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The  
Songs

7

# PSALMS - The SONGS

Seven

GOD is the Righteous Judge

## READ AND OBSERVE

Read through **Psalm 7** and mark every reference to the LORD, including pronouns and synonyms, with a red triangle.

Read through **Psalm 7** and mark every reference to the righteous, righteousness, along with all pronouns and synonyms, using a blue capital "R+".

Read through **Psalm 7** and mark every reference to enemies, adversaries, wicked, etc., along with all pronouns and synonyms, using an orange capital "W".

Read through **Psalm 7** and mark every reference to the LORD'S anger and wrath, along with all pronouns and synonyms, with a purple capital "W".

Read through **Psalm 7** and underline every reference to the Judge, or judgment, in black.

Read through **Psalm 7** and mark every contrast with a pink diagonal line.

Read through **Psalm 7** and mark every comparison with a pink equal sign.

Read through **Psalm 7** and divide the passage into the following segments. Mark and title these segments in your text using brackets in the margin.

1. I have taken refuge in You
2. I am innocent
3. God, please judge now!
4. God will punish
5. I will give thanks

## READ AND ANSWER

### Verses 1-2

Who does David address in his psalm?



**David addresses God by name as LORD because he is calling on all that God is. He addresses God as *his* God to show his allegiance to Him, and to call on God's allegiance to Himself.**

What does David tell God he has done?

What did David need refuge from?

When did David take refuge in God—after the threat was over, or while the threat was going on?

What did David ask God to do?

1.

2.

How real was the threat of the pursuer's intent? What did David say the pursuer would do once he caught David?

How is "tearing David's soul like a lion" depicted?

Would there be any help for David if the "lion" took him?

Was David including God when he stated that there would be no one to deliver him if the lion tore his soul and dragged him away in pieces?

Who was David referring to when he said “none”?

**Verse 1** tells us there were multiple pursuers. **Verse 2** tells us there is one pursuer. How many pursuers were there? Just one, or many?

How do you know?

### **Verses 3-5**

How does the psalmist address God once again?

It seems that David is not only being pursued, but it appears he is being slandered as well. What is the “this”? What is the slander being uttered against David?

1.

2.

3.



**This Psalm has a title—  
*A Shiggaion of David, which he sang to the LORD concerning Cush, a Benjamite.***

**If you have observed the first seven Psalms  
you may have noticed that some of them have titles while others do not.  
You may have also noticed that of the titled Psalms  
some are intended for the choir director  
and have specific instructions for instruments or style,  
while others identify a specific event in the life of David.**

**Psalm 7 is of the latter type—it has a title and identifies an event in David’s life.  
It also designates the Psalm as a Shiggaion.**

**While titles are not in the original autographs and therefore not inspired by God, we do find the same word one other place in the Bible where God used this word.**

**Habakkuk 3:1 says, “A prayer of Habakkuk the prophet, according to Shigionoth”.**

**The Hebrew word is *shiggayonah* and comes from the primitive root *shagah* which means to stray or transgress. It is considered to be a song with dithyrambic rhythm— a wandering poem or a wild passionate song.**

**David sang this Shiggaion to the LORD while a man named Cush was pursuing him— that explains David’s Shiggaion style of music.**

**Who was Cush?  
No one knows for sure.  
But we do know he was a Benjamite.**

**King Saul was also from the tribe of Benjamin and consistently persecuted David. Therefore many scholars assume Saul listened to Cush’s slander, thereby inciting Saul to a greater and more intense pursuit.**

**Do we know this for sure?  
No.**

**But knowing that Cush was a Benjamite gives us some insight into David’s plight.**

**This man was from inside the nation of Israel— he was not a Philistine or other common enemy of the nation of Israel— he was a fellow “worshiper” of the God of Israel.**

**Betrayal came to David from a so-called “brother”...**

**According to the New Testament, persecution in our day and the future will likely come from the same direction— from inside the visible church— from so-called “brothers” in Christ...**

**May we be innocent of the charges against us... just like David was.**

**May we trust in the righteous judgment of God... just like David did.**

**And may we give thanks and praise to the Name of the LORD Most High while we wait for Him to arise!**

What does David say should happen to him if he is guilty of the things listed above?

- 1.
- 2.
- 3.
- 4.

Does David believe he is guilty of injustice?

Does David believe he is guilty of treating a friend wickedly?

Does David believe he is guilty of treating an enemy unjustly?

What does “lay my glory in the dust” mean?

David is convinced of his innocence and is willing to take a just punishment for sin if he is guilty—but he wasn’t. Despite his innocence, what was happening to him? (Hint: **Verse 1**)

### **Verses 6-11**

Although David had taken refuge in the LORD his God, he still asked God to save and deliver him from all those who pursued him. Now he gets specific. What does he ask God to do?



Point of Depth

**The Hebrew word for “arise” is *qum* and means to arise or stand.**

**The idea is not simply to stand up physically, but to rouse yourself in order to accomplish something specific.**

**The Hebrew word for “anger” is *af***

and means nose or anger.  
This word denotes the idea of the physical change in nostrils when angered.  
(Think of a charging bull,  
or simply put on an angry face and see what happens to your nose.)

Why is God angry? (In context)



**Does it seem somehow for God to be angry  
because of the way others are treating David?  
Have you ever thought that God might be angry  
because of the way others are treating you?**

**If you are His, He is very aware of what you are going through—  
and it matters very much to Him.  
He may not deliver you as quickly as you would like from your adversaries—  
but eventually He will.  
He will ultimately punish all ungodliness and all unrighteousness.  
He will vindicate you in His timing  
because that is the inheritance of His servants.  
He will let your enemies, even the entire world, know that He has loved you.**

How intense are the actions of David's adversaries?



**The Hebrew word for "rage" is *evrah*  
and means wrath or outburst of passion.  
It comes from the word *eber* which means to cross over—  
this type of wrath crosses over the boundaries of acceptabilities.**

What does David want God to do in response to the rage of his adversaries?

- 1.
- 2.

Why does David feel confident to ask this of God?

What has God appointed?



The Hebrew word for “appointed” is *tsavah* and means to command, constitute, or enjoin.

The Hebrew word for “judgment” is *mishpat* and means to pronounce a judicial verdict.

God is a righteous Judge.  
You can rest assured, as David did, that God will judge all unrighteousness because God will not turn back from what He has appointed.

Acts 17:31  
*...because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead.*

What does David want to happen?

- 1.
- 2.



Isaiah and Micah describe (almost identically) the time when the assembly of the peoples will encompass the LORD as He rules over them.

Isaiah 2:2-4  
*Now it will come about that in the last days the mountain of the house of the LORD will be established as the chief of the mountains, and will be raised above the hills; and all the nations will stream to it.*

**And many peoples will come and say,  
“Come, let us go up to the mountain of the LORD,  
to the house of the God of Jacob;  
that He may teach us concerning His ways  
and that we may walk in His paths.”  
For the law will go forth from Zion  
and the word of the LORD from Jerusalem.  
And He will judge between the nations,  
and will render decisions for many peoples;  
and they will hammer their swords into plowshares  
and their spears into pruning hooks.  
Nation will not lift up sword against nation,  
and never again will they learn war.”**

**Micah 4:1-3**

**And it will come about in the last days  
That the mountain of the house of the LORD  
Will be established as the chief of the mountains.  
It will be raised above the hills,  
And the peoples will stream to it.  
Many nations will come and say,  
“Come and let us go up to the mountain of the LORD  
And to the house of the God of Jacob,  
That He may teach us about His ways  
And that we may walk in His paths.”  
For from Zion will go forth the law,  
Even the word of the LORD from Jerusalem.  
And He will judge between many peoples  
And render decisions for mighty, distant nations.  
Then they will hammer their swords into plowshares  
And their spears into pruning hooks;  
Nation will not lift up sword against nation,  
And never again will they train for war.**

**Zechariah also speaks of the same wonderful future.**

**Zechariah 8:1-8**

**Then the word of the LORD of hosts came, saying,  
“Thus says the LORD of hosts,  
‘I am exceedingly jealous for Zion, yes, with great wrath I am jealous for her.’”**

**“Thus says the LORD,  
‘I will return to Zion and will dwell in the midst of Jerusalem.  
Then Jerusalem will be called the City of Truth,  
and the mountain of the LORD of hosts will be called the Holy Mountain.’”  
“Thus says the LORD of hosts,**

***‘Old men and old women will again sit in the streets of Jerusalem,  
each man with his staff in his hand because of age.  
And the streets of the city will be filled with boys and girls playing in its streets.’”***

***“Thus says the LORD of hosts,  
‘If it is too difficult in the sight of the remnant of this people in those days,  
will it also be too difficult in My sight?’ declares the LORD of hosts.”***

***“Thus says the LORD of hosts,  
‘Behold, I am going to save My people  
from the land of the east and from the land of the west;  
and I will bring them back  
and they will live in the midst of Jerusalem;  
and they shall be My people,  
and I will be their God in truth and righteousness.’”***

**Even as David called on the LORD to return on high and rule over the peoples,  
so we, as Christians, can (and should) call on our God to do the same.**

**We can pray this with confidence and conviction  
because He has declared the end to us—  
we know that He will do exactly what He has appointed.**

**He says He will rule and reign over the entire world for 1,000 years—  
and He will.**

**What we don’t know is when day one of those 1,000 years will begin.**

**May His people call on Him to “take up His throne”  
as we cry “Lord, Jesus, come quickly.”**

David has just expanded his request for justice over his own situation to include God’s righteous judgment over the entire world—universally including all past, present, and future unrighteousness. Will this happen? Will David’s prayer be answered?

What does David say the LORD does?

Who are the peoples? Israel or the nations?

As the righteous Judge, what does David call on God to do?

David continues to be convinced of his innocence—he wants to be vindicated. What does David ask God to use as His criteria for judgment?

- 1.
- 2.



**Many years ago one of the women’s ministry leaders of a large church took me to lunch and told me she was putting her job in jeopardy because she felt she needed to warn me of danger. She informed me that during the church leadership meetings the lead pastor had been gossiping and planning to “bring me down”.**

**Yikes!  
Sounds terrible, doesn’t it?  
It felt awful, but it wasn’t all that unexpected,  
considering what was happening in that church at that time.**

**My situation was the same as David’s—I was being pursued and slandered.  
My confidence was the same as David’s—I had done no wrong.  
My response was the same as David’s—I went to the Lord for deliverance.**

**The reason I bring this up is not to rehash the wicked behavior of the pastor,  
but to show the erroneous security offered to me at the time.  
This leader tried to offer me comfort immediately by reminding me that  
“no weapon formed against me would prosper”.  
In other words, the pastor’s threatenings would be rendered impotent  
because God wouldn’t let this guy’s plan succeed.**

**She was quoting from Isaiah 54:17.**

***“No weapon that is formed against you will prosper;  
And every tongue that accuses you in judgment you will condemn.  
This is the heritage of the servants of the LORD,  
And their vindication is from Me,” declares the LORD.***

**As it turned out, God did thwart his plan,  
but it was not because of the promise in Isaiah 54:17.  
God didn’t let it happen because that was God’s choice at the time.**

(And I was, and am, very grateful to Him.)  
The truth is, God has let other plans against me succeed—  
so did He let me down, or break His promise?  
No! May it never be!

The promise in Isaiah extends to all God's servants, including the body of Christ,  
but it does not include each and every situation we run into during our lives—  
this is an ultimate result that will be granted to God's chosen  
at sometime during the Day of the LORD—its fulfillment is yet future.

So many people use this as a promise to “claim” whenever it suits their purposes.  
They expect to control their present circumstances,  
sometimes by spouting a threat to the principalities of heaven.  
However, the promise is for the future  
and it is directed to the servants of the LORD—  
in this context the immediate recipient is Israel.

Does that mean we can't ask God to intervene in the circumstances of our lives?  
No, of course not!  
God tells us to come to His throne of grace in our time of need—  
He offers mercy and grace to help us.

Hebrews 4:15-16  
*For we do not have a high priest who cannot sympathize with our weaknesses,  
but One who has been tempted in all things as we are, yet without sin.  
Therefore let us draw near with confidence to the throne of grace,  
so that we may receive mercy and find grace to help in time of need.*

When the circumstances are difficult,  
people often try to change the circumstances or leave the situation.  
This can often make us susceptible to sin in order to achieve our goal—  
in other words, we might be tempted to sin in order to “make things better”.

God has provided us with a wonderful promise for just such a scenario—  
(and this is a promise we can count on during each of our present circumstances)  
He has promised to provide a way to *escape from sinning* during that temptation.

1 Corinthians 10:13  
*No temptation has overtaken you but such as is common to man;  
and God is faithful,  
Who will not allow you to be tempted beyond what you are able,  
but with the temptation will provide the way of escape also,  
so that you will be able to endure it.*

**We need to know the Word and apply it to our lives appropriately.  
We need to study the Word of God diligently.  
We need to be approved workmen, handling God's Word accurately.**

**We need to trust in what God *has* said...  
not what we say He has said...**

**Eventually the weapons of their warring will be dismantled—by our Lord.  
Additionally our Lord will vindicate us—those who are righteous...**

**But the icing on the cake is this...  
He will let them know that He has loved us...**

**Revelation 3:9**

***Behold, I will cause those of the synagogue of Satan,  
who say that they are Jews and are not, but lie—  
I will make them come and bow down at your feet,  
and make them know that I have loved you.***

What does David want God to do in regard to the wicked?

In contrast, what does David want God to do in regard to the righteous?

What does David say God is?

What does David say God does?

Does David believe he needs to defend himself from his enemies?

Why not?



**Psalm 5:12**

***For it is You Who blesses the righteous man, O LORD,  
You surround him with favor as with a shield.***

Who does God save or deliver from enemies?

Who does David say God is?

What type of Judge is God?

What type of God is God?

How often is God indignant?

What causes God's indignation?

Is it any wonder that God should be indignant every day? Why is He indignant every day?

**Verses 12-16**

David continues his theme of God's ultimate righteous judgment over the entire world—universally including all past, present, and future unrighteousness. What is the only wise thing for men to do in the light of God's coming justice?

What are the reasons given that a man should repent? How will God administer His judgments?

- 1.
- 2.
- 3.
- 4.
- 5.

What will God do to His sword before He uses it?

If a bow is bent, what does that imply is about to happen?

What has God prepared to use against unrepentant sinners?

How potent are his arrows?

How do the “deadly weapons” in **verse 13** correspond to the sharpened sword in **verse 12**?

How do the fiery arrows in **verse 13** correspond to the bow in **verse 12**?

Notice that all these images are related to war. What is the battle?

Who is the enemy?

In the end, Who is the victor?

Who will know that the LORD is the victor?

Why do men need to be stopped with such terrible weapons of warfare? Is man's wickedness lessening? Is it even static?

What does it mean to travail with wickedness? What is the figurative image?

What does it mean to conceive? What is the metaphorical picture?

What is conceived?

Once mischief is conceived, what does it bring forth?



**When a woman is in labor she will painfully and arduously try to deliver herself from pregnancy by producing her child. Mankind, each person, (apart from being delivered from our sins in Jesus Christ) will painfully and arduously labor to produce wickedness.**

**David paints a picture of pregnancy and giving birth to show the intent and the extent of the production of sin within man. His picture flies in the face of what people want to believe, but it is true, nevertheless.**

Although man works hard at producing all the sin he does, what does it profit him?

David paints a picture of a man digging a pit and hollowing it out, obviously to catch his prey, but what happens instead?

The mischief he has issued toward someone else will not stop there. Where will the results of his irksome work end up?



**The Hebrew word for “head” is *rosh* and refers to the head. It comes from an unused root which apparently meant “to shake”.**

**The Hebrew word for “pate” is *godqod* and refers to the crown of the head, specifically the part which is shown when the head is bowed down.**

The violent maltreatment that man plans and perpetrates against another will not leave him without a consequence. What is he actually doing to himself?



**It might be easy to think that the wickedness described  
is only attributable to a heinous class of mankind.  
It is easy to think that most people are good and would never do such things.**

**There are two problems with this kind of thinking.**

**First, it is a wrong judgment of every man.  
Men are not good—that includes each and every person.  
People are not righteous—people are unrighteous.**

**Secondly, it is a wrong judgment of “such things”.  
Apart from God, every action we take is sin.  
Every sin we commit is heinous.**

**This wrong judgment comes from one thing—a wrong judgment of Who God is.  
When we don’t see Who God is—sole possessor of righteousness,  
we make a wrong judgment of who we are.  
We see each other and think we are pretty good.  
Our judgment is flawed.**

**It’s only when we catch a glimpse of God  
that we begin to grasp how He sees us and our actions.  
And since He is the righteous judge—not us,  
He is the One Who rightly defines the heinousness of our existence and actions.**

**Romans 3:10-18  
...as it is written,**

***“There is none righteous, not even one;  
there is none who understands, there is none who seeks for God;  
all have turned aside, together they have become useless;  
there is none who does good, there is not even one.”  
“Their throat is an open grave, with their tongues they keep deceiving,”  
“The poison of asps is under their lips”,  
“Whose mouth is full of cursing and bitterness”;  
“Their feet are swift to shed blood, destruction and misery are in their paths,  
and the path of peace they have not known.”  
“There is no fear of God before their eyes.”***

**That is why He will be the One Who ultimately will render judgment on each of us.**

## Verses 17

Wow! Does David ever bring the Psalm to a grand and glorious finale! He has spanned the spectrum of the end of the wicked to the establishment of the righteous. Standing in the place of the righteous, what does he say he will do?

1.

2.

Why will he give thanks to the LORD?

How will the LORD answer David's prayer?

Where does David's righteousness ultimately come from?

Where does your righteousness need to come from?

To Whom will David sing praise?

Who is the LORD Most High?

Can there be more than one LORD Most High?

## READ AND REASON

YHWH Elyon means the LORD, Who is Most High!

In triumph, David declares he will give praise to the name of the LORD. The specific name of Jehovah that David is praising in song is Elyon.

Elyon means God Most High. Jehovah (LORD) is the God of all Gods. He is the Sovereign Ruler of the universe. He is the very God of very gods. He is the highest one on the "pyramid of hierarchy".

He is your God and He is in control of everything. He has the hairs of your head numbered. There is nothing, no arrow that can ever touch you unless He decrees. In

fact, no one can even look at you unless God would allow it. That's how safe you are as His child.

And if He is against them... there is no protection that anyone can find...

## Segment by Segment

**Try titling these segments yourself.  
Ask God to help you.**

**Verse 1-2**

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**Verses 3-5**

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**Verses 6-11**

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**Verses 12-16**

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**Verses 17**

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## Purpose of Psalm 7

**Try to identify the purpose of Psalm 7.  
The purpose simply states “why the Psalmist wrote the Psalm”.**

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## Theme of Psalm 7

**Try giving Psalm 7 a title by identifying its theme.  
The theme simply states “what the Psalm is about”.**

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