

PSALM 7 vs 1

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Little is known about the origin of this psalm; perhaps it was during the time of Saul's persecution of David; is it about a henchman sent to do David no good? David was accused of treason against Saul's royal authority by Cush a Benjamite. He who is near the throne can do more injury to a subject than an ordinary slanderer. This may be called: **THE SONG OF THE SLANDERED SAINT**. Even the sorest of evils may furnish occasion for a Psalm. What a blessing it would be, if we could turn the most disastrous event into a song, and so turn the tables upon our great enemy. Let us learn a lesson from Martin Luther, who once said, "David made Psalms' we also will make Psalms, and sing them as well as we can, to the honor of our Lord, and to spite and mock the devil.



Divisions: the danger is stated (1-2); the Psalmist solemnly avows his innocence (3-5); the Lord is asked to arise and judge (6-7); the Lord hears the renewed appeal of the slandered one (8-9); the Lord declares His judgments (10-13); those who slander bring their own destruction, with the slandered one sings praise to the honor of our Lord (14-17) – Charles Spurgeon.

A Meditation of David which he sang to the LORD concerning Cush, a Benjamite.

¹ O LORD my God, in You I take shelter: save me from all my persecutors, deliver me:

² lest they tear me like a lion, ripping me in pieces, with none to rescue.

Think about it: Whatever is the emergency of our condition, we will never find it amiss to rely upon our God. This is the first instance in the Psalms where David addresses the Almighty by the united names YHWH and my God; no more suitable words can be placed to begin any act of prayer or praise. It is reported, that tigers enter into a rage upon the scent of fragrant spices; so do godless men at the savor of godliness; I have read some barbarous nations, who, when the sun shines hot upon them, they shoot up their arrows against it; so do evil men at the light and heat of godliness – Jeremiah Burroughs, 1660.

³ O LORD my God, if I did this; if there is injustice in my hands;

⁴ if I rewarded evil to one at peace with me; -- yes, if I plundered my enemy without a cause;

⁵ then let the enemy pursue my soul, and overtake me; yes, let him trample my life to the ground, and lay my honor low in the dust.

Selah, pause and think about it: Dr. Moffatt wrote: if I illtreated my friend, if I crushed my foe for no cause; Socrates asked, what evil have I done that this bad man commends me? The applause of the wicked usually denotes some evil, and their censure imports some good. To do evil for good, is human corruption; to do good for good is civil retribution; but to do good for evil is Christian perfection. Though this be not the grace of nature; yet it is the nature of grace – William Seeker.

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⁶ Arise O LORD, in Your anger; lift up Yourself against the rage of our enemies, arouse Yourself for us, with Your just decision:

⁷ let the assembly of the people surround You, and over them take Your seat and return justice.

Pause and think about it: The Lord is asked to take His judgment seat as rightful Ruler over us. In the end of the verse he shows that he asks nothing but what is according to the choice of God. And this is the rule which ought to be observed by us in our prayers; we should in everything conform our requests to the divine will, as John also instructs us -- **1John 4:14**. Indeed, we can never pray in faith unless we first attend to what God commands, that our minds may not rashly start in desiring more than we are permitted to desire and pray for. David, in order to pray aright, rests on the word and promise of God; saying, Lord, I am not led by ambition, or foolish passion, or depraved desire, to ask from You whatever is pleasing to me; but it is the clear light of Your word which directs me; upon it I depend – John Calvin.

⁸ The LORD will judge the people: judge me, O LORD, according to my rightness and according to my integrity.

⁹ Oh put an end to the evil of the wrongdoers; but establish the rightdoers: for God tests the hearts and minds of the upright.

Again, pause and think about it: People of God, let not the fear of the day depress you when you meditate on it; let those who have slighted the Judge, and continue enemies to Him and His way, droop their heads when they think of His coming; but you lift up your heads with joy; for the last day will be your best day. The Judge is your Head, your Redeemer and your Advocate. You must appear before the judgment-seat, but you will not come into condemnation. His coming will not be against you, but for you. It is otherwise with unbelievers; a neglected Savior will be a severe Judge – Thomas Boston 1676-1732

¹⁰ God is my Shield, who saves the upright in heart.

¹¹ God is a righteous Judge; a God who is angry with the wrongdoer every day.

¹² If he does not turn back, His sword He will sharpen; His bow He will bend and make ready.

¹³ And for Himself he prepares deadly weapons; His fire-tipped missiles are ready;

Think about it: “God is angry” the original expression here is very forceful. It suggests: to froth or foam at the mouth with indignation. God has set up His royal standard in defiance of all the sons and daughters of apostate Adam; so enough to say, His weapons are ready; He has taken the field. He gives the world sufficient testimony of His incensed wrath, by what is revealed daily in judgments executed upon those on earth, inside and outside, soul and body, it is written with woes and curses, so close and full, that there is no room to insert between the lines, or add to what God has already written.

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¹⁴ See, the wrongdoer labors to do evil, Yes, he conceives trouble and brings forth deception.

¹⁵ He dug a pit, and hollowed it out, but fell into the hole he made.

¹⁶ His trouble will return on his own head; and on the top of his brow violence will come crashing down;

¹⁷ while I praise the LORD according to His righteousness:

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

Think about it: "He made a pit and hollowed it out" the practice of making pitfalls was not only employed for ensnaring wild beasts, but was also a strategy used against men by their enemy; the idea refers to someone, having made such a pit, whether for man or beast, and covered it over so as to completely disguise the danger, did himself inadvertently tread on his own trap and fall into the pit he prepared for another. Countless is the number of troublemakers who have fallen headlong into their own trap. For the past few years, we see it happening even in DC on a daily basis; for being so serious, it's rather humorous. Now days, David would tell us: Get your popcorn ready!!

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