

Psalm 7

Last time we looked at the first half of Psalm 7. And in Psalm 7 David is responding to something, he's responding to some things that he's been accused of, by this man it calls Cush. And we saw that this Cush is really none other than Shimei, the man who cursed David as he was fleeing from Absalom, and accused him of being a bloody man who had done evil to the house of Saul.

And so in this Psalm David tells how he is being persecuted by his enemies, and how they are making these accusations against him. And he told God, that if he had really done this, then God ought to just go ahead and let David's enemies kill him. He'd be getting his just deserts. But David hasn't done these things, he is innocent, and so he calls upon God to hurry to his deliverance, lest his enemies destroy him.

And so David was crying out to God because of the persecution of his enemies, and asking God to arise in his anger and judge them. To treat them as Cush, to treat them as the wicked, as the enemies of God, because that is what they have made themselves.

And so we ended last time in verses 7 and 8, as David asked God to return and judge the people, that the congregation of the righteous might be gathered together around the LORD.

OK, so to get a running start, we're actually going to look some more at verse 8. We're going to look at it in more depth, and expand on some things that we pointed out just briefly last time. Because there are some important truths, some important concepts here, that it is worth exploring in more depth. So let do that.

Last time we noted how just as this Benjamite is called Cush here, it will be Babylon the Great, a kingdom originally established by Nimrod the son of Cush, that will persecute Israel in the end times.

And so any of those of Israel who take part in that, who follow the antichrist, who continue to do wickedly, they will be counted with God's enemies. Though they be of the tribes of Israel, if they have aligned themselves with God's enemies, he will destroy them with the heathen when he returns.

And so one day God will return on high for the sake of his people. He will judge his people, delivering him from their adversaries, when they cry out to him.

Their enemies, Cush, will seek to tread them down upon the earth, but in the end Christ will return, and their enemies will be tread down instead.

So let's look some more at what will happen when Christ brings that judgment, when he destroyed his enemies and brings deliverance to his people.

Verse 8

JUDGEMENT

OK, so let's look some more at this concept of judgment, what it means for God to judge the people.

First time term "judge" is used:

Now we looked at the first time that the term judge is used in the Bible:

Genesis 15:13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; 14 And also that nation, whom they shall serve, will I **judge**: and afterward shall they come out with great substance.

So God would judge the Egyptians for oppressing the Israelites, and they would come out with great substance.

And again, some of this is review, we mentioned this last time. But I just want you to see how the idea of God's judgment is introduced there, that first time that it appears in scripture, because that sets a precedent that carries on through the entire Bible. God judges the wicked, while simultaneously delivering his people.

And so right from the first there, we see that there is a precedent that when God judges the nations, the righteous will be delivered and given great substance. And we're going to see other passages that talk about how that is exactly what is going to happen to Israel when they are delivered after their time of trouble. And so in the tribulation, God is going to send many plagues upon the earth, just as he sent on the Egyptians, and eventually slew many of them and their ruler. And so like we talked about in Psalm 2, the rebellious rulers of the earth will be destroyed. And we're going to see now how their riches are going to be given to the servants of God. Just as Israel spoiled the Egyptians back then.

Acts 7:35 This Moses whom they refused, saying, Who made thee a ruler and a **judge**? the same did God send to be a ruler and a *deliverer* by the hand of the angel which appeared to him in the bush.

Now do you see what it just did there?

It paralleled being a judge and being a deliverer.

The first time it said a ruler and a judge, but the second time it said a ruler and a deliverer.

And so to be a judge in this capacity, to be a judge appointed by God, is also to be a deliverer.

So deliverer is used there as a synonym for judge.

Now let's look again at Deuteronomy 32.

Remember last time we pointed out how David was quoting from Deuteronomy 32 here in this verse:

Deuteronomy 32:36 For the **LORD shall judge his people**, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left.

37 And he shall say, Where are their gods, their rock in whom they trusted,

38 Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection.

39 See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.

40 For I lift up my hand to heaven, and say, I live for ever.

41 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.

42 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.

43 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.

So when the Israel is oppressed by their enemies because of the sins of their fathers, God will come and judge them.

He will avenge the blood of his servants, render vengeance to his adversaries, and be merciful to his land, and to his people.

And so he will judge his enemies, and deliver his people.

And as I mentioned last time, this is a parallel passage. It uses many of the same phrases we will see in the following verses in Psalm 7.

We looked at some verses from Deuteronomy 32 last time, and we'll come back to it again next time.

OK, so let's continue exploring what the definition of a judge is, what is the definition of judgment, in the Bible.

And what better place to look for a definition of judgement than the book of Judges?

And again, we touched on that last time as well, but here's another relevant verse:

Judges 2:16 Nevertheless the LORD raised up **judges**, which *delivered* them out of the hand of those that spoiled them.

A judge was someone that delivered them from their oppressors.

Judges 2:18 And when the LORD raised them up **judges**, then the LORD was with the **judge**, and *delivered* them out of the hand of their enemies all the days of the **judge**: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.

And so we pointed out how in the last Psalm David was vexed and was groaning because of his enemies.

And when God saw that in his people, he would raise them up a judge to deliver them.

And here's one example:

Judges 3:10 And the Spirit of the LORD came upon him, and he **judged** Israel, and *went out to war*: and the LORD delivered Chushanrishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushanrishathaim.

So this makes it very clear: a judge goes out to war.

Just as it spoke of God taking a sword and arrows when he judged the people, in De 32.

This man judged Israel, and went out to war against their enemies, when the Spirit of God came upon him.

And let's look at another example of a judge, in the book of Judges.

We mentioned Deborah and Barak last time, and it talks about them in Judges chapter 4:

Judges 4:4 And Deborah, a prophetess, the wife of Lapidoth, she **judged** Israel at that time.

5 And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for **judgment**.

So here we get to see another glimpse of a judge at work. The people have come for judgement, so let's pay close attention to what happens next.

6 And she sent and called Barak the son of Abinoam out of Kedeshnaphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

7 And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

So what happened? When the people came to her for judgement, she received a prophecy telling Barak to take an army and that God would deliver their enemies into their hand.

So what was the judgement?

God judged them worthy of deliverance from their enemies, and their enemies to be worthy of destruction.

So the people came to her hoping that they would be judged worthy of deliverance. That was the judgement that they were looking for. Not court of law judgement.

The judges did sometimes judge like that, but there were many such judges. The ultimate judgement was between Israel and their enemies.

The national judge had a ministry of deliverance. Delivering Israel from their enemies.

And I will point out how David spoke in this Psalm of "the judgment that thou hast commanded", and here Deborah said, "Hath not the LORD God of Israel commanded."

And so this was a judgment that was commanded by God, when he deemed his people to be ready for deliverance from their enemies.

And this judgement, this ministry of the national judge of Israel, somebody whom God appointed to make that judgment, that he put his Spirit in, and gave them that ministry of discerning the time of deliverance of his people.—That's something that's something that didn't entirely end with the period of the judges.

That bringing of national judgment and deliverance for Israel still carried on, even after Israel transitioned from the judges to the kingdom.

1 Samuel 8:19 Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

20 That we also may be like all the nations; and that our king may **judge** us, and go out before us, and fight our battles.

So the people wanted a king to judge them and fight their battles. And so again judgement is connected with war with their enemies.

So let's look at an example of a king that went out to war against their enemies, and asked that God would judge them.

We find a story like that in 2 Chronicles chapter 20.

2 Chronicles 20:1-30

10 And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not;

11 Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

Their enemies are rewarding them evil for good, in coming to destroy them without a cause. That's the same kind of thing that David's enemies were doing to him in this Psalm.

12 O our God, wilt thou not **judge** them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee.

So they ask God to judge them. To judge their enemies.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

Just as when they came out of Egypt they spoiled their enemies when God judged them.

26 And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies.

28 And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.

As it says in Psalm 7:7, the congregation of the people compassed God about with praise.

And so that is what it looked like when the kings of Israel sought God for judgment. He would destroy their enemies, and deliver his people, and they would compass God about with praise.

And so we saw last time how not everybody would receive God's mercy, not everybody would be delivered.

David said, "If I have rewarded evil unto him that was at peace with me," then yes, I'm worthy of this punishment.

And so those that persecuted, that were enemies without a cause, they can expect God's judgement against them.

And there is another warning about that in the book of Job.

Really, the whole book of Job is a warning about this, that is one of the main messages of it.

And here is just one particularly relevant passage:

Job 19:19 *All my inward friends abhorred me: and they whom I loved are turned against me.*

20 *My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.*

So Job complains of his sickness, as David did in Psalm 6.

21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.

22 Why do ye persecute me as God, and are not satisfied with my flesh?

His enemies, (well, he calls them “friends” here,) are rejoicing that he is sick, they are saying that it is a good thing that this happened to him, because he really needed it.

But Job says, “You know, I think you really want to see me slain.” They want to see him judged to the uttermost.

And that was certainly true of Cush and David’s other enemies here in these Psalms.

23 Oh that my words were now written! oh that they were printed in a book!

24 That they were graven with an iron pen and lead in the rock for ever!

25 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

26 And though after my skin worms destroy this body, yet in my flesh shall I see God:

27 Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

So Job is not afraid of them, he is not afraid of sickness or death, because he knows that he will one day be resurrected and given an new body, when one day God will stand upon the earth.

28 But ye should say, Why persecute we him, seeing the root of the matter is found in me?

*29 Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a **judgment**.*

But when the Lord returns and resurrects the just, he will also come with a sword of judgement to cut off those that persecute without a cause.

So Job’s friends should think twice before they continue to persecute Job with their words.

Because their accusations are just vanity, they don’t have any facts backing them up. They are just jumping to conclusions.

They are just jumping to the conclusion that since Job is experiencing all of this trouble, God must be really mad at him, he must be really chastening him, and rebuking him. He must be just about ready to cut Job off, since Job won’t admit his guilt.

And that is the same conclusion that David’s persecutors were jumping to here. They wanted to believe that the trouble coming upon David meant that he was no longer in God’s favor, that God would no longer show him mercy, that he was no longer the LORD’s chosen leader for his people.

Why, even Christ’s enemies thought the same things. It says in a certain place, “We esteemed him smitten of God and afflicted.”

But in all three of these cases they were wrong.

And just as Job defended himself to his three friends, so David has defended himself to his enemies in these Psalms, declaring that he was indeed standing in God’s mercy, that he was still the LORD’s anointed, and that God still counted him righteous.

And so just like Job’s friends there, David’s enemies were persecuting him without a cause.

They were speaking leasing against him. The accusations they were making were not really true.

And in the end, God is going to judge all such.

In the end, all those that have persecuted the Jews without a cause, all those that have spoken leasing against Christ, all those that have rewarded evil unto those that were at peace with them, they will all be judged.

When Christ comes, he is going to judge between the accusers and the accused.

And so Job warned his friends not to persecute him without knowing for sure that he was guilty. Because otherwise he would be delivered, and they would be the ones who would be condemned.

And that's exactly what happened.

And that is exactly what will happen in the end, when the nations stand before God. Just as Job said. There is a judgment. And God will return with a sword against all those that have rewarded evil to his people in their affliction.

Against all those that have jumped to that same conclusion, that because the Jews are going through their time of trouble, God must have forsaken them.

In the end, God will return, and heal, and deliver Israel, and their persecutors will be judged and destroyed.

And so as Job warned, "Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment."

And we'll see more of that next time, when it talks about the sword later in this Psalm.

And there are other passages that talk about how Christ will come to bring judgment, and relieve those that are accused falsely.

Another passage that talks about Christ's bringing of judgment is Isaiah chapter 9.

Isaiah 9:1 *Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.*

2 *The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.*

And that is quoted in the NT about the start of Christ's ministry.

And I believe it will be fulfilled again after the tribulation.

Remember how we talked about the light of Christ's countenance arising and the morning dawning.

And so they will see a great light.

3 *Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.*

So there will be a time of joy as when a spoil is divided, or as in the harvest/

Because that will be the time of harvest, the harvest of men's souls.

And a great spoil will then be divided.

We mentioned how the Israelites spoiled the Egyptians when they came out of Egypt. And we'll see more on that in other passages later on.

4 *For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.*

So the oppressors will be overthrown.

5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

So this will be as a battle, but with burning of fire. Just as we said that a judge goes out to war.

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

*7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to **establish** it with **judgment** and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.*

And so then Christ, the child who was born so long ago, will sit upon the throne of David, with judgement.

And it will be established for ever.

***Isaiah 11:4** But with righteousness shall he **judge** the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.*

And there are many more such passages.

Verses that talk about how Christ will judge the earth, and burn up the wicked.

And so again, God's judgement is associated with salvation.

We read from Isaiah 59 last time, but I want to look at just a couple verses from that again:

Isaiah 59:11 We roar all like bears, and mourn sore like doves: we look for **judgment**, but there is none; for *salvation*, but it is far off from us.

So salvation and judgement are like two sides of the same coin.

To ask for God's judgment is to ask for the salvation of his people. The deliverance of the righteous.

And so when David is talking about the LORD judging his people here, that is the kind of judgment that he is talking about. A judgment that is accompanied with salvation, with deliverance.

And so there they called out for judgement and salvation as David does in this Psalm. But in that case they weren't receiving it.

12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them;

13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

So the reason that they are not saved is because of their iniquities: lying against the LORD, seeking oppression and revolt, uttering words of falsehood.

And as we pointed out last time, these are the very things that are being done to David.

And those that do so will not be saved. God will not bring them salvation, because they deserve to be oppressed.

It also talked about judgment, about “the judgement” back in Psalm 1.

From there we learned that the ungodly shall not stand in the judgement.

But that there would be a congregation of the righteous, as David said here in verse 7.

And so as we said last time, now in verse 8, David is asking that God would judge him worthy to stand in the congregation of the righteous.

He is asking that he would be judged according to his righteousness, and not according to the falsehood that they are speaking against him.

And that is what happened to David.

1 Kings 3:6 And Solomon said, Thou hast shewed unto thy servant David my father great mercy, **according** as he walked before thee in truth, and in **righteousness**, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

And so God treated David according to his righteousness, and showed him mercy, and didn't judge him after the false accusations of these wicked men.

And so David did good, and received good in his life.

Why is that significant? Why did David believe that he had to ask that God would give him mercy in this life in accordance with his integrity?

Isn't that the way it always ought to happen?

But you see, things aren't guaranteed to always work out that way.

Ecclesiastes 8:14 There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth **according** to the work of the wicked; again, there be wicked men, to whom it happeneth **according** to the work of the **righteous**: I said that this also is vanity.

The natural course of things is chance happenstance on this earth, and there is no guarantee that bad things won't happen to good people. Time and chance happeneth to them all.

If we want a good life in accordance with our righteousness, we have to ask God to intervene and work it out for us, if it is in accord with his will.

Because otherwise, a lot of bad things are just as likely to happen to us as to anybody else.

And so that's what David asked here, that God would intervene in this case, and give him according to his righteousness.

And that's what David received. He received God's mercy.

And so God judged the people, and judged David according to his integrity in this matter.

And we saw it there in Isaiah connect that several times with his first coming. It talked about how Christ was the child given to us, and a light to the world that sprang up first in the coasts of Israel.

And so this is who Christ has always been, this is what he was prophesied to be, and what he was destined to become from the time he was born: the ultimate judge and deliverer, delivering the nation of his people.

And so we naturally find that reflected sometimes in Christ's ministry.

He warned about the day of judgment that was going to come.

Luke 11:29 *And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.*

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

*So the generation of those that rejected Christ are compared to the Ninevites.
That's almost like calling them Cush, huh?*

*31 The queen of the south shall rise up in the **judgment** with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.*

And so Christ was there claiming that he would one day be a greater, more powerful judge than king Solomon had been.

That just like his brother Solomon, he would sit upon the throne of David, and that those who opposed him would be destroyed.

That he would receive more honor than Solomon did, and his enemies would be comparable to the Ninevites, God's enemies, and perish, just as Solomon put this "Cush" to death.

*32 The men of Nineve shall rise up in the **judgment** with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.*

And so Jesus says, "In fact, not only are you comparable to the Ninevites, but they will actually condemn you."

There actually was a difference between them.

The difference between the Ninevites, the enemies of God, and the generation of Israel at the time of Christ, was this: the Ninevites repented when warned by a rebellious prophet; the children of Israel did not repent, when warned by God's own obedient Son.

Wow.

Is it any wonder that they were counted with the enemies of God?

It talks about what will happen to those who follow such wickedness, and contrasts that with the hope of salvation, in Hebrews 10.

We looked at Hebrews 12 as we went through Psalm 6, because it contained some admonition for the Jews, who like David, would be sick and weary in their affliction, waiting for God to return and deliver them.

And we see that same kind of good exhortation for the Jews to take to heart in the tribulation, in Hebrews chapter 10.

Hebrews 10:19 *Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,*

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21 And having an high priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

And I would note there that in talking about our faith, our experience through Christ's sacrifice of himself, it doesn't use the word salvation. It doesn't say that we are saved, but rather washed and cleansed.

I just note that because we mentioned before how salvation is usually talking about physical deliverance in the Bible, even in the NT, and it uses the term cleansing when talking about how we are redeemed from sin. And here we see an example of that.

23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

So stay in the faith, because the day, the day of the LORD, is coming, and only those who are cleansed will be saved.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

*27 But a certain fearful looking for of **judgment** and fiery indignation, which shall devour the adversaries.*

28 He that despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

*30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, **The Lord shall judge his people.***

And so there's a quote from Deuteronomy 32, that same bit that is quoted here in Psalm 7 verse 8.

31 It is a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

So they have been illuminated by the light of the knowledge of Christ.

And then they had suffered persecution.

33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

So when salvation comes we will receive great substance, just as Israel did on different occasions when they were delivered.

And so they have a better substance to look forward to when salvation is revealed, and the LORD judges his people.

That is, they do if they continue in the faith, and will be the saved rather than the destroyed.

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

And so those that continue to believe will be saved, those who draw back will be damned.

And so the Hebrews are admonished there, as they go through their time of trouble, to look forward to the coming of the Judge, their Messiah, and to continue to serve him, and believe on his name, so that they will receive that salvation.

Because if they turn back, he will have no pleasure with them, and they will be as Cush, and fall with the judgment of Babylon.

And so he that shall come will come with judgment.

And the telling of how that will happen is in Revelation.

Revelation 19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth **judge** and make war.

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

Does that sound familiar? that battle and war and vesture dipped in blood.

Isaiah 9:5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

What does that tell us? Our clothes are white and clean, and don't have blood on them.

Well, that must mean that we haven't been fighting.

Remember how it said that the woods slew more men than David's warriors when Absalom fought against them?

And what happened in Judges when Barak went out against Sisera?

Judges 4:14 And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

So God went before him, and 10,000 men followed, just as Enoch prophesied that the LORD would one day come with 10,000s of saints.

15 And the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left.

So God slew all of his men and only Sisera escaped.

And listen to how Deborah and Barak described that, in the song they sang, recorded in Judges 5. Here are just a few excerpts from that:

Judges 5:4 *LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.*

Judges 5:20 *They fought from heaven; the stars in their courses fought against Sisera.*

Judges 5:31 *So let all thine enemies perish, O LORD: but let them that love him be as the sun when he goeth forth in his might. And the land had rest forty years.*

So God went before them and slew their enemies, the earth trembled, the heavens dropped, the stars fought against them. The righteous would shine forth as the sun.

And what happened when Jehoshaphat and the people of Judah went out against Edom:

2 Chronicles 20:17 *Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD will be with you.*

So God went before them, and they followed after to behold the salvation of the LORD.

So when God comes, we won't need to fight.

What will we be doing?

Well, what were Jehoshaphat and Judah doing? They were singing praises unto the LORD. That's what we'll be doing. "Praise the Lord, he is treading down his enemies!" "Burn 'em, burn 'em up!" "Hit 'em again!"

Zechariah 14:20 *In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD...*

Our horses are going to have bells on their bridles, so we can have accompaniment as we sing praises to God.

One more thing to note here: both of these prophecies talk about Edom.

Judges 5:4 *LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.*

And in 2 Chronicles 20 who was Jehoshaphat fighting against? Edom. Coincidence?

Isaiah 34:5 *For my sword shall be bathed in heaven: behold, it shall come down upon Idumea [Edom], and upon the people of my curse, to judgment.*

6 The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

8 For it is the day of the LORD'S vengeance, and the year of recompences for the controversy of Zion.

Ezekiel 35:7 *Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth.*

8 And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

14 *Thus saith the Lord GOD; When the whole earth rejoiceth, I will make thee desolate.*

*So when Christ returns he will come down and slay the nations upon the mountains of Edom.
Back to Revelation 19:*

15 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.

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

All of the armies of the antichrist were slain by the sword of the Lord.

But just as Sisera escaped the sword of the LORD, the antichrist is taken alive, and thrown into the bottomless pit.

And so that is what the judgment of God will look like when it comes. That is how the LORD will begin to judge his people, brining them deliverance and setting up his kingdom.

Verse 9

So we've now come to the heart of David's petition.

He asks for two things: that the wickedness of the wicked would end, and that the just would be established.

WICKED

Now before David asked the wicked if they would cease their wickedness, back in Psalm 4.

And they refused to stop.

So now he is asking *God* to end their wickedness—and by implication to destroy the wicked.

When God judges the people, the wicked will be destroyed forever, their wickedness will end.

JUST ESTABLISHED

That is the first part of David's petition in this verse.

The second part is that the just would be established.

Proverbs 12:3 A man shall not be **established** by **wickedness**: but the root of the righteous shall not be moved.

And so David is asking that indeed the wicked would not be established, but the just would be.

And there in Proverbs it parallels being established with not having your root be moved.

So being established is like having a firm foundation, a strong root-hold in the earth.

Your position won't be altered, you won't be moved, you'll be able to continue.

And David doesn't want that for the wicked, he wants their wickedness to come to an end, but he wants the just to be established in their righteousness, and remain as they are forever.

Job 36:5 Behold, God is mighty, and despiseth not any: he is mighty in strength and wisdom.

6 He preserveth not the life of the **wicked**: but giveth right to the poor.

7 He withdraweth not his eyes from the righteous: but with kings are they on the throne; yea, he doth **establish** them for ever, and they are exalted.

8 And if they be bound in fetters, and be holden in cords of affliction;

9 Then he sheweth them their work, and their transgressions that they have exceeded.

10 He openeth also their ear to discipline, and commandeth that they return from iniquity.

11 If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures.

12 But if they obey not, they shall perish by the sword, and they shall die without knowledge.

13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

14 They die in youth, and their life is among the unclean.

So the wicked do not cry out to God when they're in affliction, they don't seek his mercy and the cause of his wrath.

But the righteous do, and God shows them their error, and they are delivered.

It sounds similar to what David experienced in Psalm 6, his infirmity and sickness, when he was being chastened of the LORD.

But he's been crying out to God in his trouble, and God has heard him, and will judge and deliver him.

So it said there that the wicked won't be preserved, just as David asked here that the wickedness of the wicked would end.

But the righteous, it says that they will be with kings on the throne, and be established for ever, as David requests in this Psalm.

And many times the Bible speaks of a kingdom being established.

2 Samuel 5:12 And David perceived that the LORD had **established** him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

And isn't that very similar to what David is asking here? He said in verse 7, "for their sakes therefore return thou on high."

And so David understood before, that God had established him king over Israel for his people's sake.

And so now David asks again that God would establish him, and his kingdom, and all the righteous, for the sake of God's people.

And this is indeed exactly what happened in regard to this matter.
David and his kingdom were established.

Remember who this Psalm is in regard to, it is in regard to Shimei the Benjamite, who it calls Cush here.

And so here is the story of what ultimately happened to Shimei, in 1 Kings chapter 2.

Now remember, David had shown good toward Shimei, even when Shimei rewarded him evil. David had actually pardoned Shimei, and said "I won't put you to death."

But here is what happened after Solomon, David's son had taken the throne:

1 Kings 2:36 And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.

38 And Shimei said unto the king, The saying is good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants be in Gath.

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word that I have heard is good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head;

45 And king Solomon shall be blessed, and the throne of David shall be **established** before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was **established** in the hand of Solomon.

And so the wickedness of the wicked came to an end, but the just were established.
The kingdom of David was established under Solomon.

It was established in the sense that it had taken root, it had a firm foundation, it wasn't going to be moved or changed or overturned. Those who might have opposed Solomon, who had opposed the kingdom of David his father, were destroyed.

And so the kingdom was stable, it was made sure, it was established. There was no fear of conspiracy or revolution. God had established his chosen just ruler for the people.

And it talked about being established in the passage we read on judgement from 2 Chronicles 20, where Jehoshaphat led the people against their enemies:

2 Chronicles 20:20 And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be **established**; believe his prophets, so shall ye prosper.

And so they went out and sought God for judgment against their enemies, that they might be established.

And that's what David was seeking here, that he and all the just would be established, by the wickedness of the wicked coming to an end through God's judgment.

"Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins."

*And so he will destroy the wicked, but the just will be established.
And we already read from Isaiah 9, where it says:*

Isaiah 9:7 *Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to **establish** it with judgment and with **justice** from henceforth even for ever. The zeal of the LORD of hosts will perform this.*

Jeremiah 30:18 *Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.*

19 And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

God will bring again the captivity of Israel and they shall be glorified and will praise him.

*20 Their children also shall be as aforetime, and their congregation shall be **established** before me, and I will punish all that oppress them.*

They will be established, and at the same time the oppressors will be punished.

21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD.

They will have a governor who is also a high priest.

22 And ye shall be my people, and I will be your God.

23 Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked.

24 The fierce anger of the LORD shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.

So if you thought that sounded like things that will happen in the last days, you were right.

God will go forth in fury as a whirlwind and destroy the wicked.

“Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.”

TRIETH HEARTS

Now this trying of the hearts, this is something that many times the Bible compares to refining a metal:

Proverbs 17:3 The fining pot is for silver, and the furnace for gold: but the LORD **trieth** the hearts.

Jeremiah 9:7 Therefore thus saith the LORD of hosts, Behold, I will melt them, and **try** them; for how shall I do for the daughter of my people?

8 Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

So when people are duplicitous and deceitful, God has to melt them and try them.

Just as you cannot tell how pure a gold nugget is by looking at it, you cannot tell the purity of another's heart by watching their behavior. You have to melt it and try it.

Now in regard to this trying of the heart, we read from Jeremiah chapter 11, where he talks about the persecution that he suffered:

Jeremiah 11:19 But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

So here are some people who are deceitful, speaking peace to Jeremiah but seeking his life.

And that is really a prophecy of Christ, who was brought as a lamb to the slaughter.

20 But, O LORD of hosts, that judgest righteously, that **triest the reins and the heart**, let me see thy vengeance on them: for unto thee have I revealed my cause.

So Jeremiah asks not only that God would judge them, but that *he* would see their judgement.

He is asking God to do this because God can try their hearts and see that they are liars.

Jeremiah didn't know that they were deceiving him until God told him, but he knows God sees.

And Christ will not only get to see the judgement of the wicked, but he will bring judgement upon them.

But we will ride behind him and behold our salvation, we'll see his vengeance on them.

21 Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophecy not in the name of the LORD, that thou die not by our hand:

And you know, the Jewish leaders asked the same thing of Christ and his followers. "Don't speak in the name of the Lord."

And I would note, that Anathoth was a city in the tribe of Benjamin. And it was a city that also was given to the Levites to dwell in.

So like David's persecutors, Jeremiah was persecuted by Benjamites. And like Christ's persecutors, some others of them were likely also Levite priests.

22 Therefore thus saith the LORD of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:

23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, even the year of their visitation.

So when God tries the hearts he destroys the wicked when they are found wanting.

So ultimately, those that persecute God's servants will have brought upon them the year of their visitation, and will receive of God's judgment.

He will try the hearts and reins, and those that are wicked will be destroyed.

Jeremiah 17:5 Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.

Sounds a lot like what the people did to David. They rejected him even though he was the LORD's anointed. Instead, they trusted in man.

6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

7 Blessed is the man that trusteth in the LORD, and whose hope the LORD is.

8 For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

Straight out of Psalm 1. Those who trust the LORD will not fear when the heat comes, but will continue to yield fruit, while the wicked are burnt like the heath in the desert heat.

9 The heart is deceitful above all things, and desperately wicked: who can know it?

10 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.

So who can know the heart? We can't know someone's heart by looking at them, the LORD has to be the one to try them.

And that is David's point here. His final plea here at the end of his prayer is that God would judge the wicked and establish the just, because only he can, only he can try their hearts and know who is who. David is asking the LORD to take up this responsibility as a righteous God to judge the people, because if he doesn't, nobody else can.

He talked before about how those men were lying and deceitful, just like the men who opposed Jeremiah.

And so David doesn't know who he can trust, he cannot try the hearts and take away the wicked.

And so he asks that God, who alone can do that, would indeed do it. That he would judge the people, destroying the wicked, but establishing the just.

And so that ends David's prayer here.

We'll pick up there next time, and see that David still has a lot more to say here. But that is the end of his prayer, and next he is going to begin to declare God's judgment.

And there were some other passages that talk about being tried, as it says God tries the hearts here, that I thought were interesting.

Isaiah 28:16 *Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a **tried** stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.*

17 Judgment *also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.*

Now when we consider this passage in this context it sheds a new light on it, doesn't it? Christ is a stone that has already been tried.

Those who believe in him don't need to hide from the judgement, because their stone has already been tried.

But the wicked will flee to a refuge of lies, which God will destroy when he judges the earth.

And so those Jews who are in Christ, they need not fear God's wrath. But as Paul said, if they don't continue in the faith, if like David's enemies that spoke leasing, they flee to a refuge of lies, it will be no refuge at all, and when God tries them, they'll be swept away in their deceit.

And a familiar NT passage that talks about Christ as a foundation stone, is 1 Corinthians 3:

1 Corinthians 3:11 *For other foundation can no man lay than that is laid, which is Jesus Christ.*

12 *Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;*

13 *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.*

14 *If any man's work abide which he hath built thereupon, he shall receive a reward.*

15 *If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.*

So there is a day coming in which our work will be tried by fire.

And is there any danger of us being burnt up? Not if we are in Christ.

How do we know? Because Christ is a tried stone.

And so we that are in Christ, even if some of our works are burnt up, we ourselves will be saved.

1 Peter 1:3 *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,*

4 *To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,*

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Again, we waiting for our salvation to be revealed and our hope to come.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the **trial** of your faith, being much more precious than of gold that perisheth, though it be **tried** with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, even the salvation of your souls.

So our faith is tried. Not to destroy us, but so that when Christ appears he will be glorified by it. And note that he didn't say that we are tired, but that our faith is tried.

Our trials and persecutions purify our faith in Christ. How? By forcing us to admit our own helplessness and inability to deliver ourselves so that we have to place our faith fully in him.

When trials come, if our faith is in something else other than him we are forced to either abandon that and trust in him alone, or to stop pretending to be trusting in him.

Recall how we talked about prayer and the unjust judge at the end of Psalm 6.

We said that we should pray for God to send Christ to avenge us of our adversaries.

What question did Christ ask at the end of the parable? "When the son of man cometh, shall he find faith on the earth?"

So faith was measured by whether we were asking God for deliverance.

When Christ comes back, he wants to come back to people that have faith purely in him, for whom he is their only hope, that are praying earnestly, incessantly for his return.

That is the tried faith that he is talking about here. And when Christ returns he will be glorified by that.

He doesn't want to come back to people who aren't even asking him for deliverance.

He doesn't want to come back and hear us say, "Oh, I'm glad you're here, I had several other options, but I guess this is the best one."

He doesn't want to come back and hear us say, "Things aren't really so bad, we could of gotten ourselves out of this mess and prolonged things for a bit longer, why don't you come back in 100 years?"

He wants us to have pure faith in him alone for our salvation (deliverance).

We wouldn't tolerate impure faith for cleansing from sin: Jesus + works, or, works & Jesus if I really need him.

But it's much easier to have impure faith in regard to our deliverance: works & Jesus if we really need him.

And that isn't the attitude Jesus wants, Jesus wants us to have a pure faith in him alone for our salvation.

Its much easier to have that attitude when you are suffering trials. Which is why he sends them.

Revelation 2:18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

We've already talked about earlier in Psalms how God sometimes sends sickness as a way to chasten us, and that is what he is threatening to do here.

23 And I will kill her children with death; and all the churches shall know that I am he which **searcheth the reins and hearts**: and I will give unto every one of you according to your works.

Here is that same phrase, except he uses the word searcheth instead of trieth.

And how is this going to demonstrate to the churches that he is the one that searches the reins and hearts?

Remember we said before that only God can know who is wicked and who is not.

The people in the churches don't know who are the wicked ones and who aren't.

But when they start getting sick and dying, all of the sick ones will start confessing that they were indeed taking part in this wickedness. No righteous people would get sick.

That would prove that Christ knew their hearts and who was wicked and who wasn't.

(And as a side note that would also prove that Christ was God, now wouldn't it?)

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have already hold fast till I come.

And so again, he can see who the righteous are, and they need not fear.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

It is no coincidence that he ends his message to this church talking about how he will rule the nations with a rod of iron.

Here in Psalm 7 we are told that the one who tries the reins and hearts will be the one to judge the people and save the upright.

And Jesus has just said that he is going to prove to them that he is that one by chastening the wicked among them.

They don't have to accept this on faith, he is going to openly demonstrate to them that he has indeed received this ministry of trying the hearts from his Father, and can therefore promise them a place on his throne of judgement.

So that's a good promise to emphasize for this church, because they are going to have first-hand experience that he is indeed able to fulfill it.