

“My Defence”

Psalm 7

Originally entitled, “Being in the Know.”

The title of this psalm (verse one in the Hebrew Bible) is fairly obscure. “Shiggaion” is another musical term, but what is meant exactly is unknown. Who “Cush the Benjamite” was, and what his “words” were is also unknown – what is important is not what he said but what David’s reaction was to what was said. Some consider “Cush the Benjamite” to be another name for King Saul, which would certainly be plausible, but there is no way to be sure on that point.

This psalm is one that seems to take up where the previous one ended. It was not given at the same time nor under the same circumstances, so it is likely it was set next as simply a means to continue the point of what happens to the enemies of God’s saints.

There is a rhythm to this psalm – a natural division, as it were – that makes it fairly straightforward in understanding what it teaches. Its simplicity is important because of the tremendous truths it teaches.

I. DELIVERANCE – VS. 1-2

A. The phrase “LORD my God” is found some thirty-eight (38) times in the Old Testament and is a reference to the personal nature of Jehovah to His children. That’s how the psalmist addresses Him in this text, to show that our deliverance will be personal and specific to our needs.

B. The reason for the need for deliverance in David's case is found in verse two (2). If deliverance didn't come in a very real, literal sense, David would most likely be killed by his enemy.

Considering the title of this psalm, coupled with this verse, could give a clear indication that "Cush the Benjamite" was King Saul. The historical books give several instances where Saul sought to kill David, but then so did Saul's friends and family, so it could be one of them threatened David and he took the threat seriously.

1. The word for "soul" – נַפְשׁ – is to be seen as "life" in this text, not as the way we would think of "soul" today.
2. The use of the "lion" as the illustrator demonstrates the ferociousness of this enemy that the psalmist was facing.

By application or metaphorically speaking, it represents the enemies we face today as we seek to serve Christ in our daily walk. Part of the reason "soul" was used by the translators is for the applicable sense today – the battle we are in today is not a physical one but a spiritual one, and one in which we need to seek deliverance from every day.

[Ephesians 6:12](#)

¹² For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high

places.

1 Peter 5:7-10

⁷ Casting all your care upon him; for he careth for you.

⁸ Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

⁹ Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

¹⁰ But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

II. DESOLATION – VS. 3-5

(Point I – Deliverance)

A. The psalmist made sure that his plea for deliverance from the Lord his God was understood in the context of whether he was guilty of the accusation raised against him or not. If he was guilty, he was showing he didn't deserve any deliverance but rather desolation, seen in the word "dust" in verse five.

B. This is to be understood primarily in the literal, historical reference in which it stands. David was not perfect, and it was possible that he could have done something that was taken by this Benjamite to be a very real threat – whether true or not.

C. The application for us today is that we

need to be ever so conscious of our words and actions and how they are perceived by those around us. "Perceived reality is their reality."

III. DETERMINATION – VS. 6-8

(Deliverance, Desolation)

- A. The issue of "determination" is seen in the word for "judgement" (מִשְׁפָּט) in verse six (6). The psalmist is asking God to determine whether his actions and/or words that caused this strife with the Benjamite were justified or not, and if so, then he pleads with the Lord to judge him accordingly.**
- B. Vs. 6 – David asks the Lord to "awake" (עוֹר) to the judgment that was needed – it's not that he was somehow indicating the Lord was asleep, but he was emphasizing his need for clarity from the Lord on what he needed to do.**
- C. Vs. 7 – it wasn't only for himself that he was seeking deliverance and guidance, but it was for the people he was leading as well – the "congregation," speaking of the nation of Israel as a whole.**
- D. Verse eight (8) is a critical verse to the text and to the point – it is God that judges (always has been, always will be), and David was pleading with Him to consider his righteousness (his good works) and his integrity (moral innocence) that was in him at the time.**

A tremendous truth is found here – God will forgive us if we confess, and He will not hold that against us in future deliverance that is needed – seen in the phrase, "mine integrity that is in me."

1 John 1:8-10

⁸ If we say that we have no sin, we deceive ourselves, and the truth is not in us.

⁹ If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

¹⁰ If we say that we have not sinned, we make him a liar, and his word is not in us.

IV. DEFENSE – VS. 9-10

(Deliverance, Desolation, Determination)

A. It is God that judges, and it is God that helps those that are His – that are just, that are "upright in heart" (vs. 10).

B. Vs. 9 – David is pleading with God to bring an end to the "wickedness of the wicked" – not and end to the wicked alone, but to their wickedness as well.

That should be our plea today. If we are as close to the end of this age as many believe, then that wickedness will only get worse. It is still necessary, however, that we plead for an end – as the Lord said in His model prayer in Luke 11, "thy kingdom come," and as John said, "Even so, come, Lord Jesus" (Rev. 22:20)

2 Timothy 3:12-13

¹² Yea, and all that will live godly in Christ Jesus

shall suffer persecution.

¹³ But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

C. Vs. 9 – He also pleads with God to “establish” (כִּוֵּן) – set up, fix the position, appoint – the just and their actions, as opposed to the wickedness of the wicked. Our desire ought to be that our good works and actions be seen rather than those of the ungodly around us.

“Hearts and reins” – לבות, וּכְלִיּוֹת – is described by Albert Barnes as follows:

To search or try “the heart and the reins” is an expression frequently used in the Bible to denote that God is intimately acquainted with all the thoughts and feelings of people; that is, that he thoroughly understands the character of all people. The word “heart” in the Scriptures is often used to denote the seat of the “thoughts;” and the word “reins” seems to be used to denote the most secret feelings, purposes, and devices of the soul - as if lodged deep in our nature, or covered in the most hidden and concealed portions of the man.

D. Vs. 10 – “My defence is of God” – what an absolutely tremendous truth that is. It says, in five words, all that needs said when we face an enemy that rises up against us. Even if we have failed, as David did on more than one occasion, we can still claim that our “defence,” our protection is from Him.

V. DEATH – VS. 11-13

(Deliverance, Desolation, Determination, Defense)

A. As God judges the wicked ("angry with the wicked every day" – vs. 11), He will inevitably bring about their destruction and death (literal bodily death, and eternal death). It may not happen in our timing, or as we want it to, but it will happen.

Psalm 37:1-2

¹ Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity.

² For they shall soon be cut down like the grass, and wither as the green herb.

Philippians 3:18-19

¹⁸ (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

¹⁹ Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

B. Verse twelve (12) indicates there is always the opportunity for mercy – "If he [God] turn not." If mercy is not sought, then the end of the wicked is death and destruction.

VI. DESTRUCTION – VS. 14-16

(Deliverance, Desolation, Determination, Defense, Death)

These verses speak of the wicked of verse eleven (11). It shows that they brought upon themselves the

***destruction that came – they reaped
what they sowed.***

VII. DELIGHT – VS. 17

(Deliverance, Desolation, Determination,
Defense, Death, Destruction)

***David ends the psalm in delight – in
praise for God’s righteousness, without
which there would be no hope against his
enemies.***

Conclusion: Our defense against the enemy is the same as it has always been for the children of God – God and God alone. He is there to protect – we just need to remember that in our deepest trials of life, when the enemy is attacking our heart and mind, He will deliver us.