

Surviving Slander

Psalm 7

1

Main idea: Yahweh is just in His justice.

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

¹ O LORD my God, in You I have taken refuge;
Save me from all those who pursue me, and deliver me,

² Or he will tear my soul like a lion,
Dragging me away, while there is none to deliver.

³ O LORD my God, if I have done this,
If there is injustice in my hands,

⁴ If I have rewarded evil to my friend,
Or have plundered him who without cause was my adversary,

⁵ Let the enemy pursue my soul and overtake *it*;
And let him trample my life down to the ground
And lay my glory in the dust. *Selah.*

⁶ Arise, O LORD, in Your anger;
Lift up Yourself against the rage of my adversaries,
And arouse Yourself for me; You have appointed judgment.

⁷ Let the assembly of the peoples encompass You,
And over them return on high.

⁸ The LORD judges the peoples;
Vindicate me, O LORD, according to my righteousness and my integrity that is in me.

⁹ O let the evil of the wicked come to an end, but establish the righteous;
For the righteous God tries the hearts and minds.

¹⁰ My shield is with God,
Who saves the upright in heart.

¹¹ God is a righteous judge,
And a God who has indignation every day.

¹² If a man does not repent, He will sharpen His sword;
He has bent His bow and made it ready.

¹³ He has also prepared for Himself deadly weapons;
He makes His arrows fiery shafts.

¹⁴ Behold, he travails with wickedness,
And he conceives mischief and brings forth falsehood.

¹⁵ He has dug a pit and hollowed it out,
And has fallen into the hole which he made.

¹⁶ His mischief will return upon his own head,
And his violence will descend upon his own pate.

¹⁷ I will give thanks to the LORD according to His righteousness
And will sing praise to the name of the LORD Most High.

Outline:

How do you survive painful false slander?

- A. Let God defend you. (vv.1-5)
- B. Turn justice over to God. (vv.6-16)
- C. Trust in God's sovereign control. (v.17)

Introduction:

When the pressures of life get so great, the stress gets so high, and the opposition gets so strong, when do you decide to call it quits?

Quit on the job. In a relationship. In a marriage. In ministry. On the Lord.

One of the most effective tools in the devil's arsenal to get Christians to sin, backslide, or just quit is that of *false accusation*. No one likes to be slandered! But when it happens, how do you respond? Do you become defensive? Do you fight back? Do you stay away? Shut down? Close up? Or hunker down? In Psalm 7, we will discover how to survive painful, false slander when it comes into your life. David knew what it meant to be falsely accused, and the main purpose in coming to this Psalm is to discover *what he did* and *what our response ought to be*.

The subscription at the beginning of this Psalm gives us two clues which help us see *the purpose* and the occasion of this psalm. The first clue tells us about *its purpose*. Scholars are divided over what exactly a **shiggaion** is, but don't let that unsettle you; we know enough to get the gist of where David is coming from. Some say that the term *shiggaion* means "a wandering," and this was written, possibly, when David was a fugitive running from Saul or Absalom. He was a man on the run. Others think the word *shiggaion* comes from a word which means "to roar passionately and loudly." In other words, this was a song or cry of intense emotion. When you put those two things together, we discover that this was *a song of intense emotion by a man on the run*. By looking at how David responded to this situation, we can learn something about how we should respond.

The second clue is found in the second part of the subscription, "**...concerning Cush, a Benjamite.**" All we know about brother Cush was that he was from the tribe of Benjamin, and in David's life, the Benjamite clan was always opposing David. King Saul was from the tribe of Benjamin (1 Sam.22:7), and after his regime, two men openly opposed David that were from the tribe of Benjamin (Shimei in 2 Sam.16 and Sheba in 2 Sam.20). Most likely, Cush was an old member of Saul's administration who slandered David in a false and very painful way. Whoever he was, he was an enemy of David who caused him much *distress*! Do you have any distressing, "Cush-like" situations or people in your life? If not, you may; so listen. If so, pay attention, the Lord has a word for you.

There are four concepts of God that Psalm 7 sets before us. God is pictured as a Protector ("*refuge...and shield*" vv.1, 10), an Avenger ("*arise*" v.6), a Judge (vv.8, 10), and a Warrior (vv.12-13). Now these character descriptions of God probably won't matter much to you if everything is smooth sailing in your life, but if you find yourself being unjustly accused or treated unfairly, then these facts about God will mean a great deal.

How do you survive painful, false slander or distressful situations in your life? Three right responses can be found.

Exposition:

A. Let God defend you. (vv.1-5)

- ¹O LORD my God, in You I have taken refuge;
Save me from all those who pursue me, and deliver me,
²Or he will tear my soul like a lion,
Dragging me away, while there is none to deliver.

Thomas Watson called slander, “*tongue persecution*,” and perhaps you find yourself in a situation where someone is hurling false accusations against you. When the flaming arrows of accusation come your way, what is the first thing you should do? Not the second, third, or fourth thing, but the first. The answer is to place yourself under God’s protective custody. Let God defend you. This is David’s position.

1. David’s position (v.1a)

- ¹O LORD my God, in You I have taken refuge;

In verse 1, David speaks of *all his persecutors*, but in verse 2, he specifically points out that it is one man in particular—“Or he will tear my soul like a lion...” But the place that David begins is not with the number of enemies or the particular individual at the head of this distress, but rather, he begins with a statement about the position he has taken—“O LORD my God, in You I have taken refuge.” The language David uses is packed with meaning. When you see the word “LORD” it is the name Yahweh or Jehovah which is the covenant making and covenant keeping name for God. When David uses the name “God,” it is the name Elohim, which is the name of God that speaks of Him as Creator. David speaks to God as a God of covenant love and mighty power.

By reminding himself of who God is, David is beating back the waves of temptation so that his faith is not overwhelmed. This is learning to pray the Bible way. Are you reminding yourself of who God is as you speak to Him in prayer?

In the Hebrew, notice that the position David has taken is in the past tense, “...in You I have taken refuge...” which indicates that his recent crisis has not driven him to this position—but rather, he has been there all the time. He has placed himself in God’s hands. However, this phrase can also be translated in the present tense, “in Thee do I trust,” which reveals to us that his faith in the past is continuing in the present. In other words, David had placed himself under Yahweh’s shelter before his latest trouble, and this is where he remains as he faces this current crisis.

Application: Now, to place yourself *in God’s hands* means to *place yourself in His will*. This is one of the clear proofs of genuine faith. When we are visited with hot adversity, we don’t quit in the fight, but we persevere in the battle and stay in the will of God. God’s power is only given to those who are *in His will*, and those who are *in God’s will* find God’s peace and protection.

This is his first line of defense. It should be ours as well. It is not the *last thing* he does, but the *first*. Now what does it take to let someone defend you? Refuse to defend yourself. Don’t strike back. Don’t retaliate! Let God defend you. “Now—wait a minute pastor,” I can hear someone thinking, “...am I supposed to let someone falsely accuse me without defending myself!” Don’t misunderstand me. There is a place for defending yourself, but don’t let it be the first thing you do. First, let God defend you. Step under God’s protective custody. Take refuge in God’s will.

This is what Jesus did. In 1 Peter 2:21-23, we read...

- ²¹For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, ²²WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH; ²³and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting *Himself* to Him who judges righteously;

Now someone may be thinking, "Pastor, you don't know how ugly my situation is." Now just how bad did this situation get with David? Those who were attacking him made David feel like he was being hunted down by a lion.

2. David's peril (vv.1b-2)

- ¹ Save me from all those who pursue me, and deliver me,
² Or he will tear my soul like a lion,
Dragging me away, while there is none to deliver.

The figure of a lion is used to represent the relentless cruelty of Cush. They chase David with the tongue of accusation, operating with all the finesse of a lion that rips prey and crunches bones. David feels like a little sheep on the run. His soul is being stalked like a lion's prey. It is a messy and nasty situation, and he is helpless unless God intervenes and rescues him from the jaws of his enemy.

Now when you find yourself in the heat of battle, what do you do? Notice,

3. David's transparency (vv.3-5)

- ³ O LORD my God, if I have done this,
If there is injustice in my hands,
⁴ If I have rewarded evil to my friend,
Or have plundered him who without cause was my adversary,
⁵ Let the enemy pursue my soul and overtake it;
And let him trample my life down to the ground
And lay my glory in the dust. *Selah.*

Here we find some insight into the accusation itself. Cush was accusing David of "**injustice**" (v.3) and "**evil**" and "**plundering**" (v.4). All three terms unpack the flaming accusation. "Injustice" (*Heb. evel*) denotes some *sin of unfairness*. Cush was accusing David of *some deceitful or dishonest dealings*. The term "evil" (*poneros*) means that which *causes harm or destruction*, but the Septuagint (Greek translation of the Old Testament) translates evil from the same root word from which we get the word pornography, which depicts *depravity at the lowest level*. It has the idea of corruption and lewdness. David was being accused of being unfair and corrupt, and finally, of "plundering." To "plunder" referred to stealing goods from some in the act of war.

These were some serious accusations! To deceive or to rob someone who didn't deserve it, to commit the lowest form of corruption and lewdness that one could think of, and to be called a cold-blood thief! This was reputation ruining, character assassinating, mudslinging from the pit!

Now how could this man be a king with these kinds of charges against him? Again, this was serious stuff! Remember now, David stood as the head legislative officer in Israel. He was commander in military matters where morale and honor were essential. He even played a part in the spiritual temperature of the nation—this was no trivial matter! How could he dispense justice with accusations like this? How could he uphold rightness? It was an attack on his integrity designed to undermine the entire nation!

Application: Now come up close and listen, dear friends. This is why the devil uses *lies* to hurt people. These kinds of accusations have consequences that destroy people's *credibility*, their family, and their

career and are meant to scorch the earth and damage permanently. Jealous people, envious co-workers, and even false Christians can do great harm by spreading lies. False charges left unchecked or quickly believed have consequences. This is why Paul said in 1 Timothy 5:19-21,

- ¹⁹ Do not receive an accusation against an elder except on the basis of two or three witnesses. ²⁰ Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful *of sinning*. ²¹ I solemnly charge you in the presence of God and of Christ Jesus and of *His* chosen angels, to maintain these *principles* without bias, doing nothing in a *spirit of partiality*.

This is why God said in Proverbs 6:16-19,

- ¹⁶ There are six things which the LORD hates,
Yes, seven which are an abomination to Him:
¹⁷ Haughty eyes, a lying tongue,
And hands that shed innocent blood,
¹⁸ A heart that devises wicked plans,
Feet that run rapidly to evil,
¹⁹ A false witness *who* utters lies,
And one who spreads strife among brothers.

Here is the clear, practical application of this—Be a truth-teller. Don't tell lies and don't receive them because of the damage they can do. Now if lies come against you, what do you do? David shows us the second way to survive accusation, and that is, *by examining your life*. He brings his conscience into the picture as a way of maintaining his innocence.

He uses a curse formula ("**If I have...then...**") as a way of asserting his innocence of the charges. This is David's way of emphatically denying that any wrong action or hostility on his part have brought about this enmity.

One of the ways David sets an example for us in surviving slander is *the way that he implores God to deal with him if he is guilty*. He is ready to bear the blame. But his recourse in approaching God is to place his conscience under divine scrutiny. David is not pleading perfection here. The pronoun "*this*" in verse 3 shows us that David is speaking of *this thing* which he was accused of by Cush.

The point here is that one of the ways that David survived false slander is by making sure that he had a clean conscience. What David was saying is that "God, you know me perfectly; if this is true, You deal with me. If I have contributed to this problem, then I deserve it." He did not respond by lashing out or striking back. He asked God to search His own conscience. A false accusation may fool people at work, at school, or even people at church, but it can never deceive God. God knows the truth about the situation.

Application: What does all of this mean for us in surviving slander? Having a good, clear, clean conscience is important in surviving slander. Thomas Watson said,

"A ship that is to sail upon the waters must be preserved from leaking. When Christians are to sail on the waters of persecution, let them take heed there be no leak of guilt in their conscience." [In other words, a bad conscience is like a leaky ship, it's going to take you down sooner or later.] "He who suffers with a bad conscience, suffers two hells; a hell of persecution, and a hell of damnation."¹

¹ Thomas Watson, *The Beatitudes*, p.267

The first right response is to *let God defend you* and keep a clean, clear, good conscience.

B. Turn justice over to God. (vv.6-16)

- ⁶ Arise, O LORD, in Your anger;
Lift up Yourself against the rage of my adversaries,
And arouse Yourself for me; You have appointed judgment.
⁷ Let the assembly of the peoples encompass You,
And over them return on high.
⁸ The LORD judges the peoples;
Vindicate me, O LORD, according to my righteousness and my integrity that is in me.
⁹ O let the evil of the wicked come to an end, but establish the righteous;
For the righteous God tries the hearts and minds.
¹⁰ My shield is with God,
Who saves the upright in heart.
¹¹ God is a righteous judge,
And a God who has indignation every day.

This next section is the longest stanza in the psalm. It has one major keynote, and that is, David *appeals to God for justice*. “Yes,” David says, “I will let Yahweh defend me, but Lord, this is not right, and I appeal to you to deal with them. I am going to turn it over to You. I place my life in Your hands, but I also place their lives in Your hand as well.” He *did not take vengeance* in his own hands. He could have taken matters into his own hands as the king, but he did not—he turned justice over to God.

Why does David do this? He does this because *God is a Judge*. You cannot escape that fact in this Psalm. God is a real Judge. Verse 6—“*You have appointed judgment...*” Verse 7 pictures the whole world being “gathered” or assembled as Yahweh himself sits as judge over them. Verse 8—“*The Lord judges the peoples...*” Verse 9, “*for the righteous God tries the hearts and minds.*” Verse 11—“*God is a righteous judge and a God who has indignation every day.*”

To this Calvin said,

“We should recall this truth to our remembrance, that as God is the governor of the world, it is as utterly impossible for him to abdicate His office as to deny Himself....from this source there will flow a continual stream of comfort...that He will take care to defend our innocence.”²

Now when you are unjustly accused, your concern is not simply THAT God would judge, but WHEN God will judge. And notice, carefully in verse 6, David speaks of judgment in the future tense, “*You have appointed judgment...*” but also in the present tense in verse 8, “*the Lord judges the peoples.*”

Yes, we are awaiting a final, cosmic, universal judgment on the Great Day of Judgement, but God doesn't wait until then to act. God judges now. He serves some “sample” punishments in the first stages now on earth.

² John Calvin, *Calvin's Commentary, Vol.4*, p.83

Now YOU HAVE TO BELIEVE THIS, because *to deny it would be to fall into despair* when you read about...

- How the Boko Haram murders and rapes girls and mothers...or,
- How the domestic terrorists gun down innocent people at Walmart stores or on city streets...or,
- How kidnappings and human trafficking of children are on the rise throughout the world...or,
- How a thousand other evils take place on this earth.

Surely, you must believe that there is coming a time when God will put things right? But what about now? This is why David prays in verse 6, "*Arise O Lord, in Your anger, Lift up yourself...arouse Yourself...*" Or in verse 9, "*O let the evil of the wicked come to an end...*"

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David is asking God for justice *now*. "**Arise...**" is figurative language for God to ascend into the judgment seat...and come into the courtroom now! If you have ever been in a court or watched it on television, when the judge gets ready to come into the courtroom, the officer shouts, "All rise!" It signals that judicial proceedings are about to start. Here David *appeals* to God, not only to *come into the courtroom* and judge on these matters, but Lord, don't do so in a dispassionate way. Don't come as a cold, aloof Judge, but *storm* into the courtroom wrapped in Your anger!

Application: I see an application here. As we look at evil all around us which seems to go unchecked, it appears as *if God does not care*. Much of the evil and slandering in our culture and sometimes even in the church, seems to triumph. There are so many *ungodly forces* that seem to be winning, and *God seems to be unconcerned about it*. Now when godly people see this, it can be *very difficult* to watch, as things get worse and worse. This only elevates when we are affected by that evil personally. What should you do? What kind of desires are befitting a person of faith? Let us ask...

What does David want? David's desire is for vindication now. Verse 8, "**...vindicate me, O Lord, according to my righteousness...**" but David makes it clear in verse 9 that it is not all about him, "*O let the evil of the wicked come to an end, but establish the righteous...*" Sometimes God allows or directs the evil of the wicked to bring their own evil to end. Haman built gallows to hang Jews upon, and he ended up being hung on it himself! Jacob deceived his brother and then later was deceived by his own uncle Laban (*Gal.6:7*). Sometimes this is the way God does it, but however it goes, our prayers ought to stimulate prayers for the entire body of Christ as a whole. If you can find a reliable source, it may be a good practice to keep track of the trials of the persecuted church.

Verse 11 has been troublesome to some people,

- ¹¹ God is a righteous judge,
And a God who has indignation every day.

The word "**indignation**" is a verb that means to have *anger aroused at something unjust*. Now I want to ask you, if you don't believe that God is like this with the wicked, sinful things of this world, then what hope can you have for people who are wronged and suffer unrighteously?

David knows that God is the rightful Judge. He knows that God is a *perfect Judge*. God is a holy, *righteous Judge*. God is an angry judge. But now he wants us to be clear on how God carries out His judgment. God's anger is not this outburst of uncontrolled rage. How does God's anger arise? How does God lift Himself up to deal with evil as the Appointed Judge?

The truth is, what appears to be unconcern is, in reality, *God storing up anger and wrath for another time (Rom.1-2)*. Sometimes God's wrath overflows, breaks out if you will, but sometimes, it does not, because His timetable is different than ours. Turn over justice to God and realize that how and when are up to Him.

First, David paints *a picture*, and then he unpacks *a process* using three illustrations of how Yahweh's judgment can take place.

- ¹² If a man does not repent, He will sharpen His sword;
He has bent His bow and made it ready.
¹³ He has also prepared for Himself deadly weapons;
He makes His arrows fiery shafts.
¹⁴ Behold, he travails with wickedness,
And he conceives mischief and brings forth falsehood.
¹⁵ He has dug a pit and hollowed it out,
And has fallen into the hole which he made.
¹⁶ His mischief will return upon his own head,
And his violence will descend upon his own pate.

1. **The picture** is of God, the warrior in verses 12-13. The *sword* and *bow* together picture the *inescapability of divine judgment*; the "*sword*" for those *near*; the "*bow*" for those at a *distance*. The tip of the spear is raised and pointed at the heart of the unrepentant. The aim of the metaphor is to magnify the great danger the unrepentant person is in.

- ¹² If a man does not repent, He will sharpen His sword;
He has bent His bow and made it ready.
¹³ He has also prepared for Himself deadly weapons;
He makes His arrows fiery shafts.

God will not relent in His wrath. He has sharpened His sword. He has readied His bow. His deadly judgment is prepared, poised, and pointed at those who refuse to repent. When God swings His sword, He never misses. When God releases His arrows, He always hits the target. There is only one possibility of escape, one door to exit, one plea deal offered—and that is, the offer of repentance.

- How long will you test God's patience?
- How long will you put your soul in jeopardy of divine judgment?
- Do you think that your stubbornness and willfulness will be tolerated forever?
- How long will you wait to take the only medicine that God has prescribed for the salvation of your soul?

There is a certain island called Madeira, a few hundred miles southwest of Portugal in the North Atlantic Ocean, where the climate is said to be the most healthy and delightful on the face of the earth. In Madeira, they know nothing of those sudden changes from heat and cold which we sometimes experience in America. They seldom see anything of frost and snow during the winter. The air is always mild and soft and well-suited for those sick with chest or lung diseases.

You will not be surprised to know that hundreds of people visit the island to restore failing health or prolong their lives as much as possible. Some only desire to obtain a short relief from pain which cannot be overcome at home. Some are only seeking to catch the last chance of recovery, but they often only arrive in time to die and be carried to the grave.

Hundreds, yes, even thousands cross land and sea to secure *a short-lived peace of body*, but no safety for the soul. But Christ has crossed time and space to die so that we might live. The good news of the Gospel is salvation is not remote or unavailable, so,

- **Romans 10:6-9**—"DO NOT SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?' (that is, to bring Christ down),⁷ or 'WHO WILL DESCEND INTO THE ABYSS?' (that is, to bring Christ up from the dead)."⁸ But what does it say? "THE WORD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART"—that is, the word of faith which we are preaching,⁹ that if you confess with your mouth Jesus *as* Lord, and believe in your heart that God raised Him from the dead, you will be saved;

How can you come to the light unless you discover that right now you live in darkness? How will you know the value of Jesus' blood, until you feel the hopeless state of your inward disease? If you groan under the weight of your sin, if you grieve that you have broken God's laws, if you tremble that God is right on the verge of releasing one of His judgment arrows into your chest, then there is only one thing left to do. *Turn away from your sin and self and come all the way to Jesus.* You are not safe until you do. Someone has said, the unsaved man may have many self-satisfying days, but never a safe day. The only thing that stands between you and God's judgment is a heartbeat and the mercy of God.

Ah, but some say, "Pastor, I have heard the pleas before...and look, I'm still here. I still have a good job and relatively good health; it doesn't appear as if your "scare tactics" are working." David moves from the picture of divine justice to,

2. **The process** is seen in verses 14-16. Three illustrations of just process in which God carries out His judgment. When God arouses Himself and performs the actions of a judge, sometimes those judgments are like

Picture #1—A pregnancy (v.14)

- ¹⁴ Behold, he travails with wickedness,
And he conceives mischief and brings forth falsehood.

Travails and conceives is pregnancy language, and although Cush thinks all us well as he slanders the man of God, God reveals here that wickedness and mischief at work in his heart is like human conception. There is a gestation period. God judges by permitting that wickedness to grow in one's heart and life like a child in a pregnant woman. Then when the slander is "full" of it, he brings it forth and carries it out. James 1:13-15 points out this truth:

- ¹³ Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone. ¹⁴ But each one is tempted when he is carried away and enticed by his own lust. ¹⁵ Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.

When sin is allowed to remain in one's heart, and one does not repent, it swells in the soul and sooner or later, God allows it to come out, as a form of His righteous judgment.

Picture #2—A trap (v.15)

- ¹⁵ He has dug a pit and hollowed it out,
And has fallen into the hole which he made.

Notice, the trap works in reverse. “He,” that is in this context, Cush, digs a pit for David in a cold and calculated way. Slanders are that way. They secretly dream up ways to hurt people. They are premeditated in it, but what they thought was a sure proof plan to execute their scheme catches them. God turns it on their own folly. This is a form of God’s judgment. It may not be obvious to you, but remember, God is in charge of how and when His justice is carried out.

Some years ago, Leadership Magazine carried an item originally from radio commentator, Paul Harvey, about the grisly way an Eskimo kills a wolf. First, the Eskimo coats his knife blade with animal blood and allows it to freeze. He adds several more layers of frozen blood until the blade is totally concealed. Next, he puts his knife in the ground with the blade up. When a wolf follows his nose and finds the bait, he licks it, tasting the fresh frozen blood. He begins to lick faster and faster, with much more gusto, lapping at the blade until the sharp edge is bare. But now he is feverishly licking, harder and harder, his craving so intense that the wolf does not notice the sting of the bare blade on his own tongue—nor does he recognize the moment when his unquenchable thirst is being satisfied with his own warm blood. He craves more and more—until he’s found dead in the snow the next morning.

God’s judgment can work like that. Like a pregnancy. Like a trap. Finally...

Picture #3—A boomerang (v.16)

- ¹⁶ His mischief will return upon his own head,
And his violence will descend upon his own pate.

I’ve thrown a few frisbees in my time, but I’ve never thrown a boomerang. Experts tell us that they are very dangerous for the novice. You can actually kill yourself with one if it is thrown with a high enough trajectory. What we often think was a flux snag through natural causes, was actually divine judgment. David is instructing us here that when we look at the downfall of the wicked, we must not think that their downfall is the result of some natural law. Like a boomerang, sin comes back to knock us in the head.

The right response to slander is: Let God defend you. Turn justice over to God. And finally...

C. Trust in God’s sovereign control. (v.17)

- ¹⁷ I will give thanks to the LORD according to His righteousness
And will sing praise to the name of the LORD Most High.

“Give thanks to the Lord...sing praise to the name...” It’s as if David is saying, remember, praise is due to God. The Psalm began with Yahweh, and it ends with Yahweh, but He uses a name for God: “the Lord (Yahweh), Most High”—Jehovah Elyon; the God who is in control. Used 36 times in the Bible, it’s the first time it is used in Psalms. It’s the divine name emphasizing God’s sovereignty as the One in control (Gen.14:19).

Conclusion:

When false, painful slander comes against you in whatever form, the right response is to:

- Let God defend you.
- Turn justice over to God.
- Trust in God's sovereign control.

We ought to sing...

Jesus, priceless Treasure,
Fount of purest pleasure,
Truest Friend to me.
Ah, how long in anguish
Shall my spirit languish,
Yearning, Lord, for Thee?
Thou art mine, O Lamb divine!
I will suffer naught to hide Thee,
Naught I ask beside Thee.

In Thine arms I rest me;
Foes who would molest me
Cannot reach me here.
Though the earth be shaking,
Every heart be quaking,
Jesus calms my fear.
Lightnings flash And thunders crash;
Yet, though sin and hell assail me,
Jesus will not fail me.

Satan, I defy thee;
Death, I now decry thee;
Fear, I bid thee cease.
World, thou shalt not harm me
Nor thy threats alarm me
While I sing of peace.
God's great power Guards every hour;
Earth and all its depths adore Him,
Silent bow before Him.

Hence, all earthly treasure!
Jesus is my Pleasure,
Jesus is my Choice.
Hence, all empty glory!
Naught to me thy story
Told with tempting voice.
Pain or loss, Or shame or cross,
Shall not from my Savior move me
Since He deigns to love me.

Evil world, I leave thee;
Thou canst not deceive me,
Thine appeal is vain.
Sin that once did blind me,
Get thee far behind me,
Come not forth again.
Past thy hour, O pride and power;
Sinful life, thy bonds I sever,
Leave thee now forever.

Hence, all fear and sadness!
For the Lord of gladness,
Jesus, enters in.
Those who love the Father,
Though the storms may gather,
Still have peace within.
Yea, whate'er I here must bear,
Thou art still my purest Pleasure,
Jesus, priceless Treasure!³

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Unless otherwise noted, all Scripture references are from the New American Standard Bible: 1960, 1962, 1968, 1971, 1972, 1975, 1977, 1995 by the Lockman Foundation.

³ Johann Frank, *Jesus, Priceless Treasure*