

The Lord – Judge, Psalm 7:1-17

Verse	AV1611	NIV
1	<i>O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:</i>	<i>O LORD my God, I take refuge in you; save and deliver me from all who pursue me,</i>
2	<i>Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver.</i>	<i>or they will tear me like a lion and rip me to pieces with no one to rescue me.</i>
3	<i>O LORD my God, if I have done this; if there be iniquity in my hands;</i>	<i>O LORD my God, if I have done this and there is guilt on my hands-</i>
4	<i>If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:)</i>	<i>if I have done evil to him who is at peace with me or without cause have robbed my foe-</i>
5	<i>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.</i>	<i>then let my enemy pursue and overtake me; let him trample my life to the ground and make me sleep in the dust. Selah</i>
6	<i>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.</i>	<i>Arise, O LORD, in your anger; rise up against the rage of my enemies. Awake, my God; decree justice.</i>
7	<i>So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.</i>	<i>Let the assembled peoples gather around you. Rule over them from on high;</i>
8	<i>The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity that is in me.</i>	<i>let the LORD judge the peoples. Judge me, O LORD, according to my righteousness, according to my integrity, O Most High.</i>
9	<i>Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.</i>	<i>O righteous God, who searches minds and hearts, bring to an end the violence of the wicked and make the righteous secure.</i>
10	<i>My defence is of God, which saveth the upright in heart.</i>	<i>My shield is God Most High, who saves the upright in heart.</i>

- 11 ***God judgeth the righteous, and God is angry with the wicked every day.*** *God is a righteous judge, a God who expresses his wrath every day.*
- 12 ***If he turn not, he will whet his sword; he hath bent his bow, and made it ready.*** *If he does not relent, he will sharpen his sword; he will bend and string his bow.*
- 13 ***He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.*** *He has prepared his deadly weapons; he makes ready his flaming arrows.*
- 14 ***Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.*** *He who is pregnant with evil and conceives trouble gives birth to disillusionment.*
- 15 ***He made a pit, and digged it, and is fallen into the ditch which he made.*** *He who digs a hole and scoops it out falls into the pit he has made.*
- 16 ***His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.*** *The trouble he causes recoils on himself; his violence comes down on his own head.*
- 17 ***I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.*** *I will give thanks to the LORD because of his righteousness and will sing praise to the name of the LORD Most High.*

For remarks on the NIV departures from the AV1611 in Psalm 7 see *The Lord – The Judge – Detailed Study* point 11, p 7.

The Lord – Judge, Psalm 7:1-17

Introduction

Dr Bob Jones Snr. was a very wise man¹. He once said *“The two biggest little words in the English language are the two little words “do right.””*

Those two little words really sum up Psalm 7, as Abraham said to the Lord, while he interceded for Lot before Sodom.

“Shall not the Judge of all the earth do right?” Genesis 18:25.

Yes, He will. God always does right, as David observed in Psalm 19:9.

“The judgments of the LORD are true and righteous altogether.”

That observation of David’s is the central truth of the Lord as Judge in Psalm 7 because Psalm 7 shows how the Lord is the Judge from before the Psalm was written right up until the End Times and beyond.

Psalm 7:11 states ***“God is angry with the wicked every day,”*** that is, ever since sin entered the world through Adam, Romans 5:12, long before David wrote any Psalms.

Psalm 7:11 also states ***“God judgeth the righteous.”*** That judgement won’t be complete until the judgement of the Great White Throne, Revelation 20. Psalm 7 therefore refers to God as Judge throughout almost all of history and almost all of the scriptures.

Overall, the Psalm appears to divide naturally as follows.

Psalm 7:1-5. “O LORD...save me” Matthew 14:30

Psalm 7:6-10. “Arise, O LORD”

Psalm 7:11-17. “God judgeth the righteous, and...the wicked”

We’ll consider each of these divisions in the Psalm in turn.

Before doing so, the final verse, of praise to God ***“according to his righteousness,”*** is worth noting at this point.

Psalm 7:17 states ***“I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.”***

“The name of the Lord most high” is the Lord Jesus Christ ***“who of God is made unto us wisdom, and righteousness”*** according to 1 Corinthians 1:30.

So the Christian should always be mindful of praising the Lord Jesus Christ ***“according to his righteousness”*** and thanking Him for ***“his righteousness”*** imputed as a free gift to you and I, who know the Lord Jesus Christ personally.

Such a free gift was so dearly won at Calvary, as seen in 1 Corinthians 15:3. ***“Christ died for our sins according to the scriptures.”***

Such a free gift should therefore result in unfailing gratitude to God, as Paul exhorts in 2 Corinthians 9:15. ***“Thanks be unto God for his unspeakable gift.”***

The Lord – Judge, Psalm 7:1-17

Psalm 7:1-5. “O LORD...save me” Matthew 14:30

Psalm 7:1-2

David’s prayer in Psalm 7:1 is **“save me from all them that persecute me.”**

That prayer is applicable both to David’s time and to the End Times, as Psalm 7:2 indicates, **“Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver.”**

Psalm 7:2 applies to the End Times because the term **“a lion”** refers to the Devil, who is likened to **“a roaring lion”** in 1 Peter 5:8.

1 Peter 5:8 matches Psalm 7:2 because both verses describe the manner of the satanic persecution of the End Times.

Even now, it is true that the Devil **“as a roaring lion, walketh about, seeking whom he may devour”** 1 Peter 5:8. However, in the Tribulation of the End Times, Satan will literally rend in pieces any of God’s people that he captures, as part of a ghastly cannibalistic ‘communion service’ or literal ‘mass’ as in Psalm 14:4, 16:4, Isaiah 6:13. Psalm 7:2 therefore sounds a grim warning for the End Times.

The Devil in this respect has his type in history, so Psalm 7:2 has historical application as well. Historian Alexander Hislop² states that **“the priests of Nimrod [Genesis 10:8-10] were necessarily required to eat of the human sacrifices; and thus it has come to pass that “Cahna-Bal [cannibal],” the “Priest of Baal” is the established word in our own tongue for a devourer of human flesh.”**

Psalm 7:2 is a warning therefore of how this will happen in the near future.

David’s prayer of Psalm 7:1 **“O LORD...save me”** is therefore entirely up-to-date, even though the literal cannibalistic worship services haven’t started literally - yet.

Psalm 7:3-5

David’s prayer in Psalm 7:3-5 is **“O LORD my God...if there be iniquity in my hands...Let the enemy persecute my soul, and take it.”** This prayer is similar to David’s statement in 1 Samuel 26:23 **“The LORD render to every man his righteousness and his faithfulness.”**

David is praying for God’s judgement in response to **“his righteousness,”** namely David’s righteousness, as in Psalm 7:8. He hopes that God’s judgement will be favourable so that he can **“praise the LORD according to his righteousness”** Psalm 7:17, namely God’s righteousness.

Concerning **“faithfulness”** as in 1 Samuel 26:23, the Lord can count a Christian **“faithful”** as Paul states in 1 Timothy 1:12 because the **“righteousness”** of the Christian is the Lord Jesus Christ, as mentioned in 1 Corinthians 1:30.

The Christian saint then lives by **“the faith of the Son of God”** Galatians 2:20. The Lord Jesus Christ Himself enables you and me to live as Christians. That is why Paul says in Colossians 3:3 **“For ye are dead, and your life is hid with Christ in God.”**

Praise God for that.

To apply Colossians 3:3 and to be righteous and faithful practically, day-to-day, you must **“reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord”** as Paul said in Romans 6:11.

In other words, you are supposed to serve a living Saviour, not a dead self.

Psalm 7:6-10. “Arise, O LORD”

Psalm 7:6-8

Psalm 7:6 states ***“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.”***

Psalm 7:6 has historical application with respect to God’s judgement on Saul, as in 1 Chronicles 10:13 ***“Saul died for his transgression which he committed against the LORD, even against the word of the LORD...”***

That historical application to Saul has a warning for the Christian, as Paul says in 1 Corinthians 10:12.

“Wherefore let him that thinketh he standeth take heed lest he fall.”

Saul went against ***“the word of the LORD”*** and he fell. So can a Christian. That is a warning that should be taken seriously.

Psalm 7:6 has further application to the End Times when the Lord arises to deliver His people Israel from the final antichrist, according to Psalm 78:65-66 ***“Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine. And he smote his enemies in the hinder parts.”*** That sight would be something to see.

“The rage of mine enemies” in Psalm 7:6 is like that of Sennacherib, king of Assyria, who also persecutes Israel and who rages against God, 2 Kings 19:27.

Sennacherib is therefore like the final antichrist who ***“opened his mouth in blasphemy against God”*** Revelation 13:6 and Sennacherib is like the Devil, who is ***“the dragon...wroth with the woman”*** Revelation 12:17, ***“the woman”*** being a picture of God’s fugitive saints in the End Times.

In answer to David’s prophetic prayer in Psalm 7:6, the Lord pours out His wrath on His people’s enemies in the End Times. Observe how the Lord retaliates against them ***“in thine anger”*** as Psalm 7:6 says.

Zechariah 14:3 states ***“Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.”*** ***“The day of battle”*** historically would be when ***“the LORD God of Israel fought for Israel”*** in Joshua 10:42.

He will do it again for His people in the End Times.

Much of the Old Testament pictures what God will do at the Second Advent in the Person of the Lord Jesus Christ. That’s really what the Old Testament is about. That’s why I refer to the verses in Psalm 7 back and forth, historically and in the future.

God's judgement *will* come down on the nations that oppose His people and so God's people are therefore encouraged to gather around Him, as in Psalm 7:7 ***"So shall the congregation of the people compass thee about."***

David is therefore urging the Lord ***"for their sakes therefore return thou on high"*** Psalm 7:7, that is, come back to earth, to execute judgement on His people's enemies, so that God's people can gather to Him at His Return according to Isaiah 25:9.

"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation."

No doubt all of the Lord's people now would like to see a prompt answer to the prayer ***"return thou on high."***

Psalm 7:9-10

In Psalm 7:9, David prays ***"Oh let the wickedness of the wicked come to an end."***

Historically, the Lord answered David's prayer. ***"The wickedness of the wicked"*** did come to an end for David and he expressed his gratitude in 2 Samuel 22:1, with reference to the song he composed that is similar to Psalm 18.

"And David spake unto the LORD the words of this song in the day that the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul."

Then David prays in Psalm 7:9 ***"establish the just: for the righteous God trieth the hearts and reins,"*** that is, what prompts you to act and what guides you to act.

Again David's prayer is answered. 1 Kings 15:4-5 state ***"for David's sake did the LORD his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem: Because David did that which was right in the eyes of the LORD, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite."***

God did try David's heart and reins, for example in the two opportunities he had to kill Saul, 1 Samuel 24, 26 but David testified in 1 Samuel 26:23, ***"I would not stretch forth mine hand against the LORD'S anointed"*** as Saul still was at that time. That testimony of course matches Psalm 7:4, ***"I have delivered him that without cause is mine enemy."***

Having tried David's heart and reins, God then established a city for him that exists to this day, Jerusalem, because God found David to be ***"just"*** – ***"save only in the matter of Uriah the Hittite."***

In that matter, David needed God's mercy and God put away David's sin, 2 Samuel 12:13. Thank God that for you and me, the Lord ***"put away sin by the sacrifice of himself"*** Hebrews 9:26.

And thank God that you and I are ***"just"*** by ***"being now justified by his blood"*** and therefore ***"we shall be saved from wrath through him"*** Romans 5:9.

Part of that salvation from wrath is that you and I will not go through the den of terror that will be the Great Tribulation of the End Times, Revelation 7:14. That is more cause to thank God.

Applying ***“the wicked”*** of Psalm 7:9 to ***“that Wicked”*** of 2 Thessalonians 2:8 or ***“that man of sin...the son of perdition”*** 2 Thessalonians 2:3, the final antichrist, Revelation 13:5 shows that his absolute reign of ***“wickedness”*** extends for ***“forty and two months.”***

But then the antichrist’s absolute reign of ***“wickedness”*** is abruptly cut short, as Paul says in 2 Thessalonians 2:8 of ***“the son of perdition...whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.”***

So in the End Times as in David’s day, ***“the wickedness of the wicked”*** does ***“come to an end”*** in accordance with Psalm 7:9. That is a great encouragement.

I have no doubt that the final defeat of ***“the son of perdition”*** and with him the Devil, as described in Revelation 20:10 is in direct answer to ***“the prayers of all saints upon the golden altar which was before the throne”*** Revelation 8:3.

That is an incentive to pray as David does in Psalm 7:9 ***“Oh let the wickedness of the wicked come to an end; but establish the just”*** because the Lord can answer this prayer even in our own day. See Luke 18:7-8.

“And shall not God avenge his own elect,” the Lord says, ***“which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily.”***

And as ***“the Judge of all the earth”*** Who will ***“do right”*** Genesis 18:25, the Lord will ***“avenge his own elect.”*** That’s an encouragement, even if our timescale is not the same as the Lord’s. But if you’re worried about whether or not you’re one of ***“the elect”*** or one of ***“the just”*** then put yourself forward as a candidate for election and ask God to justify you through the blood of the Lord Jesus Christ, Romans 5:9 again.

In Psalm 7:10 David declares that ***“My defence is of God, which saveth the upright in heart.”***

Uprightness of heart for the Christian is only the righteousness of the Lord Jesus Christ Who indwells the believer, as in 1 Corinthians 1:30 again. This is imputed righteousness ***“without works”*** as Paul explains in Romans 4:6. Speaking practically, though, even the heart of the Christian with imputed righteousness must be kept clean by the words of scripture. The Lord Jesus Christ promises in John 15:3 ***“Now ye are clean through the word which I have spoken unto you”*** and therefore Paul exhorts in Colossians 3:16 ***“let the word of Christ dwell in you richly in all wisdom”*** in order to stay clean.

Never cease from obeying *that* exhortation.

Of course, to ***“let the word of Christ dwell in you richly in all wisdom”*** you’ve got to have it.

Keep in mind Deuteronomy 30:11, which states that ***“For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.”*** ***“The word of Christ”*** is not ***“far off”*** ***“of a strange speech and of an hard language, whose words thou canst not understand”*** Ezekiel 3:6, bound up in something that nobody has, called ‘the original.’ ***“The word of Christ”*** ***“is not hidden from thee”*** where you have to dig for it ***“in haunted Greek graveyards”*** *In Awe of Thy Word* p 544.

Deuteronomy 30:14 states ***“But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it”*** and God has borne witness to it for the last 400 years. Anything that’s come since to take its place is a waste of space. If only folk could get that.

Psalm 7:11-17. “God judgeth the righteous, and...the wicked”

Psalm 7:11

At the present time, God’s judgement on His people who are ***“righteous”*** through the Lord Jesus Christ, 1 Corinthians 1:30, is ongoing, as Paul says in 1 Corinthians 4:4.

“For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.” Paul experienced the truth of this verse personally.

God passed judgement on the Apostle Paul when he disobeyed the directive will of God³ and went up to Jerusalem in spite of receiving four warnings from the Holy Ghost not to, Acts 9:26-30, 20:23, 21:4, 11-14, 22:17-21. Paul was cast into prison and lost two years of his ministry. Instead of going to Rome as a ***“free born”*** Roman, Acts 22:28, 23:11 where God wanted him to testify of the Lord Jesus Christ, Paul went as a prisoner in bonds, Acts 25:12, 26:29.

You’ll also see that when Paul obeyed the directive will of God, as in Acts 16:9, 10, to go to Macedonia, individuals got saved through Paul’s ministry, like Lydia in Acts 16:14.

Yet from the time that Paul disobeyed the directive will of God in Acts 21:14 and went down to Jerusalem until Paul gets to Rome in Acts 28:16, the scripture has no record of anyone getting saved through Paul’s ministry.

In other words, stay in the directive will of God as the Lord Jesus Christ did, in John 4:34.

“Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.”

The rest of Psalm 7:11 says that ***“God is angry with the wicked every day”*** and this is evident in both Testaments.

Psalm 5:5 states ***“The foolish shall not stand in thy sight: thou hatest all workers of iniquity.”***

Psalm 11:5 states ***“The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.”*** Note the present tense.

“The New Testament” 2 Corinthians 3:6, is equally severe on unsaved sinners.

John 3:36 states ***“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”***

Again, note the present tense. ***“The wrath of God”*** is hate plus judgement and Ephesians 2:1-3, 12 speak unambiguously of ***“the children of wrath...dead in trespasses and sins...without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.”***

Again, note the present tense.

The notion, therefore that God loves the unsaved sinner today, unreservedly, present tense, or ‘hates the sin but loves the sinner’ is heresy⁴. God hates the sinner too. God’s love for the unsaved sinner in the New Testament is never declared apart from Calvary as Romans 5:8 shows.

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”

God’s *witness* to Calvary is ever present through the scripture but God’s love for the world of the unsaved is *past* tense, always in association with Calvary.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” John 3:16. So God’s love for the unsaved sinner is back at Calvary, *not* in the present. To teach otherwise is heresy.

For the *present*, God’s abiding wrath on unsaved sinners is sometimes manifested in a violent form. The Gujarat earthquake⁵ on the morning of January 26th 2001 caused 20,000 deaths, injured another 167,000 victims and destroyed 400,000 homes. It also coincided with the Hindu celebrations of India’s Republic Day. As one godly man said to this author at the time, *“There they were in the midst of all their idolatry and the Lord showed His anger.”*

God’s ***“goodness and mercy”*** Psalm 23:6 has since raised up an Indian King James Bible Baptist pastor named Lordson Roch to minister in the regions of Goa and Gujarat in India and Pastor Roch is doing ***“a great work”*** Nehemiah 6:3 for the Lord Jesus Christ there.

However, God’s anger ***“with the wicked”*** is not spent. It continues ***“every day”*** as Psalm 7:11 warns.

Psalm 7:12-13

David’s warning to ***“the wicked”*** of Psalm 7:11 continues in Psalm 7:12. The first ***“he”*** of Psalm 7:12 is ***“the wicked”*** of verse 11, whom the Psalmist warns of impending and severe judgement following a failure to repent. God has His weapons of mass destruction, or ***“instruments of death.”*** He will wield them against ***“the wicked”*** at the Second Advent, in keeping with Psalm 7:12, 13.

Observe that the warning that *“he will whet his sword”* is spelled out in Deuteronomy 32:41-43, along with God’s judgement on *“the wicked”* and the loosing of *“his arrows against the persecutors”* of His people in the End Times.

“If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh...he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.”

These verses are clearly a prophetic reference to the Second Advent. They describe God’s retribution on His enemies and God’s deliverance for His people who *“keep the commandments of God, and have the testimony of Jesus Christ”* Revelation 12:17, 14:12 during the End Times of *“Jacob’s trouble”* Jeremiah 30:7.

Of course, if you’ve received the Lord Jesus Christ, you can rejoice in saying with Paul in 1 Timothy 1:16 *“I obtained mercy”* and you won’t have to suffer *“Jacob’s trouble.”*

You can instead apply Psalm 7:17 at the Lord’s Return and even now in anticipation of it.

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

Psalm 7:14

The first part of Psalm 7:14 says of *“the wicked”* that *“Behold, he travaileth with iniquity.”* Note that the word *“travaileth”* is associated with *“hard labour”* in Genesis 35:16 and historically, Saul in his obsession to hunt down David undertook considerable *“hard labour.”*

“I will search him out throughout all the thousands of Judah” Saul declares in 1 Samuel 23:23 against David. Saul went to great lengths to track down *“the Lord’s anointed”* 2 Samuel 19:21 in the person of David.

Devotionally, Psalm 7:14 describes any of the enemies of the Lord’s people in either Testament, who dedicate themselves to the downfall of His servants. Proverbs 4:16 underlines the *“hard labour”* of *“the wicked”* Proverbs 4:14 in attacking their victims.

“For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.”

Note in passing that in Psalm 7:14, *“the wicked...conceived mischief.”* In Proverbs 4:16 *“they have done mischief.”* The *doing* of evil follows the *conceiving* of evil.

Rome, for example, *“travaileth with iniquity,” “conceived mischief”* and then *did* it, for centuries to persecute Bible believers and discredit *“the scripture of truth”* Daniel 10:21. Rome continues to discredit *“the scripture of truth”* today with the modern counterfeits. See the Chick tract *The Attack* for details of Rome’s centuries-long attacks on *“the scripture of truth.”*

Prophetically, Psalm 7:14 refers to the final antichrist, the Devil incarnate, as 2 Thessalonians 2:7-8 show.

“For the mystery of iniquity doth already work:” Paul explains and he describes this mystery individual as ***“that Wicked.”***

That description matches Psalm 7:14, which says in full ***“Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.”***

The Lord as Judge will execute right judgement at the Second Advent on ***“that Wicked”*** as He did historically with Saul, 1 Chronicles 10:13-14, because in 2 Thessalonians 2:8, Paul speaks unambiguously of ***“that Wicked...whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.”***

The Christian can rejoice that the Devil’s ***“iniquity...power and signs and lying wonders”*** will be as Paul says in 1 Corinthians 2:6, ***“the princes of this world...come to nought.”***

And as the Gujarat earthquake shows, God can inflict ***“the instruments of death”*** as found in Psalm 7:13 on ***“the wicked”*** even now.

Consider, for example, the judgement inflicted on a British royal princess who disgraced the royal household by means of ***“mischief”*** and ***“falsehood”*** Psalm 7:14, through her association with Mohammedans⁶. Let’s look briefly at what happened.

The late Princess Diana was killed in a road accident in Paris on the night of August 31st 1997. The car in which she was travelling with her Mohammedan boyfriend hit the *thirteenth* pillar of the *Alma Tunnel* (13 letters) or *Le Pont de l’Alma* (13 letters). The number 13 in scripture^{7,8} is repeatedly associated with the Devil.

- 13 attend *the last supper* (13 letters) with ***“the devil having now put into the heart of Judas Iscariot, Simon’s son, to betray him”*** John 13:2. Note that ***“Judas Iscariot”*** has 13 letters.
- The term ***“dragon”*** designates the Devil and the term occurs 13 times in the Book of Revelation; Revelation 12:3, 4, 7 (twice), 9, 13, 16, 17, 13:2, 4, 11, 16:13, 20:2.
- Satan’s type, Nimrod, Genesis 10:8-10, is the 13th descendant from Adam and a rebel against God, like Satan, Genesis 11:1-9.
- Satan rebels against God in Isaiah 14:13 and he is described in Ezekiel 28:13. Note that the Devil is called ***“the anointed cherub”*** in Ezekiel 28:14. The Devil is *not* a fallen angel. That’s another false teaching doing the rounds these days. He’s a cast out cherub, Ezekiel 28:16.

The inevitable conclusion is that in the case of Diana, God gave Satan permission to exercise ***“the power of death”*** Hebrews 2:14 but set limits on him, as in the Devil’s persecution of Job, Job 1:12, 2:6. Acting within God’s set limits, the Devil had to leave a 13-style ‘signature’ to warn Christians that God’s judgement on ***“the wicked”*** is real, even as is apparent in the song⁹ *Candle in the Wind* 1997.

That song was performed by a practising sodomite, Elton John, to ‘celebrate’ Diana’s life but its title became an unwitting fulfilment of prophecy as outlined in Job 21:17-18.

“How oft is the candle of the wicked put out! and how oft cometh their destruction upon them! God distributeth sorrows in his anger. They are as stubble before the wind, and as chaff that the storm carrieth away.”

God did distribute ***“sorrows in his anger”*** with vast numbers of onlookers of the funeral cortege mourning the princess’s death.

It should be noted that the Princess of Wales, with her then husband, Charles, Prince of Wales, visited the pope in 1985¹⁰, with Diana dressed in black as required by Vatican protocol. This event no doubt set in train a disastrous series of incidents as the warnings¹¹ about papal ‘blessings’ have shown.

Charles and Diana separated in 1992 and divorced in 1996. A year later, Diana was dead¹². God ***“put out...the candle of the wicked”*** and ended her brand of ***“mischief”*** Psalm 7:14.

The spotlight is now on the Duke and Duchess of Cambridge so they should be prayed for according to 1 Timothy 2:1-2 on praying ***“For kings, and for all that are in authority;”*** including Prince Charles and the Prime Minister.

Both have been supportive of the 1611 Holy Bible, www.kingjamesbibletrust.org/, www.christian.org.uk/news/cameron-ignores-aides-to-choose-his-own-bible-verses/.

Psalm 7:15-16

God’s final judgement on ***“the wicked”*** as designated in Psalm 7: 9, 11 is found in Psalm 7:15-16. Psalm 7:15 *will* happen at the Second Advent, as described before with respect to God’s judgement on ***“mine enemies”*** Psalm 7:6 and the accompanying passages in Matthew 25:41-45. ***“The wicked” will be “fallen into the ditch which he made.”***

This *is* the ***“everlasting fire, prepared for the devil and his angels”*** Matthew 25:41, because the Devil *sealed his own fate* when he rebelled against God. Therefore ***“He made a pit, and digged it”*** Psalm 7:15 and as God says to Lucifer or the Devil in Isaiah 14:15 ***“thou shalt be brought down to hell, to the sides of the pit.”***

In other words, Satan effectively dug his own pit by his rebellion against God and Psalm 7:15 therefore shows that the Devil only has himself to blame for his fate.

So does anyone who rejects the Lord Jesus Christ such that ***“the wrath of God abideth upon him”*** John 3:36. It’s your choice, ***“therefore choose life, that both thou and thy seed may live”*** Deuteronomy 30:19.

Psalm 7:16 likewise describes how God’s judgement rebounds in kind on the evil doer.

“His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.” Scripture shows how God applies Psalm 7:16.

The evil of Abimelech in slaying his own brethren ***“upon one stone”*** Judges 9:5 most likely by decapitation, rebounded on his own head.

Judges 9:53 states ***“And a certain woman cast a piece of a millstone upon Abimelech’s head, and all to brake his skull.”***

Judges 9:56 states ***“Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren.”***

The warning for the Christian is clear as Galatians 6:7 states.

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.” That applied to Abimelech, as Galatians 6:8 goes on to say, ***“For he that soweth to his flesh shall of the flesh reap corruption;”*** Abimelech did. So did Diana. So did the victims of the Gujarat earthquake. As we’ve seen, even a faithful Christian like Paul can suffer a downturn in his ministry if he gets out of the directive will of God.

Remember again, therefore, to stay in the directive will of God as the Lord Jesus Christ did, in John 4:34 ***“Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work”*** because Galatians 6:8 says further ***“but he that soweth to the Spirit shall of the Spirit reap life everlasting.”***

English history includes an outstanding example of how Psalm 7:16 and Galatians 6:7-8 worked out in the life of England’s outstanding Christian King, Alfred the Great, 849-899 A.D.

King Alfred defeated the invading Danes in the battle of Ethandun, or Edington, in Wiltshire¹³, on some date between May 6th and 12th in the year 878 A.D. The soldier-poet Siegfried Sassoon¹⁴ vividly describes in verse how Alfred ***“our anti-pagan king beat the red-handed plunderers back.”*** We could do with a king like that now.

On Edington Hill

May 878 A.D.

*That Eastertide – historians write -
He saved the future by the sword
Which emblemed in barbaric night
The cross of Jesus Christ his Lord,
That was the crucial point, men say:
For Alfred’s wisdom was his crown,
Who, in the old skull-shattering way, [Psalm 7:16]
Christened the powers of darkness down.*

By this victory, Alfred delivered both Christian belief and early Anglo-Saxon translations of the Old Latin bibles from the heathen menace. See accompanying picture.

As Dr. Mrs. Gail Riplinger¹⁵ notes, quoting the early chronicler Asser (A.D. 888) ***“Alfred’s wisdom”*** came from ***““divine scripture, with which he thickly stored the cells of his mind,””*** emphasis in original. Alfred sought to circulate the scriptures throughout his realm during his reign, especially with respect to providing a Biblical basis for Christian education and for England’s legal system¹⁶.

Alfred is therefore the only British monarch to be known as ‘the Great.’ This is because **“by the faith of the Son of God”** Galatians 2:20, Alfred secured victory over the enemy as in Psalm 7:16 and by sowing to the Spirit, he not only secured **“life everlasting”** for himself but also Christian foundations for his kingdom so that future generations could **“reap life everlasting”** as in Galatians 6:7-8.

The lesson for the Christian is that God can enable you, or I, to have victory and destiny, like Alfred, **“by the faith of the Son of God”** Galatians 2:20.

In the New Testament, the Lord promises through Paul in Romans 16:20 **“And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.”**

Those pronouncements are from **“Alpha and Omega, the beginning and the ending”** Revelation 1:8, the risen, ascended, glorified Lord Jesus Christ. They are final.

Psalm 7:17 and Conclusion

Psalm 7:17 rightly concludes this passage of scripture with praise to God for the defeat and judgement of **“the wicked”** Psalm 7:9, 11. Psalm 7:17 is worth re-reading.

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

Only that name is worthy to be praised.

From this brief study of Psalm 7 of the Lord as Judge, the most fitting conclusion to be drawn is the statement cited in the ***Introduction***, bringing the study full circle, as an exhortation and an admonition to God’s saints throughout the centuries.

Psalm 19:9 **“The judgments of the LORD are true and righteous altogether.”**

Alan O’Reilly

January 2012

On Edington Hill

May 878 A.D.

*That Eastertide – historians write -
He saved the future by the sword
Which emblemed in barbaric night
The cross of Jesus Christ his Lord,
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- Siegfried Sassoon, *Collected Poems 1908-1956*



King Alfred the Great, 871-899 A.D., b. 849 A.D.

“I will praise the LORD according to his righteousness” Psalm 7:17

Study Questions, Psalm 7:1-17 – God the Judge**Psalm 7:1-5. “O LORD...save me” Matthew 14:30**

- 1. In verses 1-2, who is persecuting David?**
- 2. How could such persecution arise today?**
- 3. How does David pray to God as Judge in verses 3-5?**
- 4. Would you pray like that and if not, why not?**

Psalm 7:6-10. “Arise, O LORD”

- 5. What judgements can you see in this passage, one or more than one?**
- 6. How should God’s people perceive God’s judgement(s) on them?**
- 7. Would you pray as David does in verses 8 and 9?**
- 8. Would you be as confident as David is in verse 10? Why/Why not?**

Psalm 7:11-17. “God judgeth the righteous, and...the wicked”

- 9. What judgements can or will befall even God’s people?**
- 10. How does God show His anger, or judgement against the wicked?**
- 11. What evidence can you see of God’s anger today?**
- 12. How could you rejoice in God’s judgement today?**

Study Questions, Psalm 7:1-17 – God the Judge

Summary: Psalm 7 reveals God’s manifold judgements; on His and His peoples’ enemies, on Israel as a nation, on *“that wicked”* the final antichrist, 2 Thessalonians 1:8, 2:8 and on individual believers and their works. In all His judgements, God is the Judge Who will always *“do right”* Genesis 18:25. His saints should praise Him for that, Psalm 7:17 and eschew evil themselves. *“So did not I, because of the fear of God”* Nehemiah 5:15.

Psalm 7:1-5. *“O LORD...save me”* Matthew 14:30

1. In verses 1-2, who is persecuting David?

- Saul, in type the Devil against God’s people now and in the End Times, 1 Peter 5:8.

2. How could such persecution arise today?

- Through ungodly employers, e.g. Duke Amachree case, *CCFON Weekly News*.

3. How does David pray to God as Judge in verses 3-5?

- He appeals to his own righteousness, verse 8, like Nehemiah, Nehemiah 5:19, 13:31.

4. Would you pray like that and if not, why not?

- No, Romans 3:20. The Lord is the Christian’s *“righteousness”* 1 Corinthians 1:30.

Psalm 7:6-10. *“Arise, O LORD”*

5. What judgements can you see in this passage, one or more than one?

- Judgement on God’s enemies, Israel, Old Testament saints, the final antichrist.

6. How should God’s people perceive God’s judgement(s) on them?

- As God’s love, *“For whom the Lord loveth he chasteneth”* Hebrews 12:6.

7. Would you pray as David does in verses 8 and 9?

- Re: verse 8, no, see Q 4, Re: verse 9, ask God to fulfil His promise in 2 Peter 3:13.

8. Would you be as confident as David is in verse 10? Why/Why not?

- The Christian can be, *“I will never leave thee, nor forsake thee”* Hebrews 13:5.

Psalm 7:11-17. *“God judgeth the righteous, and...the wicked”*

9. What judgements can or will befall even God’s people?

- Chastening, i.e. Q 6, refining, 1 Peter 1:6-7, 4:12-13, believer’s works, Romans 14:10.

10. How does God show His anger, or judgement against the wicked?

- Like the Gujarat earthquake, Jan. 26th 2001, 20,000 deaths, after Hindu celebrations.

11. What evidence can you see of God's anger today?

- In this “*sinful nation*” Isaiah 1:4, influx of “*the worst of the heathen*” Ezekiel 7:24.

12. How could you rejoice in God's judgement today?

- That “*all things that offend, and them which do iniquity*” Matthew 13:41, will burn.

References

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⁵ en.wikipedia.org/wiki/2001_Gujarat_earthquake

⁶ en.wikipedia.org/wiki/Diana_Princess_of_Wales

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¹² *Britain Under Siege* Alan O'Reilly, Christian Concern, n. d., pp 11-12

¹³ *Cassell's Battlefields of Britain and Ireland* Richard Brooks, Weidenfeld & Nicholson, 2005, pp 66-67

¹⁴ *Collected Poems 1908-1956* Siegfried Sassoon, 1961, pp 235-236

¹⁵ *In Awe of Thy Word* Dr Mrs Gail Riplinger, A.V. Publications Corp., 2003, pp 695ff

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