

Psalm 7

David wrote Psalm 7 in the midst of persecution at the hands of Cush the Benjamite. David refers to that persecution several times throughout the psalm. Right away in verse 1 he prays, "Save me from all them that persecute me, and deliver me." In verse 5 he again refers to persecution. And in verse 13 David speaks of God's ordaining his arrows against the persecutors. So what David is dealing with in this psalm is persecution from the wicked enemies of Jehovah, who seek to overthrow God, to overthrow God's cause, and to overthrow God's people by the enemies' pressure upon them and persecution of them.

Persecution is always the attempt of the seed of the serpent to overthrow the seed of the woman and thereby to overthrow the cause of God and the truth of God. David in Psalm 7 is enduring persecution. It is a very specific type of persecution. There are many kinds of persecution. There is some persecution that is meant to inflict pain and suffering upon the body so that the one who is being persecuted finally gives up his confession. But there is other persecution that is meant to pressure and squeeze God's people out of this world and out of their places and out of their possessions and finally out of their lives by many other means.

The persecution that David is enduring in Psalm 7 is a campaign of false charges against him. Cush raised false charges against David. David speaks of those false charges in verses 3–4. There he says, "O LORD my God, if I have done this..." that is, if he had done the things that he was accused of. What was David accused of? That there was iniquity in his hands (v. 3). That he had rewarded evil unto one who was at peace with him (v. 4). The campaign of false accusations and false charges against David was this: King Saul and all those who supported him were just minding their own business, and here came David, this wicked man and troubler of Israel, seeking some occasion against Saul. David came and rewarded evil unto Saul, even though Saul was at peace with David. That was the charge that Cush laid against David.

What lay underneath that charge was a sheer lie. The charge was a false charge and a false accusation. David did not seek any occasion against Saul. David honored Saul. David even defended Saul when David's men sought to harm Saul. David refers to that in verse 4 regarding the charge against him that he had "delivered him that without cause is mine enemy." David didn't seek occasion against Saul; Saul sought occasion against David. Yet the charge that came from Cush was that David was the troubler and that David had tried to disturb the peace and had rewarded evil unto him that was at peace with him. David indicates that this is a lie when he says in verse 14 about the wicked, "Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood." That is what lay underneath this false charge, this lie that the enemy has made up against David.

That is the tactic of persecutors yet today. In our own history we have not suffered the persecution of pain being inflicted upon our bodies, but there have been many, many false charges that have been raised against God's people. False charges of being antinomian. False charges of hating the law of God. False charges of troubling the people with invented laws of man. There have been many false accusations. And the danger in this persecution of false accusations is that those false accusations have to be judged, and if the judge does not see through the lies, then the man who is falsely accused will be condemned.

That is what threatened David. Saul was the judge, and Saul judged David guilty of these things, so that the persecution of the false accusation would tear David like a lion. Verse 2: "Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver." That too is the case with all false accusations that come against God's people. Someone has to judge them; and when you sit before the judges—whether those be the judges of the land or the judges of the church, consistories, classes, or synods—if they agree with those false charges, then the souls of God's people are rent and torn. God's people are condemned.

David's confidence in the midst of these false charges and the persecution of false accusations was that there is a judge who judges righteously and that David stood ultimately before this judge, who is Jehovah God. Verses 6–8: "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. So shall the congregation of the people compass thee about: for their sakes therefore return thou on high. The LORD shall judge the people: judge me, O LORD." David was sure that when God judged his cause, David would be vindicated.

What David writes in this psalm is the words of the Lord Jesus Christ, who is the sweet psalmist of Israel. Jesus Christ suffered the persecution of false charges against him. During his whole life there were false accusations made against him: the false accusation that he cast out devils by the power of the prince of devils, the false accusation that he was the wicked troubler of the social order and the political order in Rome, the wicked charge that he had said he was going to destroy the temple. There were wicked charges, false charges, that were brought against him. When Pontius Pilate sat in judgment of Jesus regarding the false charges that Jesus was going to destroy the temple and make insurrection in Jerusalem against Caesar, Pontius Pilate finally condemned him, knowing that he was an innocent man. And so Psalm 7 is Jesus' psalm regarding that persecution of false charges against him.

What does Jesus call for? That God be his judge. When God is his judge and sits in judgment of him, Jesus is sure that God will find him innocent. "Judge me, O LORD, according to my righteousness, and according to mine integrity that is in me" (v. 8). "The righteous God trieth the hearts and reins" (v.

9). The Lord is the one who “saveth the upright in heart” (v. 10). Jesus is singing that when Jehovah God looks at his heart and looks at his hands and looks at all his doings, what God will find is righteousness, perfect harmony with his law, and perfect obedience to him.

That is the judgment that you and I receive for Jesus’ sake. When we sing Psalm 7, asking God to judge our integrity and to judge us righteous for what is within, we are singing that with our head regarding his righteousness. His righteousness is counted as ours.

Jehovah God, judging the righteous, will also overthrow the enemies. In Psalm 7 we are introduced to that unique and beautiful way in which Jehovah God judges the enemy. We are going to see this again and again in the psalms. The unique way is that God causes the men who have digged a pit in order to trap God’s people to fall into the pit that they themselves have digged. “He made a pit, and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate” (vv. 15–16).

That is the hope of the people of God who are buffeted by their enemies, persecuted by their oppressors, and charged falsely with many wicked charges: that we do not have to avenge ourselves, that we do not need to seek revenge, but that Jehovah God will cause the wicked to fall into their own pits. Whoever they are and however that works out, God will cause the wicked to fall into their own pits. So the righteous can enter into their persecution and suffering and endure it with the confidence that God will judge us for Jesus’ sake.

The end of it, then, is glory to God, which is the end of all of his salvation of his people. Verse 17: “I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.”