**“Song of the Slandered Saint”** (Spurgeon)

***Psalm 7:1-17*** (Part II)

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Introduction: Last week we considered verses 1-10 of this Psalm. We noted that the heading of this imprecatory psalm gives us the author (David) & the circumstances (slander of Cush). The word *“Shiggaion”* that is used comes from the verb “to wander, or to cry aloud,” & may suggest David’s shifting emotions or perhaps the psalm’s irregular rhythm. It seems best to understand it as an indication of David’s emotional thought. He has an underlying confidence in the Righteous, Divine Judge as he moves from a tense anxiety (:3-5) to a transcendent assurance (:17). Last week we noted David’s prayer for deliverance, his plea of innocence, & his prayer for the Lord’s vengeance. If verses 1-10 appear to be more personal, verses 11-17 seem to be mostly general. Consider tonight 3 thoughts: the anger of the righteous God, the actions of the unrighteous wicked, & the acclamation of the thankful Psalmist.

 I. The **anger** of the righteous God (:11-13)

 A. God’s judging of the righteous (:11a)

 1. Literally we can read this: “God is a righteous Judge.”

 2. Compare Genesis 18:25, *“…shall not the Judge of all the earth do right?”*

 B. God’s anger with the wicked (:11b)

 1. Consider the statement: “God hates the sin but loves the sinner.”??

 2. Contrast the Scriptures: Psalm 5:5; 11:5; 45:7.

 3. Compare the “scholars”:

 a. “Because the wicked are always wicked & because God is always holy, therefore His

 relation to them is ever one of opposition, of threatening, of anger. No holy creature

 would delight in a God who was not displeased with wickedness” (Plumer).

 b. “The glorious truth of God’s love doesn’t change the fact that God hates sin & punishes

 sinners… God’s hatred of evil isn’t emotional; it’s judicial, an expression of His holiness.

 If we want to fellowship with God at His holy altar, then we need to feel that same anguish

 (anger plus love) as we see the evil in this fallen world” (Wiersbe).

 c. “He not only detests sin, but is angry with those who continue to indulge in it… The best

 day that ever dawns on a sinner brings a curse with it. Sinners may have feast days, but no

 safe days. From the beginning of the year even to its ending, there is not an hour in which

 God’s oven is not hot, & burning in readiness for the wicked, who shall be as stubble”

 (Spurgeon).

 C. God’s judgment of the wicked (:12-13)

 1. God “whets” (sharpens) His sword.

 2. God “bends” His bow (in preparation for shooting).

 Illustration: Compare Saul’s attempts on David’s life with his sword & Saul’s ultimate demise by

 the enemy’s arrow & falling on his own sword.

 Application: “The figure, which represents Jehovah as having bent His bow & made it ready, is

 awfully descriptive of the exposed situation of every sinner until he returns to the Shepherd &

 Bishop of souls… The archer of divine vengeance stands, as it were, with bended bow, & the next

 arrow that He discharges may pierce, with everlasting anguish, the soul that now glides on

 securely in the career of thoughtlessness & crime” (Morrison).

 II. The **actions** of the unrighteous wicked (:12a, 14-16)

 A. His refusal to repent > *“If he turn not…”* (:12a)

 1. There is escape from judgment for those who repent. “This phrase warns the wicked & invites

 them to repentance; it also helps the faithful to prefer & wish that their oppressors would turn

 to God rather than suffer punishment” (ESV note).

 2. Consider the sermon of Spurgeon, “Turn or Burn.”

 B. His reveling in sin (:14) >

 1. *“Travaileth”* – “pregnant with sin”? Compare Job 15:35 & James 1:13-15.

 2. *“Conceived mischief”* – “Sinners ‘conceive’ sin that like a monstrous child, eventually grows

 up & destroys them” (Wiersbe).

 3. *“Brought forth falsehood”* – Compare John 8:44, the father of lies.

 C. His recompense upon his own head (:15-16) >

 1. The evil & trouble he wishes upon others falls on him; see Galatians 6:7.

 2. “Curses are like young chickens, they always come home to roost” (Spurgeon).

 Illustrations: (1) Pharaoh commanded all Jewish male babies to be drowned in the river; his army

 was drowned in the Red Sea. (2) Haman built a gallows on which to hang Mordecai; he was hung

 on it instead.

III. The **acclamation** of the thankful Psalmist (:17)

 A. He gives thanks for God’s acts of righteousness > *“according to His righteousness.”*

 B. He gives thanks for God’s attribute as the *“LORD most high.”*

 Summary: “God is the Most High in His glorious elevation of nature, of counsel, & of government.

 There is none like Him. There is none with Him. There is none beside Him. He is not only in all &

 through all, but He is above all & over all God blessed forever” (Plumer).

Conclusion: “Learn from this Psalm that God’s people are often sorely slandered; that false accusation is very hard to bear; that in such event it is best to go to God about it; that He assuredly will judge the wicked & vindicate the righteous sooner or later; that the law of retribution works with exactness (:15-16); & that in spite of trouble we should sing (:17)” (Scroggie). In the Reformation Study Bible under “Thoughts for Personal/Family Worship” we read, “Believers can be misrepresented & even slandered in this world. Thankfully, we can always turn to God who knows everything & never did anyone wrong. In times of trouble, our prayers need to be, as here, not formal & heartless, but serious, fervent, & insistent.” I close with the words of Spurgeon: “*Praise* is the occupation of the godly, their eternal work, & their present pleasure. *Singing* is the fitting embodiment for praise, & therefore do the saints make melody before the Lord Most High. The slandered one is now a singer: his harp was unstrung for a very little season, & now we leave him sweeping its harmonious chords, & flying on their music to the third heaven of adoring praise.”

 What lessons can you learn & apply from this Psalm?