

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

Notes:

1. The Psalm has a superscript that states *“concerning the words of Cush the Benjaminite”* (18 letters), indicating that the Psalm will have application to the final antichrist¹. The original Cush was the son of Ham, Genesis 10:6 and the final antichrist, the Satanic world ruler, will be partly Hamitic, typified by Nimrod, the son of Cush, Genesis 10:8-10. This Cush is also a Benjaminite, like Saul, Israel’s first king, who is also a type of the final antichrist² because he is demon-possessed and persecutes David, *“the LORD’S anointed”* who typifies the Lord Jesus Christ, 1 Samuel 10:24, 16:6, 12-13, 18:10-11, Acts 10:38, Revelation 16:13 and *“the anointed of the LORD”* in the End Times, Lamentations 4:20, Revelation 12:2, 5-6. The superscript therefore points to the *“profane, wicked prince of Israel”* Ezekiel 21:25, which is another designation for the part-Hamitic final antichrist, who *“shall speak marvellous things against the God of gods”* having *“opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven”* Daniel 11:36, Revelation 13:6. Note that Cush the Benjaminite uses *“words,”* which have prompted this Psalm.
2. The Psalm refers repeatedly to the 2nd Advent. *“A lion,”* verse 2, refers to the Devil, 1 Peter 5:8, who as *“the dragon”* will persecute Israel in the End Times. The Devil will rend in pieces any of God’s people that he captures in the End Times, as part of a ghastly cannibalistic ‘communion service’ Psalm 14:4, 16:4, Isaiah 6:13, 1 Peter 5:8 *“seeking whom he may devour.”* The Devil in this respect has his type in history. Hislop³ 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.”*
Historically, David is pursued by Saul, 1 Samuel 19, 20, who is likened to a lion, 2 Samuel 1:23, Psalm 7:2. Note that David trusts God because he knows God will *“do right”* Genesis 18:25b.
3. Verses 3-5 describe Old Testament, Psalm 15 and End Times (Tribulation) salvation, Matthew 24:13, Revelation 12:17, 14:12. The verses are similar to David’s statement in 1 Samuel 26:23a *“The LORD render to every man his righteousness and his faithfulness.”* Doctrinally, David’s statement in 1 Samuel 26:23a and his prayer in Psalm 7:3-5 don’t apply to Church Age salvation because the *“righteousness”* of the Christian is the Lord Jesus Christ, Romans 10:4, 1 Corinthians 1:30. Moreover, it is God’s faithfulness that sustains the Christian, 1 Corinthians 1:9, 10:13, 1 Thessalonians 5:24, 2 Thessalonians 3:3, 2 Timothy 2:13, even though the Christian is exhorted to be faithful to the Lord and commended for it, 1 Corinthians 4:2, 17, Ephesians 6:21, Colossians 4:7, 9. Because David is an Old Testament saint, his soul, verse 5, is his life, Leviticus 5:2, 7:18. In Church Age salvation, the saved sinner’s soul is cut loose from his body *“through the faith of the operation of God”* Colossians 2:11-13 and is no longer subject to uncleanness as in the Old Testament, Leviticus 5:2, 7:20, 21, 17:15, 20:25, 22:3, 6, Numbers 19:20, 22. The Church Age saint then lives by *“the faith of the Son of God”* Galatians 2:20, as shown by the contrast between Habakkuk 2:4 and Romans 1:17, Galatians 3:11, Hebrews 10:38, although the reference in Hebrews is clearly transitional with application to Tribulation salvation according to Hebrews 3:14, 6:4-8, 10:26-31.

Note also the reference to *“Selah”* for Sela Petra, one of the *“cities of refuge”* Numbers 35:11, 14, 19 for the End Times, to which the Jews, being Christ-killers and manslayers, will flee from their persecutors, especially *“The revenger of blood”* in the person of the final antichrist, whom God will use to punish the Jews as He used the Assyrian in Isaiah’s time, *“the rod of mine anger”* Isaiah 10:5-6. Thus David prays prophetically concerning Sela Petra, as an End Times Jew in Psalm 61:2 *“From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I”* as indeed Sela Petra will be for the Jewish remnant sheltering there. The term *“Selah”* always warns of a 2nd Advent or End Times context.

Devotionally, of course, David's prayer in Psalm 7:3-5 is like his prayer in Psalm 19:12-14, 139:23-24, which can have practical application to the Christian seeking to "*walk in the light*" with the Lord Jesus Christ, 1 John 1:7.

"Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer."

"Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting."

4. Verse 6 has historical application with respect to God's judgement on Saul, 1 Chronicles 10:13-14 and further application to the End Times when the Lord arises to deliver His people Israel from the final antichrist, according to Psalm 78:65 "***Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine***" and, noting again the reference to "***Selah,***" Psalm 59:5 "***Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.***" "***The rage of mine enemies***" Psalm 7:6 is like that of Sennacherib, 2 Kings 19:27, who also persecutes Israel and who is therefore like the Devil "***the dragon...wroth with the woman [Israel]***" Revelation 12:17. Observe that to be enraged against or even opposed to Israel is to be at enmity with God "***for he that toucheth you toucheth the apple of his eye***" Zechariah 2:8b and will incur the Lord's judgement "***Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels...Verily I say unto you, Inasmuch as ye did it not to [didn't give help and comfort] one of the least of these [the believing remnant in the Tribulation, especially those of Israel], ye did it not to me***" Matthew 25:41-45.

The judgement in Psalm 7:6 could therefore be that of the Lord's wrath outpoured against Israel's enemies who have surrounded Jerusalem in the End Times, where the Lord retaliates against them "***in thine anger.***" Consider the following.

"Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy" Zephaniah 3:8, in response to David's prayer of Psalm 7:6. Other End Times prophecies have the same emphasis.

"Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle" Zechariah 14:3, noting the context of Zechariah 14 and Joel 3:16, where "***The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel.***" Thus His people are 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 and Israel's enemies, "***Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all...***" Jude 14-15, so that God's people, specifically Israel, can literally flock to Him at His Return according to Psalm 50:5 "***Gather my saints together unto me; those that have made a covenant with me by sacrifice.***"

Verses 11-16 reinforce this possibility.

5. But as Psalm 7:8 shows, God's judgement is also intended for Israel, as in Psalm 135:14 "***For the LORD will judge his people, and he will repent himself concerning his servants***" the latter part of the verse matching Joel 3:16 above. See also Deuteronomy 32:36, Hebrews 10:30. The judgement will be exacting nevertheless and only a remnant of Israel will survive. "***And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God***" Zechariah 13:8-9. Observe once again that David's prayer in Psalm 7:8 is consistent with Old Testament (and Tribulation) faith-works salvation, Psalm 15, Revelation 12:17, 14:12. David is appealing to his own righteousness to save him.
6. Note that "***integrity***" in Psalm 7:8 is defined as "***righteousness***" in the verse and as "***uprightness***" in 1 Kings 9:4, Psalm 25:21.
7. "***The wicked***" of Psalm 7:9 is both "***that Wicked***" of 2 Thessalonians 2:8, "***that man of sin...the son of perdition***" 2 Thessalonians 2:3, the final antichrist whose absolute reign of "***wickedness***" extends for "***forty and two months***" Revelation 13:5 and, in the Old Testament, those who commit acts of great evil. See Genesis 13:13, 18:23, 25. Among "***the wicked***" of Psalm 7:8 are "***the wicked***" who are enemies of David, Psalm 109:1-5⁴, who "***compassed me about also with words of hatred; and fought against me without a cause.***" They would include Saul, Doeg Ab-salom and Shimei, 1 Samuel 18:29, 22:7-23, 2 Samuel 16-18. In that respect, David typifies the Lord Jesus Christ, as Psalm 109:3 is found in John 15:25 "***But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.***" Note that, like Psalm 7:9, Psalm 109:6-31 also points to "***the son of perdition***" namely Judas Iscariot, John 17:12, Acts 1:20 "***For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take***" with Psalm 109:8 "***Let his days be few; and let another take his office.***"
- Psalm 7, it should be noted again, has therefore introduced several references to the Second Advent; the lion, verse 2, 1 Peter 5:8, judgement on works and individual righteousness as a precondition for God's deliverance, verses 3-5, Revelation 12:17, 14:12, Selah, verse 5, the Lord arising, verse 6, Zephaniah 3:8, the Lord's Return, verse 7, Jude 14-15, judgement upon Israel and judgement upon Israel's persecutors, verse 6, 8, 11-16, Zechariah 13:8-9, Matthew 25:41-45.
8. The "***just***" in Psalm 7:9 will be established according to Psalm 1, just as "***the wicked***" will be terminated, see Psalm 1:6 "***For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.***" "***The righteous God***" Who is thus worthy to judge, "***trieth the hearts and reins***" as in Jeremiah 17:9 "***I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.***" Observe that "***the reins***" are that which directs a man, as a horse and are identified by testing, as the Lord did in John 6:6 and to which the faith of the Christian believer is also subjected by "***the trial of your faith***" 1 Peter 1:6, 7. See also 1 Peter 4:12-13.
9. Psalm 7:10 "***My defence is of God***" is repeatedly cross-referenced in the Psalms; 3:3, 5:12, 28:7, 33:20, 59:11, 61:3, 84:11, 115:9, 10, 11. Proverbs 18:10 has the same sense, "***The name of the LORD is a strong tower: the righteous runneth into it, and is safe.***" The same is true for the Christian believer according to the Lord's intercession in Hebrews 7:25 but uprightness of heart for the Christian is the righteousness of the Lord Jesus Christ Who indwells the believer, Romans 3:22, 1 Corinthians 1:30, Philippians 1:11, 3:9. See Point 3 above. The heart itself, however, must be kept clean by the words of scripture, Luke 8:15, John 17:17, Colossians 3:16, Hebrews 4:12.

10. Psalm 7:11 is key. ***“God judgeth the righteous”*** in both Testaments. Consider Psalm 99:6-8. ***“Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them. He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them. Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.”*** All three men were among ***“the righteous”*** of the Old Testament but Moses invented a new religion where ***“that Rock”*** had to be re-struck, or re-crucified, in direct disobedience to God, Numbers 20:8-12, 1 Corinthians 10:4, Hebrews 10:12. In direct violation of Exodus 20:4, Aaron invented an idolatrous religion by means of a ***“likeness”*** in the form of ***“a molten calf”*** as an ‘aid to worship’ for ***“the people”*** who declared ***“these be thy gods, O Israel”*** Exodus 32:1-6. Both men died before they entered the Promised Land and 3,000 died as a direct result of ***“the calf, which Aaron made”*** Exodus 32:28, 35. Samuel was guilty of nepotism in appointing his sons as judges, who turned out to be corrupt. Their unfitness for office prompted Israel to urge for a king, who became a demon-possessed murderer that attempted to die by his own hand and was eventually dispatched by one of Israel’s sworn enemies, in spite of the people’s earnest prayer ***“God save the king.”*** God didn’t, Exodus 17:16, 1 Samuel 8:1-6, 10:24, 22:16-23, 31:4, 2 Samuel 1:8-16. Note also God’s swift, decisive judgements on Uzzah and Uzziah, 2 Samuel 6:3-8, 2 Chronicles 26:16-21 and even on His own precious son and daughter, Genesis 2:17, 3:16-19.

See also Ezekiel 18:20-30. Moreover, the child of God should always remember Isaiah 55:8.

“For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.”

However, God *favourably* judges the righteous in the Old Testament, who have a right attitude to ***“the scripture of truth”*** Daniel 10:21.

“For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word” Isaiah 66:2.

Sadly, many of the Lord’s people don’t tremble at His word anymore. 250 years ago, as the following illustration shows, even an unsaved, villainous man had more regard for the scripture than many of the Lord’s people today.

“What’s this? This ain’t lucky! You’ve gone and cut this out of a Bible. What fool’s cut a Bible?” – ‘Long John’ Silver, *Treasure Island* by R.L. Stevenson.

In the New Testament, God’s judgement on His people who are ***“righteous”*** through the Lord Jesus Christ, 1 Corinthians 1:30, is ongoing.

“For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord” 1 Corinthians 4:4.

God passed judgement on the Apostle Paul when he disobeyed the directive will of God⁵ 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 to testify of the Lord Jesus Christ as a ***“free born”*** Roman, Acts 22:28, 23:11, Paul went as a prisoner initially in bonds, Acts 25:12, 26:29.

Again, in the New Testament, any of the Lord’s people may experience His chastening resulting from His judgement.

“For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth” Hebrews 12:6.

The Lord will of course at His Return judge the Christian believer with respect to his *works*. God is compiling His ‘dossiers’ now.

“We shall all stand before the judgment seat of Christ... So then every one of us shall give account of himself to God” Romans 14:10, 12. See also 2 Corinthians 5:10.

“Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is” 1 Corinthians 3:13.

In type, the Christian's 'final examination' questions⁶ are set out in Job 26:1-4. (The NIV reduces the number of questions from 6 to 2. It is probably wise to prepare for 'worst case scenario.')

God's anger at ***“the wicked”*** or the unsaved is evident in both Testaments.

“The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man” Psalm 5:5-6.

“The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth” Psalm 11:5. See also Proverbs 6:16-19.

“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” John 3:36.

As Paul says of ***“the children of wrath...dead in trespasses and sins”*** Ephesians 2:1-3, ***“That at that time ye were 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”*** Ephesians 2:12.

The notion, therefore that God loves the unsaved sinner today, unreservedly, present tense, is heresy⁷. God's love for the unsaved in the New Testament is never declared apart from Calvary.

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” Romans 5:8.

Note too that God's love for the world of the unsaved is past tense, again 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. See also 1 John 3:16, 4:9-10.

God's abiding wrath on the wicked is sometimes manifested in a violent form. The Gujarat earthquake⁸ 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.”***

Christians are of course urged in the Lord to ***“increase and abound in love...toward all men”*** 1 Thessalonians 3:12 but in the context, this is not unreserved love but a ministry exhortation to continue i.e. ***“increase and abound”*** with spreading ***“the truth of the Gospel”*** Galatians 2:5, 14, Ephesians 1:13, Colossians 1:5, 1 Thessalonians 1:8-9 because ***“Charity... rejoiceth in the truth”*** 1 Corinthians 13:4, 6. Once again, love for the unsaved is associated directly with Calvary.

These key lessons do not emerge from the wording of the NIV, which obscures any reference to the objects of both God's judgement and His anger.

11. The NIV's wording of Psalm 7:11 also obscures the identity of the first "**he**" in verse 12. The NIV implies that it may be God, Who "*if he does not relent*" i.e. pull back from harsh intention or yield to compassion, He will inflict heavier punishment, by sword, bow and arrow but again, the object of the punishment is unspecified.

By contrast, the AV1611 is clear. The first "**he**" of verse 12 is "***the wicked***" of verse 11, whom the Psalmist warns of impending and severe judgement following a failure to repent. The writer of Proverbs issues a similar warning. "***He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy***" Proverbs 29:1. God has His weapons of mass destruction, or "***instruments of death***" which He will wield at the Second Advent, in keeping with Psalm 7:12, 13.

"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; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. Rejoice, O ye nations, with his people: for 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" Deuteronomy 32:41-43. These verses are clearly a prophetic reference to the Second Advent and deliverance both for the believing remnant of Israel and all others who "***keep the commandments of God, and have the testimony of Jesus Christ***" Revelation 12:17, 14:12 during the time of "***Jacob's trouble***" Jeremiah 30:7.

"The LORD thundered from heaven, and the most High uttered his voice. And he sent out arrows, and scattered them; lightning, and discomfited them" 2 Samuel 22:14-15. This is another Second Advent reference, with the Lord's arrows being equivalent to lightning bolts. God sent a similar judgement on Egypt during the time of the plagues before the Exodus⁹. "***And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt***" Exodus 9:23. Other Second Advent references matching Psalm 7:12 are as follows.

"And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south" Zechariah 9:14.

"And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God" Revelation 19:15.

The "***instruments of death***" may include the threshing action of the smiting stone of Daniel 2:34-35, which is no doubt the grinding stone of Matthew 21:44.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth" Daniel 2:34-35.

"Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?... And whosoever shall fall on this stone shall be broken [1st Advent]: but on whomsoever it shall fall, it will grind him to powder [2nd Advent]" Matthew 21:42, 44. See also Luke 20:17-18.

Jeremiah describes *“the persecutors”* of Psalm 7:13 (also *“the enemy...mine enemies”* of verses 5, 6 and *“the wicked”* of verses 9, 11) as follows, historically the Babylonians under Nebuchadnezzar but prophetically for the End Times the Devil, the beast and anyone who worships them, Revelation 12:13-17, 13:4.

“They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for our end is come. Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness” Lamentations 4:18-19.

However, the Lord delivers His people, notably Israel, at the Second Advent, according to Deuteronomy 32:41-43, 2 Samuel 22:14-15, Daniel 2:34-35, Zechariah 9:14, Matthew 21:42, 44, Revelation 19:15 and Psalm 7:13, 14-16, resulting in praise to God in Psalm 7:17.

12. Note comments earlier, especially under 1, 2, 4, 7 but Psalm 7:14 historically describes Saul in his obsession to hunt down David.

“See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah” 1 Samuel 23:23.

The verse can also describe any of the enemies of the Lord’s people in either Testament, who dedicate themselves to the downfall of His servants. Note that *“travaileth”* in verse 14 is associated with *“hard labour”* Genesis 25:16.

“For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall” Proverbs 4:16, concerning *“the wicked”* Proverbs 4:14.

“And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things. Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him” Luke 11:53-54.

“Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you” John 15:20a.

“And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage. To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you” Galatians 2:4-5. The spying and accompanying innuendo must have been protracted, because Paul does not say *“not for a moment”* but instead *“not for an hour.”* Paul’s persecutors were dedicated, as was/is their mentor.

“Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us” 1 Thessalonians 2:18. Acts 23:12 shows the extent to which the Devil and Paul’s Jewish enemies were prepared to go to eliminate him.

“And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.”

Prophetically, Psalm 7:14 refers to the final antichrist, the Devil incarnate. Consider the following passages of scripture.

“And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews” Esther 8:3, Haman *“the adversary and enemy”* of the Jews being a type of the final antichrist. Haman constructed an elaborate plan to destroy the Jews, showing how far he would *“travaileth with iniquity”* to achieve the end for which he plotted. Psalm 10 reveals more of the dedication of the final antichrist in his efforts to destroy God’s people.

“His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity. He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor. He lieth in wait secretly as a lion in his den [Psalm 7:2]: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net. He croucheth, and humbleth himself, that the poor may fall by his strong ones” Psalm 10:7-10. The final antichrist clearly “*travaileth*” or works hard to ensnare his victims. Psalm 10:9 shows he is like the lion of Psalm 7:2.

The following two references further highlight more travail in iniquity, namely the intense, evil deceit of the Devil and all his followers, especially the final antichrist.

“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it” John 8:44.

“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;... For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming” 2 Thessalonians 2:3, 7-8.

2 Thessalonians 2:7-8 shows the Lord as Judge executing right judgement on “*that Wicked*” as indeed He did historically with Saul, 1 Chronicles 10:13-14, will do at the Second Advent with respect to “*all things that offend*” Matthew 13:41-42 and does even now. See citation above about the Gujarat earthquake and consider the judgement inflicted on a British royal princess who disgraced the royal household by her association with Muslims¹⁰.

Regardless of any conspiracy theories about her death, the car in which *Princess Diana* (13 letters) was travelling when she was killed, hit the *thirteenth* pillar of *the Alma Tunnel* (13 letters) or *Le Pont de l’Alma* (13 letters). The number 13 in scripture^{11, 12} is repeatedly associated with *Satan the Devil* (13 letters) e.g. 13 at *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, the term “*dragon*” designating the Devil occurring 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 and Satan rebelling against God in Isaiah 14:13. 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.

It is as though 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 1:12, 2:6, namely the leaving of a 13-style ‘signature’ to warn Christians that God’s judgement on “*the wicked*” is real, according to the song¹³ *Candle in the Wind* 1997, an unwitting fulfilment of prophecy as outlined in Job 21:17-18. God did distribute “*sorrows in his anger*” with vast numbers of onlookers of the funeral cortege mourning the princess’s death.

“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.”

It should be noted that the Princess of Wales, with her then husband, Charles, Prince of Wales, visited the pope in 1985¹⁴, with Diana dressed in black as required by Vatican protocol. This event no doubt set in train a disastrous series of incidents as the warnings¹⁵ about papal ‘blessings’ have shown.

Charles and Diana separated in 1992 and divorced in 1996. A year later, Diana was dead¹⁶. Her mother-in-law, Her Majesty Queen Elizabeth II, also wearing black, visited the pope in 1961, a transgression compounded by the pope’s visit to Britain in 1982¹⁷. Since the queen’s visit to the pope in 1961, Britain has lost her empire, been absorbed into the pope’s EU, lost much of the

industry that made her a first-world nation, suffered chronic social and moral collapse and is now being deconstructed by the triple menace of Islam, multi-culti-ism and unrestricted immigration. Under the particular menace of unrestricted immigration, Britain is suffering an annual foreign influx of over 600,000, mostly from the third world, while losing her indigenous population at a rate in excess of 400,000 a year. Under present trends, she will degenerate into a state where white Britons are a minority in their own nation well before the end of the 21st century¹⁸.

These disastrous demographic trends are part of God's judgement on Britain as a sinful nation about which judgement concerned Christians warned this nation many years ago^{19, 20}. As the Lord warned Israel in Ezekiel 7:23-24:

“Make a chain: for the land is full of bloody crimes, and the city is full of violence. Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled.”

The nation of Britain is certainly ‘chained’ fast to God's judgements. She should have heeded the warnings about papal ‘blessings,’ see above. The Bible believer must therefore fear for the consequences of Prince Charles's recent visit to the pope, where his wife Camilla the Duchess of Cornwall wore black like her predecessors and the projected visit of the pope to Britain next year²¹.

Concerning the country's industrial collapse, over a million jobs have been lost in British manufacturing industries²² since Labour came to power in 1997. Another 1700 jobs are under threat to go in January 2010, with the closure of the Corus²³ steel-making plant on Teesside, yet more of God's judgement on a sinful nation. As the Lord warned sinful Israel during Isaiah's time, ***“the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah...the captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator.”***

God's final judgement on Britain appears to be that of Ezekiel 39:6.

“And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD.”

In the meantime, God's judgement on ***“the wicked”*** as set out in Psalm 7, i.e. verses 9, 11 is found in Psalm 7:15-16.

13. Psalm 7:15 describes the evil outcome of the pre-meditated evil described in verse 14, according to God's judgement rebounding in kind on the evil doer.

Pharaoh sought to drown the sons of Israel, Exodus 1:22. God killed Pharaoh's firstborn son, Exodus 12:29-30 and then drowned Pharaoh and his entire host in the Red Sea, Exodus 12:26-31.

The evil of Abimelech in slaying his own brethren ***“upon one stone”*** Judges 9:5 i.e. most likely by decapitation, rebounded on his own head and likewise the evil of his foes, the men of Shechem.

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

“Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren. And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal” Judges 9:56-57, Jotham's curse being found in Judges 9:20.

Haman the Agagite – see above - sought to hang Mordecai the Jew but was hanged on his own gallows, Esther 5:14, 7:8-10. Moreover, the same judgement in kind fell upon those who sought to destroy the Jews according to Haman's original scheme, Esther 3:8-15.

***“In the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;)* The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people” Esther 9:1b-2.**

Daniel 6:4-5 illustrates a similar judgement in the case of Daniel’s enemies during the reign of King Darius.

“Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.”

These men then devised the ruse that got Daniel cast into the den of lions by persuading King Darius to outlaw prayer to anyone but him for 30 days on pain of being “***cast into the den of lions***” Daniel 6:7 for disobedience “***according to the law of the Medes and Persians, which altereth not***” Daniel 6:6-17. The Lord delivered Daniel, thus proving his innocence, Daniel 6:20-23 and his persecutors suffered the fate intended for him.

“And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den” Daniel 6:24.

The application for the Christian is clear.

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting” Galatians 6:7-8.

14. Psalm 7:16 reinforces verse 15. Note the “***pate***” (a word related to plate) is defined in the verse as “***head***.” Verse 16 certainly applied historically to Saul, whose head the Philistines cut off, 1 Samuel 31:9.

An outstanding example of verse 16 during church history is the defeat of the invading Danes by England’s Christian King Alfred the Great, 849-899 A.D., in the battle of Ethandun, or Edington, in Wiltshire²⁴, on some date between May 6th and 12th in the year 878 A.D. Siegfried Sassoon²⁵ vividly describes in verse how Alfred “***our anti-pagan king beat the red-handed plunderers back***” and delivered both Christian belief and early Anglo-Saxon translations of the Old Latin bibles from the heathen menace. See accompanying picture.

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,
Christened the powers of darkness down.*

As Dr. Mrs. Gail Riplinger²⁶ 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 and sought to circulate throughout his realm during his reign, especially with respect to Christian education and learning and the Biblical basis for England’s legal system²⁷.

The Lord has the same judgement in store for the final antichrist, as prophesied in Genesis 3:15 and elsewhere, including God's judgement on all ***"the persecutors"*** of Israel and all those who persecute the Lord's people, Psalm 7:13.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

"But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses" Psalm 68:21.

"He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries" Psalm 110:6.

"Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah" Habakkuk 3:13.

"And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen" Romans 16:20.

Besides Abimelech, Judges 9:53 – see Point 13 above – other Old Testament examples of God's judgement as outlined above include Sisera, Judges 4:21 and Goliath, 1 Samuel 17:49-51. As a reminder of the eventual outcomes of Genesis 3:15 and Romans 16:20, the Lord is crucified in ***"a place of a skull"*** Matthew 27:33 and the final antichrist is specifically said to be wounded in the head, Revelation 13:3. However, only the Lord of Whom Revelation 19:15 – see Point 11 above – states ***"out of his mouth goeth a sharp sword"*** can inflict the final, fatal wound, as Job 40:19 states of the final antichrist and the Lord in turn.

"He is the chief of the ways of God: he that made him can make his sword to approach unto him."

Finally, the ***"despisers of those that are good. Traitors, heady highminded"*** 2 Timothy 3:3-4 will find themselves abased at either ***"the judgment seat of Christ"*** Romans 14:10 or the judgement of the Great White Throne, Revelation 20:11-13, according to the testimony of a saved world emperor.

"Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase" Daniel 4:37.

15. Psalm 7:17 rightly concludes this passage of scripture with praise to God for the defeat and judgement of ***"the wicked"*** Psalm 7:11, revealing the truly unique nature of ***"the scripture of truth"*** Daniel 10:21 and its central Character. See also the 'Alleluia Chorus' of Revelation 19. As Dr Ruckman rightly points out in his commentary on Psalm 7:17, at least 600 hymns of praise and worship exist for the Lord Jesus Christ.

Where are the hymns of praise for Mohammed, Buddha, Mary or any other spiritual leaders, so called or any of the leaders of humanistic religions such as Marx or Darwin?

They don't exist.

As Revelation 5:12b-13 states, ***"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."***

No-one else is worthy.

The Lord – Judge, Psalm 7:1-17, Group Study

Introduction

A very wise man²⁸ once said “*The two biggest little words in the English language are the two little words “do right”.*”

These little words really sum up this Psalm and the study, as Abraham said to the Lord, while he interceded for Lot before Sodom.

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

The answer is a resounding yes. God always does right, as David observed. This is the central truth of the Lord as Judge.

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

Note that the AV1611 mentions the 8 words of “**judge**” and all its variants “**judge, judged, judges, judgment, judgments, judging, judgest, judgeth**” in 674 verses and a total of 758 times²⁹.

The equivalent results for the NKJV, NIV and TNIV are 568 verses, 639 times, 354 verses, 394 times, 342 verses, 382 times respectively.

The term “**judge**” and related terms therefore seem to have declined in importance amongst the Lord’s people as a whole but it has to be remembered that as Psalm 33:11 states, “**The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.**”

And Psalm 7 reveals that the Lord is the Judge from the time that the Psalm was written and before, to the End Times, yet future and beyond, regardless of how important the Lord’s people may or may not perceive the term “**judge**” today. Various judgements emerge from the Psalm, some of which apply to the Christian, both now and when the Lord returns.

1. God’s judgement on the Old Testament saint’s righteousness, verses 3-5, Psalm 139:23-24, devotionally applicable to the Christian, 1 John 1:7.
2. God’s judgement on His and His people’s enemies, verse 6, Joel 3:16.
3. God’s judgement on Israel, verse 8, Psalm 135:14.
4. God’s judgement on “**the righteous,**” verse 9-11, applicable in both Testaments, Psalm 51, 99:6-8, Romans 14:10.
5. God’s judgement on “**the wicked**” verses 11-16, not only His enemies as in Point 2 above and the unrighteous as a whole, Job 21:17-18 but specifically “**that wicked,**” the individual who is the final antichrist, 2 Thessalonians 2:3, 7-8.

The scope and extent of God’s judgement, as revealed in Psalm 7 alone, rightly confers on the Lord the title of Judge.

The Psalm appears to divide naturally as follows, which divisions will be used as a basis for the study questions. As is often the case in scripture, Psalm 7 has multiple applications; historical, devotional, and doctrinal. These different applications will be evident as the study proceeds.

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”

The final verse, of praise to God “**according to his righteousness,**” is surely an incentive, encouraged by Dr Bob’s exhortation, to apply 1 Thessalonians 5:15 “**ever follow that which is good**” and to follow Nehemiah’s example, “**So did not I, because of the fear of God**” Nehemiah 5:15.

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.

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