8b)
 - He follows the Lord’s righteous standards
 - He lives with integrity
 - His life is established (9)
 - He is shielded—protected (10a)
 - He is saved—delivered (10b)
 3. Yahweh is the examiner the inward being (9b)
 - The heart—thoughts and mind
 - The Kidneys—innermost feelings and motivations
- C. The Unchanging Character of the Judge (11)
1. He is totally Righteous
 2. He is purely angry and indignant over unrighteousness
 3. He is continually angry

III. THE PUNISHMENT OF WICKEDNESS (12-16)

A. The **Fiery-wrath** of God (vv. 12-13)

Note that the wicked do not face “the anonymity of a purely natural process,” but they face **personally the living God himself** (See Hebrews 10:31; Rev. 6:16). God is portrayed here as a mighty warrior.

1. The reason for divine delay (12a)—Lack of repentance
(This could also be an affirmation of God’s sure justice: “Surely He will return and sharpen”)
2. His Preparedness (bent” and “made it ready”—i.e. “fixed it”, and the same verb again in v. 13 and “makes” in v. 13b)
3. His Efficiency (“sharpen” His sword (12), “weapons of death”—v. 13, and “burning” arrows).

B. The “inherent **fertility** of evil” (14)

The wicked is totally captive in his sin—it controls him like the unbroken cycle of pregnancy.

1. The period of pregnancy
2. The beginning and ending of pregnancy

C. The “**futility**” of evil (15-16)

1. Falling into his own pit (15)
2. "Crowning" himself (16)

IV. THE PRAISE OF THE RIGHTEOUS (17)

- A. Thanks given to Yahweh (17a)
- B. Praise given to His name (17b)

CONCLUSION

Our God is "a God who has indignation every day." He hates sin and unrighteousness and is very angry with its violation of His holiness, and its abuse of His saints. As Kidner comments, "God Himself is far from lukewarm on the matter: indeed His *indignation every day (11) is more constant than any human zeal.*" God has "no tendency to cool down" his anger and allow it to deteriorate into either "*compromise or despair*"

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