

Psalm 7

Theme: God's vindication of His servant and judgment on his enemies. (V: 6, 8, 11)

Background: "Shiggaion of David" - A loud cry of David. Some think this refers to a praise of David, but the context of the Psalm does not seem to lend to that.

- Concerning the words of Cush the Benjamite: this person is not absolutely identifiable.
- Saul was the son of Kish, a Benjamite.
- One other possibility is in **2 Samuel 16:5-15** referring to Shimei, the Benjamite, a strong supporter of king Saul who cursed David and threw stones at him as he departed Jerusalem, fleeing from Absalom.
- "Cush" means black, Shimei may have been the "black" or dark Benjamite who railed against David when he was down.
- Cush may have been among Saul's fawning flatterers. He may have been among the group of men from Saul's tribe who reported what they saw or heard about David and his movements. During those years Saul was out to destroy David and he bribed them into serving as spies. To earn Saul's approval and rewards they embellished the reports / lied about David - which Saul believed. Thus David's cry for deliverance and vindication.

Outline:

- V: 1-5 Declaring his faith in God, Crying out to God, declaring his innocence.
- V: 6-10 Arise and judge - for good and bad. God judges sinners righteously.
- V: 11-16 Judge the wicked who have conceived mischief and dug a pit.
- V: 17 I will praise God - because he is just and good.

V: 1 "O LORD my God,..." combination of "Yahweh" and "Elohim".

V: 1-2 David is in trouble, he's being persecuted and his prayer is for salvation; deliverance from his persecutors.

- David moves from speaking about "them" to "him" meaning from his enemies generally / plural to the singular enemy - Saul who wants to kill him.
- Lest he, this black Benjamite tears my soul like a lion, rending it in pieces. My heart, my soul, this guy is ripping it in pieces with his words
- Saul's judgment of David was false and David trusted the Lord to protect him. (Which is the lesson for us.)
- We need to be sure that we are suffering wrongfully and not for our own foolishness and disobedience.

Matthew 5:11-12 “¹¹Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. ¹²Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”

1 Peter 3:13-17

- Like David, we all have an enemy that wants to tear us to pieces and devour us.

1 Peter 5:8 “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:”

V: 3-5 David is saying that if I had done these things, then I would certainly deserve to be judged, and am willing to submit to that judgment.

V: 4 This is the accusation / false accusation that David had harmed someone who had been good to him.

- We need to judge ourselves honestly - correctly.

1 Corinthians 11:31 “For if we would judge ourselves, we should not be judged.”

- David wasn't saying that he was sinless; he's saying that he was blameless in his motives and actions. If he was guilty of sin then he was willing to accept God's judgment upon him.

Matthew 5:44 “But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;”

- On two different occasions David had opportunity to kill Saul (1 Samuel 24, 26) but didn't, this should be proof that he didn't harbor malice towards Saul.

V: 6-10 David didn't take matters into his own hands. Instead he commended Saul into God's hands.

- He would not touch God's anointed.

Romans 12:19 “Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; I will repay, saith the Lord.”

V: 8 David stops making these types of statements after his fall with Bathsheba.

- I never pray for justice for myself, I always pray for mercy, and grace, and His forgiveness!

- We don't want justice, nor do we want to be judged based on our works, our righteousness etc. We want to be judged based on God's mercy and grace!
- Somewhat the opposite of what he wrote in **Psalm 51** after his sin with Bathsheba was revealed.

Psalm 51:1-4 “¹Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. ²Wash me thoroughly from mine iniquity, and cleanse me from my sin. ³For I acknowledge my transgressions: and my sin is ever before me. ⁴Against Thee, Thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.”

V: 9 David declares that God tries the hearts and the reins - our thoughts and intentions:

- Jesus told us in the sermon on the mount that we should be careful for how and why we do our righteous acts, that we should not do them just to be seen of others or for the praise of man.

Jesus said:

Matthew 6:1 “Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.”

- Jesus gave several illustrations, utilizing the Pharisees and religious leaders actually as negative examples.
- How they gave or tithed in a very ostentatious way so that everybody saw what they were giving to God and would be impressed. Jesus said they have their reward.
- In their prayers, they would pray on the street corners, publicly, so everyone would know what men of prayer they were, it was all about the show. Jesus said that wasn't good.
- Jesus said when you do your acts of righteousness, do them in secret before God. When you pray go into your closet and shut the door. When you give, don't let your right hand know what your left hand is giving.
- Do these things as unto the Lord, and before the Lord, just for Him - and you will receive your reward

Hebrews 4:12 “For the Word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”

- Paul describes in **1 Corinthians 13** that if the motive isn't love then it will profit nothing.
- Our thoughts and motives will eventually be judged.

1 Corinthians 3:12-15 “¹²Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; ¹³every 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. ¹⁴If any man's work abide which he hath built thereupon, he shall receive a reward. ¹⁵If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.”

Bema seat judgment:

2 Corinthians 5:10 “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”

- This is different than the Great White Throne judgment of non-believers.

V: 10 God is our defense, or we don't have one. God will defend us, or if we insist He will allow us to defend ourselves.

Psalms 62:6 “He only is my Rock and my Salvation: He is my defence; I shall not be moved.”

V: 11-16 God expresses His anger at sin every day - He doesn't need to summon a special judgment to deal with sinners.

- He allows sinners to reap the sad consequences of their sins day by day.

Galatians 6:7-8 “⁷Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. ⁸For 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.”

Romans 1:18-32 Paul describes this sad process in greater detail.

- God's love is a holy love, and if God loves righteousness, He must also hate wickedness.

Proverbs 8:13 “The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.”

V: 13 God has prepared, He's put things in place - it's appointed...

Hebrews 9:27 “And as it is appointed unto men once to die, but after this the judgment.”

V: 14 Image of sin, as a pregnancy. First it's conceived, then through travail it is birthed, then as a monstrous child it grows.

V: 15-16 Those that prepare a snare are caught up in it, they slip into their own pit.

Psalms 10:2 “The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined.”

- It is interesting that in life God so often allows the wicked to be caught up in their own snares. The very thing that they sought to trap or ensnare the child of God in, they get caught up in it themselves.
- More to the point (pun intended) verse twelve describes those who don't repent, God will whet his sword and bend His bow...
- God abandoned King Saul to his own ways (1 Samuel 15), and ultimately both the arrow and the sword caught up with him. He wanted to kill David and his own sword killed him.
- Pharaoh ordered the drowning of the Jewish baby boys in the river Nile, he and his own army / Egyptian boys were later drowned in the Red Sea.
- Esther: Haman ended up hung on the gallows he prepared for Mordecai.

V: 17 David begins this Psalm asking God to justify him, he's putting his trust in the Lord.

- He talks about those that are persecuting him wrongly, saying false things; so he asks the Lord to judge in righteousness.
- He speaks of the judgment of God, that He will bring upon the wicked; and now having seen it he declares:

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

- This Psalm closes with David extolling the Lord, not because sinners have been judged, but because the righteousness of God has been magnified.
- We need to bear in mind that God values His righteousness so much that He allowed His Son to die on the cross to maintain it.

- David starts out with a plea, a cry for deliverance and ends with a shout of joy, as he praises the “*Lord most high.*”

“*Lord most high*” - El Elyon, along with Yahewh, Elohim, El Elyon.

Psalm 8

Theme: Messianic Psalm / Declaring the excellency of the name of the Lord.

- Psalm 8 is a Messianic psalm; the test of a Messianic psalm is that it is quoted in the New Testament referring to Jesus.

Author: David.

Intro: “*upon Gittith*” which means “wine press” in Hebrew. Thus it may have been a tune or melody inspired by the vintage or harvest of God’s provision or this may have been an instrument of David’s invention as well.

V: 1 O **LORD** / Yahweh / Jehovah our **Lord** / adonai. Oh God my master.

Proverbs 18:10 “The name of the LORD / Yahweh is a strong tower: the righteous runneth into it, and is safe.”

- The phrase “O LORD our Lord” is a threefold confession of faith:
 1. There is one Lord.
 2. All people were created by God.
 3. The Jewish people in particular are His people, and the sheep of His pasture.

Psalm 100:3 “Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture.”

“*How excellent is thy name in all the earth!*”

Philippians 2:9-11 “⁹Wherefore God also hath highly exalted Him, and given Him a name which is above every name: ¹⁰that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. ¹¹And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

- God is not “just” the God of the Hebrews, He wants His name exalted in all the earth, He is the God of all the people.

Psalm 66:1 "Make a joyful noise unto God, all ye lands."

Psalm 83:18 "That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth."

"Ic... who has set thy glory above the heavens."

Psalm 57:5 "Be exalted, O God, above the heavens; let thy glory be above all the earth."

V: 2 Out of the mouth of babes - words, praises unto the Lord.

- This is a Messianic Psalm spoken by Jesus: **Matthew 21:16** - Jesus' cleansing of the Temple, the Pharisees asked Jesus "don't you hear what they'r saying?" implying that what they were saying was wrong. This was His response.

Matthew 21:15-16 "¹⁵And when the chief priests and scribes saw the wonderful things that He did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, ¹⁶And said unto Him, hearest thou what these say? And Jesus saith unto them, "Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"

V: 3 Considering the heavens and the vastness of God. Our inability to grasp the infinite nature of God who created the heavens.

- The vastness of the universe, the size comparisons of the earth to the sun to the galaxies - we are infinitely small in comparison.

Psalm 19:1 "The heavens declare the glory of God; and the firmament sheweth His handiwork."

- If the sun were hollowed out, one million three hundred thousand earths could fit inside.
- But the sun is small compared to the star, Anteres, because if Anteres were hollow, it could hold sixty-four million suns.
- Anteres, however, is nothing compared to the star, Hercules, which, if hollow, could hold one hundred million Anteres.
- Yet the star, Epsilon, dwarfs Anteres, for if it were hollow, it could hold three million Hercules.
- The amount of power needed to put such massive bodies in motion would be incalculable.

Psalm 89:11 "The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them."

- The order and balance of the universe speaks of a Divine designer. As vast as it is it is not random.
- The work of His hands - giving glory and credit to God for what He has done.

“Ordained”: (H3559) “kun” to set up, make firm, or establish.

V: 4 *“What is man...?”* - What we are is defined by what we believe in. Our faith is what defines us.

- Man is so small compared to the earth - let alone all of creation, yet He is mindful of us.

Psalm 40:5 “Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.”

- God visited men? This is a “Messianic Psalm” the next one will be Psalm 16.

Isaiah 7:14 Emanuel...

John 1:14 “And the Word became flesh and dwelt among us, and we beheld His glory as of the only begotten of the Father, full of grace and truth.”

V: 5-8 Man is made lower than the angels, who are lower than God - we need to remember our place!

- Crowned with glory and honour - above all the created things over the which God gave man dominion.
- Also man is made in the “image of God” - this is in part what makes man special.
- We are made in God’s image, made a little lower than the angels, which is the opposite of what “science” and the world declare that we are made a little higher than the animals.

Genesis 1:26 “And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”

Hebrews 2:7 “Thou madest him a little lower than the angels; thou crownedst Him with glory and honour, and didst set Him over the works of thy hands.”

- This dominion, this privilege also engenders a responsibility and a stewardship.

- This is a Messianic Psalm; Jesus came to this earth “made a little lower than the angels” as a man, not as God fully in His glory, not as an angel - both of whom are eternal, they don’t die, yet man does die, his soul is eternal, yet his body is not - thus Jesus came with the ability to die, to fulfill His purpose in coming.

V: 9 Repeating the theme of this Psalm - praising God for who He is and for His mighty name.