

KGW10 to Mar 12

March 6 Su Reading 65 — Joshua 10:1-15 — God Defends an Unapproved Alliance

After Achan was punished for his sin, God directed and empowered Israel to conquer Ai (Josh. 8). Then, some disguised visitors came from nearby Gibeon and tricked Joshua into making a covenant of peace with them (Joshua 9).

¹ As soon as Adoni-zedek, king of Jerusalem, heard how Joshua had captured Ai and had devoted it to destruction,^[fn] doing to Ai and its king as he had done to Jericho and its king, and how the inhabitants of Gibeon had made peace with Israel and were among them, ² he^[fn] feared greatly, because Gibeon was a great city, like one of the royal cities, and because it was greater than Ai, and all its men were warriors. ³ So Adoni-zedek king of Jerusalem sent to Hoham king of Hebron, to Piram king of Jarmuth, to Japhia king of Lachish, and to Debir king of Eglon, saying, ⁴ “Come up to me and help me, and let us strike Gibeon. For it has made peace with Joshua and with the people of Israel.” ⁵ Then the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon, gathered their forces and went up with all their armies and encamped against Gibeon and made war against it.

⁶ And the men of Gibeon sent to Joshua at the camp in Gilgal, saying, “Do not relax your hand from your servants. Come up to us quickly and save us and help us, for all the kings of the Amorites who dwell in the hill country are gathered against us.” ⁷ So Joshua went up from Gilgal, he and all the people of war with him, and all the mighty men of valor. ⁸ And the LORD said to Joshua, “Do not fear them, for I have given them into your hands. Not a man of them shall stand before you.” ⁹ So Joshua came upon them suddenly, having marched up all night from Gilgal. ¹⁰ And the LORD threw them into a panic before Israel, who^[fn] struck them with a great blow at Gibeon and chased them by the way of the ascent of Beth-horon and struck them as far as Azekah and Makkedah. ¹¹ And as they fled before Israel, while they were going down the ascent of Beth-horon, the LORD threw down large stones from heaven on them as far as Azekah, and they died. There were more who died because of the hailstones than the sons of Israel killed with the sword.

¹² At that time Joshua spoke to the LORD in the day when the LORD gave the Amorites over to the sons of Israel, and he said in the sight of Israel,

“Sun, stand still at Gibeon,
and moon, in the Valley of Aijalon.”

¹³ And the sun stood still, and the moon stopped,
until the nation took vengeance on their enemies.

Is this not written in the Book of Jashar? The sun stopped in the midst of heaven and did not hurry to set for about a whole day. ¹⁴ There has been no day like it before or since, when the LORD heeded the voice of a man, for the LORD fought for Israel. ¹⁵ So Joshua returned, and all Israel with him, to the camp at Gilgal.

ESV Footnotes

(10:1) That is, set apart (devoted) as an offering to the Lord (for destruction); also verses 28, 35, 37, 39, 40

(10:2) One Hebrew manuscript, Vulgate (compare Syriac); most Hebrew manuscripts *they*

(10:10) Or *and he*

Mending Mistakes — Joshua’s covenant of peace with the deceptive visitors from Gibeon was criticized because he “*did not ask counsel from the LORD*” (Josh. 9:14). Yet, when five other Amorite kings gathered their armies against Gibeon, God stepped in to defend their city. That is a forgiving God! He forgave not only Gibeon’s deception, but also Joshua’s failure to ask for direction. And He did it in a very dramatic way. Although the army of Israel had to march all night to surprise the five armies, God promised victory to Joshua (Josh. 10:8), caused the Amorites to panic (v. 10), rained killing hail on them (v. 11), and prolonged the day to complete the defeat. That the sun stood still for “*about a whole day*” (v. 13) was the result of a public prayer of faith by Joshua: “*Joshua spoke to the LORD ... in the sight of Israel*” (v. 12). Many people have tried to explain away this miracle as being impossible literally, but, as Gabriel told Mary, “*nothing will be impossible with God*” (Lk. 1:37). Have you ever failed miserably because you ignored God or His directions? Remember Joshua! He made a covenant with Gibeon without asking God about it. God is both forgiving and correcting. He can bring beauty out of our mess, and He might even do it dramatically.

Dear Lord and Father of Mankind - YouTube

Dear Lord and Father of mankind,
forgive our foolish ways;
Reclothe us in our rightful mind,
in purer lives Thy service find,
in deeper reverence, praise.

— John Greenleaf Whittier (1872)

Meditation: Verse 13 says that Israel “*took vengeance on their enemies.*” Vengeance? Enemies? What had these five kings done against Israel? Nothing; they were attacking another Amorite city. Actually, it was God’s vengeance that was being taken. Centuries before, God promised Abram the land of Canaan, but said that its fulfilment would have to wait because “*the iniquity of the Amorites is not yet complete*” (Gen. 15:16). With Joshua, the time had finally arrived for God to punish the Amorite people for their sins. The campaign of Israel to take the land of Canaan was part of the judgment of God.

March 7 M Reading 66 — Judges 2:1-23 — Pity Within Judgment

The remainder of the book of Joshua chronicles Israel’s taking over most of the land that God had given to them, dividing the territories by tribes, and settling into their new home. The book of Judges begins with the death of Joshua and God’s displeasure with Israel’s marginal obedience to Him.

¹ Now the angel of the LORD went up from Gilgal to Bochim. And he said, “I brought you up from Egypt and brought you into the land that I swore to give to your fathers. I said, ‘I will never break my covenant with you, ² and you shall make no covenant with the inhabitants of this land; you shall break down their altars.’ But you have not obeyed my voice. What is this you have done? ³ So now I say, I will not drive them out before you, but they shall become thorns in your sides, and their gods shall be a snare to you.” ⁴ As soon as the angel of the LORD spoke these words to all the people of Israel, the people lifted up their voices and wept. ⁵ And they called the name of that place Bochim.^[fn] And they sacrificed there to the LORD.

⁶ When Joshua dismissed the people, the people of Israel went each to his inheritance to take possession of the land. ⁷ And the people served the LORD all the days of Joshua, and all the days of the elders who outlived Joshua, who had seen all the great work that the LORD had done for Israel. ⁸ And Joshua the son of Nun, the servant of the LORD, died at the age of 110 years. ⁹ And

they buried him within the boundaries of his inheritance in Timnath-heres, in the hill country of Ephraim, north of the mountain of Gaash. ¹⁰ And all that generation also were gathered to their fathers. And there arose another generation after them who did not know the LORD or the work that he had done for Israel.

¹¹ And the people of Israel did what was evil in the sight of the LORD and served the Baals. ¹² And they abandoned the LORD, the God of their fathers, who had brought them out of the land of Egypt. They went after other gods, from among the gods of the peoples who were around them, and bowed down to them. And they provoked the LORD to anger. ¹³ They abandoned the LORD and served the Baals and the Ashtaroath. ¹⁴ So the anger of the LORD was kindled against Israel, and he gave them over to plunderers, who plundered them. And he sold them into the hand of their surrounding enemies, so that they could no longer withstand their enemies. ¹⁵ Whenever they marched out, the hand of the LORD was against them for harm, as the LORD had warned, and as the LORD had sworn to them. And they were in terrible distress.

¹⁶ Then the LORD raised up judges, who saved them out of the hand of those who plundered them. ¹⁷ Yet they did not listen to their judges, for they whored after other gods and bowed down to them. They soon turned aside from the way in which their fathers had walked, who had obeyed the commandments of the LORD, and they did not do so. ¹⁸ Whenever the LORD raised up judges for them, the LORD was with the judge, and he saved them from the hand of their enemies all the days of the judge. For the LORD was moved to pity by their groaning because of those who afflicted and oppressed them. ¹⁹ But whenever the judge died, they turned back and were more corrupt than their fathers, going after other gods, serving them and bowing down to them. They did not drop any of their practices or their stubborn ways. ²⁰ So the anger of the LORD was kindled against Israel, and he said, "Because this people have transgressed my covenant that I commanded their fathers and have not obeyed my voice, ²¹ I will no longer drive out before them any of the nations that Joshua left when he died, ²² in order to test Israel by them, whether they will take care to walk in the way of the LORD as their fathers did, or not." ²³ So the LORD left those nations, not driving them out quickly, and he did not give them into the hand of Joshua.

ESV Footnotes

(2:5) *Bochim* means weepers

Thorns of Disobedience — God had warned Israel through Moses about the consequences of their turning away from Yahweh to serve the false gods in the land they were about to enter: "... if you will not obey the voice of the LORD ... The LORD will cause you to be defeated before your enemies" (Deut. 28:15, 25), and "... if you do not drive out the inhabitants ... then those of them whom you let remain shall be as barbs in your eyes and thorns in your sides" (Num. 13:55). God kept His punitive promise when Israel turned to other gods, but in the midst of their suffering because of the oppression of their enemies, "*the LORD was moved to pity*" (Judges 2:18). All of their pain was applied "*in order to test Israel*" (v. 22). Would they turn back to God? God gets no pleasure from inflicting painful punishment, but He does it to get our attention. When our finger gets pricked by a thorn while we are cutting roses, we recoil and are reminded that we should be wearing protective gloves. Will we put them on or will the prick be wasted?

Meditation: We see "*the angel of the LORD*" again in this passage. It seems to be more than an angel because he speaks as Yahweh Himself: "*I brought you up from Egypt ... the land I swore to give to your fathers ... I will never break my covenant ... you have not obeyed my voice ... I will not drive them out*" (vv. 1-3, emphasis added). Was this the pre-incarnate Christ? Many think so.

After the leadership of Moses and Joshua, God periodically raised up individual leaders, often called judges, who were divinely empowered to rescue His people from the oppression of others brought on because of Israel's sin of apostasy. Gideon was one of those leaders.

⁷ When the people of Israel cried out to the LORD on account of the Midianites, ⁸ the LORD sent a prophet to the people of Israel. And he said to them, "Thus says the LORD, the God of Israel: I led you up from Egypt and brought you out of the house of slavery. ⁹ And I delivered you from the hand of the Egyptians and from the hand of all who oppressed you, and drove them out before you and gave you their land. ¹⁰ And I said to you, 'I am the LORD your God; you shall not fear the gods of the Amorites in whose land you dwell.' But you have not obeyed my voice."

¹¹ Now the angel of the LORD came and sat under the terebinth at Ophrah, which belonged to Joash the Abiezrite, while his son Gideon was beating out wheat in the winepress to hide it from the Midianites. ¹² And the angel of the LORD appeared to him and said to him, "The LORD is with you, O mighty man of valor." ¹³ And Gideon said to him, "Please, my lord, if the LORD is with us, why then has all this happened to us? And where are all his wonderful deeds that our fathers recounted to us, saying, 'Did not the LORD bring us up from Egypt?' But now the LORD has forsaken us and given us into the hand of Midian." ¹⁴ And the LORD^[fn] turned to him and said, "Go in this might of yours and save Israel from the hand of Midian; do not I send you?" ¹⁵ And he said to him, "Please, Lord, how can I save Israel? Behold, my clan is the weakest in Manasseh, and I am the least in my father's house." ¹⁶ And the LORD said to him, "But I will be with you, and you shall strike the Midianites as one man." ¹⁷ And he said to him, "If now I have found favor in your eyes, then show me a sign that it is you who speak with me. ¹⁸ Please do not depart from here until I come to you and bring out my present and set it before you." And he said, "I will stay till you return."

¹⁹ So Gideon went into his house and prepared a young goat and unleavened cakes from an ephah^[fn] of flour. The meat he put in a basket, and the broth he put in a pot, and brought them to him under the terebinth and presented them. ²⁰ And the angel of God said to him, "Take the meat and the unleavened cakes, and put them on this rock, and pour the broth over them." And he did so. ²¹ Then the angel of the LORD reached out the tip of the staff that was in his hand and touched the meat and the unleavened cakes. And fire sprang up from the rock and consumed the meat and the unleavened cakes. And the angel of the LORD vanished from his sight.

ESV Footnotes

(6:14) Septuagint *the angel of the LORD*; also verse 16

(6:19) An *ephah* was about 3/5 bushel or 22 liters

An Accommodating God — Gideon was a lot like Moses; he lacked confidence and he offered excuses about being used by God. Later, the Apostle Paul gave to reluctant people like us, the key for effective ministry: "...when I am weak, then I am strong" (2 Cor. 12:10). God provides the power, but he wants us to act in faith. God was very accommodating to Moses and Gideon. They both asked for signs as proof of God's calling and He granted their requests. Gideon prepared a gift of cooked meat and bread for the mysterious messenger from God ("*the angel of the LORD*"), but it was burned up in an obvious divine miracle when "*fire sprang from the rock*" (v. 21). Then, the angel miraculously disappeared. Shouldn't that have been enough evidence for Gideon? Apparently not. At the end of this chapter, Gideon tested God by twice laying out the wool fleece for God to provide proof about going to war with the Midianites (vv. 36-40). Even later, God sent Gideon into the

Midianite camp to hear about the dream of one of their soldiers that assured victory for Israel (7:9-14). When God calls, He empowers and He encourages. Do you feel inadequate for the task God is calling you to perform? You are inadequate! Jesus said that “*apart from me, you can do nothing*” (John 15:5).

Here is a hymn based on this passage: **O Little Flock Fear Not the Foe - YouTube**

O little flock, fear not the foe
Who madly seeks your overthrow;
Dread not his rage and pow'r.
And though your courage sometimes faints,
His seeming triumph o'er God's saints
Lasts but a little hour.

Be of good cheer; your cause belongs
To Him who can avenge your wrongs;
Leave it to Him, our Lord.
Though hidden yet from mortal eyes,
His Gideon shall for you arise,
Uphold you and His Word.

— Michael Altenburg (b. 1584)
Translator: Catherine Winkworth (1855)

March 9 W Reading 68 — Judges 13:1-25 — Announcing Samson

Samson was the last of Israel's 12 judges. After him would come the prophet Samuel, who would serve as the transition between Israel's judges and kings.

¹ *And the people of Israel again did what was evil in the sight of the LORD, so the LORD gave them into the hand of the Philistines for forty years.*

² *There was a certain man of Zorah, of the tribe of the Danites, whose name was Manoah. And his wife was barren and had no children. ³ And the angel of the LORD appeared to the woman and said to her, “Behold, you are barren and have not borne children, but you shall conceive and bear a son. ⁴ Therefore be careful and drink no wine or strong drink, and eat nothing unclean, ⁵ for behold, you shall conceive and bear a son. No razor shall come upon his head, for the child shall be a Nazirite to God from the womb, and he shall begin to save Israel from the hand of the Philistines.” ⁶ Then the woman came and told her husband, “A man of God came to me, and his appearance was like the appearance of the angel of God, very awesome. I did not ask him where he was from, and he did not tell me his name, ⁷ but he said to me, ‘Behold, you shall conceive and bear a son. So then drink no wine or strong drink, and eat nothing unclean, for the child shall be a Nazirite to God from the womb to the day of his death.’”*

⁸ *Then Manoah prayed to the LORD and said, “O Lord, please let the man of God whom you sent come again to us and teach us what we are to do with the child who will be born.” ⁹ And God listened to the voice of Manoah, and the angel of God came again to the woman as she sat in the field. But Manoah her husband was not with her. ¹⁰ So the woman ran quickly and told her husband, “Behold, the man who came to me the other day has appeared to me.” ¹¹ And Manoah arose and went after his wife and came to the man and said to him, “Are you the man who spoke*

to this woman?" And he said, "I am." ¹² And Manoah said, "Now when your words come true, what is to be the child's manner of life, and what is his mission?" ¹³ And the angel of the LORD said to Manoah, "Of all that I said to the woman let her be careful. ¹⁴ She may not eat of anything that comes from the vine, neither let her drink wine or strong drink, or eat any unclean thing. All that I commanded her let her observe."

¹⁵ Manoah said to the angel of the LORD, "Please let us detain you and prepare a young goat for you." ¹⁶ And the angel of the LORD said to Manoah, "If you detain me, I will not eat of your food. But if you prepare a burnt offering, then offer it to the LORD." (For Manoah did not know that he was the angel of the LORD.) ¹⁷ And Manoah said to the angel of the LORD, "What is your name, so that, when your words come true, we may honor you?" ¹⁸ And the angel of the LORD said to him, "Why do you ask my name, seeing it is wonderful?" ¹⁹ So Manoah took the young goat with the grain offering, and offered it on the rock to the LORD, to the one who works^[fn] wonders, and Manoah and his wife were watching. ²⁰ And when the flame went up toward heaven from the altar, the angel of the LORD went up in the flame of the altar. Now Manoah and his wife were watching, and they fell on their faces to the ground.

²¹ The angel of the LORD appeared no more to Manoah and to his wife. Then Manoah knew that he was the angel of the LORD. ²² And Manoah said to his wife, "We shall surely die, for we have seen God." ²³ But his wife said to him, "If the LORD had meant to kill us, he would not have accepted a burnt offering and a grain offering at our hands, or shown us all these things, or now announced to us such things as these." ²⁴ And the woman bore a son and called his name Samson. And the young man grew, and the LORD blessed him. ²⁵ And the Spirit of the LORD began to stir him in Mahaneh-dan, between Zorah and Eshtaol.

ESV Footnotes

(13:19) Septuagint, Vulgate; Hebrew LORD, and working

Awesome and Wonderful — Again, we encounter the mysterious "*angel of the LORD*," a representation of God appearing to Manoah and his wife. The woman described his appearance as "*very awesome*" (v. 6), using a Hebrew word that is often connected with fear. This was no ordinary man. The angel revealed God's infinite knowledge, rehearsing the past (that Manoah's wife was barren and had never had a child—v. 3), and knowing the future (that she would conceive and bear a son—v. 3). He also showed God's authority, requiring that the boy would be a Nazarite for his whole life, a role that God's Law had said was to be voluntary and for a limited time (Num. 6:2-6). This "*angel of the LORD*" also represented how wonderful God is. When Manoah asked for his name, he replied, "*Why do you ask my name, seeing it is wonderful?*" (v. 9). The archangel that visited John the Baptist's father was not hesitant to give his name: "*I am Gabriel, I stand in the presence of God...*" (Luke 1:19). In Daniel's vision, the name of the archangel Michael was freely given (Daniel 10:13). So, why wouldn't this "*angel of the LORD*," who visited Manoah, give his name? It seems that he was more than an angel, even an archangel; he was a representation of God Himself. He is not only "*very awesome*," He is supremely "*wonderful*." Like Manoah and his wife, we should fall on our faces in worship of One who is too awesome and wonderful to describe.

March 10 Th Reading 69 — Psalm 11:1-7 — God's Righteous View

Since we read through the historical books of Samuel, Kings, and Chronicles in our Kingdom Harmony project in 2021, we will pass over those books as we search for passages that teach us about who God is and what He does. We will, however, repeat many of the Psalms covered during that period. The chronological schedule we are using (from Back to the Bible) distributes the Psalms

according to where they seem to best fit in the historical context, so we will cover them in that order, some of them being written during the period of the kings.

To the choirmaster. Of David.

- 1 *In the LORD I take refuge;
how can you say to my soul,
“Flee like a bird to your mountain,*
- 2 *for behold, the wicked bend the bow;
they have fitted their arrow to the string
to shoot in the dark at the upright in heart;*
- 3 *if the foundations are destroyed,
what can the righteous do?”^[fn]*

- 4 *The LORD is in his holy temple;
the LORD’s throne is in heaven;
his eyes see, his eyelids test the children of man.*
- 5 *The LORD tests the righteous,
but his soul hates the wicked and the one who loves violence.*
- 6 *Let him rain coals on the wicked;
fire and sulfur and a scorching wind shall be the portion of their cup.*
- 7 *For the LORD is righteous;
he loves righteous deeds;
the upright shall behold his face.*

ESV Footnote

(11:3) Or *for the foundations will be destroyed; what has the righteous done?*

The All-Seeing Eye — There are several things mentioned in this psalm about God, but the primary one is His righteousness: “*For the LORD is righteous*” (v. 7). He is morally perfect and by that standard, He evaluates all of us, His creation. God’s perspective from His “*throne in heaven*” (v. 4) provides an infinite view. He sees not only the actions of people but also the motivation of their hearts, e.g., “*the one who loves violence*” (v. 5). In this psalm, God’s primary interest is focused on His own people: “*The LORD tests the righteous*” (v. 5). What does He see in us? What is the level and consistency of our own righteous living? God “*loves righteous deeds*” (v. 7) and is looking for that in our own lives. We are not performing for our pastor, who sees most of us only on Sunday; we are being viewed and tested every second of every day by that all-seeing eye of God. Our target focus is His perfect righteousness: “*You therefore must be perfect, as your heavenly Father is perfect*” (Matt. 5:48). Notice that there is also a reward for our efforts toward righteousness: “*... the upright shall behold his face*” (Ps. 11:7). That is not only a promise about the future, when we will have a more direct contact with God after this life, but also a promise about our current experience with God in a deep, personal relationship. We are also rewarded now, being able to “*behold his face*” in a figurative, spiritual sense.

March 11 F Reading 70 — Psalm 59:6-17 — God Protects the Righteous

To the choirmaster: according to Do Not Destroy. A Miktam^[fn] of David, when Saul sent men to watch his house in order to kill him.

- 6 *Each evening they come back,
howling like dogs
and prowling about the city.*

- 7 *There they are, bellowing with their mouths
with swords in their lips—
for “Who,” they think,^[fn] “will hear us?”*
- 8 *But you, O LORD, laugh at them;
you hold all the nations in derision.*
- 9 *O my Strength, I will watch for you,
for you, O God, are my fortress.*
- 10 *My God in his steadfast love^[fn] will meet me;
God will let me look in triumph on my enemies.*
- 11 *Kill them not, lest my people forget;
make them totter^[fn] by your power and bring them down,
O Lord, our shield!*
- 12 *For the sin of their mouths, the words of their lips,
let them be trapped in their pride.
For the cursing and lies that they utter,
13 consume them in wrath;
consume them till they are no more,
that they may know that God rules over Jacob
to the ends of the earth. Selah*
- 14 *Each evening they come back,
howling like dogs
and prowling about the city.*
- 15 *They wander about for food
and growl if they do not get their fill.*
- 16 *But I will sing of your strength;
I will sing aloud of your steadfast love in the morning.
For you have been to me a fortress
and a refuge in the day of my distress.*
- 17 *O my Strength, I will sing praises to you,
for you, O God, are my fortress,
the God who shows me steadfast love.*

ESV Footnotes

(59:1) Probably a musical or liturgical term

(59:7) Hebrew lacks *they think*

(59:10) Or *The God who shows me steadfast love*

(59:11) Or *wander*

My Strength, My Fortress — Innocent David was running from vicious Saul. David was fearful but he also trusted in God. Three times in this psalm, David called God “*my strength ... my fortress*” (vv. 9, 16, 17). He was also David’s “*shield*” (v. 11) and “*refuge*” (v. 16). Those are all words about protection. God was certainly able to protect, but was He willing? Yes, God desires to protect His own. God’s protection is motivated by His love for us as we can see from the twice-repeated “*steadfast love*” of the Lord (vv. 10, 17). David cried out for help from God but he also anticipated being rescued, promising in the future that “*I will sing of your strength; I will sing aloud of your steadfast love ... I will sing praises to you*” (vv. 16-17). When you are in trouble, do you anticipate God’s deliverance? His steadfast love is applied to us just as much as it was to David. He loves us and protects us; He protects us *because* He loves us. Let’s anticipate victory and be ready to sing praises to Him.

I Will Sing of the Mercies of the LORD - YouTube

I will sing of the mercies of the Lord forever,
I will sing of the mercies of the Lord.
With my mouth will I make known
Thy faithfulness, Thy faithfulness,
With my mouth will I make known
Thy faithfulness to all generations.
I will sing of the mercies of the Lord forever,
I will sing of the mercies of the Lord.

—James H. Fillmore (1849-1936)

March 12 Sa Reading 71 — Psalm 7:1-17 — God the Righteous Judge

A Shiggaion^[fn] of David, which he sang to the LORD concerning the words of Cush, a Benjaminite.

- 1 O LORD my God, in you do I take refuge;
save me from all my pursuers and deliver me,
- 2 lest like a lion they tear my soul apart,
rending it in pieces, with none to deliver.

- 3 O LORD my God, if I have done this,
if there is wrong in my hands,
- 4 if I have repaid my friend^[fn] with evil
or plundered my enemy without cause,
- 5 let the enemy pursue my soul and overtake it,
and let him trample my life to the ground
and lay my glory in the dust. Selah

- 6 Arise, O LORD, in your anger;
lift yourself up against the fury of my enemies;
awake for me; you have appointed a judgment.
- 7 Let the assembly of the peoples be gathered about you;
over it return on high.

- 8 The LORD judges the peoples;
judge me, O LORD, according to my righteousness
and according to the integrity that is in me.
- 9 Oh, let the evil of the wicked come to an end,
and may you establish the righteous—
you who test the minds and hearts,^[fn]
O righteous God!
- 10 My shield is with God,
who saves the upright in heart.
- 11 God is a righteous judge,
and a God who feels indignation every day.

- 12 *If a man^[fn] does not repent, God^[fn] will whet his sword;
he has bent and readied his bow;*
- 13 *he has prepared for him his deadly weapons,
making his arrows fiery shafts.*
- 14 *Behold, the wicked man conceives evil
and is pregnant with mischief
and gives birth to lies.*
- 15 *He makes a pit, digging it out,
and falls into the hole that he has made.*
- 16 *His mischief returns upon his own head,
and on his own skull his violence descends.*
- 17 *I will give to the LORD the thanks due to his righteousness,
and I will sing praise to the name of the LORD, the Most High.*

ESV Footnotes

(7:1) Probably a musical or liturgical term

(7:4) Hebrew *the one at peace with me*

(7:9) Hebrew *the hearts and kidneys*

(7:12) Hebrew *he*

(7:12) Hebrew *he*

Being Vulnerable — In Psalm 11, we observed the righteousness of God and how He perfectly views the relative righteousness and wickedness on earth. In today's psalm, we also see God's righteousness ("O righteous God!"—v. 9) and our positive response to it ("I will give to the LORD the thanks due to his righteousness"—v. 17). We also see, however, God's righteousness displayed in judgment: "God is a righteous judge" (v. 11). His view is perfect and His judgment is perfect. David was being vulnerable when he opened himself up to God's judgment, asking for His evaluation ("...if there is wrong in my hands..."—v. 3), but he also anticipated a positive evaluation because of his innocence ("...judge me, O LORD, according to my righteousness..."—v. 8). That second statement is easier for us, isn't it? It is natural for us to think that we are right and we want God's judgment to favor us. But how about our willingness to expose ourselves, asking God to reveal "if there is wrong in my hands"? If we really want righteous judgment, we should want it for ourselves as well. Are we willing to admit that we are not all good? Ask God to reveal to you what He sees in you that needs to be admitted and ejected.