

Psalm 7

We've been looking at Psalm 7. And last time we talked a lot about judgement and deliverance. David was asking God to judge him, and judge the people. And in asking that, in asking for judgment, David was actually asking for deliverance. He was asking God to judge and destroy his wicked persecutors, but to deliver and establish him and the righteous. And he pointed out that God was able to do that, because God tries the hearts, and knows who is righteous and who is not. And so he is the only one who can perfectly fulfill that judgment.

So we noted that with verse 9, David came to the passionate completion of his prayer. That's the end of his prayer, but not the end of the Psalm. He's got more to say. And so now we'll begin to see David declaring God's judgement, in verse 10. He's going to talk about what that judgment will be like.

As we've been going through Psalm 7 we've seen how God's judgement of David's enemies is prophetic of the judgment of God that he will bring on his enemies at the end. We've seen that just as David has suffered persecution here, when the children of Israel go through their time of trouble, they will have enemies seeking to destroy them. But when Christ returns, he will come with judgement, and deliver his people, and destroy their persecutors. And we started to see what that judgment would be like last time. And this time we'll get to look at that some more, and see some more details of that, and some other aspects of it, that this Psalm prophesies about.

Verse 10

David has ceased his prayer to make a bold assertion. "My defence is of God, which saveth the upright in heart."

And so again, this is a turning point in the Psalm. Up to this point David has been praying, and now he has stopped.

Before, David spoke mostly about himself and the righteous, but in the rest of the Psalm after this verse he is going to focus mostly on the wicked.

Before, his focus in asking for judgement was his own deliverance and the salvation of the just. After this verse he's going to talk not about the deliverance of the just, but mostly about the destruction of the wicked.

Why is that? Why this dramatic shift?

Before, he was asking God for something. From here on out he is going to be talking about what *will* happen to the wicked. Not what he *wants* God to do to the wicked, but what God *is going* to do to the wicked.

That should tell us something. David has stopped praying because God has heard him. His prayer is going to be answered.

And David had confidence that God was going to hear this prayer even before he started. Remember how he ended Psalm 6:

Psalms 6:9 The LORD hath heard my supplication; the LORD will receive my prayer.
10 Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly.

And so in Psalm 6 David was assured that he had gotten God's attention, and so he was asking God to destroy his enemies.

And now that prayer has been answered. David has received God's answer. God has handed down to David the high court's judgment, and so now he is telling us what God is going to do.

DEFENCE

David says that God is his defense.

Now, that is something that his enemies have tried to deny.

But when David and his enemies came before the Judge, his enemies found out that they were wrong. It turned out the same God who is the just judge was also David's defense. God would not only act as the judge, but also as David's defense attorney.

That doesn't look good for David's enemies.

David has received God's answer, and God is going to defend him.

Psalms 5:11 But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou **defendest** them: let them also that love thy name be joyful in thee.

And so again, this is something that he has asked before, and now he is sure that it is true, that God will do it, that God will defend him.

David said before that the LORD was his God and King, by which he was saying that God was his sovereign protector.

And so David is again declaring the same kind of thing, that it is God himself that will defend him.

And so as we said before, David's enemies better watch out. This is God's servant here, this is the LORD's anointed, this is a man whom God will still defend.

So that's the court's decision in respect to David. But what are the implications for David's enemies? What is their punishment going to be? How is the judge feeling about them?

What is going to be the result of this, that God is going to defend David here? What does that mean for David, and what does that mean for his enemies?

Well, he sums up what it means for David in this verse: "My defence is of God, which saveth the upright in heart."

Now the first thing that we talked about here was defense, how God was David's defense.

And there are various passages that talk about how when God comes to judge the earth, he will be a defense of the upright in heart, and they will be saved.

And so as we said before, that judgement is accompanied with salvation. And so that's why those that are persecuted, like David, can ask for God's judgment to come. Because they know that their defense is of God.

Isaiah 33:1 Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

This similar to what this Psalm has been talking about—oppressing the righteous without a cause.

And note how it says that ultimately those that do that are going to be spoiled. And that's what we said last time, that there was a pattern in scripture that when God brings judgment the redeemed gather the spoil of the wicked.

2 O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

And so although judgment is coming, it is coming on all those that have done wickedly, there are still those that are going to be saved. It is going to be accompanied by the salvation of those who are being spoiled, who are going through their time of trouble.

3 At the noise of the tumult the people fled; at the lifting up of himself the nations were scattered.

And so ultimately God is going to fulfill that request, that he be their salvation in the time of trouble. He will lift up himself, and his enemies will flee.

4 And your spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

And again it mentions their spoils being gathered.

5 The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure.

And so those that feared God, when he comes with judgement, he'll see that, and be pleased, and they will be saved. They'll be saved out of their time of trouble into times of peace and stability.

7 Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.

8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 The earth mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.

10 Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

And this talk of God rising and lifting up himself is very similar to what it said earlier in Psalm 7:

Psalms 7:6 *Arise, O LORD, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded.*

And so it is describing here what it will be like when God answers that call that David prayed here, and arises to save his people.

11 Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you.

12 And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire.

And that mention of chaff being burned in the fire, that is reminiscent of Psalm 1, where it speaks of the wicked being chaff driven with the wind.

13 Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might.

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

15 He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

*16 He shall dwell on high: his place of **defence** shall be the munitions of rocks: bread shall be given him; his waters shall be sure.*

So God will provide a place of defense for the righteous, as David says here in Psalm 7. They only will be saved, and everybody else, all the wicked, all the chaff, will be burnt up by the fire.

17 Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.

18 Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers?

They were wicked, they didn't make it in.

19 Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand.

20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

22 For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.

Here again, the Judge is associated with salvation.

The LORD is their judge, and so it is for him to save them.

23 Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

And so again, when salvation comes a great spoil will be divided, like we talked about last time.

24 And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

And iniquity will be forgiven.

Notice that it parallels that with being healed from a sickness.

And I just point that out because it shows the difference between forgiveness and salvation. The new birth is a healing or cleansing, the term salvation is used for deliverance from our enemies and from damnation. And so we see those terms used consistently throughout scripture.

And so God will come with judgment and salvation, and be a defense to his people. And they will receive the spoils of the wicked.

And just as David has talked about being sick and asking God for healing, God's also going to heal them, both literally, and also figuratively by forging their iniquities.

It describes it this way in Isaiah 4:

Isaiah 4:2 *In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.*

3 And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:

4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

So again iniquity is washed away. And part of that is the wicked being burnt up.

*5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a **defence**.*

God will create a flaming fire in Jerusalem that will be a defense for the righteous.

In the last passage it talked about dwelling with everlasting burnings. It wasn't talking about the wicked in hell, it was talking about the righteous being able to dwell with God, who is a consuming fire, and not be burnt by it. Instead it will be a defense to us. But the wicked who would try to approach would be burnt up and destroyed.

And so our defense will be of God, who saves the upright in heart.

UPRIGHT IN HEART

When God is somebody's defense, he saves them. He saves them if they are upright in heart. And so if God has judged David upright in heart, and he is going to be his defense, then David is going to be saved from his enemies. Pretty simple.

But what does it mean to be upright in heart exactly? Let's look at a few verses to help us understand that:

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.*

So truth and righteousness accompany uprightness of heart. And David had all of those.

Remember that David has said that God is his righteousness. God sees David as righteous, and is not imputing iniquity to him.

So David is upright on that count.

And then in regard to truth. David is telling the truth here. It is his enemies that are lying, that are speaking leasing against him. Truth is on David's side. And so he's upright on that count as well.

But let's look at one other verse that really ties this in here.
At the dedication of the offering for the building of the temple, David prayed this:

1 Chronicles 29:17 I know also, my God, that thou *triest* the **heart**, and hast pleasure in **uprightness**. As for me, in the **uprightness** of mine **heart** I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

So when God tries the heart, he has pleasure in uprightness. That's what he's looking for. And the implication is that if you have an upright heart you will be pure when God tries you, and if you don't you won't.

So when God tries the reins and hearts like we talked about last time, he's looking for uprightness, and the upright in heart will be saved. That's his response to them. He has pleasure in that, in judgement he defends them, and he saves them.

So that's what David can expect here. But what about his enemies, how does God feel about them?

Verse 11

So God's response to the wicked, those that are not righteous, that are not upright in heart, is not pleasure, but anger.

And the Bible talks quite a bit about God's anger. It's a fearful thing.

Many times the children of Israel provoked God to anger.

Sometimes he burnt them up or slew them with a plague. Later he also refused to let them enter the promised land because they had rebelled against him.

There are several different reasons that God gets angry in the Bible. The most obvious one would be because of people's sins.

But many of the times it is specifically because they have rejected him to follow other gods, or in some cases rejected his chosen leader, like when they spoke against Moses.

And those two are really the same thing. When you reject God's chosen you are really rejecting him.

Exodus 16:7 And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us?

8 And Moses said, This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD.

So those that speak against God's chosen ministers are speaking against him.

And so those that are speaking against David are really speaking against God. Because he is the LORD's anointed.

And so that is certainly something that makes God angry.

In Psalm 2 it talked about what would happen to those who opposed the LORD's anointed.

Psalms 2:7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 Serve the LORD with fear, and rejoice with trembling.

12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Those that do not show reverence to the Son will perish from the way.

If they make him angry, they will perish, how much more when God is angry as well?

And remember that when we went through Psalm 2 I said that I thought Solomon was a type fulfillment of this. And he's the one who killed Shemei when his wrath was kindled but a little.

And so that was indeed fulfilled.

David also talked about God's anger in Psalm 6:

Psalms 6:1 O LORD, rebuke me not in thine **anger**, neither chasten me in thy hot displeasure.

And I pointed out that he didn't ask God not to be angry, but just not to chasten him in his anger. In Psalm 7 verse 6 he actually asked God to arise in his anger:

Psalms 7:6 Arise, O LORD, in thine **anger**, lift up thyself because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded.

Well, here in verse 11 he tells us that God *is* angry with the wicked every single day.

So David doesn't have to ask God to be angry, he knows that God is angry.

But he has just asked him to arise in that anger and bring judgement and salvation.

And David can have confidence that the wicked will be destroyed, because of these two things he points out in this verse. Both of them together prove that the wicked will eventually be judged.

First, God judges the righteous. When the righteous come to God for judgement he judges them. He doesn't turn them away, like the unjust judge.

That alone wouldn't prove that the wicked will be destroyed, though. The judge might seek some other remedy, or not uphold their cause. The proof that God will take action against the wicked and destroy them is that he is angry with the wicked every day.

So the righteous will never come to God at a time when he just isn't angry with the wicked, when he isn't prepared to take action against them.

God is always angry with the wicked, and so in the day that he judges the righteous, when they come to him for judgement, the wicked will surely be destroyed.

David has put together a water-tight argument here. Its no wonder that he has such confidence that the wicked will perish.

OK, so now that we've established the salvation of the righteous, that God will be their defense, we can get down to business here, and look some more at God's judgment on the wicked. It says here that he is angry with the wicked every day. So let's look at some passages which describe what will happen when he finally pours out that anger.

Isaiah 13:1 *The burden of Babylon, which Isaiah the son of Amoz did see.*

This is what will happen to Babylon, the kingdom of the son of Cush.

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

*3 I have commanded my sanctified ones, I have also called my mighty ones for mine **anger**, even them that rejoice in my highness.*

4 The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

5 They come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land.

So God will call together a great host of the saints, and go before them with the weapons of his anger.

6 Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.

7 Therefore shall all hands be faint, and every man's heart shall melt:

8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames.

*9 Behold, the day of the LORD cometh, cruel both with wrath and fierce **anger**, to lay the land desolate: and he shall destroy the sinners thereof out of it.*

So when God arises in his anger the sinners will be destroyed out of the earth.

10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

*11 And I will punish the world for their evil, and the **wicked** for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.*

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

*13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce **anger**.*

Again, it is called the day of God's anger, when he punishes the wicked for their iniquity.

14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

15 Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword.

Uh oh. Those that are joined to them will also be slain.

That means that the Israelites who reject the LORD's anointed and have been counted with Cush will be destroyed too, not just the heathen themselves. If they join with Babylon, they'll be thrust through.

16 Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

17 Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it.

18 Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

So God already fulfilled this once when he brought up the Medes and Persians against Babylon, and it will be fulfilled again when he judges Babylon the Great in the end.

And every one that is joined to them will also be destroyed. If you receive the mark, you'll be damned. Only those that refuse to be joined with Babylon and the antichrist will be saved from wrath.

So that was Isaiah 13, and it talks more about God's anger in Isaiah 30.

Isaiah 30:27 Behold, the name of the LORD cometh from far, burning with his **anger**, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire:

28 And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err.

So God will come as a devouring fire to try the people and sift the nations.

29 Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel.

So the Jews will sing as in a time of sacrifice at the feast of the LORD.

30 And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his **anger**, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.

31 For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod.

Again, who is he talking about here? The Assyrians, another kingdom of the son of Cush. And there will be a great tempest and they will be slain with the flame of fire by the voice of the LORD.

32 And in every place where the grounded staff shall pass, which the LORD shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it.

33 For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

Again, it will be like a sacrifice, with music and fire.

Now Isaiah prophesies of this again in Isaiah 63:

Isaiah 63:1 Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

Again, God will come down upon Edom and from there enter into Israel to save.

2 Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?

*3 I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine **anger**, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.*

When he comes from Edom into the land of Israel his garments will be stained with the blood of the slain.

4 For the day of vengeance is in mine heart, and the year of my redeemed is come.

5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

And as we said last time he will do that alone. No need for us to fight.

*6 And I will tread down the people in mine **anger**, and make them drunk in my fury, and I will bring down their strength to the earth.*

So God will destroy the wicked in his anger when he comes to save his redeemed.

Verse 12

WHET SWORD

If God doesn't turn from his anger he will whet his sword. Sharpen it up for the slaughter. David knows that God is going to save him, and he knows that his enemies are going to be judged, but he doesn't know how far God is going to go.

He's not sure whether he'll go all the way, and bring his sword out and sharpen it up, to utterly destroy them himself, or if they will receive a lesser judgement at this time.

But if God continues in his anger that's exactly what he'll do, he'll go all the way and sharpen his sword for the slaughter.

That is the ultimate end of God's anger. When he carries his anger with the wicked through all the way, he will whet his sword, and slay them.

Deuteronomy 32:41 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.

If he whets his sword it will devour flesh, and his arrows will be drunk with blood.

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.

Then all nations will rejoice with his people.

And there will come a time when he will not turn, when he will whet his sword, and slay the wicked.

And there are passages that talk about that. One is Isaiah chapter 66.

Isaiah 66:14 *And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and his indignation toward his enemies.*

15 For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

*16 For by fire and by his **sword** will the LORD plead with all flesh: and the slain of the LORD shall be many.*

So he will come with a sword in his anger and slay his enemies, and his people will rejoice.

And we read from Revelation 19 last time, where it describes Christ's return.

And it said that "out of his mouth goeth a sharp sword, that with it he should smite the nations."

And so when Christ returns he will smite the wicked with a sword. A flaming sword. It talked there in Isaiah about him also coming with flaming fire. And so the sword that proceeds from Christ's mouth will be a flaming sword. Maybe kind of like the cherubim that guarded the tree of life had a flaming sword.

And so yes, there are light sabers in the Bible. And that is what Jesus is going to use to destroy all of the wicked.

BENT BOW

Now in these passages it talks about God's two weapons: his sword and his bow.

It says that he has bent his bow and made it ready.

David is saying that God is so angry with the wicked that he's already got one of his weapons ready, and if he doesn't repent he'll get the other one ready too, and then he'll really go after them.

So his enemies are really in trouble.

And it talks about not just his sword, but it talks about his bow here as well. And there are other passages that talk about that too.

Zechariah 9:9 *Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.*

And so it is talking about how Christ came to offer them the kingdom. And they are admonished to rejoice. But we know that the priests and Pharisees didn't rejoice, and so that kingdom didn't come to them then.

But it goes on to describe what that kingdom would have been:

10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

It would have filled the entire earth, and it would have caused all of the weapons of war to be destroyed, because the land of Israel will be in peace.

And that would be a real miracle wouldn't it. The land of Israel has never known peace, since they rejected Christ. If you got rid of all of their weapons, they'd be overrun and all be killed. But that's what Christ's kingdom will be like. That is what it will be like when it comes, it will bring peace to Israel.

11 As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.

And so he came then to offer that kingdom, and it was rejected then. But, it wasn't in vain. Yes, his blood would be shed. Messiah would be cut off. But by the blood of his covenant he would also send for the prisoners out the pit.

It is prophesying about how the OT saints would be redeemed from hell, so that they will also be able to take part in that kingdom.

And without the blood of his covenant, that couldn't have happened.

And so that just made Christ's kingdom all that more glorious, because not just the living that he will come to deliver, but also the righteous dead, Abraham, Moses, and David, would be able to partake in it as well, because through the shedding of Christ's blood they'd be redeemed from the grave.

12 Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee;

Turn to the strong hold? Now wait a minute. When a prisoner gets away, when he escapes, the last thing that he wants to do is go to the strong hold. He's just been set free!

But you see, God is going to take those prisoners, and one day they will return to storm the castle.

He didn't just set the prisoners free, he's still going to take the kingdom, and they are going to be there to come against the strong hold with him, and see him do it.

There is going to come a day when he will render double unto them.

When?

*13 When I have **bent** Judah for me, filled the **bow** with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the **sword** of a mighty man.*

When is he going to take the kingdom? When are they going to storm the strong hold?

When God has prepared his weapons, his bow and his sword.

When God has prepared Israel, both the northern and southern kingdoms, both Judah and Ephraim.

When they are prepared for redemption, when he has raised up their sons against the Gentiles, and they are ready to take the spoil of their enemies.

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

So again it talks about God coming with a storm. You may have noticed that a lot of the passages mention a whirlwind.

And he says that his arrows will go forth as lightning.

15 The LORD of hosts shall **defend** them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar.

16 And the LORD their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land.

17 For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids.

Again he compares this to a sacrifice and a feast of joy, when he's prepared his bow and made it ready, and unleashes it upon the heathen, defending and saving his people.

Verse 13

God has prepared his bow, he's getting ready to sharpen his sword, and he has also prepared his instruments of death.

INSTRUMENTS OF DEATH

Whenever I see "instruments of death" I always think of the torture instruments of the inquisition. And that's sort of what he's talking about here, persecution. David is being persecuted.

Genesis 49:5 Simeon and Levi are brethren; **instruments** of cruelty are in their habitations.

6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.

7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

What Simeon and Levi did was slay the men of the city of Shechem because of what he did to their sister Dinah. Genesis 34.

Genesis 34:25 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his **sword**, and came upon the city boldly, and slew all the males.

If that is the occasion it is talking about, then their instruments of cruelty were swords. Weapons.

1 Samuel 8:12 And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his **instruments** of war, and **instruments** of his chariots.

1 Chronicles 12:23 And these are the numbers of the bands that were ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD.

24 The children of Judah that bare shield and spear were six thousand and eight hundred, ready armed to the war.

33 Of Zebulun, such as went forth to battle, expert in war, with all **instruments** of war, fifty thousand, which could keep rank: they were not of double heart.

34 And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

Some of them had spears and shields, some of them had all instruments of war.

What are the instruments of death? He tells us right here in this verse:

“He hath also prepared for him the instruments of death; *he ordaineth his arrows against the persecutors.*”

Instruments of death are weapons. They are his arrows he’s going to shoot at them. And notice that he doesn’t call them instruments of war here. He’s implying that there is no doubt about what’s going to happen, when God starts using these instruments, the persecutors are going to die. They are instruments of death.

“He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.”

It talks about an instrument of death in Isaiah 41:

Isaiah 41:14 *Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.*

*15 Behold, I will make thee a new sharp threshing **instrument** having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.*

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.

God will give his Holy One a threshing instrument to turn the mountains to chaff.

And the whirlwind of the LORD will carry them away, and the people will rejoice.

It sounds like another way of describing the same thing that it has been talking about in all of these passages.

ORDAINETH

The term ordain is used 43 times in the Bible, and most of the times it is talking about a sacrifice or a feast day or a prophet or an apostle, that has been ordained. But a few times it is used in other contexts, like this.

It just means that something has been set apart or designated for a particular purpose. It doesn’t have to have a ceremonial or religious connotation. That’s just the way that we usually use it today, but the word just means that something has been set apart for something.

When it says that he is ordaining his arrows against the persecutors, what does that mean?

It means that he is setting them apart for a particular purpose.

It means that God is saying, “This one is for Shemei, and this one here is for Ahithophel, and that one there will be for Absalom...”

God is like a man who is getting ready to go into battle, and is just infatuated with it, and can’t think of anything else. He’s going through his weapons, getting them ready. He’s looking

through his quiver, “yeah, I got one for him, and one for him, I can’t wait to hit him with this one...”

So he’s getting his arrows ready, making sure he’s got the necessary number, as he prepares to administer justice.

“He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.”

Isaiah 30:33 *For Tophet is **ordained** of old; yea, for the king it is **prepared**; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.*

The place of the sacrifice is also ordained. To be lit by the fire proceeding from the mouth of the LORD.

ARROWS

Now it also talks about arrows in Deuteronomy 32.

We already looked at one place at the end where it talks about them, but it also talks about them earlier on.

Deuteronomy 32:21 They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

22 For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will heap mischiefs upon them; I will spend mine **arrows** upon them.

24 They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

25 The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs.

God is going to spend his arrows on these people that he’s talking about in this passage. He is really angry with them isn’t he?

You say, “Man, what enemies of God was he talking about? Babylon? Edom? Assyria? Amelek?”

No.

Israel.

Just like in Psalm 7, he’s talking about a son of Cush right? No, he’s talking about a Benjamite.

26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the LORD hath not done all this.

It sounds like God is saying, “I’m going to take out my anger on them, but I’m not going to take it too far. I won’t utterly destroy them.”

So God does sometimes turn from the full fierceness of his anger. He did that many times for Israel. He talks about doing it here. But he's saving it up for something.

Deuteronomy 32:42 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.

He is going to take out his anger on his enemies, and *will* make his arrows drunk with blood. There will come a day when he will not turn, he will let fly all his wrath.

And it talks about his arrows here also. Now it has already mentioned arrows in one or two passages that we've looked at, but here is another one from Habakkuk.

Habakkuk 3:1 *A prayer of Habakkuk the prophet upon Shigionoth.*

Now, I don't know if you remember, but at the start of Psalm 7 I mentioned that in the title it says "Shiggaion of David," and that there is only one other passage in scripture where it uses that term. And that is in this chapter, the prayer of Habakkuk.

"A prayer of Habakkuk the prophet upon Shigionoth."

And so that's a variation of that same term. And we said that meant a passionate, rambling poem.

And I noted that this chapter was actually about the very same thing as Psalm 7. And now you are going to see that.

This chapter of Habakkuk is very much like a Psalm. It is the same kind of a prayer that we see David pray here in Psalm 7.

2 O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

Now that is just beautiful. That's exactly what is going to happen. In the midst of the years, in the middle of the 7 years, after three and a half years, that's when God will revive his work with Israel.

Yes there will be a time of trouble after that, and he will pour out his wrath. But in that wrath he will remember his mercy toward Israel.

And so there will not be judgment without deliverance.

In the midst of the years he will make himself known to his people.

3 God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

So he's rambling a bit here, and he's talking about what it will be like when God comes and makes that wrath and mercy known.

And we've talked before about where he'll come down, he'll come down upon Edom. And here it says Teman. Well, listen to this:

Jeremiah 49:7 *Concerning Edom, thus saith the LORD of hosts; Is wisdom no more in Teman? [...]*

And so Teman was the firstborn grandson of Esau, the firstborn of his firstborn.

And so when he's talking about the land of Teman here, he's talking about the land of Edom.

4 And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.

5 Before him went the pestilence, and burning coals went forth at his feet.

6 He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.

7 I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble.

8 Was the LORD displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation?

9 Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers.

10 The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high.

*11 The sun and moon stood still in their habitation: at the light of thine **arrows** they went, and at the shining of thy glittering spear.*

So it talks about his bow and his arrows and his spear.

I think it might be talking about lightning here, as it implied in another passage.

12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

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

14 Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly.

15 Thou didst walk through the sea with thine horses, through the heap of great waters.

16 When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

17 Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:

Now he's talking about them being in want, and not having all of these things, because of the plagues that will come upon the earth.

But these things are also figurative. And so I'll expound just two of them here.

First he said that the fig tree will not blossom.

Now if you remember Christ talked about the fig tree in relation to the end times. He talked about it putting forth leaves, and he said that was a sign that the end would come within that generation.

And many people interpret the fig tree to represent Israel. But the fig tree doesn't represent Israel there, nationally, or as a political entity. In the Bible the fig tree represents Israel's religious system, the temple worship system. That's the fig tree.

And so Christ said that the fig tree would put forth leaves, and we'd know it was near.

So it would come back to life, it would green up, and would give all of the signs of life, and commence growing again.

But you'll note that he didn't say anything about fruit. In fact when he cursed the fig tree, he said, "let no man eat fruit of thee hereafter forever."

And so he said that the fig tree would be putting fourth leaves, but notably didn't say that it would put forth fruit.

And here in Habakkuk it says as much. The fig tree will not blossom.

And so the temple worship system, the Jewish religious system will be restored, but it will not bear true fruit unto God. It will just be leaves, but no true fruits. No blossoms.

OK. So that's one part of this. Now he also talks about the flock. He says, "the flock shall be cut off from the fold, and there shall be no herd in the stalls."

Now let me ask you, what does the flock represent? In the NT it represents the followers of Christ, right, the church, the followers of the Good Shepherd.

And so the flock is going to be cut off from the fold.

How is that going to happen? Well, God's going to rapture it out, that's how.

He said they'll go in and out, and find pasture. And he's going to take us out.

And so there will be no sheep in the fold. Only goats and wolves will be left.

18 Yet I will rejoice in the LORD, I will joy in the God of my salvation.

19 The LORD God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

God will go out against the heathen, but Habakkuk will rejoice in his salvation. He'll return with him in glory, and skip as a hind upon the mountains, to return to the strong hold of Zion, the mountain of Israel.

So when Christ returns he will come with these weapons, that it talks about in this Psalm. Along with his flaming sword there will also be a whirlwind and storm and bolts of lightning shooting out from him like arrows and destroying people. And so he'll have ordained his arrows against the persecutors, and he'll let them fly.

Verse 14

So now that David has described what God is going to do for him, to defend him, and what God is preparing to one day do to the wicked, how he is feeling toward them, and here finally he's getting ready to give us the present sentence God has laid upon them.

And he begins by describing the wicked, showing how deserving they are of God's wrath.

Showing in fact how what is going to come upon them by the decree of the Almighty is exactly fitting for them. How it naturally springs from their wickedness.

"Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood."

They conceived mischief, and travailed with iniquity. And what did they bring forth? Falsehood.

That seems like the obvious result. And clearly these men were liars, that was their intention.

But think about it this way. That's all they brought forth, was falsehood. There wasn't any substance to it. Nothing is going to come of it. They had hope in it, but it was a false hope. It was a lie, and shown to be such. It didn't accomplish anything.

He says it another way in verse 15.

And it describes the wicked in a similar fashion in regard to Christ's return.

Isaiah 13:6 Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.

7 Therefore shall all hands be faint, and every man's heart shall melt:

8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that **travaileth**: they shall be amazed one at another; their faces shall be as flames.

9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

So the wicked will be taken with pangs as of a travailing woman when God comes in his anger. They'll travail with their iniquity.

And listen to what Israel says later in Isaiah:

Isaiah 26:17 Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD.

18 We have been with child, we have been in pain, we have as it were **brought forth** wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.

They were trying to bring forth something, but it was just wind. Kind of like David said his enemies brought forth falsehood. They were trying to accomplish something, but what they did didn't do any good.

But here's God's reply to that:

19 Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

Yes, they killed their Christ, and didn't work deliverance in the earth. In an attempt to save their nation they killed their Savior.

But their dead will be resurrected with him, and he will still bring salvation. God has it under control. He is the one that will bring salvation.

20 Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

There is going to be a resurrection of the bodies of the dead, but they will be hidden for a little moment during God's indignation.

21 For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

And then God will come and punish the earth.

Verse 15-16

It is like the wicked man has dug a pit to catch someone, and fell into himself.

And interestingly, although we don't know if Absalom dug a pit, we know that he did fall into one:

2 Samuel 18:17 And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

And Absalom is the one who rose up against David, but instead of killing David, he was killed. So he was taken in his own mischief.

He was in trouble before, and David had protected him and shown him mercy. He was at peace, but stirred up new trouble, and was destroyed by it.

And there is talk in some passages about how the wicked will be taken in a pit, when God comes to judge the earth:

Isaiah 24:16 *From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.*

*17 Fear, and the **pit**, and the snare, are upon thee, O inhabitant of the earth.*

*18 And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the **pit**; and he that cometh up out of the midst of the **pit** shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.*

The windows from on high will also be open, and so God will also rain wrath down upon their heads.

19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

21 And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

*22 And they shall be gathered together, as prisoners are gathered in the **pit**, and shall be shut up in the prison, and after many days shall they be visited.*

And so the wicked will be placed in the pit of hell until the time of final judgement.

23 Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

Verse 17

David ends this Psalm that started out as a prayer for God's help, by talking about how he's going to sing praise to God when he destroys his enemies for him.

He gives two final reasons that we can be sure God will avenge his enemies:

First, his righteousness. As a righteous and just God he won't allow the innocent to be vexed by the wicked.

Secondly, he is the most high. He is higher and mightier than any of David's enemies, so there is no doubt that he can destroy them. And remember that by exalting themselves against the LORD's anointed they are exalting themselves against God. And so God, as the most high, will have to abase them. And so he will.

So that is their sentence. They are sentenced to bear the consequences of their own actions. To receive the fatal fruit of violence. To inherit the vanity of lies. God won't have to take any direct action against them this time. He'll be able to save up that wrath for the end. He'll just defend and save David, and the destruction of his enemies is but a natural byproduct of their actions.

And so thus David came to God for judgement, and thus he received it. The upright were granted salvation, and the wicked, destruction.

And if you want to know what happens once the wicked are gone, tune in next time. And behold the salvation of God.

It's fitting that David should end with praise because that's exactly what the congregation of the righteous will be doing when Christ avenges our enemies. That's exactly what Israel will be doing when they are redeemed. So that's a fitting ending for this Psalm, that's something it has mentioned in many of the passages that we've looked at.

And that concludes Psalm 7. Next time we'll begin looking at Psalm 8. And it's going to pick up right where Psalm 7 leaves off, and describe what happens after the tribulation.