

Psalm 7 Commentary

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EXPLANATION - The following comments are predominantly from Spurgeon's great work **The Treasury of David** supplemented by cross references from the Treasury of Scripture Knowledge and other commentary notes.

C H Spurgeon - TITLE. "Shiggaion of David, which he sang unto the Lord, concerning the word of Cush the Benjamite." "Shiggaion of David." As far as we can gather from the observations of learned men, and from a comparison of this Psalm with the only other Shiggaion in the Word of God, (Habakkuk 3:1), this title seems to mean "variable songs," with which also the idea of solace and pleasure is associated. Truly our life-psalm is composed of variable verses; one stanza rolls along with the sublime metre of triumph, but another limps with the broken rhythm of complaint. There is much bass in the saint's music here below. Our experience is as variable as the weather in England.

From the title we learn the occasion of the composition of this song. It appears probable that Cush the Benjamite had accused David to Saul of treasonable conspiracy against his royal authority. This the king would be ready enough to credit, both from his jealousy of David, and from the relation which most probably existed between himself, the son of Kish, and this Cush, or Kish, the Benjamite. He who is near the throne can do more injury to a subject than an ordinary slanderer.

This may be called the SONG OF THE SLANDERED SAINT. Even this sorest of evils may furnish occasion for a Psalm. What a blessing it would be if we could turn even the most disastrous event into a theme for song, and so turn the tables upon our great enemy. Let us learn a lesson from Luther, who once said, "David made Psalms; we also will make Psalms, and sing them as well as we can to the honour of our Lord, and to spite and mock the devil."

DIVISION. In the first and second verses the danger is stated, and prayer offered. Then the Psalmist most solemnly avows his innocence. (Psalms 7:3-5). The Lord is pleaded with to arise to judgment (Psalms 7:6-7). The Lord, sitting upon his throne, hears the renewed appeal of the Slandered Suppliant (Psalms 7:8-9). The Lord clears his servant, and threatens the wicked (Psalms 7:10-13). The slanderer is seen in vision bringing a curse upon his own head, (Ps 14-16), while David retires from trial singing a hymn of praise to his righteous God. We have here a noble sermon upon that text: "No weapon that is formed against thee shall prosper, and every tongue that riseth against thee in judgment thou shalt condemn."

EXPLANATORY NOTES AND QUAINT SAYINGS

TITLE. "Shiggaion," though some have attempted to fix on it a reference to the moral aspect of the world as depicted in this Psalm, is in all probability to be taken as expressing the nature of the composition. It conveys the idea of something erratic (hgv, to wander) in the style; something not so calm as other Psalms; and hence Ewald suggests, that it might be rendered, "a confused ode," a Dithyramb. This characteristic of excitement in the style, and a kind of disorder in the sense, suits Habakkuk 3:1, the only other

place where the word occurs. Andrew A. Bonar.

Whole Psalm. Whatever might be the occasion of the Psalm, the real subject seems to be the Messiah's appeal to God against the false accusations of his enemies; and the predictions which it contains of the final conversion of the whole world, and of the future judgment, are clear and explicit. Samuel Horsley, LL.D., 1733-1806.

Related Resources:

- [Psalm 7 Human Experience](#) - Joseph Parker
- [Psalm 7: Restoration through repentance](#) - Goeff Thomas
- [Psalm 7:11-13 God's Indignation Against the Wicked](#) - Charles Simeon
- [Psalm 7:12 Turn or Burn](#) - C H Spurgeon
- [Psalm 7:1-17 Keep Calm and Carry On](#) - Franklin Kirksey
- [Psalm 7:1-17 Responding to Ridicule](#) - Chris Benefield
- Reformation Study Bible - [Psalm 7](#) [Psalm 7:2](#) [Psalm 7:5](#) [Psalm 7:6](#) [Psalm 7:8](#) [Psalm 7:14–15](#)

Psalm 7:1 A Shiggaion of David, which he sang to the LORD concerning Cush, a Benjamite. O LORD my God, in You I have taken refuge; Save me from all those who pursue me, and deliver me,

KJV <Shiggaion of David, which he sang unto the LORD, concerning the words of Cush the Benjamite.> O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:

NET A musical composition by David, which he sang to the LORD concerning a Benjaminite named Cush. O LORD my God, in you I have taken shelter. Deliver me from all who chase me! Rescue me!

NLT A psalm of David, which he sang to the LORD concerning Cush of the tribe of Benjamin. I come to you for protection, O LORD my God. Save me from my persecutors-- rescue me!

BGT ψαλμ ς τ Δαυιδ ν σεν τ κυρ π ρ τ ν λ γων Χουσι υ ο λεμενι 2 κ ριε θε ς μου π σο λπισα σ σ ν με κ π ντων τ ν διωκ ντων με κα σα με

LXE < <A Psalm of David, which he sang to the Lord because of the words of Chusi the Benjamite.> O Lord my God, in thee have I trusted: save me from all them that persecute me, and deliver me.

CSB A Shiggaion of David, which he sang to the Lord concerning the words of Cush, a Benjaminite. Yahweh my God, I seek refuge in You; save me from all my pursuers and rescue me

ESV A Shiggaion of David, which he sang to the LORD concerning the words of Cush, a Benjaminite. O LORD my God, in you do I take refuge; save me from all my pursuers and deliver me,

NIV A shiggaion of David, which he sang to the LORD concerning Cush, a Benjamite. O LORD my God, I take refuge in you; save and deliver me from all who pursue me,

YLT 'The Erring One,' by David, that he sung to Jehovah concerning the words of Cush a Benjamite. O Jehovah, my God, in Thee I have trusted, Save me from all my pursuers, and deliver me.

- words (KJV): or, business, 2Sa 16:1-23
- Cush (KJV): {Cush} signifies black, an epithet, in all languages, when applied to the mind, expressive of moral turpitude; and therefore probably here applied to {Shimei,} denoting that he was a calumniator and villain.
- O (KJV): Ps 13:3,5 18:28 30:2,12 43:4 89:26 Jos 14:8 Jer 31:18 Da 9:4,19,20 Zec 14:5
- in (KJV): Ps 11:1 18:2 25:2 26:1 31:1 32:10 146:3-6 Isa 50:10 1Pe 1:21
- save (KJV): Ps 3:7 17:7-9 31:15 35:1-3 Jer 15:15 20:11 1Pe 4:19

A Shiggaion of David, The precise meaning of the Hebrew shiggāyôn (שִׁגְגָּיוֹן) is uncertain. It occurs here and a related plural form occurs in Hab 3:1. It probably refers to a particular type of musical composition, perhaps one characterized by strong emotion, irregular rhythm, or passionate expression. That certainly fits Psalm 7, where David moves through accusation, appeal, judgment, confidence, and praise. Older explanations sometimes connect the term with “wandering” or a rapidly changing emotional song, but we should avoid being dogmatic because its exact musical significance has been lost.

which he sang to the LORD .David's response to being falsely accused was directed to the LORD. Rather than allowing his enemies to have the final word, David takes their accusations into God's presence. This is an important theme of the psalm: when

falsely accused, David appeals to the Judge who knows the truth (Ps 7:8–11; cf. 1Sa 24:12, 15; 1Pe 2:23).

concerning Cush, a Benjamite We cannot identify Cush with certainty because he is mentioned nowhere else by this name in Scripture. Since Saul was from the tribe of Benjamin (1Sa 9:1–2; Php 3:5), some have suggested Cush was one of Saul's supporters who slandered David during Saul's persecution of him. Others have even proposed that "Cush" is a veiled reference to Saul himself, but there is insufficient evidence to establish either identification. It is safest simply to say that Cush was apparently a Benjamite associated with accusations or hostility against David.

The contents of the psalm suggest that David had been falsely accused of wrongdoing. Notice his appeal: "O LORD my God, if I have done this, If there is injustice in my hands..." (Ps 7:3) David is willing for God to examine him and judge the accusation (Ps 7:3–5, 8). He does not claim to be sinless; rather, he claims innocence concerning the specific charges being made against him.

***When falsely accused, take your case
to the One who knows the whole truth.***

THOUGHT - When falsely accused, our first impulse may be to defend ourselves before people. David reminds us that there are times when the wisest response is to place our reputation and our case in the hands of the righteous Judge (Ps 37:5–6; Ro 12:19; 1Pe 2:23).

O LORD my God - Don't miss David's use of the personal pronoun "**my**." David is not appealing merely to the God of Israel but to the God whom he personally knows and trusts. His circumstances are frightening, but his relationship with Yahweh is secure and if you are a believer, you can say the same thing! Similar expressions of personal confidence occur throughout the Psalms: "O LORD, **my** rock and **my** Redeemer" (Ps 19:14) and "The LORD is **my** shepherd" (Ps 23:1). It is often seen that trouble reveals whether God is merely the God we know **about** or "my God" in whom we actually **trust**.

in You I have taken refuge - **Taken refuge** (hāsâ) means to seek shelter, protection, or safety. The picture is of someone fleeing from danger into a secure place (Ps 11:1; 18:2; 57:1; 91:2). David does not say merely that he sought **refuge** from his enemies but that he sought **refuge** in God. God Himself was David's place of safety. Indeed, this same confidence appears in Ps 46:1: "**God is our refuge and strength, a very present help in trouble.**" Where do you run for refuge when in the midst of a "storm?"

Save ([yasha'](#); LXX - [sozo](#) - rescue, liberate, keep from harm, heal, preserve, bring out safely) **me from all those who pursue me** - This is first of 2 commands (not seeking to force God's hand, but speaking of urgency and ultimately dependency) David's enemies were actively pursuing him. Save (yāša') means to rescue or deliver from danger. David recognizes that his situation is beyond his own ability to control, so he calls upon God to intervene (Ps 18:3; 34:17). Notice "all those": Cush may have occasioned the psalm, but apparently David faced more than one adversary.

and deliver ([natsal](#); LXX - [rhuomai](#) - of bringing someone out of severe and acute danger) **me** - David reinforces his plea with another strong word for **rescue** ([natsal](#)). He does not minimize the danger or pretend that faith makes him invulnerable. Faith is not foolish but recognizes the reality of danger while recognizing that God is greater than the danger. As I often say what's the worse anyone can do to us, for even taking our life takes us immediately into the presence of our Lord. And so David's first response is not retaliation against his enemies but dependence upon his God (cf. 1Sa 24:12; Ps 56:3–4; 1Pe 2:23).

***Faith does not deny the danger.
It runs into God our strong Refuge.***

THOUGHT- When trouble pursues us (AND YOU KNOW IT WILL!!!), our first question is often, "How can I get out of this mess?" We need to learn to imitate David (cf Heb 6:12), whose first movement was toward God. Before seeking escape from the danger, he sought refuge in the LORD. To be sure, our circumstances may remain threatening, but the believer has a Refuge that circumstances cannot remove (Ps 62:7–8; Nah 1:7). See [God Our Refuge](#) and [Christ Our Rock of Refuge](#).

Matthew Henry Concise (Updated to Modern English) - APPEAL TO THE RIGHTEOUS JUDGE

David begins by fleeing to God for refuge and deliverance: "O LORD my God, in You I have taken refuge; save me from all those who pursue me" (Ps 7:1–2). Faced with accusations and enemies who threatened to tear him apart, David does not take matters into his own hands but places himself and his cause before God. He is even willing for God to examine the charges against him: "If I have done this, if there is injustice in my hands..." (Ps 7:3–5). David is not claiming to be sinless; rather, he is declaring his innocence concerning the specific accusations being made against him and asking God, who knows the whole truth, to judge his case (cf. 1Sa 24:12, 15; Ps 26:1–2).

Only Jesus Christ could appeal to heaven on the basis of absolute and perfect righteousness. He "committed no sin, nor was any

deceit found in His mouth" (1Pe 2:22; cf. Heb 4:15). Jesus could challenge His enemies, "Which one of you convicts Me of sin?" (Jn 8:46), and even declared that "the ruler of the world...has nothing in Me" (Jn 14:30). Yet the perfectly innocent One willingly allowed Himself to be treated as guilty for our sake. "He made Him who knew no sin to be sin on our behalf" (2Co 5:21; cf. Isa 53:5-6; 1Pe 2:24). Though falsely accused, condemned, and crucified, Christ ultimately triumphed over sin, death, and the powers of darkness through His death and resurrection (Col 2:14-15; 1Co 15:54-57).

David's confidence rests in the character of God: "The righteous God tries the hearts and minds" (Ps 7:9). God sees what human judges cannot see. He knows the hidden wickedness of the ungodly, but He also sees the sincerity of those who seek to walk uprightly before Him (1Sa 16:7; Jer 17:10; Heb 4:13). Therefore David prays, "O let the evil of the wicked come to an end, but establish the righteous" (Ps 7:9). God knows how to expose and bring wickedness to an end, and He knows how to vindicate and establish those who trust Him (Ps 37:5-6; 1Pe 5:10).

The believer does not appeal to God on the basis of sinless perfection, but on the basis of grace received through Christ. Having been justified by faith, we have peace with God through our Lord Jesus Christ (Ro 5:1; cf. Ro 8:1, 33-34). With our standing before God resting entirely upon Christ's righteousness, we can still ask God to examine our hearts and vindicate us when we are falsely accused (Ps 139:23-24; 1Pe 2:19-23). We need not retaliate or obsessively defend ourselves, because we can entrust our reputation and our cause to "Him who judges righteously" (1Pe 2:23).

***When others misjudge you, take comfort
that the righteous Judge knows your heart perfectly.***

When falsely accused, first ask God to search your heart. If you are wrong, confess it (1Jn 1:9). If you are innocent of the accusation, commit your cause to the righteous Judge (Ps 37:5-6). God knows both the accusation others hear and the truth they cannot see.

Refuge (seek/take refuge/shelter in) ([02620](#)) ([chasah](#)) means to flee for protection. The picture is that of one who confides or puts their trust in another (usually God - see 36 uses below). The verb can mean to put trust in or have hope in (this would be one's attitude or mindset) but can also mean to flee for protection to (this would be one's action consistent with a mind that trusted & hoped in God). God is ever the sole refuge of His people and trust in Him protects the "trustee!" It is always better to trust in God rather than to trust (batah) in princes (Ps 118:8-9). In 2Sa 22:31 the Septuagint translates chasah with peitho (to come to a settled persuasion concerning some truth or fact).

With one exception (Isa 30:2) chasah refers to the Lord as the One in Whom refuge is sought and is portrayed by various metaphors - Rock (Dt 32:37, 2Sa 22:3, Ps 18:2), Wings (cp a "mother hen" protecting her chicks Ru 2:12, Ps 36:7, Ps 57:1, Ps 61:4, Ps 91:4), Shield (Ps 144:2, 2Sa 22:31, Ps 18:30, Pr 30:5 - paralleled with the "Word of God"), at God's "right hand" (Ps 17:7),

Those who take refuge in Jehovah are those who fear (reverential awe and respect) Him (Ps 31:19), those who are His servants (Ps 34:22, 64:10), those who trust in God rather than men (Ps 118:8,9), the righteous (Pr 14:32), afflicted (Isa 14:32), "a humble and lowly people" (Zeph 3:12). To seek refuge" stresses the insecurity and helplessness of even the "strongest" individual.

The result of taking refuge in God is to be "blessed" (Ps 2:12), to be "saved" (Ps 17:7), experience joy (Ps 5:11), experience and possess His "great goodness" (Ps 31:19), become inheritors of "the land" (Isa 57:13).

CHASAH - 36V - has a refuge(1), seek refuge(3), seek shelter(1), sought refuge(1), take refuge(25), taken refuge(3), takes refuge(3). Deut. 32:37; Jdg. 9:15; Ruth 2:12; 2 Sam. 22:3; 2 Sam. 22:31; Ps. 2:12; Ps. 5:11; Ps. 7:1; Ps. 11:1; Ps. 16:1; Ps. 17:7; Ps. 18:2; Ps. 18:30; Ps. 25:20; Ps. 31:1; Ps. 31:19; Ps. 34:8; Ps. 34:22; Ps. 36:7; Ps. 37:40; Ps. 57:1; Ps. 61:4; Ps. 64:10; Ps. 71:1; Ps. 91:4; Ps. 118:8; Ps. 118:9; Ps. 141:8; Ps. 144:2; Prov. 14:32; Prov. 30:5; Isa. 14:32; Isa. 30:2; Isa. 57:13; Nah. 1:7; Zeph. 3:12

Save (deliver, help) ([03467](#)) [yasha'](#) (See also [yeshua](#) from which we get our word "Jesus") is an important Hebrew verb which means to help, to save, to deliver. The root in Arabic is "make wide" which underscores the main thought of yasha' as to bring to a place of safety or broad pasture in contrast to a narrow strait which symbolizes distress or danger.

[TWOT](#) (ONLINE) adds that the concept of "wide" "connotes freedom from distress and the ability to pursue one's own objectives. To move from distress to safety requires deliverance. Generally the deliverance must come from somewhere outside the party oppressed. In the OT the kinds of distress, both national and individual, include enemies, natural catastrophies, such as plague or famine, and sickness. The one who brings deliverance is known as the "savior." (Here is a link to the [TWOT](#) = Theological Wordbook of the Old Testament)

Thus **yasha'** connotes protection that produces freedom from a present danger (2Sa 22:3, Job 5:4), salvation or deliverance in a religious sense (Ps 51:12), a title of God (Savior - 2Sa 22:47; 1Chr 16:35; Ps 18:46; Ps 24:5; Ps 25:5; Ps 27:9; Ps 65:5; Ps 79:9; Ps 85:4; Isa 17:10; 62:11; Mic 7:7 Hab 3:18), victory as an act or a result of conquering (2Sa 22:36; Ps 18:35) It is notable that almost 20% of the uses of yasha' are found during the dark days of Judges (dominated by the heart attitude of Jdg 21:25), which surely speaks of the undeserved lovingkindness of God!

YASHA' IN PSALMS - Ps. 3:7; Ps. 6:4; Ps. 7:1; Ps. 7:10; Ps. 12:1; Ps. 17:7; Ps. 18:3; Ps. 18:27; Ps. 18:41; Ps. 20:6; Ps. 20:9; Ps. 22:21; Ps. 28:9; Ps. 31:2; Ps. 31:16; Ps. 33:16; Ps. 34:6; Ps. 34:18; Ps. 36:6; Ps. 37:40; Ps. 44:3; Ps. 44:6; Ps. 44:7; Ps. 54:1; Ps. 55:16; Ps. 57:3; Ps. 59:2; Ps. 60:5; Ps. 69:1; Ps. 69:35; Ps. 71:2; Ps. 71:3; Ps. 72:4; Ps. 72:13; Ps. 76:9; Ps. 80:3; Ps. 80:7; Ps. 80:19; Ps. 86:2; Ps. 86:16; Ps. 98:1; Ps. 106:8; Ps. 106:10; Ps. 106:21; Ps. 106:47; Ps. 107:13; Ps. 107:19; Ps. 108:6; Ps. 109:26; Ps. 109:31; Ps. 116:6; Ps. 118:25; Ps. 119:94; Ps. 119:117; Ps. 119:146; Ps. 138:7; Ps. 145:19

Deliver (05337) **natsal** means primarily to deliver, often by the power of one entity overcoming another. Deliverance from the hand or power (Ge 32:11, Hos 2:10). Idols and human might cannot deliver (1 Sa 12:21, Ps 33:16).

Of Jacob's cry for deliverance and deliverance (preserved) (Ge 32:11, 30). Of Joseph's rescue (Ge 37:21, 22) Of Moses acting as a deliverer (Ex 2:19), of Moses returning to Egypt to deliver Israel (Ex 3:8), of Yahweh's promise of deliverance (Ex 6:6), of the Lord sparing the Israelites at the Passover (Ex 12:27), of Moses relating his deliverance by Yahweh from the Egyptians (Ex 18:4, 8, 9, 10), of deliverance of the manslayer from the blood avenger (Nu 32:25), of Yahweh delivering from Israel's enemies, (Dt 23:14, cf Dt 32:39 = "no one who can deliver from My hand," cf Josh 24:10, Jdg 6:9, Jdg 8:34, 1 Sa 7:14,), of a woman delivering her husband (Dt 25:11), of Rahab's appeal to Israel for deliverance (Josh 2:13), of Joshua delivering Gideonites (Josh 9:26), of Phinehas delivering Israel from hand of God's judgment (Josh 22:31), of Gideon's deliverance from Midianites (Jdg 9:17), of David's cry to be delivered from his transgressions (Ps 39:8). Natsal can refer to taking objects from the power of another - plunder the Egyptians (Ex 12:36, cf Ex 3:22). Israel stripped off their ornaments at Mt Horeb (Ex 33:6). Of a slave who had escaped (Dt 23:15). In Psalm 119:43, the psalmist asked God not to take (or deliver) His word out of his mouth. In Proverbs we see that righteousness delivers (Pr 10:2, 11:4, 11:6, 12:6), which surely speaks of (and foreshadows) the righteousness found only in Christ the Righteous One and which is imputed to us when we place our faith in Him.

In the Psalms natsal is often a cry for deliverance(in form of a command). It is sometimes deliverance from enemies (wicked, persecutors, aliens), but also from fears (Ps 34:4), troubles (Ps 34:17, 54:7), afflictions (Ps 34:17), transgressions (Ps 39:8), blood-guiltiness (Ps 51:14), from death (Ps 56:13), from the mire (Ps 69:14), deliver the needy (Ps 72:12), sins (79:9), from the snare (Ps 91:3), out of distresses (Ps 107:6), deliver my soul (Ps 120:2), out of great waters (Ps 144:7). In the Septuagint, in the Psalms natsal is translated most often with rhuomai (snatch from danger), but also with sozo (to save, deliver) and exaireo (to take up, deliver).

NATSAL IN PSALMS - Ps. 7:1; Ps. 7:2; Ps. 18:17; Ps. 18:48; Ps. 22:8; Ps. 22:20; Ps. 25:20; Ps. 31:2; Ps. 31:15; Ps. 33:16; Ps. 33:19; Ps. 34:4; Ps. 34:17; Ps. 34:19; Ps. 35:10; Ps. 39:8; Ps. 40:13; Ps. 50:22; Ps. 51:14; Ps. 54:7; Ps. 56:13; Ps. 59:1; Ps. 59:2; Ps. 69:14; Ps. 70:1; Ps. 71:2; Ps. 71:11; Ps. 72:12; Ps. 79:9; Ps. 82:4; Ps. 86:13; Ps. 91:3; Ps. 97:10; Ps. 106:43; Ps. 107:6; Ps. 109:21; Ps. 119:43; Ps. 119:170; Ps. 120:2; Ps. 142:6; Ps. 143:9; Ps. 144:7; Ps. 144:11

C H Spurgeon - David appears before God to plead with him against the Accuser, who had charged him with treason and treachery. The case is here opened with an avowal of confidence in God. Whatever may be the emergency of our condition we shall never find it amiss to retain our reliance upon our God.

O Lord my God, mine by a special covenant, sealed by Jesus' blood, and ratified in my own soul by a sense of union to thee; in thee, and in thee only, do I put my trust, even now in my sore distress. I shake, but my rock moves not. It is never right to distrust God, and never vain to trust him. And now, with both divine relationship and holy trust to strengthen him, David utters the burden of his desiresave me from all them that persecute me. His pursuers were very many, and any one of them cruel enough to devour him; he cries, therefore, for salvation from them all. We should never think our prayers complete until we ask for preservation from all sin, and all enemies.

And deliver me, extricate me from their snares, acquit me of their accusations, give a true and just deliverance in this trial of my injured character. See how clearly his case is stated; let us see to it, that we know what we would have when we are come to the

throne of mercy. Pause a little while before you pray, that you may not offer the sacrifice of fools. Get a distinct idea of your need, and then you can pray with the more fluency of fervency.

EXPLANATORY NOTES AND QUAIN T SAYINGS

O Lord, my God, in thee do I put my trust. This is the first instance in the Psalms where David addresses the Almighty by the united names Jehovah and my God. No more suitable words can be placed at the beginning of any act of prayer or praise. These names show the ground of the confidence afterward expressed. They "denote at once supreme reverence and the most endearing confidence. They convey a recognition of God's infinite perfections, and of his covenanted and gracious relations." William S. Plumer.

HINTS TO THE VILLAGE PREACHER

The necessity of faith when we address ourselves to God. Show the worthlessness of prayer without trust in the Lord.

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Verses 1-2

HINTS TO THE VILLAGE PREACHER

Viewed as a prayer for deliverance from all enemies, especially Satan the lion.

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[John Butler](#) - WITNESS Psalm 7:1

"O Lord my God, in thee do I put my trust; save me from all them that persecute me, and deliver me" (Psalm 7:1).

David is the psalmist here. He makes an excellent public profession of his faith.

FIRST—THE POSSESSION IN PROFESSION

"O LORD my God in thee do I trust." This is a public profession of David's identity with Jehovah God. He unashamedly says that Jehovah is "my God." This was a challenged statement because many around him were given to idolatry. They would claim some idol as their God. Not David. he said that Jehovah ("LORD") was his God. His profession is a rebuke to us. We seem sometimes to be afraid or even ashamed to profess Christ as our Savior. We are not like the apostle Paul who said he was "not ashamed of the Gospel of Christ" (Romans 1:16). Many do not have God as their God, but we who do need to be more bold in our profession of our faith. We need to take a stand and be loyal to our Lord.

SECOND—THE PROOF OF PROFESSION

"Save me from all them that persecute me and deliver me." If you make a profession of your faith it will be examined by others. And here is a twofold proof of David's trust that what he said was true. Our faith, if it is real, will show in a number of ways. The two ways in our text are good proofs of our profession in Jesus Christ. If you lack these proofs you just may not be saved.

- The persecution in the proof. "Them that persecute me." If you make a profession of faith, you will be persecuted. "Yea, and all that live godly in Christ Jesus shall suffer persecution." (2 Timothy 3:12). When you make Jesus Christ (the Jehovah of the Old Testament is the Jesus of the New Testament) yours through receiving Him as your Savior and then you live for Him, you will be persecuted. If you are not persecuted, there is a question about the validity of your claim and the virtue of your conduct. Persecution is proof of your profession. Satan does not attack those of his own. He attacks those of the faith and tries to make their life miserable so they will regret having turned to the Lord. However, those who have not turned to the Lord, and are in Satan's camp, are the ones who will regret through all eternity their rejection of Jesus Christ.

- The praying in the proof. "Save me from all them that persecute me." If the Lord is yours, you will pray. If you are not in the habit of praying, we can justly question your salvation. The few who attend prayer meeting at church may tell us the church has many unconverted members in it. A person who does very little praying may not be saved, for one of the evidences of salvation is prayer. David said Jehovah was His God, then in trouble he proves it by pleading to Jehovah for deliverance from the persecutions. It is very hard to convince folk you belong to the Lord if you do not pray to Him in a time of crisis.

F B Meyer - IN THEE DO I PUT MY TRUST!

Shiggaion is thought by some to refer to the erratic and irregular metre. The expressions of this Psalm should be carefully compared with the narrative of events in 1 Sam. 24; 25; 26. Cush may be a covert allusion to Saul, who was a Ben Jasite. Or it may refer to some "black-visaged" member of his tribe, who was one of David's chief calumniators.

PRAYER (Psa 7:1-2).

If David desired deliverance from his foes, how much more do we need deliverance from our arch-enemy! (1Pe 5:8-9).

PROTESTATION (3-5).

So far from being guilty of the offence charged on him, David, on two occasions, spared Saul's life (1 Sam. 24; 26). Mine honor is probably only another name for the soul (Gen 49:6).

AN APPEAL (Psa 7:6-9).

By a bold metaphor, he attributes the success of his foes to some temporary abdication on God's part, and entreats Him to reassume his throne, and give his decisions, as Eastern judges are wont to do, in the midst of the people standing around. When we do right and suffer for it, we have a strong argument with God; we stand still, keep silence and leave Him vindicate (1Pe 2:20-23). What a noble prayer is Psa 7:9!

PREDICTION (Psa 7:10-16).--Evil recoils like a boomerang on those who set it in motion.

James Smith - IN THE FACE OF THE FOE PSALM 7

Learn from this Psalm how to behave when face to face with wicked men, and the principles and forces of unrighteousness.

I. Trust. "O Lord my God, in Thee do I put my trust" (v. 1). Keep the shield of faith ever bright with constant use. "Happy is He who hath the God of (wayward) Jacob for his help" (Psa. 146:5).

II. Pray. "Save me from all them that persecute me" (v. 1). Call upon God to arise, and to lift Himself up for your defence (v. 6). It is His prerogative to execute righteousness and judgment for the oppressed (Psa. 103:6).

III. Search. Search yourself and your ways, lest this trial may have come upon you because of iniquity (vv. 3, 4) Let God also search your heart and your hands, lest there may be some hidden hindrance to His help (Psa. 66:18).

IV. Testify. "The Lord shall judge the people" (v. 8). Don't be afraid to speak out and declare His righteousness, even when His providence seems most against thee, for the Lord doth reward us according to the cleanness of our hands (Psa. 18:20).

V. Confess. "My defence is of God, which saveth the upright in heart" (v. 10). Although the enemy may say, "There is no help for Him in God," make full confession of Him as your present and all-sufficient Saviour.

VI. Warn. "God is angry with the wicked every day, if he turn not He will whet His sword" (vv. 11, 12). Don't be intimidated by their threatenings or scorn. Warn them that the axe is laid at the root of all fruitless trees (Matt. 3:10). The sword of the Lord is never sharpened in vain.

VII. Praise. "I will praise the Lord according to His righteousness, and will sing praise to the Name of the Lord Most High" (v. 17). Fearless trust is sure to end in fullness of praise. "Blessed are all they that put their trust in Him."

Robert Neighbour - O Lord, Save Me

"O Lord my God, in Thee do I put my trust: save me from all them that persecute me, and deliver me" (Ps. 7:1).

The Psalmist wrote these words, perhaps, when Shimei cursed him, or when Absalom and his armies sought to overwhelm him. David said, "O Lord my God, in Thee do I put my trust; save me from all them that persecute me, and deliver me."

The picture of persecuted David anticipates persecuted Israel.

There is a time coming when Israel will lift up her face to the Lord, "from whence cometh her help."

When Peter saw the wind and the waves boisterous, he began to sink, then cried, "Lord, save me, I perish." So, when Israel feels that she is overwhelmed, nigh to sinking, she will cry, "O Lord, save me." The Lord will surely hear the cry of His people.

For a long time God's children have been trodden down. They forsook the Lord Who redeemed them. They were a treacherous and a rebellious people. They even justified themselves in their transgressions.

For this cause did God scatter them. He gave them over to pestilence, to famine, and to the sword.

Psalm 7 anticipates the time when Israel, broken in spirit once more seeks her Lord. She cries unto God and He hears her cry.

God has never taken His all-seeing eye from Israel's anguish. He watches her sorrows. He sits as a refiner of silver — only waiting the moment when He can safely rush in to the help of His chosen people.

By and by Jehovah will say, "It is enough." Then will He come down and save His elect and avenge them of all those who hated them.

O Lord, arise, and save Thine own,
O hear their cry, as, sinking down,
They lift their voice to Thee.
Come forth, and give them helping hand,
In grace restore them to their land,
That they may blessed be.

Arise, O Lord in Thine Anger

"Arise, O Lord, in Thine anger, lift up Thyself because of the rage of mine enemies" (Ps. 7:6).

The prayer that David made, certainly reaches far beyond any personal vengeance which he might have sought because of the raging of his own enemies. The context shows a far wider range and a far different setting than that in which David was involved. These words Israel will cry in the day of Jacob's trouble. Let us notice them step by step.

1. "Lift up Thyself because of the rage of mine enemies." The 2d Psalm clearly sets forth the time when the nations of the earth will set themselves together and rage against the Lord and against His people, Israel. For twenty-three hundred years Israel has been trodden down under the feet of the nations. The wrath of the nations against her will reach a climax in the coming Tribulation. In that day God's people will cry: "Awake for me to the judgment, that Thou hast commanded."
2. "For their sakes therefore return Thou on high." These words remind one of Isaiah 64, where downtrodden Israel, lifts up her voice and cries:

"Oh that Thou wouldest rend the heavens,
That Thou wouldest come down,
That the mountains might flow down at Thy presence.
As when the melting fire burneth,
The fire that causeth the waters to boil;
To make Thy name known to Thine adversaries;
That the nations may tremble in Thy presence."

There are two Prophets coming who will turn the hearts of God's people toward Him, and begin to prepare them for the Lord's return.

The Book of Revelation closes with the words, "Even so, come, Lord Jesus." We realize that the true Church is even now praying for the Lord to come. How much more will Israel, persecuted beyond endurance, gasping for her very life, lift up her voice and cry, "Return Thou on high, come for Thine inheritance sake" — "Come, Lord Jesus."

3. "Oh let the wickedness of the wicked come to an end." The prayer has to do particularly with the antichrist or lawless one. Of course, all of the wicked follow in his train. Such a prayer could not have been answered in David's day. Such a prayer cannot be answered today. The wickedness of the lawless one will not come to an end, until the Lord Jesus Christ comes. Then and then only, will righteousness and peace kiss one another; then and then only will the "earth be covered with righteousness as the waters cover the sea."

O Lord, arise in anger fierce:
O let Thine arrows sharply pierce
Thine enemies. For Thy name's sake
Return, O Lord, and quickly make
All wickedness to have an end:
O come, dear Lord, Thine own defend

Psalm 7 - **WHEN PERSECUTED, EXAMINE YOUR HEART AND TRUST GOD WITH YOUR ENEMIES**

Psalm 7 grew out of a painful experience involving "Cush, a Benjamite." Scripture gives us no other certain information about Cush, so we should be cautious about identifying him as one of Saul's spies or connecting him specifically with the events of 1Sa 24–26. What the psalm does make clear is that David was being pursued and apparently falsely accused (Ps 7:1–5). As he so often did when threatened, David's first response was to run to God: "O LORD my God, in You I have taken refuge; save me from all those who pursue me, and deliver me" (Ps 7:1; cf. Ps 18:2; 56:3–4).

Significantly, before David asks God to judge his enemies, he invites God to examine him. "O LORD my God, if I have done this, if there is injustice in my hands..." (Ps 7:3–5). David is not claiming sinless perfection; he is asking God to judge whether the specific accusations against him are true. This gives us an important principle for times of conflict: before examining the faults of our enemies, we should ask God to examine our own hearts. Rather than immediately asking, "Lord, why did You allow this?" we can pray, "Search me, O God, and know my heart; try me and know my anxious thoughts; and see if there be any hurtful way in me" (Ps

139:23–24; cf. Lam 3:40; 2Co 13:5).

But what about those who have wronged us? David leaves them with God. He prays, “O let the evil of the wicked come to an end, but establish the righteous” (Ps 7:9). We do not need to retaliate or take vengeance into our own hands, because “Vengeance is Mine, I will repay, says the Lord” (Ro 12:19; cf. Dt 32:35). Jesus Himself, when unjustly treated, “kept entrusting Himself to Him who judges righteously” (1Pe 2:23). When we cannot control what others say or do, we can entrust both our reputation and our enemies to the righteous Judge.

Trials are also times of testing. David says, “The righteous God tries the hearts and minds” (Ps 7:9). Difficult circumstances often reveal attitudes, fears, motives, and sins that remained hidden when life was comfortable. We may think we know ourselves well, but “the heart is more deceitful than all else...who can understand it?” (Jer 17:9). God, however, declares, “I, the LORD, search the heart, I test the mind” (Jer 17:10; cf. Pr 17:3). His testing can expose what needs to be confessed and develop what needs to be strengthened (Jas 1:2–4; 1Pe 1:6–7).

APPLICATION - When you find yourself in a difficult situation, don't merely ask God to get you out of it. Ask Him what He wants to work into you through it. Let the trial drive you to God, invite Him to search your heart, confess anything He exposes, and leave those who oppose you in His hands. God can use the very trial that threatens to defeat you to deepen your faith and mature your character (Ro 5:3–5; 8:28–29).

***Before asking God to deal with your enemies,
ask Him to deal with your heart.***

Psalm 7:2 Or he will tear my soul like a lion, Dragging me away, while there is none to deliver.

KJV Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver.

NET Otherwise they will rip me to shreds like a lion; they will tear me to bits and no one will be able to rescue me.

NLT If you don't, they will maul me like a lion, tearing me to pieces with no one to rescue me.

BGT μ ποτε ρπ σ ς λ ων τ ν ψυχ ν μου μ ντος λυτρουμ νου μηδ σ ζοντος

LXE Lest at any time the enemy seize my soul as a lion, while there is none to ransom, nor to save.

CSB or they will tear me like a lion, ripping me apart with no one to rescue me.

ESV lest like a lion they tear my soul apart, rending it in pieces, with none to deliver.

NIV or they will tear me like a lion and rip me to pieces with no one to rescue me.

YLT Lest he tear as a lion my soul, Rending, and there is no deliverer.

- Lest (KJV): Ps 35:15 Isa 38:13
- like (KJV): Ps 10:9 17:12 22:13 De 33:20 Pr 19:12 2Ti 4:17 1Pe 5:8
- rending (KJV): Ps 50:22 Ho 13:7,8
- while (KJV): Judges 18:28 2Sa 14:6 *marg: Job 10:7, not to deliver, Heb. not a deliverer

Or he will tear my soul like a lion, Dragging me away, while there is none to deliver.

C H Spurgeon - Lest he tear my soul. Here is the plea of fear co-working with the plea of faith. There was one among David's foes mightier than the rest, who had both dignity, strength, and ferocity, and was, therefore, like a lion. From this foe he urgently seeks deliverance. Perhaps this was Saul, his royal enemy; but in our own case there is one who goes about like a lion, seeking whom he may devour, concerning whom we should ever cry, "Deliver us from the Evil One." Notice the vigour of the description rending it in pieces, while there is none to deliver. It is a picture from the shepherd-life of David. When the fierce lion had pounced upon the defenceless lamb, and had made it his prey, he would rend the victim in pieces, break all the bones, and devour all, because no shepherd was near to protect the lamb or rescue it from the ravenous beast. This is a soul-moving portrait of a saint delivered over to the will of Satan. This will make the bowels of Jehovah yearn. A father cannot be silent when a child is in such peril. No, he will not endure the thought of his darling in the jaws of a lion, he will arise and deliver his persecuted one. Our God is very pitiful, and he will surely rescue his people from so desperate a destruction. It will be well for us here to remember that this is a description of the danger to which the Psalmist was exposed from slanderous tongues. Verily this is not an overdrawn picture, for the wounds of a

sword will heal, but the wounds of the tongue cut deeper than the flesh, and are not soon cured. Slander leaves a slur, even if it be wholly disproved. Common fame, although notoriously a common liar, has very many believers. Once let an ill word get into men's mouths, and it is not easy to get it fully out again. The Italians say that good reputé is like the cypress, once cut it never puts forth leaf again; this is not true if our character be cut by a stranger's hand, but even then it will not soon regain its former verdure. Oh, 'tis a meanness most detestable to stab a good man in his reputation, but diabolical hatred observes no nobility in its mode of warfare. We must be ready for this trial, for it will surely come upon us. If God was slandered in Eden, we shall surely be maligned in this land of sinners. Gird up your loins, ye children of the resurrection, for this fiery trial awaits you all.

EXPLANATORY NOTES AND QUAIN T SAYINGS

Lest he tear my soul like a lion, etc. It is reported of tigers, that they enter into a rage upon the scent of fragrant spices; so do ungodly men at the blessed savour of godliness. I have read of some barbarous nations, who, when the sun shines hot upon them, they shoot up their arrows against it; so do wicked men at the light and heat of godliness. There is a natural antipathy between the spirits of godly men and the wicked. [Genesis 3:15](#). "I will put enmity between thy seed and her seed." *Jeremiah Burroughs*, 1660.

Psalm 7:3 O LORD my God, if I have done this, If there is injustice in my hands,

KJV O LORD my God, if I have done this; if there be iniquity in my hands;

NET O LORD my God, if I have done what they say, or am guilty of unjust actions,

NLT O LORD my God, if I have done wrong or am guilty of injustice,

BGT κ ριε θε ς μου ε πο ησα το το ε στιν δικ α ν χειρ ν μου

LXE O Lord my God, if I have done this; (if there is unrighteousness in my hands;)

CSB Yahweh my God, if I have done this, if there is injustice on my hands,

ESV O LORD my God, if I have done this, if there is wrong in my hands,

NIV O LORD my God, if I have done this and there is guilt on my hands--

YLT O Jehovah, my God, if I have done this, If there is iniquity in my hands,

- if I (KJV): Ps 59:3 Jos 22:22 1Sa 20:8 22:8,13 24:9 26:18,19 2Sa 16:7,8 Job 16:17-19
- if there (KJV): Ps 66:18 1Sa 24:11 Job 11:14

O LORD my God, if I have done this, If there is injustice in my hands,

C H Spurgeon - EXPLANATORY NOTES AND QUAIN T SAYINGS

O Lord, my God, if I have done this, if there be iniquity in my hands. In the primitive times the people of God were then a people under great reproach. What strange things does Tertullian tell us they reproached them withal; as that in their meetings they made Thyestes suppers, who invited his brother to a supper, and presented him with a dish of his own flesh. They charged them with uncleanness because they met in the night (for they durst not meet in the day,) and said, they blew out the candles when they were together, and committed filthiness. They reproached them for ignorance, saying, they were all unlearned; and therefore the heathens in Tertullian's time used to paint the God of the Christians with an ass's head, and a book in his hand to signify that though they pretended learning, yet they were an unlearned, silly people, rude and ignorant. Bishop Jewel in his sermon upon Luke 11:5, cites this out of Tertullian, and applies it to his time: "Do not our adversaries do the like," saith he, "at this day, against all those that profess the gospel of Christ? Oh, say they, who are they that favour this way? they are none but shoemakers, tailors, weavers, and such as were never at the university;" they are the bishop's own words. He cites likewise Tertullian a little after, saying, that the Christians were accounted the public enemies of the State. And Josephus tells us of Apollinaris, speaking concerning the Jews and Christians, that they were more foolish than any barbarian. And Paulus Fagius reports a story of an Egyptian, concerning the Christians, who said, "They were a gathering together of a most filthy, lecherous people;" and for the keeping of the Sabbath, he says, "they had a disease that was upon them, and they were fain to rest the seventh day because of that disease." And so in Augustine's time, he hath this expression, "Any one that begins to be godly, presently he must prepare to suffer reproach from the tongues of adversaries;" and this was their usual manner of reproach, "What shall we have of you, an Elias? a Jeremy?" And Nazianzen, in one of his orations says, "It is ordinary to reproach, that I cannot think to go free myself." And so Athanasius, they called him Sathanasius, because he was a special instrument against the Arians. And Cyprian, they called him Coprian, one that gathers up dung, as if all the excellent things that he had gathered in his works was but dung. *Jeremiah Burroughs*.

If I have done this; if there be iniquity in my hands. I deny not but you may, and ought to be sensible of the wrong done to your name, for as "a good name is a precious ointment" (So 1:3), so to have an evil name is a great judgment; and therefore you ought not to be insensible of the wrong done to your name by slanders and reproaches, saying, "Let men speak of me what they please, I care not, so long as I know mine own innocency," for though the testimony of your own innocency be a ground of comfort unto you, yet your care must be not only to approve yourselves unto God, but also unto men, to be as careful of your good names as possibly ye can; but yet you are not to manifest any distemper or passion upon the reproachful speeches of others against you. Thomas Gouge, 1660.

It is a sign that there is some good in thee if a wicked world abuse thee. "Quid mali feci?" said Socrates, what evil have I done that this bad man commends me? The applause of the wicked usually denotes some evil, and their censure imports some good. Thomas Watson.

If there be iniquity in my hands. Injustice is ascribed to the hand, not because injustice as always, though usually it be, done by the hand. With the hand men take away, and with that men detain the right of others. David speaks thus (1 Chronicles 12:17), "Seeing there is no wrong in mine hands;" that is, I have done no wrong. Joseph Caryl.

HINTS TO THE VILLAGE PREACHER

Self-vindication before men. When possible, judicious, or serviceable. With remarks upon the spirit in which it should be attempted.

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Verses 3-4

EXPLANATORY NOTES AND QUAIN T SAYINGS

A good conscience is a flowing spring of assurance. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." 2 Corinthians 1:12. "Beloved, if our heart condemn us not, then have we confidence towards God." 1 John 3:21. A good conscience has sure confidence. He who has it sits in the midst of all combustions and distractions, Noah-like, all sincerity and serenity, uprightness and boldness. What the probationer disciple said to our Saviour, "Master, I will follow thee whithersoever thou goest," that a good conscience says to the believing soul; I will stand by thee; I will strengthen thee; I will uphold thee; I will be a comfort to thee in life, and a friend to thee in death. "Though all should leave thee, yet will I never forsake thee," Thomas Brooks.

Verses 3-5

The second part of this wandering hymn contains a protestation of innocence, and an invocation of wrath upon his own head, if he were not clear from the evil imputed to him. So far from hiding treasonable intentions in his hands, or ungratefully requiting the peaceful deeds of a friend, he had even suffered his enemy to escape when he had him completely in his power. Twice had he spared Saul's life; once in the cave of Adullam, and again when he found him sleeping in the midst of his slumbering camp: he could, therefore, with a clear conscience, make his appeal to heaven. He needs not fear the curse whose soul is clear of guilt. Yet is the imprecation a most solemn one, and only justifiable through the extremity of the occasion, and the nature of the dispensation under which the Psalmist lived. We are commanded by our Lord Jesus to let our yea be yea, and our nay, nay: "for whatsoever is more than this cometh of evil." If we cannot be believed on our word, we are surely not to be trusted on our oath; for to a true Christian his simple word is as binding as another man's oath. Especially beware, O unconverted men! of trifling with solemn imprecations. Remember the woman at Devizes, who wished she might die if she had not paid her share in a joint purchase, and who fell dead there and then with the money in her hand.

Selah. David enhances the solemnity of this appeal to the dread tribunal of God by the use of the usual pause.

From these verses we may learn that no innocence can shield a man from the calumnies of the wicked. David had been scrupulously careful to avoid any appearance of rebellion against Saul, whom he constantly styled "the Lord's anointed;" but all this could not protect him from lying tongues. As the shadow follows the substance, so envy pursues goodness. It is only at the tree laden with fruit that men throw stones. If we would live without being slandered we must wait till we get to heaven. Let us be very heedful not to believe the flying rumors which are always harassing gracious men. If there are no believers in lies there will be but a dull market in falsehood, and good men's characters will be safe. Ill-will never spoke well. Sinners have an ill-will to saints, and therefore, be sure they will not speak well of them.

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spared Saul's life; once in the cave of Adullam, and again when he found him sleeping in the midst of his slumbering camp: he could, therefore, with a clear conscience, make his appeal to heaven. He needs not fear the curse whose soul is clear of guilt. Yet is the imprecation a most solemn one, and only justifiable through the extremity of the occasion, and the nature of the dispensation under which the Psalmist lived. We are commanded by our Lord Jesus to let our yea be yea, and our nay, nay: "for whatsoever is more than this cometh of evil." If we cannot be believed on our word, we are surely not to be trusted on our oath; for to a true Christian his simple word is as binding as another man's oath. Especially beware, O unconverted men! of trifling with solemn imprecations. Remember the woman at Devizes, who wished she might die if she had not paid her share in a joint purchase, and who fell dead there and then with the money in her hand.

Psalm 7:4 If I have rewarded evil to my friend, Or have plundered him who without cause was my adversary,

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

NET or have wronged my ally, or helped his lawless enemy,

NLT if I have betrayed a friend or plundered my enemy without cause,

BGT ε νταπ δωκα το ς νταποδιδο σ ν μοι κακ ποπ σοιμι ρα π τ ν χθρ ν μου κεν ς

LXE if I have requited with evil those who requited me with good; may I then perish empty by means of my enemies.

CSB if I have done harm to one at peace with me or have plundered my adversary without cause,

ESV if I have repaid my friend with evil or plundered my enemy without cause,

NIV if I have done evil to him who is at peace with me or without cause have robbed my foe--

YLT If I have done my well-wisher evil, And draw mine adversary without cause,

- If I (KJV): Ps 55:20 109:5 Ge 44:4 Pr 17:3 Jer 18:20,21
- I have (KJV): 1Sa 24:7,10,11 26:9-17,24
- without (KJV): 1Sa 19:4,5 20:1 22:14 24:11-15,17-19 25:28,29 26:21

If I have rewarded evil to my friend, Or have plundered him who without cause was my adversary

C H Spurgeon - EXPLANATORY NOTES AND QUAIN T SAYINGS

Yea, I have delivered him that without cause is mine enemy. Meaning Saul, whose life he twice preserved, once in Engedi, and again when he slept on the plain. John Gill.

If I have rewarded evil unto him that was at peace with me. To do evil for good, is human corruption; to do good for good, is civil retribution; but to good for evil, is Christian perfection. Though this be not the grace of nature, yet it is the nature of grace. William Secker.

Then is grace victorious, and then hath a man a noble and brave spirit, not when he is overcome by evil (for that argueth weakness), but when he can overcome evil. And it is God's way to shame the party that did the wrong, and to overcome him too; it is the best way to get the victory over him. When David had Saul at an advantage in the cave, and cut off the lap of his garment, and did forbear any act of revenge against him, Saul was melted, and said to David, "Thou art more righteous than I." 1 Samuel 24:17. Though he had such a hostile mind against him, and chased and pursued him up and down, yet when David forbore revenge when it was in his power, it overcame him, and he falls a-weeping. Thomas Manton.

HINTS TO THE VILLAGE PREACHER

The best revenge. Evil for good is devil-like, evil for evil is beast-like, good for good is man-like, good for evil is God-like.

Psalm 7:5 Let the enemy pursue my soul and overtake it; And let him trample my life down to the ground And lay my glory in the dust. Selah.

KJV 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.

NET may an enemy relentlessly chase me and catch me; may he trample me to death and leave me lying dishonored in the dust. (Selah)

NLT then let my enemies capture me. Let them trample me into the ground and drag my honor in the dust. Interlude

BGT καταδι ξαι ρα χθρ ς τ ν ψυχ ν μου κα καταλ βοι κα καταπατ σαι ε ς γ ν τ ν ζω ν μου κα τ ν δ ξαν μου ε ς χο ν κατασκην σαι δι ψαλμα

LXE Let the enemy persecute my soul, an take it; and let him trample my life on the ground, and lay my glory in the dust. Pause.

CSB may an enemy pursue and overtake me; may he trample me to the ground and leave my honor in the dust. Selah

ESV let the enemy pursue my soul and overtake it, and let him trample my life to the ground and lay my glory in the dust. Selah

NIV then let my enemy pursue and overtake me; let him trample my life to the ground and make me sleep in the dust. Selah

YLT An enemy pursueth my soul, and overtaketh, And treadeth down to the earth my life, And my honour placeth in the dust. Selah.

- Let (KJV): Job 31:5-10,38-40
- tread (KJV): Ps 44:5 60:12 Job 40:12 Isa 10:6 63:3 Zec 10:5 Mal 4:3
- lay (KJV): Ps 49:12 Job 16:15 40:13 Jer 17:13
- Selah (KJV): Ps 3:2 Hab 3:13

Let the enemy pursue my soul and overtake it; And let him trample my life down to the ground And lay my glory in the dust. Selah.

C H Spurgeon - Let him tread down my life upon the earth. The allusion here is to the manner in which the vanquished were often treated in battle, when they were rode over by horses, or trampled by men in the dust. The idea of David is, that if he was guilty he would be willing that his enemy should triumph over him, should subdue him, should treat him with the utmost indignity and scorn. Albert Barnes, in loc.

Mine honour in the dust. When Achilles dragged the body of Hector in the dust around the walls of Troy, he did but carry out the usual manners of those barbarous ages. David dares in his conscious innocence to imprecate such an ignominious fate upon himself if indeed the accusation of the black Benjamite be true. He had need have a golden character who dares to challenge such an ordeal. C.H.S.

HINTS TO THE VILLAGE PREACHER

None.

Spurgeon - From these verses we may learn that no innocence can shield a man from the calumnies of the wicked. David had been scrupulously careful to avoid any appearance of rebellion against Saul, whom he constantly styled "the Lord's Anointed"; but all this could not protect him from lying tongues. As the shadow follows the substance, so envy pursues goodness. It is only at the tree laden with fruit that men throw stones. If we would live without being slandered, we must wait till we get to heaven. Let us be very heedful not to believe the flying rumours which are always assailing gracious men. If there are no believers in slander, there will be but a dull market in falsehood, and good men's characters will be safe. Ill-will never spoke well. Sinners have an ill-will to saints, and therefore, we may be sure they will not speak well of them.

Psalm 7:6 Arise, O LORD, in Your anger; Lift up Yourself against the rage of my adversaries, And arouse Yourself for me; You have appointed judgment.

KJV 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 hast commanded.

NET Stand up angrily, LORD! Rise up with raging fury against my enemies! Wake up for my sake and execute the judgment you have decreed for them!

NLT Arise, O LORD, in anger! Stand up against the fury of my enemies! Wake up, my God, and bring justice!

BGT ν στηθι κ ριε ν ργ σου ψ θητι ν το ς π ρασι τ ν χθρ ν μου ξεγ ρθητι κ ριε θε ς μου ν προστ γματι νετε λω

LXE Arise, O Lord, in thy wrath; be exalted in the utmost boundaries of mine enemies: awake, O Lord my God, according to the decree which thou didst command.

CSB Rise up, LORD, in Your anger; lift Yourself up against the fury of my adversaries; awake for me; You have ordained a judgment.

ESV Arise, O LORD, in your anger; lift yourself up against the fury of my enemies; awake for me; you have appointed a judgment.

NIV Arise, O LORD, in your anger; rise up against the rage of my enemies. Awake, my God; decree justice.

YLT Rise, O Jehovah, in Thine anger, Be lifted up at the wrath of mine adversaries, And awake Thou for me: Judgment Thou hast commanded:

- Arise (KJV): Ps 3:7 12:5 35:1,23 44:26 68:1,2 Isa 3:13
- lift up (KJV): Ps 74:3 94:1,2 Isa 33:10 37:20
- awake (KJV): Ps 44:23 59:5 73:20 78:65 Isa 51:9
- to the (KJV): Ps 76:8,9 103:6 2Sa 17:14 *marg:

Arise, O LORD, in Your anger; Lift up Yourself against the rage of my adversaries, And arouse Yourself for me; You have appointed judgment.

C H Spurgeon - We now listen to a fresh prayer, based upon the avowal which he has just made. We cannot pray too often, and when our heart is true, we shall turn to God in prayer as naturally as the needle to its pole.

Arise, O Lord, in thine anger. His sorrow makes him view the Lord as a judge who had left the judgment-seat and retired into his rest. Faith would move the Lord to avenge the quarrel of his saints.

Lift up thyself because of the rage of mine enemies - a still stronger figure to express his anxiety that the Lord would assume his authority and mount the throne. Stand up, O God, rise thou above them all, and let thy justice tower above their villainies.

Awake for me to the judgment that thou hast commanded. This is a bolder utterance still, for it implies sleep as well as inactivity, and can only be applied to God in a very limited sense. He never slumbers, yet doth he often seem to do so; for the wicked prevail, and the saints are trodden in the dust. God's silence is the patience of longsuffering, and if wearisome to the saints, they should bear it cheerfully in the hope that sinners may thereby be led to repentance.

EXPLANATORY NOTES AND QUAIN SAYINGS

The judgment which thou hast ordained. In the end of the verse he shows that he asks nothing but what is according to the appointment of God. And this is the rule which ought to be observed by us in our prayers; we should in everything conform our requests to the divine will, as John also instructs us. 1 John 4:14. And, indeed, we can never pray in faith unless we attend, in the first place, to what God commands, that our minds may not rashly and at random start aside in desiring more than we are permitted to desire and pray for. David, therefore, in order to pray aright, reposes himself on the word and promise of God; and the import of his exercise is this: Lord, I am not led by ambition, or foolish headstrong passion, or depraved desire, inconsiderately to ask from thee whatever is pleasing to my flesh; but it is the clear light of thy word which directs me, and upon it I securely depend. John Calvin.

HINTS TO THE VILLAGE PREACHER

How and in what sense divine anger may become the hope of the righteous.

Fire fought by fire, or man's anger overcome by God's anger.

Psalm 7:7 Let the assembly of the peoples encompass You, And over them return on high.

KJV So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

NET The countries are assembled all around you; take once more your rightful place over them!

NLT Gather the nations before you. Rule over them from on high.

BGT κα συναγωγῶ λαὸν κυκλῶ σε καὶ πρὸ ταῦτης ἐξ ὧς πστρεψον

LXE And the congregation of the nations shall compass thee: and for this cause do thou return on high.

CSB Let the assembly of peoples gather around You; take Your seat on high over it.

ESV Let the assembly of the peoples be gathered about you; over it return on high.

NIV Let the assembled peoples gather around you. Rule over them from on high;

YLT And a company of peoples compass Thee, And over it on high turn Thou back,

- So (KJV): Ps 48:11 58:10,11 Rev 11:17,18 16:5-7 18:20 19:2
- return (KJV): Ps 93:4 113:5,6 138:6 Isa 57:15

C H Spurgeon - So shall the congregation of the people compass thee about Thy saints shall crowd to thy tribunal with their complaints, or shall surround it with their solemn homage:

for their sakes therefore return thou on high. As when a judge travels at the assizes, all men take their cases to his court that they may be heard, so will the righteous gather to their Lord. Here he fortifies himself in prayer by pleading that if the Lord will mount the throne of judgment, multitudes of the saints would be blessed as well as himself. If I be too base to be remembered, yet,

for their sakes, for the love thou bearest to thy chosen people, come forth from thy secret pavilion, and sit in the gate dispensing justice among the people. When my suit includes the desires of all the righteous it shall surely speed, for, "shall not God avenge his own elect?"

EXPLANATORY NOTES AND QUAIN SAYINGS

The congregation of the people: either, 1. A great number of all sorts of people, who shall observe thy justice, and holiness, and goodness in pleading my righteous cause against my cruel and implacable oppressor. Or rather, 2. The whole body of thy people Israel, by whom both these Hebrew words are commonly ascribed in Holy Scripture.

Compass thee about; they will, and I, as their king and ruler in thy stead, will take care that they shall come from all parts and meet together to worship thee, which in Saul's time they have grossly neglected, and been permitted to neglect, and to offer to thee praises and sacrifices for thy favour to me, and for the manifold benefits which they shall enjoy by my means, and under my government.

For their sakes; or, for its sake, i.e., for the sake of thy congregation, which now is woefully dissipated and oppressed, and has in a great measure lost all administration of justice, and exercise of religion.

Return thou on high, or, return to thy high place, i.e. to thy tribunal, to sit there and judge my cause. An allusion to earthly tribunals, which generally are set up on high above the people. 1 Kings 10:19. Matthew Poole, 1624-1679.

HINTS TO THE VILLAGE PREACHER

The congregation of the people.

1. Who they are. 2. Why they congregate together with one another. 3. Where they congregate. 4. Why they choose such a person to be the centre of their congregation.

The gathering of the saints around the Lord Jesus.

(last clause). The coming of Christ to judgment for the good of his saints.

Psalm 7:8 The LORD judges the peoples; Vindicate me, O LORD, according to my righteousness and my integrity that is in me.

KJV The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity that is in me.

NET The LORD judges the nations. Vindicate me, LORD, because I am innocent, because I am blameless, O Exalted One!

NLT The LORD judges the nations. Declare me righteous, O LORD, for I am innocent, O Most High!

BGT κ ρ ι ο ς κ ρ ι ν ε λ α ο ς κ ρ υ ν μ ε κ ρ ι ε κ α τ τ υ δ ι κ α ι ο ς ν η ν μ ο υ κ α κ α τ τ υ κ α κ α ν μ ο υ π ι μ ο

LXE The Lord shall judge the nations: judge me, O Lord, according to my righteousness, and according to my innocence that is in me.

CSB The LORD judges the peoples; vindicate me, LORD, according to my righteousness and my integrity.

ESV The LORD judges the peoples; judge me, O LORD, according to my righteousness and according to the integrity that is in me.

NIV let the LORD judge the peoples. Judge me, O LORD, according to my righteousness, according to my integrity, O Most High.

YLT Jehovah doth judge the peoples; Judge me, O Jehovah, According to my righteousness, And according to mine integrity on me,

- The Lord (KJV): Ps 9:8 11:4 82:1 96:13 98:9 Ge 18:25 Ac 17:31 Ro 14:10-12 1Co 4:4,5
- judge (KJV): Ps 26:1 35:24 43:1 Ge 31:53 2Ch 20:12
- according (KJV): Ps 17:2,3 18:20-24 35:24-27 2Co 1:12
- to mine (KJV): Ps 25:21 26:11 41:12 78:72 Pr 19:1 1Th 2:10

The LORD judges the peoples; Vindicate me, O LORD, according to my righteousness and my integrity that is in me

C H Spurgeon - If I am not mistaken, David has now seen in the eye of his mind the Lord ascending to his judgment-seat, and beholding him seated there in royal state, he draws near to him to urge his suit anew. In the last two verses he besought Jehovah to arise, and now that he is arisen, he prepares to mingle with "the congregation of the people" who compass the Lord about. The royal heralds proclaim the opening of the court with the solemn words,

The Lord shall judge the people. Our petitioner rises at once, and cries with earnestness and humility,

Judge me, O Lord, according to my righteousness, and according to mine integrity that is in me. His hand is on an honest heart, and his cry is to a righteous Judge.

EXPLANATORY NOTES AND QUAIN SAYINGS

Believers! let not the terror of that day dispirit you when you meditate upon it; let those who have slighted the Judge, and continue enemies to him and the way of holiness, droop and hang down their heads when they think of his coming; but lift ye up your heads with joy, for the last day will be your best day. The Judge is your Head and Husband, your Redeemer, and your Advocate. Ye must appear before the judgment-seat; but ye shall not come into condemnation. His coming will not be against you, but for you. It is otherwise with unbelievers, a neglected Saviour will be a severe Judge. Thomas Boston, 1676-1732.

HINTS TO THE VILLAGE PREACHER

The character of the Judge before whom we all must stand.

F B Meyer - Psalm 7:8 Judge me, O Lord, according to my righteousness, and according to mine integrity.

Specific charges were being made against David, of which he knew himself to be absolutely innocent. He would not have dared to challenge God thus, if the whole of his life was passing under review. In that case there would have been no hesitation in confessing that, taken generally, he was a sinful man. Similarly, God's children are often accused of wrongs of which they are absolutely innocent. In such case they have a right to declare their innocence before their fellows; then if this avail not to procure their acquittal, they must turn to God, and ask Him to interpose.

But what a question this suggests! Are you able, child of God, to declare that, as far as you have the light, you are living righteously, soberly, godly, in this present world? Is your life right-wise — that is, four-square with the demands of God's law, able to bear the test

of his line and plummet? Can you assert your integrity? Integrity is derived from the Latin integer, a whole, a number unbroken by fractions. Are you whole-hearted? or, to use the grand old word, is your heart perfect before God? If it be, it matters very little what men shall say of your character. If a man suffer as a Christian, let him not be ashamed, but glorify God on this behalf. What is said is aimed rather at the Master than the servant. God becomes responsible for your vindication. He will arise and show Himself strong, putting to silence the enemy and avenger. Trust your reputation with God, and, in the meanwhile, go on doing his will. There is no harm in calmly and temperately attesting your innocence; but if this avails not to stay the storm, bend before it. Do not appeal to law. God will vindicate you.

G Campbell Morgan - Judge me, O Lord, according to my righteousness. Ps 7.8.

This petition must be interpreted in the light of the whole Psalm. The inscription helps us. We have no information in the history of David concerning the incident referred to. From the fact that this man Cush is named as "the Benjamite," we may infer that he was a partisan of the house of Saul, and an enemy of David. From the Psalm we learn the nature of the charges which he made against David. They were: that he had appropriated spoils which rightly belonged to the king; that he had returned evil for good; and that he had taken toll for some generosity. The charges were false, and that is what these particular words meant. The appeal to God to defend him, and to secure justice for him, was based upon his innocence, and reinforced by the fact that in the presence of these calamities he had a perfectly clear conscience. It is a great thing to be able to stand before the judgment bar of God with a conscience void of offence. It is indeed true that: "Thrice armed is he that bath his quarrel lust." Such reflections bring comfort so long as we have nothing to fear, and therefore they constitute an appeal to the soul to be ever on the alert, that nothing in our dealings with our fellow-men be permitted, which under any circumstances may rob us of that sense of integrity. This is more than ever so in the matter of our relationships with those who are our enemies, not so much on the ground of personal hostility, but because they are opposed to the cause we serve, the Kingdom which we represent. Happy and secure are we if we give the enemy no cause to blaspheme.

Psalm 7:9 O let the evil of the wicked come to an end, but establish the righteous; For the righteous God tries the hearts and minds.

KJV Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

NET May the evil deeds of the wicked come to an end! But make the innocent secure, O righteous God, you who examine inner thoughts and motives!

NLT End the evil of those who are wicked, and defend the righteous. For you look deep within the mind and heart, O righteous God.

BGT συντελεσθτω ὁ πονηρὰ μαρτων καὶ κατευθυνεσθὶ καὶ οἱ καὶ οἱ ζων καρδίας καὶ νεφροῦ θεοῦ 11 δίκαια βοῦθι μου παρὰ τοῦ θεοῦ τοῦ ζῶντος τοῦ εὐθεῖ καρδ

LXE Oh let the wickedness of sinners come to an end; and then thou shalt direct the righteous, O God that searchest the hearts and reins. 10 My help is righteous, coming from God who saves the upright in heart.

CSB Let the evil of the wicked come to an end, but establish the righteous. The One who examines the thoughts and emotions is a righteous God.

ESV Oh, let the evil of the wicked come to an end, and may you establish the righteous-- you who test the minds and hearts, O righteous God!

NIV O righteous God, who searches minds and hearts, bring to an end the violence of the wicked and make the righteous secure.

YLT Let, I pray Thee be ended the evil of the wicked, And establish Thou the righteous, And a trier of hearts and reins is the righteous God.

- Oh (KJV): Ps 9:5,6 10:15,18 58:6 74:10,11,22,23 Isa 37:36-38 Da 11:45 Ac 12:23
- but (KJV): Ps 37:23 *marg: Ps 40:2 1Sa 2:9 Ro 16:25 1Th 3:13 1Pe 5:10 Jude 1:1
- for (KJV): Ps 17:3 44:21 139:1 1Sa 16:7 1Ch 28:9 Jer 11:20 17:10 20:12 Rev 2:23

O let the evil of the wicked come to an end, but establish the righteous;

For the righteous God tries the hearts and minds -

GOD TESTS/SEARCHES HEARTS: 1Sa 16:7; 1Ki 8:39 1 Chr 28:9 Ps 7:9 Ps 44:21 139:2; Pr 15:11 16:2 17:3 Je 11:20; 20:12; Je 17:10 Ac 1:24 Heb 4:13 Ro 8:27 Rev 2:23 // Pr27:21 /GODLY ASK FOR TESTING: Ps 26:2 Ps 139:23,24 Job 31:6

C H Spurgeon - He sees a smile of complacency upon the face of the King, and in the name of all the assembled congregation he cries aloud,

Oh let the wickedness of the wicked come to an end; but establish the just. Is not this the universal longing of the whole company of the elect? When shall we be delivered from the filthy conversation of these men of Sodom? When shall we escape from the filthiness of Mesech and the blackness of the tents of Kedar? What a solemn and weighty truth is contained in the last sentence of the ninth verse! How deep is the divine knowledge!

He trieth. How strict, how accurate, how intimate his search!

he trieth the hearts, the secret thoughts,

and reins, the inward affections. "All things are naked and opened to the eyes of him with whom we have to do."

EXPLANATORY NOTES AND QUAIN T SAYINGS

The righteous God trieth the hearts and reins. As common experience shows that the workings of the mind, particularly the passions of joy, grief, and fear, have a very remarkable effect on the reins or kidneys. (See Proverbs 23:16; Psalms 73:21), so from their retired situation in the body, and their being hid in fat, they are often used to denote the most secret workings and affections of the soul. And to "see or examine the reins," is to see or examine those most secret thoughts or desires of the soul. John Parkhurst, 1762.

(last clause). "The righteous God trieth the hearts and reins."

"I that alone am infinite, can try How deep within itself thine heart doth lie. Thy seamen's plummet can but reach the ground, I find that which thine heart itself ne'er found.

Francis Quarles, 1592-1644.

The heart, may signify the cogitations, and the reins the affections. Henry Ainsworth.

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(first clause).

(1) By changing their hearts; or (2) by restraining their wills, (3) or depriving them of power, (4) or removing them.

Show the times when, the reasons why, such a prayer should be offered, and how, in the first sense, we may labour for its accomplishment.

This verse contains two grand prayers, and a noble proof that the Lord can grant them.

The period of sin, and the perpetuity of the righteous. Matthew Henry.

Establish the just. By what means and in what sense the just are established, or, the true established church.

(last clause). God's trial of men's hearts.

Psalm 7:10 My shield is with God, Who saves the upright in heart.

KJV My defence is of God, which saveth the upright in heart.

NET The Exalted God is my shield, the one who delivers the morally upright.

NLT God is my shield, saving those whose hearts are true and right.

BGT δικα α βο θει μου παρ το θεο το σ ζοντος το ς ε θε ς τ καρδ

LXE My help is righteous, coming from God who saves the upright in heart.

CSB My shield is with God, who saves the upright in heart.

ESV My shield is with God, who saves the upright in heart.

NIV My shield is God Most High, who saves the upright in heart.

YLT My shield is on God, Saviour of the upright in heart!

- My (KJV): etc. Heb. My buckler is upon God, Ps 3:3 18:1,2 84:11 89:18 Ge 15:1
- which (KJV): Ps 112:2 125:4 Job 8:6 Pr 2:21 11:20 28:18

My shield ([magen](#); LXX - [boetheia](#) - help, assistance offered to meet a need - Heb 4:16) **is with God, Who saves** ([yasha'](#); LXX - [sozo](#) - rescues, keep from harm - present tense = continually) **the upright** ([yashar](#); LXX - [euthus](#) - straight ~ morally integrity) **in heart** - David has just appealed to God as the righteous Judge who "tries the hearts and minds" (Ps 7:9). Now he expresses complete confidence that the God Who knows his heart will also be his Defender.

My shield ([magen](#)) **is with God** - A shield ([magen](#)) was a defensive weapon placed between the soldier and the weapons of his enemy. David's point is that his ultimate protection does not rest in his own strength, skill, or ability to defend himself. Instead his defense rests with God. The same picture occurs repeatedly in the Psalms: "The LORD is my strength and my shield" (Ps 28:7; cf. Ps 3:3; Ps 18:2, 30; Ps 84:11). David was being attacked by accusations he could not control, but he could entrust his defense to the One who knew the truth.

Who saves ([yasha'](#); LXX - [sozo](#) - rescues) **the upright** ([yashar](#); LXX - [euthus](#)) **in heart** - **Upright** does not mean sinlessly perfect. Its not about perfection but about direction - are you generally walking on a straight path or a crooked path? David was certainly not sinless (Ps 51:1-4). Here it describes sincerity and integrity before God, particularly concerning the accusations being made against him (Ps 7:3-5, 8-9). God looks beyond appearances and sees the heart (1Sa 16:7; Jer 17:10). David can therefore entrust his reputation to God because the righteous Judge knows what other people cannot know. This is especially comforting when we are misunderstood, falsely accused, or unable to defend ourselves adequately. Our natural reaction is to protect our reputation at all costs. David reminds us that sometimes the best defense is to place our case in God's hands: "Commit your way to the LORD...He will bring forth your righteousness as the light and your judgment as the noonday" (Ps 37:5-6; cf. 1Pe 2:23).

***When God is your Shield,
you can leave your reputation in His hands.***

THOUGHT - When falsely accused, first ask God to search your heart to see if there is any culpability on your part (Ps 139:23-24). If you are guilty, then confess it (1Jn 1:9, Pr 28:13). But if your conscience is clear, remember that you have a Covenant Defender who knows the true condition of your heart and motives.

C H Spurgeon - The judge has heard the cause, has cleared the guiltless, and uttered his voice against the persecutors. Let us draw near, and learn the results of the great assize. Yonder is the slandered one with his harp in hand, hymning the justice of his Lord, and rejoicing aloud in his own deliverance.

My defense is of God, which saveth the upright in heart. Oh, how good to have a true and upright heart. Crooked sinners, with all their craftiness, are foiled by the upright in heart. God defends the right. Filth will not long abide on the pure white garments of the saints, but shall be brushed off by divine providence, to the vexation of the men by whose base hands it was thrown upon the godly. When God shall try our cause, our sun has risen, and the sun of the wicked is set for ever. Truth, like oil, is ever above, no power of our enemies can drown it; we shall refute their slanders in the day when the trumpet wakes the dead, and we shall shine in honour 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 winds can hurt.

EXPLANATORY NOTES AND QUAIN SAYINGS

My defense is of God. Literally, "My shield is upon God," like Psalms 62:8, "My salvation is upon God." The idea may be taken from the armour-bearer, ever ready at hand to give the needed weapon to the warrior. Andrew A. Bonar.

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Upright in heart. Explain the character.

The believer's trust in God, and God's care over him. Show the action of faith in procuring defence and protection, and of that defence upon our faith by strengthening it, etc.

Matthew Henry's Concise (Updated to Modern English) - Psalm 7:10-17 - THE RIGHTEOUS JUDGE AND THE SELF-DESTRUCTIVE NATURE OF SIN

David is confident that God will be his Defender and Deliverer: "My shield is with God, who saves the upright in heart" (Ps 7:10). His security does not rest in his ability to defeat his enemies but in the character and power of God. God is both "a righteous judge" and a God who expresses righteous indignation against persistent evil (Ps 7:11; cf. Ps 18:2; 34:17–18). For the believer, this means we do not have to take vengeance into our own hands; we can entrust ourselves and our cause to the One who always judges rightly (Ro 12:19; 1Pe 2:23).

Yet God's warning of judgment contains a gracious opportunity for repentance. David says, "If a man does not repent, He will sharpen His sword" (Ps 7:12). The words "if...does not repent" imply that judgment can be avoided if the sinner turns from his evil way. God warns before He judges because He is "compassionate and gracious, slow to anger, and abounding in lovingkindness" (Ex 34:6). He takes "no pleasure in the death of the wicked," but desires that the wicked "turn from his way and live" (Ezek 33:11). His apparent delay in judgment should never be mistaken for indifference toward sin; His patience is intended to lead sinners to repentance (Ro 2:4; 2Pe 3:9). Behind God's warning of judgment stands His gracious invitation to repent.

David then vividly describes the self-destructive nature of sin (Ps 7:14–16). The wicked man "travails with wickedness," "conceives mischief," and "brings forth falsehood" (Ps 7:14). Sin begins within before it appears without (Jas 1:14–15; Mk 7:21–23). The sinner then "has dug a pit and hollowed it out, and has fallen into the hole which he made" (Ps 7:15). The very evil intended for others eventually returns upon the one who planned it: "His mischief will return upon his own head" (Ps 7:16; cf. Pr 26:27; Gal 6:7). Sin often carries the seeds of its own judgment. The sinner digs the pit, only to discover that he has been digging his own grave.

David therefore ends the psalm not focused on his enemies but worshiping his God: "I will give thanks to the LORD according to His righteousness and will sing praise to the name of the LORD Most High" (Ps 7:17). He begins the psalm pursued by enemies (Ps 7:1) and ends it praising the LORD. His circumstances may not yet have changed, but his perspective has. He has placed his case into the hands of the righteous Judge and can leave the outcome with Him (Ps 37:5–6).

For believers facing opposition, Scripture directs our eyes ultimately to Jesus, who endured hostility, false accusation, suffering, and the cross without retaliation (Isa 53:7; 1Pe 2:21–23). Therefore, when trials and persecution wear us down, we are commanded to "fix our eyes on Jesus," who endured the cross and hostility from sinners so that we "will not grow weary and lose heart" (Heb 12:2–3). Christ not only saves us; He shows us how to walk faithfully through suffering.

***When the path of trial becomes difficult, keep your eyes on Jesus;
He has already walked the road ahead***

When wronged, resist the temptation to retaliate. Look to Jesus, entrust yourself to the righteous Judge, and leave justice in God's hands (Ro 12:19–21; 1Pe 2:23). Remember also that God's warnings of judgment are invitations to repentance. While there is opportunity, sinners should turn to Him and receive the mercy He freely offers in Christ (Acts 17:30–31; 2Co 6:2).

Psalm 7:10-17 - SIN CARRIES THE SEEDS OF ITS OWN JUDGMENT

Psalm 7 presents a sobering picture of sin and divine judgment. We read of God's sword, bow and deadly weapons (Ps 7:12–13), followed by the wicked man's pregnancy with evil, the pit he digs for others, and finally the evil that returns upon his own head (Ps 7:14–16). David had been falsely accused and persecuted, yet rather than retaliating, he appealed to the righteous Judge who "tries the hearts and minds" (Ps 7:9). False accusations are especially painful because they attack our character and reputation. Jesus Himself was falsely accused (Mt 26:59–60; Mk 14:55–59), and those who follow Him should not be surprised when they are slandered or mistreated (Mt 5:11–12; 1Pe 2:20–23; 4:14).

Before asking God to deal with his enemies, however, David was willing for God to deal with his own heart. He essentially says, "If I have done this, if there is injustice in my hands..." (Ps 7:3–5). David was not claiming sinless perfection but innocence regarding the particular charges against him. His attitude should be ours: "Search me, O God, and know my heart...and see if there be any hurtful way in me" (Ps 139:23–24; cf. 2Co 13:5). When others wrong us, our first concern should not merely be "What is wrong with them?" but also "Lord, is there anything wrong in me that You want to expose and correct?"

David then gives us a vivid picture of the self-destructive nature of sin: "Behold, he travails with wickedness, and he conceives mischief and brings forth falsehood" (Ps 7:14). Sin is pictured as conception, pregnancy, and birth. What begins as an evil desire within eventually gives birth to sinful actions and destructive consequences. James uses almost identical imagery: "When lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death" (Jas 1:15; cf. Ro 6:21, 23). Sin conceived in the heart eventually gives birth to consequences in the life.

David then changes the picture: "He has dug a pit and hollowed it out, and has fallen into the hole which he made" (Ps 7:15). The trap intended for another becomes the sinner's own trap. "His mischief will return upon his own head" (Ps 7:16; cf. Pr 26:27; Est 7:9–10). Haman built a gallows for Mordecai and was ultimately hanged on it himself. Scripture repeatedly warns that we reap what we sow (Job 4:8; Hos 8:7; Gal 6:7–8). God graciously forgives the repentant sinner (1Jn 1:9), but forgiveness does not always remove the temporal consequences of sinful choices (2Sa 12:9–14). Grace forgives the sin, but God's providential government may still allow us to reap some of its consequences.

So there is both a warning and an encouragement. The warning is: do not conceive and nurture sin in your own heart. Deal with temptation before it develops into sinful action (Ps 119:9, 11; Ro 13:14; Jas 1:14–16). The encouragement is: when others sin against you, don't retaliate or become consumed with getting even. Pray for those who persecute you (Mt 5:44; Ro 12:14), entrust yourself to "Him who judges righteously" (1Pe 2:23), and leave vengeance with God (Ro 12:19).

David begins Psalm 7 pursued by enemies (Ps 7:1), but he ends it praising God: "I will give thanks to the LORD according to His righteousness and will sing praise to the name of the LORD Most High" (Ps 7:17). He could praise because he had transferred his case from his own hands into God's.

When others do their worst, keep your heart clean, leave justice with God, and let persecution drive you to prayer rather than retaliation.

Psalm 7:11 God is a righteous judge, And a God who has indignation every day.

KJV God judgeth the righteous, and God is angry with the wicked every day.

NET God is a just judge; he is angry throughout the day.

NLT God is an honest judge. He is angry with the wicked every day.

BGT θες κριτς δ καιος κα σχυρς κα μακρ θυμος μργν πγων καθκστην μραν

LXE God is a righteous judge, and strong, and patient, not inflicting vengeance every day.

CSB God is a righteous judge and a God who shows His wrath every day.

ESV God is a righteous judge, and a God who feels indignation every day.

NIV God is a righteous judge, a God who expresses his wrath every day.

YLT God is a righteous judge, And He is not angry at all times.

- God is a righteous Judge, Ps 7:8 94:15 140:12,13

God is a righteous judge, And a God who has indignation every day.

C H Spurgeon - God judgeth the righteous, he hath not given thee up to be condemned by the lips of persecutors. Thine enemies cannot sit on God's throne, nor blot thy name out of his book. Let them alone, then, for God will find time for his revenge.

God is angry with the wicked every day. He not only detests sin, but is angry with those who continue to indulge in it. We have no insensible and stolid God to deal with; he can be angry, nay, he is angry to-day and every day with you, ye ungodly and impenitent sinners. The best day that ever dawns on a sinner brings a curse with it. Sinners may have many feast days, but no safe days. From the beginning of the year even to its ending, there is not an hour in which God's oven is not hot, and burning in readiness for the wicked, who shall be as stubble.

EXPLANATORY NOTES AND QUAIN SAYINGS

God judgeth the righteous, etc. Many learned disputes have arisen as to the meaning of this verse; and it must be confessed that its real import is by no means easily determined: without the words written in italics, which are not in the original, it will read thus, "God judgeth the righteous, and God is angry every day." The question still will be, is this a good rendering? To this question it may be replied, that there is strong evidence for a contrary one. AINSWORTH translates it, "God is a just judge; and God angrily threateneth every day." With this corresponds the reading of COVERDALE'S Bible, "God is a righteous judge, and God is ever threatening." In King Edward's Bible, of 1549, the reading is the same. But there is another class of critics who adopt quite a different view of the text, and apparently with much colour of argument. BISHOP HORSLEY read the verse, "God is a righteous judge, although he is not

angry every day." In this rendering he seems to have followed most of the ancient versions. The VULGATE read it, "God is a judge, righteous, strong, and patient; will he be angry every day?" The SEPTUAGINT reads it, "God is a righteous judge, strong, and longsuffering; not bringing forth his anger every day." The SYRIAC has it, "God is the judge of righteousness; he is not angry every day." In this view of the text Dr. A. Clarke agrees, and expresses it as his opinion that the text was first corrupted by the CHALDEE. This learned divine proposes to restore the text thus, "(la), el, with the vowel point tseri, signifies God; (la), al, the same letters, with the point pathach, signifies not." There is by this view of the original no repetition of the divine name in the verse, so that it will simply read, as thus restored, "God is a righteous judge, and is NOT angry every day." The text at large, as is intimated in the VULGATE, SEPTUAGINT, and some other ancient versions, conveys a strong intimation of the longsuffering of God, whose hatred of sin is unchangeable, but whose anger against transgressors is marked by infinite patience, and does not burst forth in vengeance every day. John Morrison, in "An Exposition of the Book of Psalms," 1829.

God is angry. The original expression here is very forcible. The true idea of it appears to be, to froth or foam at the mouth with indignation. Richard Mant, D.D., 1824.

HINTS TO THE VILLAGE PREACHER

The Judge, and the two persons upon their trial.

(second clause). God's present, daily, constant, and vehement anger, against the wicked.

Verses 11-12

EXPLANATORY NOTES AND QUAIN T SAYINGS

God hath set up his royal standard in defiance of all the sons and daughters of apostate Adam, who from his own mouth are proclaimed rebels and traitors to his crown and dignity; and as against such he hath taken the field, as with fire and sword, to be avenged on them. Yea, he gives the world sufficient testimony of his incensed wrath, by that of it which is revealed from heaven daily in the judgments executed upon sinners, and those many but of a span long, before they can show what nature they have by actual sin, yet crushed to death by God's righteous foot, only for the viperous kind of which they come. At every door where sin sets its foot, there the wrath of God meets us. Every faculty of soul, and member of body, are used as a weapon of unrighteousness against God; so every one hath its portion of wrath, even to the tip of the tongue. As man is sinful all over, so is he cursed all over. Inside and outside, soul and body, is written all with woes and curses, so close and full, that there is not room for another to interline, or add to what God hath written. William Gurnall.

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Verses 11-13

EXPLANATORY NOTES AND QUAIN T SAYINGS

The idea of God's righteousness must have possessed great vigour to render such a representation possible. There are some excellent remarks upon the ground of it in Luther, who, however, too much overlooks the fact, that the psalmist presents before his eyes this form of an angry and avenging God, primarily with the view of strengthening by its consideration his own hope, and pays too little regard to the distinction between the psalmist, who only indirectly teaches what he described as part of his own inward experience, and the prophet: "The prophet takes a lesson from a coarse human similitude, in order that he might inspire terror unto the ungodly. For he speaks against stupid and hardened people, who would not apprehend the reality of a divine judgment, of which he had just spoken; but they might possibly be brought to consider this by greater earnestness on the part of man. Now, the prophet is not satisfied with thinking of the sword, but adds thereto the bow; even this does not satisfy him, but he describes how it is already stretched, and aim is taken, and the arrows are applied to it as here follows. So hard, stiff-necked and unabashed are the ungodly, that however many threatenings may be urged against them, they will still remain unmoved. But in these words he forcibly describes how God's anger presses hard upon the ungodly, though they will never understand this until they actually experience it. It is also to be remarked here, that we have had so frightful a threatening and indignation against the ungodly in no Psalm before this; neither has the Spirit of God attacked them with so many words. Then in the following verses, he also recounts their plans and purposes,

shows how these shall not be in vain, but shall return again upon their own head. So that it clearly and manifestly appears that to all those who suffer wrong and reproach, as a matter of consolation, that God hates such revilers and slanderers above all other characters. E. W. Hengstenberg, in loc., 1845.

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John Butler - DIVINE ATTITUDES Psalm 7:11

"God judgeth the righteous, and God is angry with the wicked every day" (Psalm 7:11).

God's attitude is revealed in this text. How God thinks is seldom the way sinful man thinks. Our text, which reveals God's attitude about righteousness and wickedness is divided into two parts.

FIRST—THE COMMENDATION FROM GOD

"God judgeth the righteous." The meaning of the word "judgeth" here is that God is a righteous judge and will vindicate and reward those who have lived obediently according to His Word and way. It is not that He will condemn the righteous but rather that He will commend the righteous. How encouraging that fact is. We live in a world that does not commend righteousness but condemns it. Those who live honest and upright are ridiculed and mocked. I remember in the Navy the abusive words spoken to me by those who mocked my standards and conduct. Humphrey Bogart, a past star in Hollywood, said in mocking the righteous, that he did not trust a person who did not drink. He thinks differently now, of course. Those who live uprightly in this world will not be honored much by this world. God is a righteous judge and will honor those who live uprightly. He will commend righteousness, not criticize it or mock and scorn it. Some who live righteously will not be treated well by this world, but be sure of one thing—God will commend your righteousness and condemn wickedness. God is on the side of holiness.

SECOND—THE CONDEMNATION FROM GOD

"God is angry with the wicked every day." That is the scary part of this text. It says God's attitude against evil is an everyday matter.

But few people get upset about it. They enjoy their wickedness and do not concern themselves with how God thinks about their evil ways. The consequences of evil are laughed at, played down or explained away by many. But that will not change God's attitude about evil. God is angry with evil and He is angry every day. If you have any sense at all you will not live in a way that provokes God's anger. You can survive anyone's anger better than you can survive God's anger. This text reminds of the one in the New Testament which says "He that believeth not the Son shall not see life; but the wrath of God abideth [remains] on him" (John 3:36). The only way to escape the wrath of God is to receive Jesus Christ as your Savior. You may say nice things about God but that will not help you, you must receive Christ or you are doomed by Divine anger. Today, people like to talk about the love of God not the wrath of God. But God is not going to be much of a God of love if He tolerates evil. You do not love your child if you do not get upset that an evil abductor is just around the corner ready to abduct your child. God is indeed a God of love but He especially loves righteousness. True love will hate evil. That is why God is angry with the wicked every day.

Psalm 7:12 If a man does not repent, He will sharpen His sword; He has bent His bow and made it ready.

KJV If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

NET If a person does not repent, God sharpens his sword and prepares to shoot his bow.

NLT If a person does not repent, God will sharpen his sword; he will bend and string his bow.

BGT ὃς μὴ πιστεύσῃ τὸν ὀμφρὸν αὐτοῦ σπλιθῇ τὸ ξυρτὸν αὐτοῦ τείνεν καὶ τὸ μακρὸν αὐτοῦ

LXE If ye will not repent, he will furbish his sword; he has bent his bow, and made it ready.

CSB If anyone does not repent, God will sharpen His sword; He has strung His bow and made it ready.

ESV If a man does not repent, God will whet his sword; he has bent and readied his bow;

NIV If he does not relent, he will sharpen his sword; he will bend and string his bow.

YLT If one turn not, His sword he sharpeneth, His bow he hath trodden -- He prepareth it,

- If (KJV): Ps 85:4 Isa 55:6,7 Jer 31:18,19 Eze 18:30 33:11 Mt 3:10 Ac 3:19
- he will (KJV): De 32:41 Isa 27:1 34:5 Eze 21:9-11,23

If a man does not repent, He will sharpen His sword; He has bent His bow and made it ready.

C H Spurgeon - If he turn not, he will whet his sword. What blows are those which will be dealt by that long uplifted arm! God's sword has been sharpening upon the revolving stone of our daily wickedness, and if we will not repent, it will speedily cut us in pieces. Turn or burn is the sinner's only alternative. He hath bent his bow and made it ready.

EXPLANATORY NOTES AND QUAIN T SAYINGS

If he turn not, etc. How few do believe what a quarrel God hath with wicked men? And that not only with the loose, but the formal and hypocritical also? If we did we would tremble as much to be among them as to be in a house that is falling; we would endeavour to "save" ourselves "from this untoward generation." The apostle would not so have adjured them, so charged, so entreated them, had he not known the danger of wicked company. "God is angry with the wicked every day;" his bow is bent, the arrows are on the string; the instruments for their ruin are all prepared. And is it safe to be there where the arrows of God are ready to fly about our ears? How was the apostle afraid to be in the bath with Cerinthus! "Depart," saith God by Moses, "from the tents of Korah, Dathan, and Abiram, lest ye be consumed in all their sins." How have the baskets of good figs suffered with the bad! Is it not prejudicial to the gold to be with the dross? Lot had been ruined by his neighbourhood to the Sodomites if God had not wrought wonderfully for his deliverance. Will you put God to work miracles to save you from your ungodly company? It is dangerous being in the road with thieves whilst God's hue and cry of vengeance is at their backs. "A companion of fools shall be destroyed." The very beasts may instruct you to consult better for your security: the very deer are afraid of a wounded chased deer, and therefore for their preservation thrust him out of their company. Lewis Stuckley.

If he turn not, he will whet his sword, etc. The whetting of the sword is but to give a keener edge that it may cut the deeper. God is silent as long as the sinner will let him; but when the sword is whet, it is to cut; and when the bow is bent, it is to kill; and woe be to that man who is the butt. William Secker.

"If he turn not, he will whet his sword; he hath bent his bow, and made it ready." Psalm 7:12

God has a sword, and he will punish man on account of his iniquity. This evil generation has laboured to take away from God the sword of his justice; they have endeavoured to prove to themselves that God will "clear the guilty," and will by no means "punish iniquity, transgression and sin." Two hundred years ago the predominant strain of the pulpit was one of terror: it was like Mount Sinai, it thundered forth the dreadful wrath of God, and from the lips of a Baxter or a Bunyan, you heard most terrible sermons, full to the brim with warnings of judgment to come. Perhaps some of the Puritan fathers may have gone too far, and have given too great a prominence to the terrors of the Lord in their ministry: but the age in which we live has sought to forget those terrors altogether, and if we dare to tell men that God will punish them for their sins, it is charged upon us that we want to bully them into religion, and if we faithfully and honestly tell our hearers that sin must bring after it certain destruction, it is said that we are attempting to frighten them into goodness. Now we care not what men mockingly impute to us; we feel it our duty, when men sin, to tell them they shall be punished, and so long as the world will not give up its sin we feel we must not cease our warnings. But the cry of the age is, that God is merciful, that God is love. Who said he was not? But remember, it is equally true, God is just, severely and inflexibly just. He were not God, if he were not just; he could not be merciful if he were not just.

SUMMARY OF SERMON - "Turn or Burn" is a famous, powerful sermon preached by the 19th-century English preacher Charles Haddon Spurgeon on December 7, 1856. Based on Psalm 7:12, the sermon warns sinners of God's strict justice and urges them to repent immediately to avoid eternal damnation.

Spurgeon delivered this intense, uncompromising message to a massive crowd at the Music Hall of the Royal Surrey Gardens in London. It remains one of his most well-known messages on the reality of sin, the necessity of repentance, and the grace of salvation.

The Core Message of "Turn or Burn"

The Sword of Justice: Spurgeon used Psalm 7:12—"If he turn not, he will whet his sword; he hath bent his bow, and made it ready"—to teach that God is righteously angry with sin and will punish the wicked if they refuse to repent.

The Nature of True Repentance: He taught that simply being afraid of being punished is not true repentance. He called on his listeners to make an active choice to turn away from their sins completely.

The Urgent Warning: Spurgeon made the choice very blunt, famously concluding that every person is faced with a simple reality: "Sinner, TURN from your sins or BURN for your sins!"

The Offer of Grace: Even though the warning is terrifying, he ended his sermon with a message of hope, reminding listeners that anyone who truly believes in Jesus will be saved.

Matthew Henry - Looking to Jesus

If a man does not repent, God will whet his sword; he has bent and readied his bow; he has prepared for him his deadly weapons, making his arrows fiery shafts. Psalm 7:12-13

David flees to God for succor. But Christ alone could call on heaven to attest his uprightness in all things. All his works were wrought in righteousness; and the prince of this world found nothing whereof justly to accuse him. Yet for our sakes, submitting to be charged as guilty, he suffered all evils, but, being innocent, he triumphed over all. The plea is, "For the righteous God tries the hearts and the reins." He knows the secret wickedness of the wicked, and how to bring it to an end; he is witness to the secret sincerity of the just, and has ways of establishing it. When a man has made peace with God about all his sins, upon the terms of grace and mercy, through the sacrifice of the Mediator, he may, in comparison with his enemies, appeal to God's justice to decide. David is confident that he shall find God his powerful Savior. The destruction of sinners may be prevented by their conversion; for it is threatened that if he does not turn from his evil way he will come to ruin. But amidst the threatenings of wrath, we have a gracious offer of mercy. God gives sinners warning of their danger, and space to repent, and prevent it. He is slow to punish, and long-suffering to us-ward, not willing that any should perish. The sinner is described as taking more pains to ruin his soul than, if directed aright, would save it. This is true, in a sense, of all sinners. Let us look to the Savior under all our trials.

Psalm 7:13 He has also prepared for Himself deadly weapons; He makes His arrows fiery shafts.

KJV He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

NET He prepares to use deadly weapons against him; he gets ready to shoot flaming arrows.

NLT He will prepare his deadly weapons and shoot his flaming arrows.

BGT καὶ νῦν τὸ μάσεν σκεῖ ἡ θὰν τοῦ τ β λη α το το ς καιομ νοις ξειργ σατο

LXE And on it he has fitted the instruments of death; he has completed his arrows for the raging ones.

CSB He has prepared His deadly weapons; He tips His arrows with fire.

ESV he has prepared for him his deadly weapons, making his arrows fiery shafts.

NIV He has prepared his deadly weapons; he makes ready his flaming arrows.

YLT Yea, for him He hath prepared Instruments of death, His arrows for burning pursuers He maketh.

- ordaineth (KJV): Ps 11:2 45:5 64:3,7 144:6 De 32:23,42 Job 6:4 La 3:12,13 Hab 3:11,13
- persecutors (KJV): 2Th 1:6 Rev 6:10 16:6

He has also prepared for Himself deadly weapons; He makes His arrows fiery shafts

C H Spurgeon - Even now the thirsty arrow longs to wet itself with the blood of the persecutor. The bow is bent, the aim is taken, the arrow is fitted to the string, and what, O sinner, if the arrow should be let fly at thee even now! Remember, God's arrows never miss the mark, and are, every one of them, "instruments of death." Judgment may tarry, but it will not come too late. The Greek proverb saith, "The mill of God grinds late, but grinds to powder."

EXPLANATORY NOTES AND QUAIN T SAYINGS

He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors. It is said that God hath ordained his arrows against the persecutors; the word signifies such as burn in anger and malice against the godly; and the word translated ordained, signifies God hath wrought his arrows; he doth not shoot them at random, but he works them against the wicked. Illiricus hath a story which may well be a commentary upon this text in both the parts of it. One Felix, Earl of Wartenber, one of the captains of the Emperor Charles the 5th, swore in the presence of divers at supper, that before he died he would ride up to the spurs in the blood of the Lutherans. Here was one that burned in malice, but behold how God works his arrows against him; that very night the hand of God so struck him, that he was strangled and choked in his own blood; so he rode not, but bathed himself, not up to the spurs, but up to the throat, not in the blood of the Lutherans, but in his own blood before he died. Jeremiah Burroughs.

He ordaineth his arrows, This might more exactly be rendered, "He maketh his arrows burning." This image would seem to be deduced from the use of fiery arrows. John Kitto, 1804-1854.

James Smith - CONVERSION

"If he turned not" (Psa. 7:13).

I. Why you should turn.

1. Because you are going the wrong way, Isa. 53:6
2. Because God calls you to turn, Ezek. 33:11
3. Because you will suffer if you don't, Psa. 7:13

II. How you should turn.

1. Personally, Ezek. 18:30
2. Immediately, Matt. 3:10
3. Completely, 1 Thess. 1:10

Psalm 7:14 Behold, he travails with wickedness, And he conceives mischief and brings forth falsehood.

KJV Behold, he travailleth with iniquity, and hath conceived mischief, and brought forth falsehood.

NET See the one who is pregnant with wickedness, who conceives destructive plans, and gives birth to harmful lies—

NLT The wicked conceive evil; they are pregnant with trouble and give birth to lies.

BGT δοὶ δὴ νησεν δίκαν συν λαβεν πνον καὶ τεκεν νομῶν

LXE Behold, he has travailed with unrighteousness, he has conceived trouble, and brought forth iniquity.

CSB See, the wicked one is pregnant with evil, conceives trouble, and gives birth to deceit.

ESV Behold, the wicked man conceives evil and is pregnant with mischief and gives birth to lies.

NIV He who is pregnant with evil and conceives trouble gives birth to disillusionment.

YLT Lo, he travaileth with iniquity, And he hath conceived perverseness, And hath brought forth falsehood.

- Job 15:20,35 Isa 33:11 59:4,5 Jas 1:15

Behold, he travails with wickedness, And he conceives mischief and brings forth falsehood.

C H Spurgeon - In three graphic pictures we see the slanderer's history. A woman in travail furnishes the first metaphor.

He travaileth with iniquity. He is full of it, pained until he can carry it out, he longs to work his will, he is full of pangs until his evil intent is executed.

He hath conceived mischief. This is the original of his base design. The devil has had doings with him, and the virus of evil is in him. And now behold the progeny of this unhallowed conception. The child is worthy of its father, his name of old was, "the father of lies," and the birth doth not belie the parent, for

he brought forth falsehood. Thus, one figure is carried out to perfection; the Psalmist now illustrates his meaning by another, taken from the stratagems of the hunter.

EXPLANATORY NOTES AND QUAIN T SAYINGS

Behold he travaileth with iniquity, etc. The words express the conception, birth, carriage and miscarriage, of a plot against David. In which you may consider: (1.) What his enemies did. (2.) What God did. (3.) What we all should do: his enemies' intention, God's prevention, and our duty; his enemies' intention, he travaileth with iniquity, and conceiveth mischief; God's prevention, he brought forth a lie; our duty, Behold ... Observe the aggravation of the sin, he conceiveth. He was not put upon it, or forced into it: it was voluntary. The more liberty we have not to sin, makes our sin the greater. He did not this in passion, but in cold blood. The less will, less sin. Richard Sibbs.

He travaileth with iniquity, and hath conceived mischief. All note that conceiving is before travelling, but here travelling, as a woman in labour, goeth first; the reason whereof is, that the wicked are so hotly set upon the evil which they maliciously intend, that they would be immediately acting of it if they could tell how, even before they have conceived by what means; but in fine they bring forth but a lie, that is, they find that their own hearts lied to them, when they promised good success, but they had evil. For their haste to perpetrate mischief is intimated in the word rendered "persecutors" (Psalm 7:13), which properly signifieth ardent, burning; that is, with a desire to do mischief and this admits of no delay. A notable common-place, both setting forth the evil case of the wicked, especially attempting anything against the righteous, to move them to repentance for thou hast God for thine enemy warring against thee, whose force thou canst not resist the greedy desire of the wicked to be evil, but their conception shall all prove abortive. J. Mayer, in loc.

And hath brought forth falsehood. Every sin is a lie. Augustine.

"Earth's entertainments are like those of Jael. Her left hand brings me milk, her right, a nail." Thomas Fuller.

Verses 14-15

EXPLANATORY NOTES AND QUAIN T SAYINGS

They have digged a pit for us and that low, unto hell and are fallen into it themselves.

"No juster law can be devised or made, Than that sin's agents fall by their own trade."

The order of hell proceeds with the same degrees; though it give a greater portion, yet still a just proportion, of torment. These wretched guests were too busy with the waters of sin; behold, now they are in the depth of a pit, "where no water is." Dives, that wasted so many tuns of wine, cannot now procure water, not a pot of water, not a handful of water, not a drop of water, to cool his tongue. Desideravit guttam, qui non dedit micam. (Augustine Hom. 7) A just recompense! He would not give a crumb; he shall not have a drop. Bread hath no smaller fragment than a crumb, water no less fraction than a drop. As he denied the least comfort to Lazarus living, so Lazarus shall not bring him the least comfort dead. Thus the pain for sin answers the pleasure of sin ... Thus

damnable sins shall have semblable punishments; and as Augustine of the tongue, so we may say of any member ... If it will not serve God in action, it shall serve him in passion. Thomas Adams.

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Verses 14-16

HINTS TO THE VILLAGE PREACHER

Illustrate by three figures the devices and defeat of persecutors.

Illustrate by three figures the devices and defeat of persecutors.

Illustrate by three figures the devices and defeat of persecutors.

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PSALM 7 IS THE SECOND OF FOURTEEN PSALMS that are linked in the title to some historical event (the first is Ps. 3). We cannot know the details, but clearly David felt terribly betrayed when he was falsely charged by someone close to him who should have known better. We shall focus on the last three verses (7:14–17):

He who is pregnant with evil and conceives trouble gives birth to disillusionment.

He who digs a hole and scoops it out falls into the pit he has made.

The trouble he causes recoils on himself; his violence comes down on his own head.

I will give thanks to the LORD because of his righteousness

and will sing praise to the name of the LORD Most High.

The colorful language makes the point tellingly. Here is someone carefully digging a pit to serve as a trap for someone else—but the digger falls in himself. The first line pictures someone “pregnant with evil” and “conceiv[ing] trouble,” but giving birth not to the trouble they intended to produce, but to (their own) disillusionment. The psalmist then expresses his conviction more straightforwardly in verse 16: “The trouble he causes recoils on himself; his violence comes down on his own head.”

David’s conviction is grounded neither in some impersonal force (“right wins out in the end”) nor in some Pollyanna-like optimism (“I’m sure it will turn out all right”), but in the righteousness of God: “I will give thanks to the LORD because of his righteousness and will sing praise to the name of the LORD Most High” (7:17). David is not blind to the injustices of the world, but he lives in a theistic universe where right will finally prevail because God is just.

If we cast our minds more broadly through the pages of Scripture (not to mention our own experience), it is easy to think of instances where the tricks and traps set by evil people recoiled on themselves before they could do any real damage. Haman hangs on the gallows he has prepared for Mordecai. But in many cases judgment falls on the perpetrator in this life, only after he or she has succeeded in doing enormous damage. David could not help but know this: he had been caught himself. He succeeded in sleeping with Bathsheba and murdering her husband Uriah before he was caught, and had to face judgment himself. Judas Iscariot’s life ended horribly, but not before he had betrayed his Master. Ahab faced prophetic wrath, but only after his wicked queen Jezebel had managed to malign Naboth and had him killed in order to steal his vineyard.

But the ultimate sanction is at the last judgment, without which there is no final justice in this universe.

Psalm 7:15 He has dug a pit and hollowed it out, And has fallen into the hole which he made.

KJV He made a pit, and digged it, and is fallen into the ditch which he made.

NET he digs a pit and then falls into the hole he has made.

NLT They dig a deep pit to trap others, then fall into it themselves.

BGT λ κκον ρυξεν κα ν σκαψεν α τ ν κα μπεσε ται ε ς β θρον ν ε ργ σατο

LXE He has opened a pit, and dug it up, and he shall fall into the ditch which he has made.

CSB He dug a pit and hollowed it out but fell into the hole he had made.

ESV He makes a pit, digging it out, and falls into the hole that he has made.

NIV He who digs a hole and scoops it out falls into the pit he has made.

YLT A pit he hath prepared, and he diggeth it, And he falleth into a ditch he maketh.

- made (KJV): Heb. hath digged, Ps 35:7 119:85 Job 6:27 Jer 18:20
- and is (KJV): Ps 9:15,16 10:2 35:8 94:13 140:9,10 141:10 Es 7:10 Job 4:8 Pr 5:22 26:27 Ec 10:8,9

He has dug a pit and hollowed it out, And has fallen into the hole which he made

C H Spurgeon - He made a pit, and digged it. He was cunning in his plans, and industrious in his labours. 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 therein. What mean things men will do to wreak revenge on the godly. They hunt for good men, as if they were brute beasts; nay, they will not give them the fair chase afforded to the hare or the fox, but must secretly entrap them, because they can neither run them down nor shoot them down. Our enemies will not meet us to the face, for they fear us as much as they pretend to despise us. But let us look on to the end of the scene. The verse says, he

is fallen into the ditch which he made. Ah! there he is, let us laugh at his disappointment. Lo! he is himself the beast, he has hunted his own soul, and the chase has brought him a goodly victim. Aha, aha, so should it ever be. Come hither and make merry with this entrapped hunter, this biter who has bitten himself. Give him no pity, for it will be wasted on such a wretch. He is but rightly and richly rewarded by being paid in his own coin. He cast forth evil from his mouth, and it has fallen into his bosom. He has set his own house on fire with the torch which he lit to burn a neighbour. He sent forth a foul bird, and it has come back to its nest.

EXPLANATORY NOTES AND QUAIN T SAYINGS

He made a pit, and digged it. The practice of making pitfalls was anciently not only employed for ensnaring wild beasts, but was also a stratagem used against men by the enemy, in time of war. The idea, therefore, refers to a man who, having made such a pit, whether for man or beast, and covered it over so as completely to disguise the danger, did himself inadvertently tread on his own trap, and fall into the pit he had prepared for another. Pictorial Bible.

Psalm 7:16 His mischief will return upon his own head, And his violence will descend upon his own pate.

KJV His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

NET He becomes the victim of his own destructive plans and the violence he intended for others falls on his own head.

NLT The trouble they make for others backfires on them. The violence they plan falls on their own heads.

BGT πιστρ ψει π νος α το ε ς κεφαλ ν α το κα π κορυφ ν α το δικ α α το καταβ σεται

LXE His trouble shall return on his own head, and his unrighteousness shall come down on his own crown.

CSB His trouble comes back on his own head, and his violence falls on the top of his head.

ESV His mischief returns upon his own head, and on his own skull his violence descends.

NIV The trouble he causes recoils on himself; his violence comes down on his own head.

YLT Return doth his perverseness on his head, And on his crown his violence cometh down.

- Ps 36:4,12 37:12,13 1Sa 23:9 24:12,13 26:10 28:19 31:3,4 1Ki 2:32 Es 9:25 Mal 2:3-5

PAY DAY SOME DAY

His mischief will return upon his own head, And his violence will descend upon his own pate (crown of head) - David recognizes that sin often brings about its own judgment. The wicked dig a pit for others only to fall into it themselves, and their evil eventually returns upon their own heads (Ps 7:14–16; cf. Ps 9:16; Pr 26:27). Haman's death on the gallows he prepared for Mordecai provides a striking biblical illustration of this principle (Est 7:9–10).

C H Spurgeon - The rod which he lifted on high, has smitten his own back. He shot an arrow upward, and it has returned upon his own head. He hurled a stone at another and it has come down upon his own pate. Curses are like young chickens, they always come home to roost. Ashes always fly back in the face of him that throws them. "As he loved cursing, so let it come unto him." (Psalms 109:17.) How often has this been the case in the histories of both ancient and modern times. Men have burned their own fingers when they were hoping to brand their neighbour. And if this does not happen now, it will hereafter. The Lord has caused dogs to lick the blood of Ahab in the midst of the vineyard of Naboth. Sooner or later the evil deeds of persecutors have always leaped back into their arms. So it will be in the last great day, when Satan's fiery darts shall all be quivered in his own heart, and all his followers shall reap the harvest which they themselves have sown.

EXPLANATORY NOTES AND QUAINT SAYINGS

That most witty of commentators, Old Master Trapp, tells the following notable anecdote, in illustration of this verse: That was a very remarkable instance of Dr. Story, who, escaping out of prison in Queen Elizabeth's days, got to Antwerp, and there thinking himself out of the reach of God's rod, he got commission under the Duke of Alva to search all ships coming thither for English books. But one Parker, an English merchant, trading for Antwerp, laid his snare fair (saith our chronicler), to catch this foul bird, causing secret notice to be given to Story, that in his ship were stores of heretical books, with other intelligence that might stand him in stead. The Canonist conceiving that all was quite sure, hasted to the ship, where, with looks very big upon the poor mariners, each cabin, chest, and corner above-board were searched, and some things found to draw him further on: so that the hatches must be opened, which seemed to be unwillingly done, and great signs of fear were showed by their faces. This drew on the Doctor to descend into the hold, where now in the trap the mouse might well gnaw, but could not get out, for the hatches were down, and the sails hoisted up, which, with a merry gale, were blown into England, where ere long he was arraigned, and condemned of high treason, and accordingly executed at Tyburn, as he had well deserved.

The story of Phalaris's bull, invented for the torment of others, and serving afterwards for himself, is notorious in heathen story ... It was a voluntary judgment which Archbishop Cranmer inflicted on himself when he thrust that very hand into the fire, and burnt it, with which he had signed to the popish articles, crying out, "Oh, my unworthy right hand!" but who will deny that the hand of the Almighty was also concerned in it? William Turner in "Divine Judgments by way of Retaliation", 1697.

ILLUSTRATION: "The Emperor Charlemagne wanted to have a magnificent bell cast for the church he had built. An artist named Tancho was employed by the church to make it. He was furnished, at his own request, with a great quantity of copper, and a hundred pounds of silver for the purpose. He kept the silver for his own personal use, however, and substituted in its place a quantity of highly purified tin. When the work was completed, he presented the bell to the Emperor, who had it suspended in the church tower. The people, however, were unable to ring it. So Tancho himself was called in to help. But he pulled so hard that its tongue fell down and killed him."

We Reap What We Sow

His trouble shall return upon his own head. — Psalm 7:16

Today's Scripture : Psalm 7:1-17

Many of us are deeply troubled by the injustices we see in life. Unscrupulous, dishonest, God-denying people are often the ones who prosper the most. But you can be sure of this: "God is not mocked; for whatever a man sows, that he will also reap" (Gal. 6:7). This principle is illustrated in The Gray and Adams Commentary.

"The Emperor Charlemagne wanted to have a magnificent bell cast for the church he had built. An artist named Tancho was employed by the church to make it. He was furnished, at his own request, with a great quantity of copper, and a hundred pounds of silver for the purpose. He kept the silver for his own personal use, however, and substituted in its place a quantity of highly purified tin. When the work was completed, he presented the bell to the Emperor, who had it suspended in the church tower. The people, however, were unable to ring it. So Tancho himself was called in to help. But he pulled so hard that its tongue fell down and killed him."

That bellmaker's death reminds me of the words of Psalm 7:16, "His trouble shall return upon his own head, and his violent dealing shall come down on his own crown."

Sooner or later we will reap what we sow. We'll have nothing to fear if we sow what is good. By: Richard DeHaan (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

We're always sowing seeds in life
In everything we do and say,
And we will surely reap the fruit
Of what we're planting every day.
—Hess

The seeds we sow today determine the kind of fruit we'll reap tomorrow.

Today's choices become tomorrow's harvest.

What we plant in our lives today will bear fruit tomorrow.

Every choice is a seed; sooner or later, it produces a harvest.

You cannot sow to the flesh and expect to reap the fruit of the Spirit. (Gal 6:8)

The harvest reveals what kind of seed was planted.

Sow obedience today and reap its blessings tomorrow.

We choose the seed, but we cannot choose the consequences of the harvest. (Hos 8:7)

Sin's harvest is always more costly than its seed appears. (Jas 1:14–15, Hos 8:7)

Sow righteousness, and look to God for the harvest. (Hos 10:12)

A small seed of compromise can produce a bitter crop.

Never grow weary of planting good seed; God's harvest comes in His time. (Gal 6:9)

The harvest may be delayed, but the principle of sowing and reaping remains. (Gal 6:7)

Plant God's Word in your heart today and let it bear fruit in your life tomorrow. (Ps 119:11; Jas 1:21–22)

Psalm 7:17 I will give thanks to the LORD according to His righteousness And will sing praise to the name of the LORD Most High.

KJV I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

NET I will thank the LORD for his justice; I will sing praises to the sovereign LORD!

NLT I will thank the LORD because he is just; I will sing praise to the name of the LORD Most High.

BGT ξομολογ σομαι κυρ κατ τ ν δικαιοσ νην α το κα ψαλ τ ν ματι κυρ ου το ψ στου

LXE I will give thanks to the Lord according to his righteousness; I will sing to the name of the Lord most high.

CSB I will thank the LORD for His righteousness; I will sing about the name of Yahweh the Most High.

ESV I will give to the LORD the thanks due to his righteousness, and I will sing praise to the name of the LORD, the Most High.

NIV I will give thanks to the LORD because of his righteousness and will sing praise to the name of the LORD Most High.

YLT I thank Jehovah, According to His righteousness, And praise the name of Jehovah Most High!

- according (KJV): Ps 35:28 51:14 71:15,16 98:2 111:3 145:7
- most (KJV): Ps 9:2 92:1,8 Da 4:17,25,34 Ac 7:48

I will give thanks to the LORD according to His righteousness And will sing praise to the name of the LORD Most High

Notice how David begins this psalm crying for deliverance (Ps 7:1) but ends it singing praise. He can leave his enemies and circumstances with God because he trusts God's righteous character. Likewise, believers facing trials and persecution can bring everything to God in prayer, entrust themselves to their faithful Creator, and continue doing what is right (Php 4:6–7; 1Pe 4:12–19).

C H Spurgeon - We conclude with the joyful contrast. In this all these Psalms are agreed; they all exhibit the blessedness of the righteous, and make its colours the more glowing by contrast with the miseries of the wicked. The bright jewel sparkles in a black foil. Praise is the occupation of the godly, their eternal work, and their present pleasure. Singing is the fitting embodiment for praise, and therefore do the saints make melody before the Lord Most High. The slandered one is now a singer: his harp was unstrung for a very little season, and now we leave him sweeping its harmonious chords, and flying on their music to the third heaven of adoring praise.

EXPLANATORY NOTES AND QUAIN SAYINGS

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 so long as that which is thankfully improved; no evil dies so soon as that which is patiently endured. William Dyer.

HINTS TO THE VILLAGE PREACHER

The excellent duty of praise.

View the verse in connection with the subject of the Psalm, and show how the deliverance of the righteous, and the destruction of the wicked are themes for song.

Spurgeon - Oh, how good to have a true and upright heart. Crooked sinners, with all their craftiness, are foiled by honest spirits. God defends the right. Filth will not long abide on the pure white garments of the saints, but shall be brushed off by divine providence, to the vexation of the men by whose base hands it was thrown. The believer should not fear anything which his foes can do or say against him, for the tree which God plants no winds can uproot. God judgeth the righteous, he hath not given them up to their persecutors.

Delight thyself in God, he'll give
Thine heart's desire to thee:
Commit thy way to God alone,
It brought to pass shall be.

And like unto the light he shall
Thy righteousness display;
And he thy judgment shall bring forth,
Like noontide of the day.