

Psa. 7:0 Shiggaion of David, which he sang unto the LORD, concerning the words of Cush the Benjamite.

I could find no other reference to this person using my bible software program. I am going to assume that Cush is the enemy being referenced, but maybe he was just the informant concerning another enemy who is after David.

Psa. 7:1 O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:

Psa. 7:2 Lest he tear my soul like a lion, rending *it* in pieces, while *there is none to deliver.*

“trust” = to flee for protection; figuratively, to confide in:—have hope, make refuge, (put) trust.

It’s obvious that David feels his life is in danger. Maybe this was written while he was on the run from Saul. He approaches Almighty God as “his” God, and the only one that is able to deliver him.

Psa. 7:3 O LORD my God, if I have done this; if there be iniquity in my hands;

Psa. 7:4 If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:)

Psa. 7:5 Let the enemy persecute my soul, and take *it*; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

It sounds like this Cush is after David for perceived mistreatment of some sort at the hands of David. Either that and/or this is David’s way of expressing his confidence that the Lord will find no reason for Cush to be after David. Either way, David opens himself up for God’s inspection and judgment and expects to be found innocent.

“Selah” = suspension (of music), i.e. pause:—Selah.

Psa. 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.*

David was a man after God’s own heart.

Acts 13:22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son of Jesse, a man after mine own heart*, which shall fulfil all my will.

He knew that God declared vengeance to be His.

Psa. 94:1 O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself.

Therefore, David felt perfectly justified in calling for God to act against his enemies. He did not deserve the anger being directed against him, and he wants justice from the Almighty.

Psa. 7:7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

In context, these verses are referencing the Lord as judge. David seems to be saying that that is what the people expect from Him—righteous judgment on their behalf from His position of authority on high as “the exalted One.”

Psa. 7:8 The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity *that is in me*.

This verse clearly shows that David has a clear conscience before God in respect to the situation at hand. This is one of those verses that make me wish I knew Hebrew. As I look at the entries in Strong's, the verse makes more sense to me without the personal application that has been added by the translators. I think David is calling for righteous judgment based on his moral innocence. I don't think he would declare himself righteous, but he could declare himself innocent regarding the current situation. He is not afraid of God's righteous judgment in this instance.

It is so wonderful to know that we can now stand in righteousness before God, because we have been washed clean by the blood of Jesus. That righteousness is not our righteousness; it has been imputed to us by the Savior.

Rom. 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

Psa. 7:9 Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

David continues to plead for God to cause wickedness to cease. It sounds as though David is praying that the wicked will turn from their wickedness; he would rather see them repent of their sin than be destroyed because of their sin. He longs for righteousness to be the norm, to be the dominant characteristic among men. He takes comfort in the knowledge that it is the righteous God that examines and tests the inner man, who he really is in heart and mind. He doesn't just look on the outward appearance.

1Sam. 16:7 ... for *the LORD seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

Psa. 7:10 My defence is of God, which saveth the upright in heart.

David is confident of God's protection because he knows that God provides safety for those who are upright in heart. I thought the word for *upright* was interesting in that it included "pleased well." That should be one of our great motivations—to please God. That is why we were created to begin with.

Rev. 4:11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Psa. 7:11 God judgeth the righteous, and God is angry *with the wicked every day*.

I think this verse is saying that God is continually making judgments on behalf of those who follow Him in faith as well as those who don't. His judgment results in vindication on behalf of the righteous; all others would seem to fall in the category of provoking His anger.

Psa. 7:12 If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

Psa. 7:13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

If the person(s) who provokes God's anger does not turn back from /repent of his wickedness, God will execute judgment.

Psa. 7:14 Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

Psa. 7:15 He made a pit, and digged it, and is fallen into the ditch *which* he made.

Psa. 7:16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

"travail with iniquity" = bound with evil / wickedness

"conceived mischief" = becomes pregnant with worry, misery, sorrow, wickedness

"brought forth falsehood" = speaks untruth, deceit, lies

David is comparing the wicked person with one who digs a pit (for a prison) and ends up in a prison of his own making.

That is what sin does to us; it binds us and fills our life with misery.

Verse 16 brings in the law of sowing and reaping.

Job 4:8 Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.

Gal. 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

Psa. 7:17 I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

David breaks out into praise of YHWH. He is praising God for His righteousness. Why? David knows he is not deserving of attack from his enemies at this time, and he can count on God's protection and deliverance from His enemies because God is righteous and "saves the upright in heart."

How blessed we are to have God's word and to be able to claim His promises in times of trouble. We can trust in His faithfulness and righteousness. The key is not to base our faith on Him acting according to our expectations. We are to trust Him because of Who He Is.