

IV. How to be Angry and Not Sin (17)

- A. David is confident that whether God patiently waits, or brings justice down on the head of the wicked, He is worthy of praise for His justice. (see Psalm 9:7-9)
- B. God taught His people to entrust their justice to Him.
- i. We are urged to ask God to do what we are forbidden to do. And in asking God to do it, we are taught to entrust vengeance to God and not take it upon ourselves.
 - a)
 - b)
 - ii. This is a means of entrusting ourselves to God who judges justly.
- C. Finally, this psalm can help you pray for those in prison under false charges.

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- Do you find psalms that cry out for God to deal with one's enemies difficult to understand? Do you generally pass them over?
- Have you ever been falsely accused? Was it from a friend or enemy? How did it leave you feeling? How did you pray?
- How might God's wrath preserve people?
- How does this psalm speak both to the fact that God executes justice with speed, and delays for the sake of mercy to the wicked? Why is this mercy to the wicked important to the just?
- How does this psalm, and psalms like it, teach us how to "be angry and sin not"? How do they teach us to entrust ourselves to God who judges justly?
- How can this psalm help us pray for those who are falsely accused or imprisoned? To pray for mercy for our enemies?

Taking Refuge in the Justice of God

Jerry Cisar — February 28, 2016

Text: Psalm 7

Introduction

Psalm 7 is not only relevant for us today, it will help us see how God's justice in judgment is a cornerstone of our salvation.

John Frame: *"Righteousness in Scripture is not only a standard governing conduct, but also a means of salvation."*

Commenting on Psalm 7, Derek Kidner writes concerning *justice and salvation* that, *"...the two coincide when God tries the case of the oppressed."*

I. Deadly and Destructive Injustice (1-5)

- A. David is turning to God as his refuge...hiding himself in God for protection.
- i. Protection from being torn to pieces like an animal might tear someone to pieces.
 - ii. *If I have done **this**...*
 - iii. David is not asking for anything other than justice here.

B. Have you ever been falsely accused?

II. Saving and Restorative Justice (6-9)

A. *Arise and Awake* are calls for God to take action against his enemies.

B. Vs. 7-8 pictures God in **His cosmic courtroom** gathering the nations before Him.

i. Matthew 25:31-33

ii. *"Vindicate me (show me to be right) according to my righteousness, according to my integrity..."*

iii. To claim innocence, or righteousness, in a given situation is not a claim of perfection, nor evidence of pride.

C. *Bring to an end the violence of the wicked and make the righteous secure...*

i. David is entrusting himself to *the righteous God who probes minds and hearts.* (9c)

a) 1 Peter 2:23

b) David is also going to entrust Himself to that same One... regardless of the outcome.

III. God's Preserving Wrath and Mercy (10-16)

i. God's wrath against oppressors is preserving mercy to the oppressed. So it is preserving wrath!

ii. God's wrath mercifully preserves or saves the lives of those falsely accused or oppressed.

B. The Most High God is his shield – protection.

C. God is a righteous Judge Who passes just sentences every day! (11)

Gerald Wilson: *"[Expresses wrath] obscures... the legal background of this term (Heb. zacam), which might better be understood as "passes sentence." Yahweh is not a judge who only occasionally sits in courts and infrequently renders judgment. The psalmist's hope and claim are that Yahweh is constantly overseeing human affairs and declaring mispat [judgment]. His case will not slide by unnoticed but will receive the attention it deserves."*

i. Luke 18:1-8

ii. David is asking for justice against his adversary from a righteous Judge Who passes just sentences every day!

D. Why, then, does God delay? (12-13)

i. The reason God delays judgment is not because He does not hear our cries, but because He allows time for the wicked to repent. (see 2 Peter 3:9)

ii. In His patience, God stands ready to deliver the righteous, if the wicked one does not repent.

E. The sin of the wicked will be turned back on his own head... the ultimate justice. (ref. Esther 7:8-10)