

Psalm 7 | The Weapons of God

Communion Sunday

Congregational Reading

The Pharisees Test Jesus

Matt. 16:1-4 'The Pharisees and Sadducees came up, and testing Jesus, they asked Him to show them a sign from heaven. But He replied to them, "When it is evening, you say, 'It will be fair weather, for the sky is red.' And in the morning, 'There will be a storm today, for the sky is red and threatening.' Do you know how to discern the appearance of the sky, but cannot discern the signs of the times? An evil and adulterous generation seeks after a sign; and a sign will not be given it, except the sign of Jonah." And He left them and went away."

Responsive Reading.

Q9: What does God require in the first, second, and third commandments?

A9: First, that we know and trust God as the only true and living God. Second, that we avoid all idolatry and do not worship God improperly. Third, that we treat God's name with fear and reverence, honoring also His Word and works. (Deut. 6:13-14)

Q10: What does God require in the fourth and fifth commandments?

A10: Fourth, that on the Sabbath day we spend time in public and private worship of God, rest from routine employment, serve the Lord and others, and so anticipate the eternal Sabbath. Fifth, that we love and honor our father and our mother, submitting to their godly discipline and direction. (Lev. 19:3)

1st table of the Law.

Pastoral Prayer.

Psalm 7 | The Weapons of God

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

O LORD my God, if I have done this, if there is injustice in my hands, if I have rewarded evil to my friend, or have plundered him who without cause was my adversary, 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.

Arise, O Lord, in Your anger; lift up Yourself against the rage of my adversaries, and arouse Yourself for me; You have appointed judgment. Let the assembly of the peoples encompass You, and over them return on high.

The LORD judges the peoples; Vindicate me, O LORD, according to my righteousness and my integrity that is in me. O let the evil of the wicked come to an end, but establish the righteous; for the righteous God tries the hearts and minds.

My shield is with God, who saves the upright in heart. God is a righteous judge, and a God who has indignation every day.

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

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

Intro:

Encouragement to study the Psalms. Knowing God and Knowing Man. When you finish with a detailed look at the Psalms you will be a master of Theology and a master of human psychology. Nothing addresses God's Sovereignty better and the plight of man clearer than the book of Psalms.

There is **all kinds of evil** in this world. Evil takes the form and face of many types, but Evil's primary function is to disobey God.

Evil as a trait is disobedient to God. God is supreme, Evil is sinister and it is making the futile effort of opposing God.

But I think for some people that still seems to be obscure. That it might not be hitting home as clearly as possible. So let me be a little more specific.

Evil needs a means by which it operates. Evil needs a purpose and it needs an objective.

Evil is not arbitray but it will be arbitrated. In this Psalm it does get addressed by God's Divine Arbitration.

God knows this. The Psalmist knows this, though He is effected by this . And unfortunately for those who do evil they often are not self-aware of their blind rebellion, and incessant disobedience. Yet, that does not make them innocent nor forgiven on the grounds of naivity.

In Theology, the topic of evil and addressing it is housed inside a category of Theology called, Theodicy. It is the study of understanding God's providence and God's constancy, despite the reality that we live in an evil world.

There are all kinds of evil in the world. The 13th century, medieval theologian, Thomas Aquinas, would have categorized it as **Physical evil, Moral Evil, and Metaphysical evil.**

That's a fancy way of saying there is evil in this world by way of natural disasters and horrible accidents. Sickesses, like uncurable diseases and viruses. This past week I met a man, middle-aged, apparently very healthy, but he had become crippled in one leg and one arm. I asked him if he had been in an accident and he said 'no, I got a virus somehow that attacked that side of my body and now I cannot use that leg or arm.'

This past week it was identified in the news the on-going draught in the state of CA. A proposal for water rights to the Colorado River was proposed in order to prevent massive water cuts in the state. That's an example of physical evil. A shortcoming of needed resources.

That is a **type of evil** in the world that we live in. Should it concern you? Absolutely. But for the most part you don't have any control over that.

There is a Metaphysical evil. An evil that is unseen by our physical sight, yet has influence in the world. It is spiritual. There is a Spiritual evil in our world. That spiritual evil is led by a figure named Satan. A fallen angel is complete rebellion to God.

This metaphysical evil masquerades around the world as an angel of light. Showing a 'type of godliness but denying the power thereof.' This metaphysical evil has a cohort of fallen angels and demons that are proliferated around the entire world, influencing unsaved people. 'The devil roams about the world as a roaring lion looking for who he can devour.' 1 Peter

v. 2 'he will tear my soul like a lion' – There is a ferocious, vengeful nature to this metaphysical evil.

Haphazard Christians in our age have attempted the claim at binding this metaphysical evil. Pastors at churches having prayed to bind the devil. I just hazard to ask, if you have the ability to bind him, why would you let him lose again?!

It's a dog and pony show to claim to have the ability to control or bind Satan. Satan loves the idea that you would think that you have the ability to bind or control him. He loves it, because it leaves you **grasping at the wind.** No one has the ability to bind or control Satan. He is a metaphysical entity, singular in nature. Not omniscience. Not omnipresent. Not omnipotent. Yet, extraordinarily capable.

Very cunning. Very adept. Very agile. Very subtle. Very learned. And very, very, evil.

This metaphysical evil, orchestrated by Satan, is playing a constant melody of deceit and the wicked sing right along.

Yet it leads to the **third kind of evil**. It is the kind of evil that we see here in this Psalm. It is the kind of evil that mankind must address. It is the kind of evil that must be rooted out. It is the kind of evil that we can address.

It is the kind of evil that we can correct. It is the kind of evil that we can punish. It is the kind of evil that we can discipline,. It is the kind of evil that we can bind. It is the kind of evil we can publically condemn.

Ecc. 8:11 'because the sentence against an evil deed is not executed quickly, therefore the hearts of the sons of men among them are given fully to do evil.'

It is moral evil. Mankind represents moral evil before God by man's behavior. Yet, mans moral evil is arbitrated before God and it is down so here in a spiritual courtroom.

Let me give a couple of modern parallels of this moral evil, and by modern I mean by looking at the past 200 years of our country. There are two figures in our country that wrote two different books but both books are about 'rules' yet the rules that they lay out greatly highlight the difference in their morals.

In the 1970's, Saul Alinsky, pinned a book titled **Rules for Radicals**. It was a book, that has since become the **operating manual for social revolutions**. In other words, a doctrinal manual of how to live a rebellious life. That's what Cush, this Benjamite is living. He is a rebel against God's authority.

At the beginning of Alinsky's book, he provides this quotation 'Lest we forget at least an over-the-shoulder acknowledgment to the very first radical: from all our legends, mythology, and history (and who is to know where mythology leaves off and history begins – or which is which), the first radical known to man who rebelled against the establishment and did it so effectively that he at least won his own kingdom – Lucifer. **Saul Alinsky, Rules for Radicals, intro**

Chapter titled, The Way Ahead

"Organization for action will now and in the decade ahead center upon America's white middle class. That is where the power is. When more than three-fourths of our people from both the point of view of economics and of their self-identification are middle class, it is obvious that their action or inaction will determine the direction of change. Large parts of the middle class, the 'silent majority,' must be activated; action and articulation are one, as are silence and surrender. Activists and radicals, on and off our college campuses, people who are committed to change, must make a complete turnabout. All rebels must attack the power states in their society. Our rebels must have contemptuously rejected the values and way of life of the middle class." **Rules for Radicals, Alinsky, p. 185**

Alinsky's work, inspired by the **metaphysical evil of Satan**, has been the doctrinal outline of liberal, progressives in our age.

Alinsky, along with Marx, and the post-modern thought of our age has birthed a systematic theology that aims to destroy Godly power structures.

v. 14 'whoever is pregnant with evil conceives trouble and gives birth to disillusionment.'

Disillusionment. Alinsky is disillusioned, yet he has captivated the minds of the wicked in our age because they are morally evil.

Wicked people give birth to wickedness and they do this by becoming pregnant by sleeping with trouble.

The Psalmist tells us that the fruit of the womb of the wicked person is a disillusioned child. How's that for verification!?

Disillusioned children are the product of wicked parents.

In our age there are numerous politicians, business leaders, and non-profit community organizers who sing the praises and live by the tenets of Alinsky.

Yet **God does not call** the Christian to be a Radical. You and I are not called to be radicals, we are commanded to be obedient.

Interestingly enough, our 1st President, George Washington wrote a short book called **Rules of Civility & Decent Behavior in Company and Conversation.**

Look at this ironic parallel. Our first president, a man of war, the the first continental army, a man of leadership, a man of incredible stature, a noteworthy land surveyor in VA – writes a book, not about how to be a radical but instead of how to be a decent citizen. A book about how to be civilized. How to be kind. How to be considerate. How to get along with one another.

In Washington's book he writes over 100 of these. But there are a few that I found interesting with relation to this Psalm.

#32 To one that is your equal, or not much inferior, you are to give the chief place in your lodging; and he to who it is offered ought at first to refuse it, but at the second to accept, though not without acknowledging his own unworthiness. *Washington, Rules of Civility*

In other words, there is a natural ebb and flow of grace and humility in relationships that should be recognized. Authority should be respected and honored.

Some of these apply directly me.

#97 Put not another bit into your mouth till the former be swallowed. Let not your morsels be too big.

Look at the last 3 that our 1st President identify.

#108 'When you speak of God or His attributes, let it be seriously and with reverence. Honour and obey your natural parents although they be poor.'

#109 'Let your recreations be manful not sinful.'

#110 'Labour to keep alive in your breast that little celestial fire called conscience.' **Washington, Rules of Civility, p. 30**

Our country needs more people LIKE Washington and less people IN Washington!

Washington or Alinsky? David or Cush, the Benjamite?

We have a moral evil all around. And we have a moral obligation to root it out of our lives, our families, our churches and our society.

We do not have a moral obligation to become wealthy. We do not have a moral obligation to become accomplished. But **we do have a moral obligation** to destroy sin.

This action of rooting out moral evil is **not done via pandering to social issues**, it is done through personal example and prayer.

King David, is the Psalmist in this Psalm, and He is the King over Israel. Yet there is a rebellious tribe of the 12 that hate David. It is the Benjamites.

The Benjamites are a tribe of Israel, and tribe that Saul came from. Saul was the king prior to David, and in this Psalm it is identified that a person named Cush has gone to war against David.

This person named Cush is not found anywhere else in the Bible. Some people have assumed it was a pseudonym for Saul. Some believe it might be a minion of Saul's regime.

Whatever it is, it is a person from the tribe of the Benjamites that is jealous and envious of David.

Prov. 'wrath is cruel but who can stand before envy.'

The Psalmist sets a personal example and is impuned by the Benjamite. So next, the **Psalmist prays.**

It's been said before that if you ever want to humble a person start a significant conversation about their prayer life. None of us pray as we ought.

Prayer.

Prayer keeps us from sin and anything that keeps us from prayer is sin.

John Owen, the renowned Puritan-theologian stated 'a man is nothing more and nothing less than what he is in private prayer.'

As Theodicy goes, Owen would have called moral evil, **the Sinfulness of Sin**. Owen identified what we should do about this moral evil in famous book titled, **The Mortification of Sin**.

Owen highlights that this Sinfulness of Sin is **NOT something to be played** with. This is **not a housepet**. This is **not a casual encounter**. It is **not to be joked about or whimsically dismissed**. This internal war of the sinfulness of sin that seeks to separate you from God.

At the turn of this century, we spent two decades insisting that be tolerant of all lifestyles in church and culture, and now as a result we are having to tolerate all of those lifestyles.

In hindsight we have foolishly endorsed the very things the Bible and our forefathers openly condemned.

As the OT illustration goes, you must **hack it to pieces**. As Samuel does before Saul.

Prayer is the **most vital of religious activities**. This religious activity requires a facility, that facility is the **foundation of your heart** and it's **wiring is your brain**. This religious activity of prayer is the most vital component of religious activity and requires a coffer and treasury, and that coffer and treasury is filled to the brim with the the internal affections of your life.

Full internal coffers will lead to fully praising God in prayer. Look at **v. 17 'I will give thanks to the LORD'**

We do live in an irreligious age. Our age is highly influenced, both directly and subtly by political-thought.

Politics have begun to be the drive-train of public thought, instead of private prayer.

But not for the Righteous. The righteous still live by private prayer. The breath by prayer. It's like having your head under water. **Prayer is your oxygen tank**.

The deeper you go in spiritual life, the more oxygen you need. The deeper you go the more prayer you need.

Instead of spending time in prayer with the Almighty, people spend time watching the news. **The sad deception** with this is there is rarely anything new in the news, but anytime we pray we always see God doing new things!

When we pray there are always new developments. Prayer is one of the most challenging tasks because it is one of the most rewarding tasks.

I emphasize private prayer because that is the prayer that Jesus taught.

Look at your own life. What is **your default in the face** of problem? Is it to send out text messages, to **build social alliances**.

In the wake of warfare -

Is it to gather together a platoon of social contacts to bolster your propaganda campaign?

When faced with adversity, whose face do you seek? Do you seek the council of your personal friends?

OR, when faced with adversity do you seek the face of GOD?!?

Among many things, we do see two things in this Psalm; **Divine Vindication and Divine Arbitration**.

Look at the imperatives in this Psalm

v.6 'Arise', rise up, awake, decree v. 7 "rule" v. 8 'judge'/bring to an end, Vindicate!

The Psalmist is imploring God for decisive action. To take action now. To not delay.

David vs. Cush, The Benjamite.

The Righteous seek God in prayer. The Wicked seek human alliance and do so in false testimony regarding the righteous.

This pattern is identified here in this Psalm but it is played out as a regular pattern of tension between the Righteous and the Wicked.

The Righteous live by prayer, the Wicked live by their next social alliance.

The wicked hate to be alone with their conscious because it constantly convicts them. The Righteous can peacefully be in prayer knowing God's character, taking refuge in Him.

The Wicked have two options. It is not an option to attempt to convince God that the wicked are not wicked.

The Righteous have one option; it is humble dependence on God in prayer.

The wicked have two options; repentance and humble themselves in dependence in prayer OR dig their own grave and God sharpens His sword, bends His bow, fires His arrows and causes their wickedness to return on their own head.

A. What is The Structure and Background of Psalm 7?

The structure of this Psalm is laid out in 5 parts.

I. v.1-2. A statement of the conditions.

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

God is a refuge. God is a shelter to the righteous. The righteous run to God for shelter the wicked run from God for shelter. The righteous run towards God’s holy hill, the wicked head for the hills. **God is a refuge** to those who trust in Him.

David would certainly know what it is like for a lion to tear apart a living creature. He had spent plenty of time guarding sheep from predators. He had fought lions and bears. What kind of man fights lions and bears with their bare hands? Well, the kind man that kills a giant with his own bare hands as well. **That’s the kind of preparation** David had to be king. David didn’t go to grammar school, David went to God’s school and the education that David received at that Divine seminary was one of sound theology played out in daily life delivered by daily prayer.

But in this Psalm we see a **different side to the king**. We see a deeper side to David’s character.

Something David learned as he fought lions in private and killed a giant in public. Is that if his character wasn’t right with God in private, God wasn’t going to make things right in public.

A privately-exhaulted God leads to a publically-protected life. **God is our refuge**.

How is it that a person can be bold? Proverbs says that the ‘righteous are as bold as lions’ – John the Baptist lived this extraordinary boldness: **HOW?** Because it had nothing to do with him and everything to do with Christ. ‘He must increase and I must decrease’

God takes action on behalf of the righteous because of their **righteous self-examine**, and the righteous trust in God’s character.

II. v. 3-5. A statement of self-examination.

‘O LORD my God, if I have done this, if there is injustice in my hands, if I have rewarded evil to my friend, or have plundered him who without cause was my adversary, 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.’

We do not know specifically the accusations against David but that is often how false accusations work. False accusations are always shrouded in logical fallacies and justified on the grounds of self-righteousness.

But David gives no place for that in his life.

If I did this, then destroy my legacy. Take this metaphysical evil that I have done and manifest in physical evil so that I might be dealt with finally.

Because David is done with the drama and the nonsense. David is done pandering. David is done with small talk. David is done with social graces. Court is now in session.

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

Judgement and Righteousness. These are the weapons of God.

We an armory of weapons outlined here. A shield, a sword, a bow with arrows. The slingshot of return vengeance back upon the wicked. The person digging their own grave.

God is... Psalms and Job (Joseph Carroll preached through Job for 24 years)

God is Just. Job 5:1-27

God is NOT unjust. Job 34, Rom. 9:14-24

God is Judge. Ps. 49:23

God is for Us. Ps. 124:8

God is My Hope. Ps. 141:1-8

God is Secure. Ps. 125:5

God is angered. Ex. 32:7-14

God is the King. Ps. 46:1-10

God is love. Ps. 103, Nah. 1:7-11, 1 John 4:7-5:4

God is Able. Judg. 24-25

God is gracious and just. Is. 30:18-33

God is unique. Is. 46:1-13

God is Revered. Job 37:21-24

God is Sovereign. Is. 45:7-12

God is My Savior. Ps. 61:1-13

God is Not Unjust. Job 34:10-15

God in an Instructor. Josh. 7:10-15

God is Our Fortress. Ps. 46:11

God is my Salvation. Ps. 62:1-12

God is a Refuge. Ps. 9:1-16

God is Impartial, God is Omniscient. Job 34:16-30

God is Far Off when Evil Triumphs. Job 23:1-24:25

God is to be regard in affliction. Job 5:5-16

God is Displeased with Job's Friends. Job 42:7-9

God is to be praised for His goodness. Ps. 33:1-11

God is my Hope during Times of Trouble. Ps. 43:1-5

God is All Powerful and a Just Teacher. Job 36:16-25
God is My Strength and My portion. Ps. 73:28
God is All Wise. Job 12:12-25
God is to be fear for His great works. Job 37:1-24
God instructs the Israelites in their journey. Ex. 14:1-9
God is Just. Job 36:1-23
God is Great, seen in Zion/Israel. Ps. 48
God is Majestic, seen in His church. Ps. 50:1-6
God is pleased with sincerity and obedience not ceremonies.
God is glorious. Ps. 115:1-8
God is awesome. Job 26:1-14

God is a Righteous Judge. He is a judge and the type of judge that He is, is a righteous one.

Proverbs 10-18. Contrasts the Righteous vs. the Wicked.

Let's just look at ch. 10 quickly and just follow with one concept. The Mouth. Look how this is used as an illustration of the difference between the Righteous and the Wicked.

There are only two types of people in the world. Those that are growing in Righteousness and those that are growing in wickedness.

There are only two paths in the world. The narrow gate that leads to heaven and the broad road that leads to destruction,.

Which person are you? Which path are you on?

Look at this as an application. Of all the attributes of God which could you choose to grow in? Just one. One relational attribute.

Which would you gravitate toward? Love. Would you focus the meditations of your mind and the work of your hands to be more loving like God? **Grace.** Would you become more gracious and patience? Would you intentional overlook wrongs?
Justice. Would you grow in prudence and wisdom? Dedicating yourself to gain knowledge and trust and blessing others by the discernment that you have.

By the way marriages tend to grow in singular traits in singular seasons. Families tend to grow in one trait more than the other. **Q:** Where would you dedicate your attention?

As you look at your life, as you look at your marriage, as you look at your family, at your contribution to this church – my direction and encouragement to you is to select an attribute of God and dedicate your mind and your efforts to growing in that.

IV. v. 12-16

V. v. 17

Types of Psalms.

Theological Significance of the Psalms.

B. What is The Problem Set in Psalm 7?

Saul, Benjamite, Cush, Shemie – not certain who it is.

C. Who is God and Who is Man in Psalm 7?

God is...

Man is...

The imperatives of the Psalm (Boice)

D. What is man's right response to God in Psalm 7?

Acknowledgement. Authority. Repentance. Thanksgiving.

Communion. 1 Cor. 11

Examine ourselves. Judge ourselves, so that we would not be judged.

Psalm 7 | The Weapons of God 'In this Psalm we see two men and One God. We see a righteous man, a wicked man, and One Judge. The Psalms teach us a breath of practical information about God and about the human condition of mankind. In this Psalm we see the weapons of God that He uses in defense of the righteous and in destruction to the wicked; each used by a means of His Divine Justice. God is a judge, One full of truth and mercy for those who are His, and One of indignation for those who are wickedly set against Him.'

Small Group and Kids

- 1. Who are the two different people that we see in this Psalm? What is the problem and what are the actions they both take?**
- 2. What are the various forms of evil in our world and what should our response be to them?**
- 3. What are some of the weapons of God that He uses to defend the righteous and punish the wicked?**
- 4. How can we have a more meaningful prayer life?**
- 5. Do we give God adequate thanks for His mercy and love to us? Do we regularly request His mercy and patience?**