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ADONAI My God, In You I Take Refuge
Psalm 7: 1-17

A *shiggaion* of **David**, which **he** sang to **ADONAI** concerning Cush, a Benjamite.
Shiggaion seems to be derived from the verb *to err* or *wander*.
Nothing is known of Cush, but from **Absalom's** rebellion the tribe of Benjamin, Sha'ul's tribe, held some bitter enemies of **David**.

ADONAI my God, in You I take refuge DIG: Why was the tribe of Benjamin hostile to David (Second Samuel 16:5-8, 20:1-2)? What is David accused of in verses 3-4? Why? In verses 6-11, how does David broaden his appeal for personal vindication? With what images of YHVH? What is meant by my righteousness in verse 8? Does David's appeal stand (or fall) on his righteousness, or on the LORD's righteousness? Why is that? From verses 11-12, how is evil done? Compare this with verses 14-16. Why the difference, if any?

REFLECT: Have you felt falsely accused? How did you appeal your case? Like David? If the content of your prayers from the last month were analyzed, how much concern for injustice would we find? Would you want Ha'Shem to judge you according to your righteousness or the integrity of your heart? Why? What "pit" of your own making have you fallen into lately? Are you digging out? Or pulling it down on your head? For what aspect of God's character are you especially thankful today?



This **Psalm** addresses the issue of injustice. Using a mixture of images from the court of law and the battlefield, **David** responds to the unjust attack of **his** enemies by inviting **God's** intervention and restoration. **He** believed in **his** own heart that **he** had not done anything to deserve the abuse of **his** adversaries. Above our lives in this world stands the eternal **God**. **He** is the righteous **Judge**. When we bring our case to **Him** . . . **He** answers.[404]

A. Prayer for Refuge: The **psalm** begins with a confession and a call that both reveal the character of **God** and **David's** relationship with **Him**. **ADONAI my God, in You I take refuge.** Because **God** is trustworthy, **David** can pray: **Save me from all my pursuers, and rescue me.** In **David's** deepest need, **his** anguished soul cried out to **the Father** in confidence that only **YHVH Elohai** could rescue **him**. **Otherwise, they will maul me like a lion and tear me apart, with no rescuer present (Psalm 7:1-2 CJB).** In **his** utter helplessness, **he** called on **the One** who promised to help **him** (**to see link click Ct – The LORD's Covenant with David**). **David** relied on the character of **Ha'Shem** to face **his** enemies.[405]

> **B. Oath of Innocence:** **David** protested. **He** wanted to know why **he** was being treated as an offender of the Covenant. **He** was astonished that **Ha'Shem** would allow **him** to be treated as **an evildoer (Deuteronomy 26:16)**. In all good conscience **he** called upon **God**, not for mercy for **his sin**, but for **his** vindication. Then the content of the charge against **him** is revealed: that **he** had repaid evil to **his close friends** (Hebrew: *shovimi* from *shelem*) and plundered

his enemies without cause. The purpose of this charge was evidently to sew seeds of suspicion among those who trusted **him**. Questions filled the air. In today's terms, "Will he fulfill the contract?" "When are backs are up against the wall, will he betray us?" Then **David** responded to those charges with images of a battle. **ADONAI my God, if I have caused this, if there is guilt on my hands, if I paid back evil to a close friend, when I even spared those who opposed me without cause; then let the enemy pursue me until he overtakes me and tramples my life down into the earth. His** protest concluded by calling for **the enemy** to **lay his honor in the dust** if the accusations were true **(Psalm 7:3-5 CJB).** Having asserted **his** innocence, and having prayed for deliverance, **David** was ready for **judgment**. Opening **himself** up to **God's** retribution, **he** called upon **Ha'Shem** to act directly.[406]

C. ADONAI's Righteous Judgment: Wisely **David** didn't take matters into **his** own hands. After all, only **God** can judge absolutely, for only **God** sees the heart, and only God is totally **righteous, "It is mine to avenge; I will repay" (Deuteronomy 32:35). David** pictures **YHVH** raising from **His** throne: **Rise up, ADONAI, in your anger! Arouse Yourself against the fury of my foes.** All the verbs are a call to action: **rise up . . . arouse Yourself . . . Wake up for me; You command justice.** It is **God** who is just and **Ha'Shem**, therefore, who is **the Judge** of all things and who commands **judgment**.[407] When **the LORD** comes in **His** righteous anger, **the goyim** can no longer escape their due. **May the assembly of the nations surround You; may You rule over them from on high. ADONAI, who dispenses judgment to the Gentile nations, judge me, ADONAI, according to my righteousness and as my integrity deserves. The judgment** of **evil** will be the vindication of **David's** righteousness and integrity. **Let the evil of the wicked come to an end, and establish the righteous; since You, righteous God, test hearts and minds. David** concludes: **My shield is God, who saves the upright in heart. God is a righteous Judge, a God whose anger is present every day.** Then **David** sealed the idea of **Elohim's judgment** with an image of an avenging warrior, but **he** began with a qualifier: **If a person will not repent. Judgment** is reserved for an unrepentant heart. **Elohim** prepares for battle in order to execute **His** sentence. Like a soldier getting ready for battle, **He will sharpen His sword, He bends His bow and makes it ready. He has also prepared for Himself weapons of death, His arrows, which He has made into burning shafts (Psalm 7:6-13**

CJB).[408] If **the wicked** do **not repent**, **their judgment** is sure. **The sharp sword**, deadly weapons, and flaming **arrows** are metaphors for inescapable **judgment**. **David** had felt **himself** in a deadly predicament in **verse 2**, however, the situation will be turned around, for **YHVH** will come to the aid of **His** children. **Ha'Shem** is preparing **Himself** for **judgment** at **His** appointed time (see commentary on **Isaiah Kg – The Second Coming of Jesus Christ to Bozrah**).[409] **It is a fearful thing to fall into the hands of the living God (Hebrews 10:31).**

B. Judgment of the Guilty: The issue of **the psalm** now becomes clear. In a rough image **David** saw the enemy full of **wickedness**. **David** evokes another powerful picture. **Evil** had been metaphorically portrayed as **a lion** in **verse 2**, **an army** in **verse 5**, and in these verses in the language of **conception** and **birth**.[410] **Look how the wicked are pregnant with evil. The wicked** are filled with evil, as a **pregnant** woman about to **give birth**. **They conceive trouble** (Hebrew: *amal* meaning *misery, anguish and trouble*)**, and give birth to lies (James 1:14-15).** The very pit **they** dug for **David**, much like an animal trap, will instead trap **them**. **They make a pit, dig it deep, and fall into the hole he made. Their** *misery* **will return onto their own head, their violence will recoil onto their own skull (Psalm 7:14-16 CJB). ADONAI** executes **His judgment** in this instance by letting **sin** run its course **(Romans 1:18-32)**. This is **His** passive wrath whereby **He** gives us over to our **sin** and we are destroyed by it. As Rabbi Sha'ul reminds us in **Galatians 6:7,** "**Do not be deceived: God is not mocked. A man reaps what he sows."** However difficult it is to so see at times, there is a **judgment** of people and nations in history. Hitler proclaimed his Thousand-Year Reich, but within a few fleeing years, Germany lay in ruins and he had his own personal holocaust in Berlin as the Russians advanced toward the city. Caesar called himself a god, but today his Coliseum stands gutted and a simple cross planted in the foundations reminds us that **Jesus Christ is Lord, to the glory of God the Father (Philippians 2:11)**. Indeed, **the wicked** will be condemned (see commentary on **Revelation Fo – The Great White Throne Judgment**).[411]

A. Praise of God's Righteousness: Confident that **his** prayer is answered, **David** now concludes **his psalm**. **The LORD** will save **him** from those who persecute **him**. **YHVH** will rise up in **judgment** and test all hearts and minds, destroying the wicked. In declaring: **I thank ADONAI for His righteousness, David** affirms all that **he** had said earlier in **the psalm**. **God** is righteous; **He** restores **His Kingdom**;

He rules; **He** is trustworthy; **He** vindicates **David**, who praise now comes from a full heart: **And I sing praise to the name of ADONAI ‘Elyon (Psalm 7:17 CJB).** This is a phrase found in **Genesis 14:18** and elsewhere meaning that **God** is above all the other gods; thus in defeating **David’s enemies He** also defeats **their** gods. Certain of **Ha’Shem’s** rescue and **His** justice toward **his enemies**, **David** goes out from **his** lament with a song. Just so, **the Great King** is our resolution in distress, and before **Him** we sing our praises . . . our proper response to **the One** who hears and answers.[412]